

Sink Shaft Deep into Mines of Truth --The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine-tenths of our people, including many of our teachers and ministers, are content with surface truths. [Cf: 1MR38.01] p. 1, Para. 1, [1901MS].

In the Bible the truth is compared to treasure hid in a field, the which, when a man hath found, he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field. He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth. Ms. 35, 1901. ("Consumers, but not Producers, April 25, 1901.) [Cf: 1MR38.02] p. 2, Para. 1, [1901MS].

The Responsibility of Managing --Dr. C has perseveringly worked to hold everything under his control. No longer is he to be allowed to select men to fill official positions in the institution. Only in pretense have the younger men acted as directors or managers. Dr. C is not pleased to have as managers any others than those who will work under him. No longer is the Sanitarium to be thus managed. This order of things is hurting the reputation of the institution, and must be changed. God cannot work through unconsecrated agencies. [Cf: 1MR71.01] p. 2, Para. 2, [1901MS].

The responsibility of managing an institution established by the Lord is not to be placed wholly upon the head physician. He is not to have a controlling voice, except in his own department as physician-in-chief. The Sanitarium here needs the help of men who will understand what is expected of them, and who will do their duty, whether Dr. C is favorable or unfavorable. Letter 178, 1901, pp. 3, 4. (To Brother Sanderson, August, 1901.) [Cf: 1MR71.02] p. 2, Para. 3, [1901MS].

Cooperative Effort --There should be no persons of limited experience and understanding placed as directors. . . .They should have had at the very commencement--When Dr. B came in there, they should have had a firm, strong, decided man; but he would not have such; no, sir; he would not have a manager at all; he would not come in unless he could manage himself. So it was with Dr. A--just the same. The great mistake was in not having a fully authorized, appointed manager. If they had had one, the institution today would stand very much higher than it does. But he would not have one. He was going to be manager himself. He was fully sufficient and equipped, he thought, to be a manager. Well, he was out of his place in being a manager. It was not his place, nor your place--you are physicians. It is your business to take the physicians' work. They should consult together--the manager consult with the physicians, and the physicians consult with the manager, and have a thorough understanding of how things should go. The physician should consult the manager in regard to the facilities that they must have in the Sanitarium; and when the physician sees a lack, anything that is not as it should be, just communicate to the manager, and have a perfect understanding,--drawing in even cords all along. Ms. 82, 1901, pp. 19, 20. (From an interview with Dr. and Mrs. A. J. Sanderson, held at Elmshaven, August 25, 1901.) [Cf: 1MR71.03] p. 2, Para. 4, [1901MS].

Faith in God and a love for souls gives men a genuine motive for faithfulness. It leads them to work faithfully, that others may not be ruined by the example of unbelief which has ruined so many souls. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. Why? Because they failed to work diligently. *Ms.* 42, 1901, p. 6. ("Revealing the Christlikeness," June 2, 1901.) [Cf: 1MR102.03] p. 3, Para. 1, [1901MS].

Ratification of the Sinaitic Covenant --After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he had written them just as they had been spoken by the Son of God. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Exodus 24:3). [Cf: 1MR113.02] p. 3, Para. 2, [1901MS].

Preparation was now made for the ratification of the covenant, according to God's directions. Moses "builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exodus 24:4-8). [Cf: 1MR114.01] p. 3, Para. 3, [1901MS].

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not left to misunderstand them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God's commandments. The principles of the law were not particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically defined particulars of the law. [Cf: 1MR114.02] p. 3, Para. 4, [1901MS].

If the Israelites had obeyed God's requirements, they would have been practical Christians. They would have been happy; for they would have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them. [Cf: 1MR114.03] p. 3, Para. 5, [1901MS].

Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, "All that the Lord hath said will we do, and be obedient" (Exodus 24:7). Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people

had consecrated themselves--body, mind, and soul--to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God. *Ms. 126, 1901, pp. 15-17. ("The Giving of the Law," December 10, 1901.)* [Cf: 1MR115.01] p. 3, Para. 6, [1901MS].

Change Disposition not the Marriage Status-- I have received a letter from your husband. I would say that there is only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery. [Cf: 1MR161.01] p. 4, Para. 1, [1901MS].

If your dispositions are not congenial, would it not be for the glory of God for you to change these dispositions? [Cf: 1MR161.02] p. 4, Para. 2, [1901MS].

A husband and wife should cultivate respect and affection for each other. They should guard the spirit, the words, and the actions, so that nothing will be said or done to irritate or annoy. Each is to have a care for the other, doing all in their power to strengthen their mutual affection. [Cf: 1MR161.03] p. 4, Para. 3, [1901MS].

I tell you both to seek the Lord. In love and kindness do your duty one to the other. The husband should cultivate industrious habits, doing his best to support his family. This will lead his wife to have respect for him. [Cf: 1MR161.04] p. 4, Para. 4, [1901MS].

You both need to overcome pride and selfishness. Do not wound one another by harsh words. Speak kindly and gently. I cannot give you better advice than this. No tongue can express, no finite mind conceive, the satisfaction that comes from appreciating the goodness and love of God. [Cf: 1MR161.05] p. 4, Para. 5, [1901MS].

My sister, you cannot please God by maintaining your present attitude. Forgive your husband. He is your husband, and you will be blessed in striving to be a dutiful, affectionate wife. Let the law of kindness be on your lips. You can and must change your attitude. *Letter 168, 1901, pp. 1, 2.* [Cf: 1MR161.06] p. 4, Para. 6, [1901MS].

Case not Bettered by Leaving Present Wife-- I have just read your letter concerning _____. I regard the matter in the same light that you do, and think it a cruel, wicked thing that the father of _____ should take the course that he is taking. . . . I would say that his case cannot be improved by leaving the present wife. It would not better the case to go to the other woman in question. [Cf: 1MR165.01] p. 4, Para. 7, [1901MS].

I consider the case of the father one that is singular, and his record is one that he will not be pleased to meet in the day of God. He needs to repent before God of his spirit and his works. The best thing for him to do is to cease to stir up strife. . . . Let the father and brother make diligent work for themselves. They both need the converting power of God. May the Lord help these poor souls to remove spot and stain from their own characters, and repent of their wrongs, and leave _____ with the Lord. [Cf: 1MR165.02] p. 4, Para. 8, [1901MS].

I am so sorry for the man; for his course is in such a shape that it will not answer to be meddled with, for there are difficulties upon difficulties. I would say that the Lord understands the situation, and if _____ will seek Him with all his heart, He will be found of him. If he will do his best, God will pardon and receive him. [Cf: 1MR165.03] p. 4, Para. 9, [1901MS].

O, how precious it is to know that we have One who does know and understand, and will help the ones who are most helpless. But the rebuke of God is upon the father and the brother who would drive to destruction and perdition one who stands in the sight of God under no worse condemnation than themselves; and yet they will so use their gifts of speech as to dishearten, discourage, and drive _____ to despair. [Cf: 1MR165.04] p. 5, Para. 1, [1901MS].

_____ may hope in God and do the best he can to serve God in all humility of mind, casting his helpless soul upon the great Sin-bearer. I have not written a word to either father or son. I would gladly do something to help poor _____ to make things right, but this cannot be done as matters are now situated, without someone being wronged. *Letter* 175, 1901, pp. 1-3. [Cf: 1MR166.01] p. 5, Para. 2, [1901MS].

In the night season I am laboring earnestly with persons who do not seem to understand that in the providence of God the medical missionary work is to be as the right hand of the body. *Ms.* 58, 1901, p. 1. ("A Union of Ministerial and Medical Missionary Work Essential," July 7, 1901.) [Cf: 1MR188.02] p. 5, Para. 3, [1901MS].

To our sanitariums has been given the work of reaching the higher classes. This work is to be done, not by consorting with them, and providing entertainments for them, but by revealing the power of the truth to transform the character. Every human being who is sanctified through a belief of the truth becomes God's light bearer to the world, His helping hand for the recovering of souls from transgression. He is God's medical missionary. *Ms.* 83, 1901, p. 1. ("God's Purpose for His Sanitariums," August 26, 1901.) [Cf: 1MR227.04] p. 5, Para. 4, [1901MS].

The sanitariums that shall be established are to be God's memorials, agencies in the conversion of many souls. *Ms.* 33, 1901, p. 2. ("Diary," April 19, 1901.) [Cf: 1MR228.03] p. 5, Para. 5, [1901MS].

The Beginnings of Medical Work in Southern California-- I have been unable to sleep after half-past eleven at night. Many things, in figures and symbols, are passing before me. There are sanitariums in running order near Los Angeles. At one place there is an occupied building, and there are fruit trees on the sanitarium grounds. In this institution, outside the city, there is much activity. [Cf: 1MR246.03] p. 5, Para. 6, [1901MS].

As in the vision of the night I saw the grounds, I said, "O ye of little faith! You have lost time." There were sick in wheel chairs. There were some patients to whom the physicians had given a prescription to spend all their time outdoors during pleasant weather, in order to regain health. . . . [Cf: 1MR246.04] p. 5, Para. 7, [1901MS].

While speaking, I said: "We must have sanitariums in favored places in different localities. This is God's plan. He has ordained the medical missionary work as a means of saving souls, and that which we see about us is a symbol of the work before us. We are to awaken our churches to engage interestedly in God's work, and to carry forward this branch,-- the medical missionary work." [Cf: 1MR247.01] p. 5, Para. 8, [1901MS].

Physicians were interested in these words, and one said, as he extended his arms and waved them back and forth, "Is not this better than drugs? Aches and pains have left you without the use of medicine." [Cf: 1MR247.02] p. 6, Para. 1, [1901MS].

On the grounds that I saw in this vision of the night, there were shade trees, the boughs of which were hung in such a way that they formed leafy canopies somewhat the shape of tents. The sick were delighted. While some were working for diversion, others were singing. There was no dissatisfaction. *Ms.* 152, 1901, pp. 1, 2. ("A Message to Our Brethren and Sisters in Southern California," October 10, 1901.) [Cf: 1MR247.03] p. 6, Para. 2, [1901MS].

What shall be the future showing in the church? The Lord calls for decided action among those who claim to be His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are regarding the wages they shall receive for their work. When Christ's witnesses work under the Holy Spirit's guidance, when they are stripped of all selfishness, souls are converted by their earnest, patient, persevering efforts. *Ms.* 54, 1901, pp. 3, 4. ("Go Work Today in My Vineyard," July 1, 1901.) [Cf: 1MR262.05] p. 6, Para. 3, [1901MS].

It is reported that you and Brother and Sister _____ have taken a vacation, and that you say that I said that when on a vacation a physician should draw full wages. But the finances of the sanitarium must be taken into consideration. Money should be produced by the managers of an institution before they spend means on vacations. It is cruel and unjust to take pay when on a vacation from an institution so loaded with debt as the sanitarium. The Lord is beholding His work, and a record is kept of every dollar expended. [Cf: 1MR265.01] p. 6, Para. 4, [1901MS].

My brother, you have left things at loose ends, and I feel very sorry that you have taken the course that you have. Right principles have been constantly kept before you. My brother, let me say that I know you have grown to manhood without learning the lesson all should learn in childhood and youth, the lesson of self-denial and self-sacrifice. For your present and future good, remember that you are responsible for the use you make of your Lord's money. God has given you as a physician, genius and capabilities. Ever realize that you must make the best use of your talents, because they are not your own. They are entrusted to you by God, not to be used in pleasing and gratifying impulse, but for Him and Him alone, because they are His. *Letter* 38, 1901, pp. 1, 2. (To a physician, 1901.) [Cf: 1MR265.02] p. 6, Para. 5, [1901MS].

God Calls for a Reform-- God desires those who are enlightened in regard to the teachings of His Word to go forth to declare the principles of true reform. They will have to meet and combat the

trivial theories which men pick up and advance. "What is the chaff to the wheat?" The great truths of the Word of God are to be made prominent. His glory is to be kept in view. His grand and saving tests are to be advanced. [Cf: 1MR281.02] p. 6, Para. 6, [1901MS].

The Lord desires those who take part in His work to be men of spiritual understanding, sensible men, who will follow His way and make known His will. Their voices are to be heard amid the din and confusion of unconsecration. Those in the synagogue of Satan will profess to be converted, and unless God's servants have keen eyesight, they will not discern the working of the power of darkness. [Cf: 1MR281.03] p. 7, Para. 1, [1901MS].

The message to the Laodicean church applies most decidedly to those whose religious experience is insipid, who do not bear decided witness in favor of the truth. God calls for a reform in His institutions; for they have become permeated with the spirit of the world. He calls upon all to bear decided testimony in favor of health reform. Meat should not be placed before the patients in our sanitariums. [Cf: 1MR281.04] p. 7, Para. 2, [1901MS].

Many have lost the power of the third angel's message. Does not the fulfilling of the judgments pronounced so long ago call for an awakening among Seventh-day Adventists? Calmly and trustingly each believer should stand in his lot and in his place, strong in the strength of the Mighty One. *Letter 98, 1901, pp. 3-5. (To Dr. and Mrs. D. H. Kress, July 19, 1901.)* [Cf: 1MR282.01] p. 7, Para. 3, [1901MS].

Interview on Removing Meat from the Sanitarium Tables-- Sister White: We should become more acquainted with the outside element, and educate, and present health principles to the people, so that they will know what to expect when they get here. I felt very desirous that those who came in here should see reform right through, and I think it will come around. I think that when there is the least patronage, that is the best time to make a change in the matter of serving meat to patients on the dining room tables; and yet I cannot say there should never be any meat served. I cannot say that. But meat should not be served in the dining room. In Australia, Dr. _____ and Dr. _____ were called in to advise with me as to whether they should allow meat to be served on the dining room tables of the medical institutions. I said, "Not a particle of meat is to be served on the tables." I desired to have them understand this. Well, they have had the most wonderful success in the recovery of the sick, that I have seen in any institution in my life. But not a particle of meat is served in the dining room. [Cf: 1MR282.02] p. 7, Para. 4, [1901MS].

Dr. Sanderson: What do you think ought to be done up here? [Cf: 1MR282.03] p. 7, Para. 5, [1901MS].

Rule Meat from the Table but no Rash Moves-- Sister White: I think meat should be ruled out of the dining room. But I do not advise any rash, inconsiderate movements. I am not prepared to say just how the reform should be brought about. But I know that flesh meat should be kept off the table. How is it? Do the helpers have meat on their tables? [Cf: 1MR282.04] p. 7, Para. 6, [1901MS].

Dr. Sanderson: No. [Cf: 1MR283.01] p. 7, Para. 7, [1901MS].

Sister White: Well, I think it should be taken off the patient's tables, just as soon as it is possible to do it, and there should not be long waiting, either. There will be times when there will not be so many here, will there not? [Cf: 1MR283.02] p. 8, Para. 1, [1901MS].

Dr. Sanderson: Last winter it was just about as full all through the winter as it was in the fall. [Cf: 1MR283.03] p. 8, Para. 2, [1901MS].

Sister White: It was? I hope it will be so again. But there must be an educating, and there must be more force in the education given on the subject of healthful diet. I do not think that meat is allowed on the tables in the Battle Creek Sanitarium. [Cf: 1MR283.04] p. 8, Para. 3, [1901MS].

Dr. Sanderson: Oh, no; they have it. They had it there when I was there last spring. [Cf: 1MR283.05] p. 8, Para. 4, [1901MS].

Sister White: Is that so? But it is not used as much as formerly. [Cf: 1MR283.06] p. 8, Para. 5, [1901MS].

Dr. Sanderson: We do not have it here as much as in the past. [Cf: 1MR283.07] p. 8, Para. 6, [1901MS].

Sister White: I suppose the patients call for it. Or is it put on the tables? [Cf: 1MR283.08] p. 8, Para. 7, [1901MS].

Dr. Sanderson: They put it on only when it is asked for,--at the special request of the patients themselves. [Cf: 1MR283.09] p. 8, Para. 8, [1901MS].

Sister White: The Lord will be best pleased when all our sanitariums discard flesh meat. We have reason now as never before to let meat alone, because animals are diseased. The subject can be presented from this standpoint, and it will have great effect. *Ms.* 82, 1901, pp. 42-45. ("Report of Interview of Dr. and Mrs. A. J. Sanderson with Ellen G. White," August 25, 1901.) [Cf: 1MR283.10] p. 8, Para. 9, [1901MS].

How Satan Would Cripple Our Work-- All must now be guarded in regard to embracing the most extreme views upon health reform. The Lord desires to lead us all gently and consistently. It is the enemy who seeks to drive us to extremes. He would be pleased to see the conscientious advocates of health reform require that which God does not require. He would be pleased to see them placing on their own tables and on the tables at the sanitarium food that is not acceptable. Let not those who come to the sanitarium see that Seventh-day Adventists have lost good common sense. [Cf: 1MR291.02] p. 8, Para. 10, [1901MS].

Our institutions are to discard meat. This is a big step to worldly people. Our patrons and guests are to be given plain, appetizing, wholesome food, which will keep the system in health and remove all excuse for meat eating. If sensible arguments are properly used, reforms will be many. But if milk and eggs are discarded, what kind of diet will be represented? [Cf: 1MR291.03] p. 8, Para. 11, [1901MS].

Let no one consider this question as lessening the necessity for

health reform. It is but bringing in the threads and weaving the pattern in such a way that health reform will be rightly represented. As Seventh-day Adventists we have no right now to bring stringent rules to bear upon the people. When that which we place upon our tables becomes injurious to health and life, God will reveal this to us. [Cf: 1MR291.04] p. 9, Para. 1, [1901MS].

Not to Eclipse Third Angel's Message-- The time has come when health reform will be received in its importance by many in high places and in low places. But we are to allow nothing to eclipse the message we have to bear, the third angel's message, connected with the messages of the first and second angel. We must not allow minor things to bind us in a small circle, where we cannot obtain access to the people at large. [Cf: 1MR291.05] p. 9, Para. 2, [1901MS].

The church and the world need all the influence, all the talents of God has given us. All we have should be appropriated to His use. In presenting the gospel, keep out all your own opinions. We have a world-wide message, and the Lord wants His servants to guard sacredly the trust He has given them. To every man God has given his work. Then let no false message be borne. Let there be no straining into inconsistent problems the grand light of health reform. The inconsistencies of one rest upon the whole body of believers; therefore when one goes to extremes, great harm is done to the cause of God. *Letter 39, 1901*, pp. 1-3. (To Brother and Sister Farnsworth, May 29, 1901.) [Cf: 1MR292.01] p. 9, Para. 3, [1901MS].

It is God's desire that greater attention shall be paid to the spiritual necessities of the children and youth in the Healdsburg school, and in all our schools. When the managers of our schools make up their minds to carry out the principles which for years God has been presenting to them, they will be far better prepared to give attention to the spiritual needs of the students. [Cf: 1MR323.01] p. 9, Para. 4, [1901MS].

If in the past, those in charge of the Healdsburg school had had spiritual foresight, they would have secured the land near the school home, which is now occupied by houses. The failure to furnish the students with outdoor employment, in the cultivation of the soil, is making their advancement in spirituality very slow and imperfect. The result of this neglect should lead the teachers to be wise unto salvation. It is a mistake for so many dwelling houses to be crowded close to the school home. This is working greatly to the disadvantage of the students. A lack of wisdom was shown by the failure to secure the land round the school home. This will make the work of preserving order and maintaining discipline harder than it otherwise would be. But order must be preserved at any cost, and the workers in the school must plan how this shall be done most successfully. *Ms. 11, 1901*, pp. 6, 7. ("Words of Instruction to the Church at Healdsburg," February 5, 1901.) [Cf: 1MR323.02] p. 9, Para. 5, [1901MS].

Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair's breadth. Angels of God are constantly ministering to those for whom

Christ has given His life. [Cf: 1MR387.04] p. 9, Para. 6, [1901MS].

God gives the physicians of this institution skill and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to His physicians, enabling them to move intelligently in their work. *Ms. 28, 1901, p. 9.* ("Talk Given by Mrs. E. G. White at the Battle Creek Sanitarium," March 27, 1901.) [Cf: 1MR388.01] p. 10, Para. 1, [1901MS].

It is enough for a man to think himself safe in following the dictates of his conscience. . . . The question to be settled is, "Is the conscience in harmony with the Word of God?" If not, it cannot safely be followed; for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled. *Letter 21, 1901, p. 16.* (To Elder E. E. Franke, October 5, 1900.) [Cf: 1MR392.03] p. 10, Para. 2, [1901MS].

There was a power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were converted in a day. The sword of the Spirit--the Word of God--was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief. [Cf: 2MR16.03] p. 10, Para. 3, [1901MS].

The seed sown by Christ in His mission work with His disciples needed no other evidence than that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found, wherever they went in Christ's name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, and all felt that their resources must be taxed to the uttermost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work with completeness the works of Christ as His representatives to all, as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor.-- *Ms. 130, 1901, pp. 14, 15.* (No title, Nov. 27, 1901.) [Cf: 2MR16.04] p. 10, Para. 4, [1901MS].

The only power that can quicken the heart into activity is the power which will give life to the dead--the Holy Spirit of God. . . . Hold fast to your only hope--the precious privilege of access to God through Christ. Hang your helpless soul upon your Mediator. In and through Him, and Him alone, you can come to God. There is no atoning efficacy apart from the provision made. Human rites and methods are of no avail. Anything but Christ alone is nothingness. [Cf: 2MR24.04] p. 10, Para. 5, [1901MS].

The Holy Spirit is your hope. As you lift the cross of Calvary, it lifts you. Bearing the cross after Jesus, following in His consecrated, self-denying footsteps--only thus can you find salvation. The Word of

the living God is your guide and counsellor. Jesus Christ is the way into the holy of holies--the way without a screen. The sinner is humbled; the Saviour is exalted as all and in all. This is your refuge.-- Letter 124, 1901, pp. 1, 2. (To Brother and Sister Sanderson, circa Sept. 12, 1901.) [Cf: 2MR25.01] p. 10, Para. 6, [1901MS].

There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross.-- Letter 109, 1901, pp. 3, 4. (To J. O. Johnston, Aug. 6, 1901.) [Cf: 2MR25.03] p. 11, Para. 1, [1901MS].

The promised outpouring of God's life-giving Spirit has been and is still the great hope of God's people. It is the hope and glory of Zion. In this time of spiritual declension God's ministry is to stand in dignity, efficiency, and power. Wickedness and opposition are seen on every side. God does not direct His work in such a way that those whom He has appointed as His stewards shall link up with men who do not bear the sign of obedience, who walk and work in a way that dishonors God. . . . [Cf: 2MR41.05] p. 11, Para. 2, [1901MS].

"He to whom I have given skill is My servant as long as he will serve Me, cooperating with Me in helping My people. When he takes the Lord's inventions as his own, when he claims as his own the skill and wisdom I have given him, he is practicing robbery toward God, and is making his fellow men amenable to a finite man who has received God's gifts to impart to others." . . . [Cf: 2MR42.01] p. 11, Para. 3, [1901MS].

All who are partakers of the divine nature will realize that the Holy Spirit works with them, taking the truth from the sacred Word, where Christ has placed it, and stamping it upon the soul. But we are in great peril of keeping the truth in the outer court, neglecting to bring it into the sanctuary of the soul. Earnestly and solemnly we should prepare ourselves for the cleansing of the soul-temple, remembering that we are a spectacle to the world, to angels, and to men. This work, when thoroughly done, will cleanse the heart from all disunion, all strife, all desire for the supremacy.--Ms. 14, 1901, pp. 1, 2, 21. (Diary, "Health Foods and Sanitarium Chaplains," Feb. 21, 1901.) [Cf: 2MR42.02] p. 11, Para. 4, [1901MS].

God's cause at this time is in special need of men and women who possess Christlike qualifications for service, executive ability, and a large capacity for work, who have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn, and who can fearlessly say No, or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words, "All ye are brethren," striving constantly to uplift and restore fallen humanity.--Ms 156a, 1901, p. 9. ("Unheeded Warnings," Nov. 27, 1901.) [Cf: 2MR88.02] p. 11, Para. 5, [1901MS].

The benefit that truth is to us depends not so much on the knowledge we gain by study as on the purity of our purpose and the earnestness of our faith. Merely to read the instruction given in the Word of God is

not enough. We are to read with meditation and prayer, filled with an earnest desire to be helped and blessed. And the truth we learn must be applied to the daily experience. Those who have a true realization of the subtlety of Satan's devices for these last days will walk with fear and trembling, in great humility, at every step seeking divine guidance. Angels of God will instruct them. The Holy Spirit opens to the humble and contrite in heart the rich treasures of truth. A fountain has been opened for Judah and Jerusalem, in which we may wash and be clean. He who will purify his soul by obeying the truth will see and appreciate the love and mercy with which God has strewn the pathway of His children. He will realize that the paths of human devising lead to eternal ruin.--Letter 69, 1901, pp. 6, 7. (To the Directors of the Medical Missionary Work, April 10, 1901.) [Cf: 2MR95.01] p. 11, Para. 6, [1901MS].

The Lord has charged me to enter into no controversy with anyone who, when a message comes, shall ask, "Who has told Sister White?"--Ms 156, 1901, p. 2. (Diary, Nov. 27, 1901.) [Cf: 2MR101.03] p. 12, Para. 1, [1901MS].

Item Concerning Killing of Insects and Spraying Fruit Trees. There are those who say that nothing, not even insects, should be killed. God has not entrusted any such message to His people. It is possible to stretch the command, "Thou shalt not kill," to any limit, but it is not according to sound reasoning to do this. Those who do it have not learned in the school of Christ. [Cf: 2MR178.02] p. 12, Para. 2, [1901MS].

This earth has been cursed because of sin, and in these last days vermin of every kind will multiply. These pests must be killed, or they will annoy and torment and even kill us, and destroy the work of our hands and the fruit of our land. In places there are ants which entirely destroy the woodwork of houses. Should not these be destroyed? Fruit tress must be sprayed, that the insects which would spoil the fruit may be killed. God has given us a part to act, and this part we must act with faithfulness. Then we can leave the rest with the Lord. [Cf: 2MR178.03] p. 12, Para. 3, [1901MS].

God has given no man the message, Kill not ant or flea or moth. Troublesome and harmful insects and reptiles we must guard against and destroy, to preserve ourselves and our possessions from harm. And even if we do our best to exterminate these pests, they will still multiply.--Ms 70, 1901, pp. 9, 10. [Cf: 2MR178.04] p. 12, Para. 4, [1901MS].

[A message of counsel concerning the presentation of the health message, written to a veteran Seventh-day Adventist physician leading out in establishing a medical institution in Australia.] [Cf: 2MR182.02] p. 12, Para. 5, [1901MS].

Do not speak words that will irritate or offend. The Lord desires you to guard every point in your character. You can be a blessing in communicating to others your knowledge of the truth and of health reform, but do not enter into a detailed explanation of the bodily functions, as you have often done in the past. Dwell on that which it is necessary to know in order to preserve health, using such simple language that children can understand you. But the intricacies that a

physician must know in his profession do not interest those who are profoundly ignorant. [Cf: 2MR182.03] p. 12, Para. 6, [1901MS].

The Lord loves you, and He desires you to do with power the work given you. When speaking to the people, do not seek to present something original and new. Give short talks, right to the point, on practical subjects. Thus you can feed starving souls. [Cf: 2MR182.04] p. 12, Para. 7, [1901MS].

I feel anxious that in our old age we who have known the truth for so long shall become mellow in spirit and in our methods of labor; that we shall understand the simple, yet important and comprehensive truths of the third angel's message; and that we shall receive these truths in the love of God and impart them to others. [Cf: 2MR183.01] p. 12, Para. 8, [1901MS].

My brother, you need not feel that you are too old to train your voice. You talk in too low a tone. Open your mouth and use your abdominal muscles in sending forth the sound. Just now you are excellently situated for learning to talk clearly and distinctly. When talking to the workmen, take in deep inspirations, and let your tones be full and round. Thus you will gain in health. Your delivery will improve, and your efforts to help the people will be crowned with success. . . . [Cf: 2MR183.02] p. 13, Para. 1, [1901MS].

The Lord has not forsaken you. He desires you to grow in grace, to increase in ability to help the people. But if you interest them, you must speak right to the point, and you must stop before you think you are half through. [Cf: 2MR183.03] p. 13, Para. 2, [1901MS].

I cannot endure the thought of any of our aged believers decreasing in influence and efficiency. The Lord wants you to cooperate with Him in making all you can of yourself. If you will unite willingly with Him in this work, your last days will be your brightest and best. Heed the cautions which I have given you. Keep close to the clear lines of truth, and do not let your voice sink so low that the hearers can scarcely catch the sound. You will be much benefited healthwise if you will put forth determined effort to make your voice heard. It is a God-given duty to improve in speech, and this you can do if you will try with determination.--Letter 11, 1901, pp. 1-3. (To M. G. Kellogg, Jan. 21, 1901.) [Cf: 2MR183.04] p. 13, Para. 3, [1901MS].

Do not allow your mind to wander from the main points of the truth for this time, to grasp unimportant theories and problems. If anyone gives you unessential problems to solve, tell him that God has placed in your hands a work to be done. Tell him that you are doing a great work and cannot come down to try to solve the problem of the day line. You have the message for this time--the third angel's message--to give to the people. This is your work. Hold the beginning of your confidence firm unto the end. The truth is to be repeated, line upon line, precept upon precept.--Letter 11, 1901, pp. 6, 7. (To M. G. Kellogg, Jan. 21, 1901.) [Cf: 2MR187.01] p. 13, Para. 4, [1901MS].

Concerning the site for the college, Mrs. White declared, "I am much pleased with the description of this place. . . . In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this

work."--Letter 80, 1901, p. 5. (To "Managers of the Review and Herald Office," July 12, 1901.) [Neff Manuscript, p. 93.] [Cf: 2MR202.01] p. 13, Para. 5, [1901MS].

To the administrators Mrs. White wrote, stressing the vocation program. "Let no one take away your needed facilities," she counseled. "Have you a printing outfit? This you must have, if you do not have it, for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work. [Cf: 2MR202.02] p. 13, Para. 6, [1901MS].

"You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make it a specialty."--Letter 161, 1901, pp. 2, 3. (To P. T. Magan and E. A. Sutherland, Nov. 5, 1901.) [Neff Manuscript, p. 96.] [Cf: 2MR202.03] p. 14, Para. 1, [1901MS].

In reply, the sympathetic church leader wrote to Percy, "My brother, I am deeply sorry for you and your family. . . . Be not concerned in regard to your wages. God will not leave you without some help and comfort for yourself, your wife, and little ones."--Letter 184, 1901, p. 6. (To P. T. Magan, Dec. 7, 1901.) [Neff Manuscript, p. 112.] [Cf: 2MR204.02] p. 14, Para. 2, [1901MS].

There are those who are learners who are fully capable of taking some part in the work of instruction. If the teachers will employ the help thus provided, much care and labor will be spared them. There are students who can be asked to spend part of their time in teaching. Students are not to be like those represented in the Word of God as ever learning and never able to come to a knowledge of the truth. They are to receive to impart. [Cf: 2MR222.02] p. 14, Para. 3, [1901MS].

The student should not think that because he is asked to conduct a class in reading or spelling, or some other study, he is being deprived of any of the time he desires for instruction. He should not feel that he is losing time, because he is not. In imparting to others what he has received, he is preparing his mind to receive more. He may remember, as he strives to do his best, that the angels sent forth to minister to those who shall be heirs of salvation, understand the situation and will lead his mind, quickening his understanding and bringing to him thoughts that shed light on the subject under consideration, making it plain and clear. [Cf: 2MR223.01] p. 14, Para. 4, [1901MS].

The youthful teacher who fears God will be instructed while instructing. And as thoughts of real value flash into his mind, let him offer thanksgiving to God, praising him as the One from whom all blessings flow, recognizing and acknowledging Him as the source of all true, noble thoughts.--Letter 142, 1901, pp. 4, 5, (To E. A. Sutherland, Oct. 16, 1901.) [Cf: 2MR223.02] p. 14, Para. 5, [1901MS].

There is much to be done. You now need to educate, educate, educate. Let no one take away your needed facilities. Have you a printing outfit? This you must have, if you do not have it; for you will want to do much of your own printing, issuing the books and other publications

which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work. [Cf: 2MR223.03] p. 14, Para. 6, [1901MS].

You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make it a specialty. [Cf: 2MR223.04] p. 14, Para. 7, [1901MS].

Voice culture should be taught in your school. Do not lightly pass over this matter, for if the expression is defective, all the knowledge that shall be obtained will be of but very little use. The cultivation of the voice is of the greatest importance, in order that grace and dignity may be brought into the impartation of truth. [Cf: 2MR224.01] p. 14, Para. 8, [1901MS].

By learning correctly to use the voice in speaking, many who are weak-chested may save their lives. Make the student stand erect, throwing back his shoulders. The ladies especially need to cultivate the voice. [Cf: 2MR224.02] p. 15, Para. 1, [1901MS].

In every reading exercise, require the students to speak the words distinctly, clearly pronouncing even the last syllable. Teach the students not to let their voice die away at the end of the sentence. Require a clear, round, full tone of voice to the very close, including the last syllable. [Cf: 2MR224.03] p. 15, Para. 2, [1901MS].

Many who use their vocal organs in so careless a way that they can scarcely be called vocal organs, if allowed to continue speaking defectively, will die of consumption. For want of exercise, the lungs will lose their healthful action. In the respiration there is not a full inhalation of pure, vital air to give nourishment to the lungs, consequently they become diseased. [Cf: 2MR224.04] p. 15, Para. 3, [1901MS].

Educate all to speak slowly. Do not allow any hurried reading or rapid delivery. Teach the students to inhale the God-given, vital air, and then in the exhalation clearly express their words. Thus the vital properties of the air are utilized.--Letter 161, 1901, pp. 2-4, (To P. T. Magan and E. A. Sutherland, Nov. 5, 1901.) [Cf: 2MR224.05] p. 15, Para. 4, [1901MS].

The Lord has assigned you your position as chief of the medical fraternity, but you are to have an influence with the leading medical men. You can be a counselor; you should be listened to as a wise counselor; but you are in no case to consider that you are the man with power to set up and to cast down. You are not to feel that in the exercise of your power you may exalt whom you will and tear down as you see fit. God's servants are not given this power. . . . [Cf: 2MR242.01] p. 15, Para. 5, [1901MS].

And now, my brother, this agreement that you have framed with lawyers, to which you ask men to attach their names, thus agreeing to certain restrictions, I must say God forbids. . . . [Cf: 2MR242.02] p. 15, Para. 6, [1901MS].

The Lord is not to be hindered in His workings by any monopolies. The

Lord, who has given wisdom to devise and plan the health foods, has not given it to one man alone, or to two, or to twenty men. When the Lord works, it is for the benefit of His people, as was manifested in the giving of manna from heaven. The health foods are the result of the experimenting of many minds. It is not one mind alone that has been worked by the Lord. God does not endorse the way that this matter is being handled.--Letter 180, 1901, pp. 4-6. (To J. H. Kellogg, July 28, 1901.) [Cf: 2MR242.03] p. 15, Para. 7, [1901MS].

St. Helena, California--February 21, 1901--To the Church in _____.
Dear brethren and sisters: I am sorry indeed to hear that you have been passing through trials caused by any who claim to believe the truth. [Cf: 3MR54.01] p. 15, Para. 8, [1901MS].

God does not lead any man to advocate such actions as praying with eyes open. We have not a particle of evidence that this was done by the disciples of Christ. [Cf: 3MR54.02] p. 15, Para. 9, [1901MS].

Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently those who ministered in sacred office were required, upon entering the sanctuary of God, to remove their sandals, and wash their feet on which dust has accumulated. But there is not the least occasion for this to be done now. [Cf: 3MR54.03] p. 16, Para. 1, [1901MS].

If those who claim to believe the sacred truth for this time should go back to the practice of the ceremonial observances required from the Jews, what kind of a representation would be made before angels and before men? [Cf: 3MR54.04] p. 16, Para. 2, [1901MS].

We should use the utmost care to cleanse every corner of the heart from sin. Those who, in the place of cleansing the soul-temple, perform outward ceremonies, thinking that these will recommend them to God, will find themselves enshrouded in spiritual darkness, even as were the Jews. [Cf: 3MR54.05] p. 16, Para. 3, [1901MS].

To ensure cleanliness God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin-bearer, died upon the cross, these ceremonies lost their force; for in His death type met antitype. [Cf: 3MR54.06] p. 16, Para. 4, [1901MS].

Those who present such tests to the people of God today only confuse the mind. They put outward performances in the place of the precious truth, making works take the place of religion of heart and life. [Cf: 3MR55.01] p. 16, Para. 5, [1901MS].

God's Great Test. God has given a test to all the world. "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 forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Cf: 3MR55.02] p. 16, Para. 6, [1901MS].

This is the Lord's test. Let us not descend from it to man-made tests. [Cf: 3MR55.03] p. 16, Para. 7, [1901MS].

Grand Truths vs. Nonessential Fables. These weak productions, presented to the church for their instructions and practice, are the product of minds who need that one teach them the first principles of the gospel of Christ. [Cf: 3MR55.04] p. 16, Para. 8, [1901MS].

I have received from the Lord warnings to give to Seventh-day Adventist churches. He has instructed me that Satan is the inventor of unimportant, nonsensical fables, which he presents to human minds to eclipse the grand, elevating, purifying truths for this time. The enemy strives by these miserable inventions to lower the sacred principles of truth, to lead the mind away from health-giving truth to sham ceremonies. [Cf: 3MR55.05] p. 17, Para. 1, [1901MS].

Satan is not pleased when the people of God demonstrate the ennobling, elevating influence that pure truth has upon human minds. He is the author of the silly fables which some have been presenting. The cheap, weak tests which he leads men to advocate should not be received or tolerated in our churches. [Cf: 3MR56.01] p. 17, Para. 2, [1901MS].

Let Us Pray With Closed Eyes. It would seem that the ideas of believers praying with their eyes open, as though looking into heaven, is one of Satan's cheap fables, and the taking off the shoes when entering the house of worship is another production of his. The Lord is not pleased when His people, who have received such grand, noble truths from His word, allow their minds to dwell on the weak, silly fables which have been presented to me for my opinion. These deceived souls are told that Sister White prays with her eyes open. No; Sister White closes her eyes when she prays, that with spiritual vision she may behold the Lamb of God, which taketh away the sin of the world. [Cf: 3MR56.02] p. 17, Para. 3, [1901MS].

By the exercise of faith we cleave the dark shadow which Satan throws across our pathway. He desires us to look upon discouraging, forbidding things, so that we shall not obtain clear views of God and eternal realities. Let us pray with closed eyes, seeing by faith the Saviour who knows our every weakness, our every necessity, and who helps our infirmities. "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." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Cf: 3MR56.03] p. 17, Para. 4, [1901MS].

As people, we shall have to meet all classes of professed Christians. There will be those who will bring to the foundation a large amount of wood, hay, stubble, which will be consumed by the fires of the last

day, and if they themselves are saved, it will be as by fire. Only by straightforward repentance and conversion can they be purified and made white and tried. [Cf: 3MR57.01] p. 17, Para. 5, [1901MS].

Take Heed to Yourselves. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Here is plainly shown the difficulties that will come into the church through men who are not satisfied to dwell upon the lessons given them by our Lord Jesus Christ, who are always seeking for something strange and odd, to present as new light which other men have overlooked. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Cf: 3MR57.02] p. 17, Para. 6, [1901MS].

It has ever been the will of God that in all the cities of America Seventh-day Adventists should do a widespread missionary work. Churches should be built where every Sabbath the people may assemble to worship God and to hear the gospel. Earnest efforts should be made to do the work which should be done at the present time. The Scriptures are to be opened to all who comply with the invitation that the Lord sends to come and listen to the message the Lord sends to His people. [Cf: 3MR57.03] p. 18, Para. 1, [1901MS].

One man is not to suppose that his gift is so full and perfect that it will supply all the church requires. Every talent and every gift that God has set in the church is to be recognized and acknowledged, but great caution is to be exercised to prove all things and hold fast only that which is good. [Cf: 3MR58.01] p. 18, Para. 2, [1901MS].

Not Swayed by Every Wind of Doctrine. The fourth chapter of Ephesians contains instruction which we should all heed. After speaking of the need of unity, the apostle says, "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; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." To speak the truth in love means to walk in the truth, to practice the truth in the transactions of life, to walk worthy of the vocation wherewith we are called, doing works which correspond to the elevating influence of the truth. It means to have a faith which works by love and purifies the soul, making us alive in Christ. It means to have in the soul the living water, which Christ gives and which springs up unto everlasting life. [Cf: 3MR58.02] p. 18, Para. 3, [1901MS].

Faithful ministers of the gospel are often made sorrowful by the conduct of those members of the church who do not help, but hinder them, making their work severe and taxing by bringing in strange things, which have no foundation in truth, but are a tissue of falsehood. These persons corrupt the word of God by mingling with it their human opinions, thus making the genuine testing truths for this time of none effect. [Cf: 3MR58.03] p. 18, Para. 4, [1901MS].

The office of minister of the gospel is one of high dignity. True gospel ministers are co-laborers with God in the faithful

accomplishment of His great plan. As God's messengers, they speak the truth in love. They are representatives of Christ, and though their work is often made very hard, yet God will sustain them against all criticism if they will be true to principle, whatever this may mean to them.--Letter 29, 1901. [Cf: 3MR59.01] p. 18, Para. 5, [1901MS].

Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. . . . [Cf: 3MR204.02] p. 18, Para. 6, [1901MS].

It hurts me to think that you are using words which I wrote prior to the conference. Since the conference great changes have been made. . . . [Cf: 3MR204.03] p. 18, Para. 7, [1901MS].

A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people God has brought about changes. . . . [Cf: 3MR204.04] p. 19, Para. 1, [1901MS].

The course of action which before the conference might have been a necessity, is no longer necessary; for the Lord Himself interposed to set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong.--Letter 54, 1901, pp. 1, 3, 4. (To "My Dear Son Edson," J. E. White, June, 1901.) [Cf: 3MR204.05] p. 19, Para. 2, [1901MS].

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. 19, Para. 3, [1901MS].

God desires you to unite with your brethren in your work. If you do not do this, Satan will surely ensnare you.--Letter 19, 1901, p. 17. (To Elder E. E. Franke, typed Jan. 29, 1901.) [Cf: 3MR277.01] p. 19, Para. 4, [1901MS].

Be of good courage. God's providence will certainly open your way and give you precious victories. . . . He was in your going to New York City.--Letter 132, 1901, p. 8. (To S. N. Haskell, Oct. 7, 1901.) [Cf: 3MR277.03] p. 19, Para. 5, [1901MS].

Calamities in the Cities.--God has a storehouse of retributive judgments, which He permits to fall upon those who have continued in sin in the face of great light. I have seen the most costly structures in buildings erected and supposed to be fireproof. And just as Sodom perished in the flames of God's vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty waters, seeking to breast the angry billows. But with all their treasures of gold and silver, and with their human freight they sink into a watery grave. Man's pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for help from oppression and abuse. And the Lord keeps a record of

every action for good or evil. [Cf: 3MR314.02] p. 19, Para. 6, [1901MS].

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men's greatness will be crumbled in the dust, even before the last great destruction comes upon the world.--Letter 20, 1901. [Cf: 3MR315.01] p. 19, Para. 7, [1901MS].

Cooking, Basic Science.--Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences. Thus God regards the preparation of healthful food.--Ms 95, 1901. [Cf: 3MR316.03] p. 19, Para. 8, [1901MS].

Creation, (Created Works) a Curse on All.--All nature is confused; for God forbade the earth to carry out the purpose He had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt.--Ms 76a, 1901. [Cf: 3MR316.04] p. 20, Para. 1, [1901MS].

Day Line, Not to Try to Solve.--Do not allow your mind to wander from the main points of the truth for this time, to grasp unimportant theories and problems. If any one gives you unessential problems to solve, tell him that God has placed in your hands a work to be done. Tell him that you are doing a great work, and cannot come down to try to solve the problem of the day line. You have the message for this time--the third angel's message--to give to the people. This is your work. Hold the beginning of your confidence firm unto the end. The truth is to be repeated, line upon line, precept upon precept.--Letter 11, 1901. [Cf: 3MR316.05] p. 20, Para. 2, [1901MS].

Feet, Cold, May Cause Illness.--We need to remember that cold feet are frequently the cause of illness. God will not work a miracle to preserve the health of those who neglect the simplest laws of life. The failure to take what some regard as useless precautions has often brought disease resulting in death.--Ms 95, 1901. [Cf: 3MR323.02] p. 20, Para. 3, [1901MS].

Insanity, Sin Species of.--All sin is selfishness. Satan's first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin, was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed--possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart.--Letter 165, 1901. [Cf: 3MR330.02] p. 20, Para. 4, [1901MS].

Life, No, Without Light.--Did God speak but one word, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by His infinite power to keep you alive. It is He who supplies the air which keeps life in the body. Should God neglect man as man neglects God, what would become of the race? Without fresh air to breathe, the lungs, the avenues of life, would be clogged. The food would be a minister of evil, and death would result.--Ms 50, 1901. [Cf: 3MR332.01] p. 20, Para. 5, [1901MS].

Mind Cure, the Only True.--The whole science of salvation is contained in accepting Christ as a personal, sin-pardoning Saviour. He died for sinful, erring human beings. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. . . . 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: 3MR338.01] p. 20, Para. 6, [1901MS].

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." This is the only true mind-cure, the only thing that can save the perishing soul. Human beings, with all their defects, all their wilful stubbornness, may come to Christ in humility, contrition, and sincere repentance, and receive pardon. Christ will take away their sins, and impute to them His righteousness. The Holy Spirit takes the things of Christ and presents them to the earnest suppliant, and the salvation of the soul is ensured.--Letter 148, 1901. [Cf: 3MR338.02] p. 20, Para. 7, [1901MS].

Piano Tuning, May Affect Nervous System.--My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out-of-doors, away from all the perplexities of business, it might save your brain and your soul. It is not wise, merely because you can make money readily, to continue in the work of tuning pianos, if this affects your nervous system. [Cf: 3MR350.04] p. 21, Para. 1, [1901MS].

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity. We are made up of nerves and senses, as well as conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul.--Letter 104, 1901. [Cf: 3MR351.01] p. 21, Para. 2, [1901MS].

Pictures, God Taking, of His people.--Remember that this world is God's daguerreotype office. The pictures of all who live here, old or young, are being made in the books of heaven. What shall the likeness be?--Letter 78, 1901. [Cf: 3MR351.03] p. 21, Para. 3, [1901MS].

I am deeply pained to learn that Brother Kress is ill. We have not yet heard the particulars. I have some things I wish to send you, if I can get them off in this mail. Several cases have been presented to me, which I shall speak of in time; meanwhile, do not put yourself through as you have done and do not go to extremes in regard to the health reform. . . . [Cf: 3MR380.01] p. 21, Para. 4, [1901MS].

When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right

to do this. . . . [Cf: 3MR380.02] p. 21, Para. 5, [1901MS].

The prayer of faith shall save the sick, and I beseech you to call for the Elders of the church without delay. May the Lord help you, is my most sincere prayer. We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught. . . . [Cf: 3MR380.03] p. 21, Para. 6, [1901MS].

Brother and Sister Kress, I have all confidence in you, and I greatly desire that you may have physical health, in order that you may have perfect soundness spiritually. It is lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good, wholesome food. [Cf: 3MR380.04] p. 21, Para. 7, [1901MS].

You love to obey the commandments of God God calls for whole-souled, upright, high-principled men. These are men needed in our institutions. Those who are satisfied with half-and-half service can well be spared. [Cf: 3MR381.01] p. 21, Para. 8, [1901MS].

I arose very early this morning and wrote the foregoing before breakfast. I have more written on the subject which the next mail may bring to you.--Letter 37, 1901, pp. 8, 10, 11. (To Dr. and Mrs. D. H. Kress, May 29, 1901.) [Cf: 3MR381.02] p. 22, Para. 1, [1901MS].

Important Factors in Choosing a Life Companion--(To appear in *Selected Messages, Book Two*)-- Do not unite yourself in marriage with a girl who will have cause to regret the step forever after. . . . [Cf: 3MR381.03] p. 22, Para. 2, [1901MS].

Oh what covetous, selfish, short-sighted creatures human beings are. Distrust your own judgment, and depend on the judgment of God. Distinguish between what is pleasing and what is profitable. Do God's will submissively. . . . Following your own way and your own will, you will find thorns and thistles.--Letter 4, 1901, pp. 3, 4, 5. (To Grant Roysten, January 8, 1901.) [Cf: 3MR381.04] p. 22, Para. 3, [1901MS].

Lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you search the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what God has to say to you. As the humble seeker for truth sits at Christ's feet and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Word, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation. [Cf: 3MR430.03] p. 22, Para. 4, [1901MS].

Do not carry your creed to the Bible and read the Word in the light of your former opinions. Do not try to make everything agree with your creed. Search the Word carefully and prayerfully with a mind free from prejudice. If as you read conviction comes, and you see that your most cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Make your opinions fit the Word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out

of the law. Find out what is written, and then plant your feet on the eternal Rock. [Cf: 3MR431.01] p. 22, Para. 5, [1901MS].

Our salvation depends upon our knowledge of God's will as it is contained in His Word. Never cease asking and searching for truth. You need to know what is truth. You need to know your duty. You need to know what you shall do in order to be saved. And it is God's will that you should know what He has said to you. But you must exercise faith. As you search God's Word, you must believe that He is, and that He is a rewarder of those that diligently seek Him. [Cf: 3MR431.02] p. 22, Para. 6, [1901MS].

Search, search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you. Christ says to you, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask any thing in My name, I will do it." [Cf: 3MR431.03] p. 22, Para. 7, [1901MS].

The Lord has given to the school in Cooranbong the labors of Brother and Sister Haskell. They have been teaching His Word, and thus great light has been received. But in this work others must cooperate with them. The Lord does not design that one man's mind and one man's ideas and one man's presentation of the Word shall always control, even if the talents of others are not so valuable in the understanding of the Scriptures. He would have different minds mingle with the students. Men of a different mold should be given an opportunity to teach the Word in the school, to give to the students the impressions the Lord has given them. There is need of a union of different minds in the school, that the students may receive the strength of the varied talents. . . . [Cf: 3MR432.01] p. 23, Para. 1, [1901MS].

The Lord has a work for Brother Haskell to do in our large meetings. He is not to take the whole burden, but is to stand in his lot and place in connection with his ministering brethren. In the Lord's work there is a diversity of gifts. All minds are not of the same mold, neither do they present the same truths in the same way. One man's method is not to be regarded as the method which all men shall follow. Different minds compose the body of believers. All God's workers have not been given the same talents.--Ms 12, 1901, pp. 8-10. ("The Living Water," typed Feb. 7, 1901.) [Cf: 3MR432.02] p. 23, Para. 2, [1901MS].

I will write some things which on several occasions the Lord has made known to me. Several years ago a decided reformation was called for in Healdsburg among those who claimed to be Christians. Reproofs from the Lord were given and confessions were made; but there was not a decided reform. Because former customs and practices were not forsaken, they were a constant temptation. The work done was not thorough. Souls were not cleansed from all spiritual defilement. Many failed to keep the vows they had made.--Letter 22, 1901, p. 1. (To "My Brethren and Sisters in California," Feb. 3, 1901.) [Cf: 3MR433.05] p. 23, Para. 3, [1901MS].

At the different places which I have visited lately I have gathered

some money for your work. I wish you would send me the amount you have received, so that if all has not been sent, I may write in regard to it. In every meeting we have attended there have been necessities that had to be met, and sometimes so many calls were made that I hardly dared to put in my plea. Nevertheless I will do my best to help you. I might hire money or perhaps get the loan of some without interest. Keep me informed as to your work.--Letter 62, 1901, p. 1. (To J. E. White and wife, June 26, 1901.) [Cf: 4MR17.01] p. 23, Para. 4, [1901MS].

Dear Brethren in Denver: You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath school. There are reasons why this would not be advisable. For the spiritual good of the brother this should not be done. And if continued it would prove a detriment to the Sabbath School. In many minds there is a strong prejudice against the colored people, and as a result of such a move, constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath School should be shown to the superintendent. . . . [Cf: 4MR17.02] p. 23, Para. 5, [1901MS].

Colored men are inclined to think that they are fitted to labor for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a Sabbath School remember that they may do a much-needed work by establishing Sunday Schools and Sabbath Schools among the colored people. [Cf: 4MR18.01] p. 24, Para. 1, [1901MS].

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders. [Cf: 4MR18.02] p. 24, Para. 2, [1901MS].

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race. [Cf: 4MR18.03] p. 24, Para. 3, [1901MS].

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people but of the white people also, will be converted.--Letter 84, 1901, pp. 1, 3, 4. (To "Brethren in Denver," July 16, 1901.) [Cf: 4MR18.04] p. 24, Para. 4, [1901MS].

I called for means here for the work in the South, and it seemed almost like stealing; for they are trying to gather means to establish a sanitarium somewhere near Los Angeles. . . . [Cf: 4MR18.05] p. 24, Para. 5, [1901MS].

It was on Sunday afternoon that I made an appeal for your work. Ninety dollars were raised. . . . [Cf: 4MR19.01] p. 24, Para. 6, [1901MS].

I told the people just a little of what you are trying to do in Nashville. I told them I felt perfectly free to call upon the trustees of the Lord's money to help in that needy field. I asked them to be God's helping hand by giving their means to advance His work. I called upon believers and unbelievers to do something for Christ's sake. We may get something from this appeal. . . . [Cf: 4MR19.02] p. 24, Para. 7, [1901MS].

The Lord give you all courage to work on in the Southern field. I call upon you all to have faith in God. I am sorry, so sorry that you have to be delayed in your work. There is plenty of money in the hands of the Lord's stewards. Will men continue to cherish selfishness? Will this great evil never be completely eradicated? Will it be allowed to grow into idolatry, deforming those whom the Lord has called to cooperate with Him? [Cf: 4MR19.03] p. 24, Para. 8, [1901MS].

In the eyes of the Lord the Southern field is a most distressing spectacle, a deformity in the midst of a Christian nation, bearing testimony before angels and before men to the neglect of a people who might be helped were it not for the selfishness and covetousness of professing Christians, who will be called to account for their neglect in the day when every man is judged according to his works. The colored people of the South, who have been left in degradation, will then bear witness against the Christian world. [Cf: 4MR19.04] p. 24, Para. 9, [1901MS].

The Lord is watching to see whether those who have had great light, before whom the needs of the Southern field have been kept, will now rally and do their appointed work.--Letter 113, 1901, pp. 2, 3, 4, 5. (To J. E. White and wife, August 13, 1901.) [Cf: 4MR19.05] p. 25, Para. 1, [1901MS].

This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time.--Ms 127, 1901, p. 1. (Untitled, Tuesday, November 26, 1901.) [Cf: 4MR43.03] p. 25, Para. 2, [1901MS].

In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon.--Ms 132, 1901, p. 1. (Extracts from "Testimonies on Daniel One," undated.) [Cf: 4MR122.02] p. 25, Para. 3, [1901MS].

Lessons of great importance may be learned from the history of Daniel and his companions. These youth were bound together in the sacred bonds of Christian fellowship. Daniel's name is placed first on the record because he exerted a strong influence over the other three, who looked upon him as a leader. Had he failed to take a firm stand for the right, had he pleased and indulged self, his companions also would have failed. They would not have been handed down to us as young men signally honored by the God of heaven.--Ms 113, 1901, p. 7. ("Canvassers Needed," typed November 4, 1901.) [Cf: 4MR128.01] p. 25, Para. 4, [1901MS].

The history of Daniel and his fellows is an illustration of what all youth may become in the service of God. Improve the opportunity that is

now yours to obtain the very best idea of what constitutes a Christian character. Place yourselves where you can pray to God as Daniel and his fellows prayed to Him. They presented themselves to God as needy and dependant, and God gave them strength. But do you think that Daniel would have been helped as he was if he had yielded to appetite? Had he eaten the king's food and drunk his wine, he would have been unable to obtain the education necessary to make him a successful Christian statesman. He would not have appreciated the knowledge God had to give, His mind would have been confused. He knew this, for before he came to Babylon he had received that training which every child before me should receive in the home.--Ms 65, 1901, p. 4. (Sermon, typed July 28, 1901.) [Cf: 4MR129.01] p. 25, Para. 5, [1901MS].

I wish to write you some things which have been forcibly impressed on my mind during the night season. How many of you will now take your position on the side of the great Teacher, determined that during this term you will not only advance in scholarship, but that you will make advancement in learning of the great Teacher? . . . [Cf: 4MR166.04] p. 25, Para. 6, [1901MS].

In accepting Christ's yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load. . . [Cf: 4MR166.05] p. 25, Para. 7, [1901MS].

To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord. [Cf: 4MR167.01] p. 26, Para. 1, [1901MS].

While at school you will be tested and tried. Christ desires you to be like Him in character. He came to our world to live the life which all must live who are accepted as members of the royal family. It is your privilege, by the grace of Christ, to so live that to you can be given the reward of the overcomer. The Saviour says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne." This is the prize offered to overcomers. Is it not worth striving for? [Cf: 4MR167.02] p. 26, Para. 2, [1901MS].

Let each student remember, as he associates with his fellow-students, that he has responsibilities to fulfill. God wants you to be a help to one another. Each one has trials to bear and temptations to meet. While one may be strong on some points, he may be weak on others, having grave faults to overcome, God says to you, "Bear ye one another's burdens, and so fulfil the law of Christ." You instructors have every phase of character with which to deal. This is very difficult and very important work; and they need your prayers. Remember that they have continual temptations to meet. Daily you should ask God to help them by His Holy Spirit to be a help to you. You can be a constant encouragement to them; for to students, as well as to teachers, God will give the inspiration of His Spirit. But if you do not seek to overcome as Christ overcame, you will make very hard the work of those who are bearing heavy responsibilities. You will yield to the temptations of Satan to be thoughtless and inattentive, to fail of putting earnest effort into your schoolwork. [Cf: 4MR167.03] p. 26, Para. 3, [1901MS].

Students, do all in your power to lighten the burdens of your teachers. Pledge yourselves to act a noble part by showing them that you mean to improve in every way. Use your time as if this term were the last opportunity offered you. Be faithful, obedient students, upon whom Christ can look with pleasure. Live so that He can speak to you the words of commendation, "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: 4MR168.01] p. 26, Para. 4, [1901MS].

Will not the students in this school bring joy to the heart of Christ by striving to make themselves worthy of His commendation? Do you not desire to be counted worthy to walk and talk with the Prince of light and life? Will you not endeavor to reach the high standard of perfection? Thus you honor God. And you honor your parents, filling their hearts with gladness. As you seek for perfection of character, revealing this in word and deed, men and angels see that you love and serve God. It is by striving for the mastery over temptation that God's children witness for Him. [Cf: 4MR168.02] p. 26, Para. 5, [1901MS].

You will go through this world but once. Then do not choose as companions those who will lead you in false paths. Turn away from these tempters; for they are Satan's helping hand, used by him to beguile souls away from God. Remember that it is your privilege to be Christ's helping hand, to aid Him in winning souls to God. Do not give the enemy any advantage. Study the history of Daniel and his fellows. Though living where they were, met on every side by the temptation to indulge self, they honored and glorified God in the daily life. They determined to avoid all evil. They refused to place themselves in the enemy's path. And with rich blessings God rewarded their steadfast loyalty. [Cf: 4MR168.03] p. 26, Para. 6, [1901MS].

Each one of us, by the daily words and actions, is deciding his or her future. He who desires to live the life which measures with the life of God must take a firm stand against the depravity which is spreading its loathsome disease over the world. He must reject the wrong and choose the right, bravely resisting evil. He must overcome small temptations; thus he gains strength to overcome larger ones. [Cf: 4MR169.01] p. 27, Para. 1, [1901MS].

There are those who say, "It is not necessary to be so particular about little matters." In such ones, conscience accommodates itself to the suggestions of evil until they are educated to do the work which places them in Satan's army. From small wrongs they are led to large wrongs. The moral powers are prostrated. The lower passions bear sway, holding the entire being in the tyranny of Satan's power. The high, noble purpose which might have controlled the life are swept away by self-indulgence. [Cf: 4MR169.02] p. 27, Para. 2, [1901MS].

God calls upon every youth to cease to do evil by learning to do well. Seek to do your best every day. Fight manfully against hereditary and cultivated tendencies to do wrong. United with one another in being true to virtue, true to God. Be studious. Reach upward for the highest attainments. The Lord commends earnest, determined efforts to gain that knowledge which will enable you to take your place in the higher grade in the courts above. He looks with approval on watchful, diligent students. . . . [Cf: 4MR169.03] p. 27, Para. 3, [1901MS].

In your schoolwork cherish the highest, holiest principles. Pray as did Daniel--three times a day, alone with God. Confess every sin you have committed, every mistake you have made. If in any way you have injured your fellow students, confess to them also. God says, "Confess your sins one to another, and pray for one another, that ye may be healed." Thus you build barriers between yourself and sin. You are walking in harmony with God. He has avouched Himself as one who will hear and answer your sincere, fervent prayers. He has assured you that He will pardon and accept you. How powerful you may be in this assurance! [Cf: 4MR170.01] p. 27, Para. 4, [1901MS].

The Lord is near to all who call upon Him--near to answer and to bless. Then let every student pray constantly. You may so live that your instructors will feel that they are walled in by the prayers of faithful, loving disciples. Let every student realize that he is in the school to do missionary work. In sympathy and love help one another to advance in the upward path. Labor for the unconverted among you. Keep the missionary spirit alive. Let your hearts be vivified by the Spirit of God. Be eager to give help and courage to others. Those students who receive that they may impart are a great comfort and encouragement to their teachers. The faithful will be tried. But those who endure the trial know better how to help others than if they had never been tried. . . . [Cf: 4MR170.02] p. 27, Para. 5, [1901MS].

We have no time to lose. Students are to be prepared to work intelligently for the Master. Where it is possible, they should, during the school term, engage in city mission work. They should also do missionary work in the surrounding towns and villages. As they labor thus, the value of true education will be revealed. . . . [Cf: 4MR170.03] p. 27, Para. 6, [1901MS].

Now, just now, God needs Calebs and Joshuas. He needs strong, devoted, self-sacrificing young men and women, who will press to the front. . . . God will help them as He helped Daniel, giving them wisdom and understanding. [Cf: 4MR171.01] p. 28, Para. 1, [1901MS].

Cannot we discern the signs of the times? Cannot we see that Satan is working with intensity of effort, uniting the enemies of God's kingdom in a desperate confederacy, that he may gain control of the world? This work is advancing faster than we imagine. Shall we, who have God's work to do, sink into a lukewarm condition? [Cf: 4MR171.02] p. 28, Para. 2, [1901MS].

To be saved, a man must gain the victory over himself, his temper, his inclinations. His will must be brought into conformity to the will of God. The glory of heaven is for those only who on this earth work out the righteousness of Christ. Students, read carefully and prayerfully the first chapter of James. Seek to understand your individual responsibility. Move steadily forward, and the Lord will make you more than conquerors. Take hold of the work with your teachers, pressing on from victory to victory. Keep yourself under God's discipline. . . . [Cf: 4MR171.03] p. 28, Para. 3, [1901MS].

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. It never incapacitates him for imparting what he has received. The truth as it is in Jesus is warm

with comfort and love. Day by day the soul is to receive this truth, for it is spiritual food. Knowing that we have a living Christ, we may safely trust the soul to His keeping. He says, "Be of good cheer; I have overcome the world." There is divine power for every one who will receive Christ by faith. In the Redeemer's power, practicing self-denial, they can walk in perilous places. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." These words are spoken to every one who desires to be a Christian. . . . He who shuns the cross shuns the reward promised to the faithful. [Cf: 4MR171.04] p. 28, Para. 4, [1901MS].

Day by day that which takes place in this school is registered in heaven. Day by day the work of each student is recorded in God's book. What shall these books testify regarding your experience during this year?--Letter 144, 1901, pp. 1-10. ("To the Students in Our Schools," October 11, 1901.) [Cf: 4MR172.01] p. 28, Para. 5, [1901MS].

The Work in San Francisco--It would be difficult to describe my feelings as I stood before the San Francisco church a few weeks ago, and looked over the large congregation. My mind went back to the time when my husband and I were planning to build a place of worship in San Francisco. Some, when they saw the plan, said, It is too large. The house will never be filled. At the same time we were building the office and meetinghouse in Oakland. I thought of the anxiety felt and the earnest prayers offered to God that He would open the way. [Cf: 4MR250.01] p. 28, Para. 6, [1901MS].

At that time I dreamed that I saw as it were two beehives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw that very little was being done. The hive in Oakland seemed to be by far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. Much earnest work was being done. [Cf: 4MR250.02] p. 28, Para. 7, [1901MS].

When I related this dream, it was interpreted to mean that San Francisco was a place in which there was a great work to be done. There were among us at that time only three men to whom we could look for financial assistance. These were Brother Morrison and Brother Digings, who both now sleep in Jesus, and Elder James White. Believers were few in number, and we needed all the courage we could get to brace us for the outlook. [Cf: 4MR250.03] p. 29, Para. 1, [1901MS].

We prayed much in regard to the dream I had had, and I resolved to venture out in accordance with the light given. I decided to sell my property in Battle Creek, and we wrote to the brethren there, "Sell everything we have in Battle Creek, and send us the money at once." This was carried through, and we built the church in San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by His Holy Spirit to carry forward the work with courage and perseverance and faith. [Cf: 4MR250.04] p. 29, Para. 2, [1901MS].

Before leaving Australia, while in Maitland, N.S.W., I was in the night season standing before a large congregation in San Francisco. The

Lord gave me a message to bear and freedom in bearing this message. The people had ears to hear and hearts to understand. [Cf: 4MR251.01] p. 29, Para. 3, [1901MS].

I was much encouraged as I stood before our people in San Francisco. I thought of the dream and the instruction which had been given me so many years ago, and then looked at the people assembled, I felt that I could indeed say, The Lord has fulfilled His word. Elder Corliss has been laboring most earnestly to educate the people in what saith the Scriptures and with good results. After I had finished speaking all who wished to give themselves to the Lord were invited to come forward, and in response to this invitation, two hundred came forward. This was a precious refreshing. We know that angels of God were with us. The room was pervaded with the atmosphere of heaven. [Cf: 4MR251.02] p. 29, Para. 4, [1901MS].

Among those who came forward were some who have been attending our meetings in the past and who have become interested in the truth. May they decide to place themselves wholly on the Lord's side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. . . . It shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." [Cf: 4MR251.03] p. 29, Para. 5, [1901MS].

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him. [Cf: 4MR252.01] p. 29, Para. 6, [1901MS].

When the meeting closed many pressed forward to take my hand and welcome me back to America. I was glad to meet them and take them by the hand. [Cf: 4MR252.02] p. 29, Para. 7, [1901MS].

We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord's work there is to be broader and deeper. Souls are to be sought for. The word of the Lord is to be declared, line upon line, precept upon precept, here a little and there a little, that His name may be glorified. [Cf: 4MR252.03] p. 30, Para. 1, [1901MS].

God will use consecrated ability in His service. As His servants impart to others that which they have received, He will entrust them with more to impart. And as they are enabled through His grace to accomplish good, they are to ascribe all the glory to Him who is the Alpha and the Omega, the first and the last. Thus divinity and humanity work together. Men become laborers together with God, working out their own salvation with fear and trembling, realizing always that it is God who works in them, to will and to do of His good pleasure. [Cf: 4MR252.04] p. 30, Para. 2, [1901MS].

There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labor in His fear. He will give evidence of His power to sincere workers and to sincere inquirers after the truth, who desire

not only to know but to perform His will. [Cf: 4MR252.05] p. 30, Para. 3, [1901MS].

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him. [Cf: 4MR253.01] p. 30, Para. 4, [1901MS].

As they walk before Him in faith and trust, He will lead them to places of usefulness and honor. He is a present help in every time of need to those who rely upon Him. He will qualify those who honor His name for important and perilous service, although they may not have time to obtain all the education they desire. The great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer. [Cf: 4MR253.02] p. 30, Para. 5, [1901MS].

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well doing, we become channels of light.--Ms 2, 1901, pp. 1-5. ("Notes of Work--2," typed January 12, 1901.) [Cf: 4MR253.03] p. 30, Para. 6, [1901MS].

Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord.--Letter 60, 1901, p. 4. (To Elder A. G. Daniells, typed June 28, 1901.) [Cf: 4MR260.01] p. 30, Para. 7, [1901MS].

All who believe the message for this time will go forth into the harvest field to do something for the Master.--Letter 61, 1901, p. 9. (To Elder A. G. Daniells, typed June 28, 1901.) [Cf: 4MR260.02] p. 30, Para. 8, [1901MS].

Decided changes must be made in the methods and plans that are followed, that the cause of God may be placed upon a higher basis.--Letter 79, 1901, p. 11. (To Elder A. G. Daniells, July 11, 1901.) [Cf: 4MR260.03] p. 31, Para. 1, [1901MS].

God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called "regular lines." Too much power has been invested in unrevived, unreformed human agencies.--Letter 60, 1901. (To Elder A. G. Daniells, typed June 28, 1901.) [Cf: 4MR291.01] p. 31, Para. 2, [1901MS].

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from 1 John 3. The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers. . . . But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the

receiver to be a channel and representative of His grace to the world, and to angels, and to men.--Ms 130, 1901, pp. 1, 10. (Untitled, November 27, 1901.) [Cf: 4MR296.01] p. 31, Para. 3, [1901MS].

To all who hear my testimony in New York City, I testify that the words which are written in this testimony are of a surety appropriate to this people. Open the door of the heart to Jesus Christ. Let Him come in and take possession of the entire being. . . . The plagues of the Lord God of Hosts are in our world. Men and women are perishing in consequence of the judgments that have been sent by Him, because they do not take heed to His works and ways. Nevertheless they do not say, Because of our sins the Lord has done this.--Ms 128, 1901, pp. 12, 13, 15. ("The Principles That Should Control the Lord's Workers," typed December 24, 1901.) [Cf: 4MR296.02] p. 31, Para. 4, [1901MS].

I am not able to write much, but the words were spoken, Forbid him not. Messages will be given out of the usual order. The judgments of God are in the land. While missions must be established to do the work you are doing, to reach a certain class of people according to the light given, yet besides this, a message is to be borne so decidedly as to startle the hearers.--Letter 159, 1901, p. 2. (To Elder S. N. Haskell, November 3, 1901.) [Cf: 4MR297.01] p. 31, Para. 5, [1901MS].

I have just signed my name on the back of the check which I received today. The money is due you from me. I have used it in Australia to open work in new fields. I have hired this to help you in New York. You need it. And you can not tell how pleased I am to secure this money, giving my note for it. I wish you had the five thousand. As soon as you enter into any arrangements for the purchase of the hall, I can send an appeal to some persons who I think will help.--Letter 160, 1901, p. 1. (To Elder and Mrs. S. N. Haskell, November 3, 1901.) [Cf: 4MR297.02] p. 31, Para. 6, [1901MS].

It has been presented to me, but I dare not express it or hardly breathe it, that in such cities as New York, Utica, and Buffalo, God will move upon the hearts of monied men, when the Bible, and the Bible alone, is presented as the light of the world. In these cities the truth is to go forth as a lamp that burneth.--Letter 132, 1901, pp. 1, 2. (To Elder and Mrs. S. N. Haskell, October 7, 1901.) [Cf: 4MR297.04] p. 31, Para. 7, [1901MS].

We ask you to remember that ever since Elder Haskell accepted the truth, he has worked earnestly for its advancement. Few have done as much as he has done. His life should now be specially guarded. He should have not only men but means for the carrying forward of the work in New York. This is a most important field. There is a class of monied men there who, if they see the work carried forward sensibly, not extravagantly and self-indulgently, but with simplicity and self-denial, will help with their means. [Cf: 4MR298.01] p. 32, Para. 1, [1901MS].

It is very important that at this stage of the work in New York, Elder Haskell have well-qualified helpers, men who have the true missionary spirit, who will take up the work in accordance with Christ's example. Brother Brunson is needed in New York, and I am somewhat surprised to see that now, just as he is getting hold of the work there, plans are being made to call him away. I hope that the Lord will give Elder

Brunson clear light in regard to his post of duty. It is a man's privilege to know for himself whether he is in the right place, without depending on any other man's preferences or decisions as to where he shall devote his energies. . . . The work in New York has been laid open before me. The Lord has shown me that the circumstances connected with that work are of such a character as to make it necessary that no haphazard work be done in sending men there. Elder Haskell needs the very best helper that can be provided--a man who will not make friction, who will understand his duty and do it. In answer to prayer, such a man has appeared. To take him from the field just as he is getting acquainted with the work, and put him where there are already several workers of talent and ability, is not in the order of the Lord. [Cf: 4MR298.02] p. 32, Para. 2, [1901MS].

Let Brother Brunson remain where he is, and if you need someone else on the school faculty, ask the Lord to provide for your necessity.-- Letter 142, 1901, pp. 1, 2, 3, 4. (To "Dear Brother E. A. Sutherland," October 16, 1901.) [Cf: 4MR299.01] p. 32, Para. 3, [1901MS].

October 25, 1901. I am much surprised at the way in which the work in New York is being managed. While we were at the General Conference, the Lord presented the city of New York to me, as a field that has never been worked. One little corner has received some labor, but the work done was of such a character that it must never be repeated. Testimonies were sent to Elder Franke, reproving the spirit which he manifested toward those who came out from the world under his labors. . . . [Cf: 4MR311.02] p. 32, Para. 4, [1901MS].

The Lord presented before me the way in which the work should be carried on in our large cities. I was instructed by the Lord that Elder Haskell, who has a wide experience, should open up the work in New York upon correct plans, commencing missionary work after the Lord's order. Let no man interpose himself to block Elder Haskell's way. His work can be hindered, but God forbid that it should be. Clear the way for the aged servant of the Lord. Help him all you can. Do not allow meetings to be held where they will draw people away from the very interest which the Lord desires to see advanced, that souls may be won to Christ. [Cf: 4MR312.01] p. 32, Para. 5, [1901MS].

The plan to bring Elder Franke into New York now, when there are plenty of other places in which he can labor, is a mistake. God desires the work to be established in New York after His order. There are some who are deeply convicted and nothing should be allowed to break up the interest.--Letter 149, 1901, pp. 1, 2. (To Elder J. E. Jayne, October 25, 1901.) [Cf: 4MR312.02] p. 32, Para. 6, [1901MS].

Could not sleep after half past one o'clock. I am much perplexed. I have much light presented to me. I would be very much relieved could I express the intense interest I have for the people in the cities that have never yet been worked. I have yesterday, Sabbath, had the pleasure of speaking in Trenton.--Ms 169, 1901, p. 2. (Diary fragments, August 16 to November 27, 1901.) [Cf: 4MR312.03] p. 33, Para. 1, [1901MS].

Our coming on this journey must have been in the order of the Lord. We have evidence it was timely. We found the mission in New York City established in a block up five flights of stairs. The elevator works for the whole block; so we were favored in not having to walk up

flights of stairs. We were pleased to see a nice company of workers, who are intelligent; all in connection with this mission, are, we think, doing their best. . . . [Cf: 4MR313.01] p. 33, Para. 2, [1901MS].

We found that our tickets could not be changed; therefore W.C.W. joined us on our journey to New York City. I have spoken twice to the mission workers. We have visited Brooklyn, Brother King and his wife, and Sister Tay, who is a member of their family. We had a prayer season with them. We also visited Brother Jayne's family, and had a visit with them, and a season of prayer. It was a very wearisome ride to Brother King's. The continual changing of cars, and having to walk much, wearied me; but that is in the past--not to be undertaken again. Brother King's family live in the third story, and the going up and down the steep stairs was not agreeable. Of the little family, they were all at home but Brother King. They were glad to see us, and we were much pleased to see them. [Cf: 4MR313.02] p. 33, Para. 3, [1901MS].

We had a visit with Brother and Sister Franke. We were much pleased with the visit; and Elder Haskell and all, we think, see a decided change for the better in the outlook. [Cf: 4MR313.03] p. 33, Para. 4, [1901MS].

The precious Sabbath and Sunday meetings in the new hired hall which Elder Haskell had been trying to secure, were a grand success. The blessing of the Lord worked unity, and prepared the way for my testimony on Sabbath. This was a success. Seven hundred people were before me, and an excellent representation of Sabbathkeepers. But few outsiders were in the meeting on Sabbath. The Lord gave me freedom in speaking from the seventeenth chapter of John. Sunday afternoon about as many were present. The Sabbath school children were left at home; yet all who could be seated were present. Quite a large number of outsiders were present. The Lord gave me freedom in speaking from second Peter, the first chapter. They all seemed much pleased, and expressed themselves thus in regard to both discourses. Elder Franke spoke by invitation Sunday evening. They report he did excellently. [Cf: 4MR313.04] p. 33, Para. 5, [1901MS].

Well, we had much work to do in writing, and in visiting those who called to see me. Elder Franke and wife have been to see me several times, and invited me to speak in Trenton, where they are desirous to hear me. All the churches that had been raised up were collected in the meetings held in New York City, and I was introduced to ministers and physicians, and to a number of the higher classes. [Cf: 4MR314.01] p. 33, Para. 6, [1901MS].

We visited Trenton last Sabbath. We went on the boat, and then on the cars, which occupied three hours. We found Elder Franke well situated in a tenement with his family of four boys and a sister who lives with them and has the charge of everything when Sister Franke goes with her husband. We had a profitable visit. [Cf: 4MR314.02] p. 34, Para. 1, [1901MS].

Sabbath morning a hack took us to the water, a short distance, to witness a baptism. There was everything connected with this scene that would be educational to all who witnessed it. I was much pleased with

the neat, plain robes that were worn, prepared for men and women; and the administrator also had a becoming garment, a surplice that covered the rubber baptismal suit, which was everything it should be. . . . [Cf: 4MR314.03] p. 34, Para. 2, [1901MS].

I am deeply impressed that Trenton will be a central interest, as well as Brooklyn, and still other localities outside the city of New York. We see indeed the fields in every direction in and outside of New York to be worked. There should be a hall secured to call the people together in New York City, and from surrounding localities out of New York City. Will all who are now interested in this work during the Week of Prayer make their gifts and offerings, as the Spirit of the Lord shall prompt them to do, in helping the objects of religious missions that are greatly in need of help? Do not feel if you do this, you are robbing the very needy localities that present themselves at the present time.--Letter 183, 1901, pp. 1-4. (To "Dear Brother," November 12, 1901.) [Cf: 4MR315.01] p. 34, Para. 3, [1901MS].

Sara and I left our pleasant home in St. Helena last Thursday morning, and rode on the cars to Chicago; there we met W. C. W., Elder Daniells, Brother Homer Salisbury, and Brother Moon. They were very anxious for us to lay over a train, but we could not get the permit, so we had only a short period of time, and then we were accompanied by W. C. W. to New York City; changed in Albany, and here we are at the home of the mission under Elder Haskell's supervision. . . . [Cf: 4MR315.02] p. 34, Para. 4, [1901MS].

Now that we have come to the East we will remain for about six weeks longer. There is an important meeting at South Lancaster, Eastern Conference. That gives me two weeks in New York City. I have two Sabbaths and two Sundays there.--Letter 217, 1901, pp. 1, 2. (To Herbert and Lillian Lacey, November 4, 1901.) [Cf: 4MR315.03] p. 34, Para. 5, [1901MS].

I will write now a few words. I have never borne my testimony in New York City, but have had an impression I should do this. About twelve years ago, I think it was, we had the meetings in a central hall in Brooklyn. I am some way impressed I should be in New York and bear my testimony in that hall hired by our brethren. I am burdened with the outlook, and I think I shall without further delay go to the city of New York. I had rather be there at this time of the year than in the summer. The situation has been presented to me in many ways. I could help them if God gives me a message to go and I am sure we could come home the southern route if you stay until December. [Cf: 4MR316.01] p. 34, Para. 6, [1901MS].

The book will not get out by January, and if it is delayed and delayed I might just as well go now to New York City, not especially to help the outsiders, but to help those who are broken-up parties, to unify. And I think I shall, notwithstanding your letters give me no encouragement, leave here this week sometime, direct for New York City. It may be my last chance to speak to them in New York and if there could be unity brought about among the Sabbathkeepers who are now standing one apart from the other, I should have done a good work in the strength the Lord will give me. [Cf: 4MR316.02] p. 35, Para. 1, [1901MS].

I think now that it was my duty to have gone with you when you went. I have no special burden on the hillside. Elder A. T. Jones and Brother Taylor are at work in the sanitarium. There is a better atmosphere prevailing in the sanitarium. I have not been up there to speak since you have been gone, I think. But the only difficulty that presents itself is the danger of being snowed in from getting back to California, but the southern route is open and I could come back by Los Angeles, and what have I to do with the coming back? The testimony given me of God is for just such emergencies as are in New York City. I cannot change the impression that I should go. And unless something shall interfere I shall go direct to New York City. [Cf: 4MR316.03] p. 35, Para. 2, [1901MS].

What shall I do? Will you meet me in New York City? I shall leave here Wednesday, I think. The sooner I start, the better. Sara holds back. Brother and Sister Druillard say little about it, but think it is best for me to go. That is the way they look at it. I think I have a duty to go to New York City. There is a testimony I have to bear there. [Cf: 4MR317.01] p. 35, Para. 3, [1901MS].

I write this but will not be able to write much. Everything here seems to be shut down before my mind, and New York City opens up. I dread the journey but I think I shall start this evening for Oakland and get my position tomorrow morning in the cars for New York City. Unless I can get this impression off I am no good here. . . . [Cf: 4MR317.02] p. 35, Para. 4, [1901MS].

If Brother Prescott could now go to New York City and take hold in the fear of the Lord to set things in order--and I will be there also, and you will be there--I believe there would be a different order of things in New York City. The way the matter has been presented to me for the last twelve years is that this city right here in America has been in as large a need of being worked as any place on the globe. As I have looked over my diaries I see that this is a place in which all should have a deep interest, and this is the reason I told Elder Haskell I knew I had a message for New York City and I would come in at the latter part of the season and work in the different camp meetings, but you see I was held here. [Cf: 4MR317.03] p. 35, Para. 5, [1901MS].

Now if the Lord will help me I shall go without stopping to have the least arrangements made of clothing or anything else, but just pick up and go, and I shall not suffer if no preparations are made. If you will arrange to join me in New York City, Amen and amen. If other arrangements are made for Nashville, then I will not break up any arrangements, but the Lord helping me I shall make a start from this place this evening or tomorrow morning. Now this is my purpose and the Lord helping me I shall carry it out. The burden is on me for that great city New York, and the Lord will open the way for me as He has in securing the hall where I can speak to the people. [Cf: 4MR317.04] p. 35, Para. 6, [1901MS].

I should not have written this on this paper, but expected to have it copied, and as it must be delayed if copied, I will send it as it is.-- Letter 224, 1901, pp. 1, 2, 4-5. (To W. C. White, November 4, 1901.) [Cf: 4MR318.01] p. 36, Para. 1, [1901MS].

Rather than have the work in New York interrupted, I would hire money

and pay interest on it, in order to carry the work forward. Do not fail nor be discouraged. I have been instructed that the Lord has given men talents to improve in the acquirement of wealth to be used in opening doors through which the precious truth will find entrance. Those God has blessed with means will work as His helping hand in reaching those who have means and influence. Thus He will sustain missionary work among the higher classes. . . . [Cf: 4MR318.02] p. 36, Para. 2, [1901MS].

Who gives men power to get wealth? It is the Lord, and He desires the monied men to be converted and act as His helping hand in reaching other men. He desires those who can help in His work of reform and restoration, to see the precious light of truth and be transformed in character, that they may unite with the Majesty of heaven in using His entrusted capital of means to open the way whereby other wealthy men may see that now is their time and opportunity to use their means in saving souls ready to perish. He would have them invest the means He has lent them in doing good, opening the way for His gospel to be preached to all classes. [Cf: 4MR318.03] p. 36, Para. 3, [1901MS].

This is the work He desires to see done in New York. This great city is full of wickedness, crime, injustice, and all kinds of depravity, but God has many people in this city whom He would have become Bible Christians, that He may use them to tell the wealthy, as well as the lowly, what each must do to be saved. [Cf: 4MR319.01] p. 36, Para. 4, [1901MS].

Let nothing draw you from the work. Men and women may unite with the Prince of heaven in turning souls from unrighteousness to righteousness. The people must have the saving truth for this time. Entreat the men who have means to return to the Lord the treasures He has lent them in trust, that in New York there may be established a center from which Bible truth in its simplicity can be given to the people. Many all through the city are praying for light. They want to understand what is truth. Men who have money will reveal a living faith in the word of God and will return to the Lord the means He has lent them in trust that light may shine amid the darkness of sin and error.--Letter 141, 1901, pp. 3-5. (To Brother and Sister S. N. Haskell, September 16, 1901.) [Cf: 4MR319.02] p. 36, Para. 5, [1901MS].

The beginning of the work may be small, but let all that you do be a symbol of the work the Lord desires to see done in the world.--Letter 195, 1901, p. 2. (To Elder and Mrs. S. N. Haskell, September 23, 1901.) [Cf: 4MR321.01] p. 36, Para. 6, [1901MS].

Every minister of the gospel should be prepared to do practical medical missionary work. The medical missionary work is to be as closely united with the gospel ministry as the arm is united to the body.--Ms 117, 1901, p. 2. ("The Need of Aggressive Effort," typed November 14, 1901.) [Cf: 4MR321.02] p. 36, Para. 7, [1901MS].

The promised outpouring of God's life-giving Spirit has been and is still the great hope of God's people. It is the hope and glory of Zion. In this time of spiritual declension God's ministry is to stand in dignity, efficiency, and power.--Ms. 14, 1901. [Cf: 4MR328.03] p. 37, Para. 1, [1901MS].

The only power that can quicken the heart into activity is the power which will give life to the dead--the Holy Spirit of God. . . . Hang your helpless soul upon your Mediator. In and through Him, and Him alone, you can come to God. . . . The Holy Spirit is your hope.--Letter 124, 1901. [Cf: 4MR329.04] p. 37, Para. 2, [1901MS].

Fields of labor were opened to be worked, and all found wherever they went in Christ's name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind and all felt that their resources must be taxed to the uttermost of their ability. A work was before them to preach Christ and Him crucified through the whole world.--Ms 130, 1901. [Cf: 4MR336.01] p. 37, Para. 3, [1901MS].

The gospel fits all periods and all relations of life. No man can separate fellowship with God from a life of holiness. Sanctification takes in the whole being. Many in this our day claim fellowship with God while by their lives they deny their claim. "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." To walk in the light is to know and obey the truth. To have fellowship with one another is to treat one another as children of God.--Letter 21, 1901, pp. 13, 14. (To Elder E. E. Franke, October 5, 1900.) [Cf: 4MR349.01] p. 37, Para. 4, [1901MS].

By our faith and works we are to declare that God is our wisdom, our sanctification, our righteousness. He has given us the strongest encouragement to draw nigh to Him, and the nearer we come to Him, the nearer we come to the law of harmony and unity and holiness. [Cf: 4MR349.02] p. 37, Para. 5, [1901MS].

The practical lesson we are all to learn in genuine Bible religion is that we are to be of one mind and one judgment, that the law of God is a law of love to God and to man. Even disappointment and suffering is made unto us a means of sanctification. It elevates and purifies the soul, helping us to work out the will of God.--Letter 54, 1901, p. 2 (To "My Dear Son Edson White," June, 1901.) [Cf: 4MR350.01] p. 37, Para. 6, [1901MS].

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work, have had their influence. God will work in His own time and in His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's word; and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed.--Letter 3, 1901, pp. 6, 7. (To Dr. E. R. Caro, January 3,

1901.) [Cf: 4MR372.02] p. 37, Para. 7, [1901MS].

The Lord has been teaching His people that it is for their spiritual and physical good to abstain from flesh eating. There is no need to eat the flesh of dead animals.--Letter 83, 1901, p. 1. (To "Dear Brethren and Sisters," July 15, 1901.) [Cf: 4MR383.03] p. 38, Para. 1, [1901MS].

Those who eat too largely and those who eat unhealthful food, bring trouble upon themselves, unfitting themselves for the service of God. It is dangerous to eat meat; for animals are suffering from many deadly diseases. Those who persist in eating the flesh of animals sacrifice spirituality to a perverted appetite. Their bodies become full of disease.--Ms 66, 1901, pp. 4, 5. ("Fragments. Work in the South," typed July 28, 1901.) [Cf: 4MR385.02] p. 38, Para. 2, [1901MS].

On Berrien Springs--I hear that there is some thought of locating the school at Berrien Springs in the southwest of Michigan. I am much pleased with the description of this place. . . . In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work.--Letter 80, 1901, pp. 4, 5. (To the managers of the Review and Herald office, July 12, 1901.) [Cf: 4MR406.04] p. 38, Para. 3, [1901MS].

We are to present the truth to those in the highways. This work has been neglected. We have a work to do for the higher classes, and this work needs all our capabilities. While we are in no case to neglect the poor and destitute we have neither men nor money for the work among the very lowest classes. We point our workers to a higher grade. All reasons for this I cannot explain now. [Cf: 4MR419.03] p. 38, Para. 4, [1901MS].

The fields ripe for the harvest have been spread before me. We must work for the higher class of people. Then we shall have strength and ability with which to carry forward in the lines which God has pointed out.--Letter 164, 1901, p. 2. (To "Dear Brother A. G. Daniells," January 23, 1901.) [Cf: 4MR420.01] p. 38, Para. 5, [1901MS].

The church is now as a vast hospital, filled with the spiritually sick, who need to be placed under the influence of the refining furnace, until all dross is consumed.--Ms 108, 1901, p. 8. (Diary, August 14, 1901.) [Cf: 4MR446.08] p. 38, Para. 6, [1901MS].

The publishing houses controlled by Seventh-day Adventists are to be educating schools, where the youth are taught to discern between truth and error. The sentiments placed before these youth are to be of a pure, holy character, and are to be enforced and made effective by the godly example of the instructors. Why are the youth brought to our offices of publication unless it is that they may receive an education in truth and righteousness, and that they may also gain a knowledge of the printer's trade, and so be prepared to go to new fields to do work which needs to be done in the advocacy of truth?--Letter 155, 1901, p. 7. (To E. R. Palmer, September 15, 1901.) [Cf: 5MR0.01] p. 38, Para. 7, [1901MS].

During the General Conference (1901) I carried a great burden for the

souls of those connected with the Review and Herald. Those who have accepted the responsibility of educating those who have come to Battle Creek to learn the printer's trade, have fallen far below the standard God requires them to reach. . . . [Cf: 5MR0.02] p. 38, Para. 8, [1901MS].

Those who accept the position which gives them charge of apprentices, virtually pledge themselves to show them how to do their work in a thorough manner. They should ever remember that they do the Lord's service with acceptance only when they are fully committed to the right. Let them realize the importance of patiently and kindly training those in their care, teaching them to do their work well. [Cf: 5MR0.03] p. 39, Para. 1, [1901MS].

Refuse to accept slipshod work. . . . There are some in whose lives defects will always appear because during their apprenticeship they were allowed to do slipshod work. . . . The learner will make mistakes. This is to be looked for. But as he gains insight into his work, he should make improvement. Tell him that accuracy is expected from him, and never fail to show him that the principles of righteousness which are brought into the business life are to be brought into religious life.--Letter 138, 1901, pp. 9, 10. (To Managers of Review and Herald office, typed October 16, 1901.) [Cf: 5MR1.01] p. 39, Para. 2, [1901MS].

I have seen for a long time that the apprentices in our publishing houses have not received sufficient attention. It is not enough to see that they work the stated number of hours in the office. Connected with their work there should be hours for education. Studies should be taken up and lessons given at appointed times. . . . [Cf: 5MR1.02] p. 39, Para. 3, [1901MS].

The apprentices should be given instruction in bookkeeping. A knowledge of how to keep accounts will be a great help to them personally and a great advantage in their work.--Ms 81, 1901, pp. 1, 2. (Talk given to the board of directors of Pacific Press, August 21, 1901.) [Cf: 5MR1.03] p. 39, Para. 4, [1901MS].

We are nearing the judgment. Already the plagues of God are beginning to be poured out. Upon some parts of the world God is permitting the plagues to fall. If we would escape these plagues, we must be pure, virtuous, holy, ever remembering that we are God's property. Because He has redeemed us, He wants us to cleanse the soul-temple from every trace of pollution. He wants His people to be healthy Christians, physically and spiritually.--Ms 62, 1901, pp. 5, 6. (Sermon at the 1901 General Conference, typed July 9, 1901.) [Cf: 5MR16.01] p. 39, Para. 5, [1901MS].

We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath, if this can be managed.--Letter 104, 1901, pp. 2, 3. (To Brother and Sister E. K. Braman, August 4, 1901.) [Cf: 5MR83.01] p. 39, Para. 6, [1901MS].

I went up to the next board meeting, and bore a straight testimony, stating how far short the sanitarium was falling of meeting the

standard God desired it to meet. I said that the spirituality of many of those connected with the sanitarium seemed to be dead; that unbelievers were employed as nurses, and that the influence of this in the sanitarium is not at all profitable. To employ unbelievers as nurses does not please the Lord or fulfill the purpose for which the sanitarium was established. . . . [Cf: 5MR86.01] p. 39, Para. 7, [1901MS].

The nurses employed in our institutions should clearly understand that they are to be representatives of the saving truths of the gospel. Realizing that they are laborers together with God, they are to do all in their power to pay the debt they owe to Christ. Let them remember that the patients will carry with them to their homes the knowledge of God they gain in the institution.--Letter 122, 1901, pp. 3, 7, 8. (To Dr. J. H. Kellogg, September 11, 1901.) [Cf: 5MR86.02] p. 40, Para. 1, [1901MS].

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 works 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 the Lord God of Israel says, and then do what He commands.--Ms 43, 1901, p. 10. (E. G. White talk in college library, April 1, 1901.) [Cf: 5MR140.01] p. 40, Para. 2, [1901MS].

The Lord desires you to study your Bibles. He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word, which, if eaten and digested, is as the life-blood of the soul. Then good works will be seen as light shining in darkness.--Letter 130, 1901, p. 1. (To Brother and Sister Sanderson, September 27, 1901.) [Cf: 5MR149.01] p. 40, Para. 3, [1901MS].

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish.--Ms 3, 1901, p. 3. ("Notes of Work, #3," typed January 12, 1901.) [Cf: 5MR155.04] p. 40, Para. 4, [1901MS].

Matters must be so arranged that canvassers shall have enough to live on without overdrawing. This door of temptation must be closed and barred. However honest a canvasser may be, circumstances will arise in his work which will be a sore temptation to him. Let the barn be locked before the horse is stolen. This is the best way.--Letter 10, 1901, pp. 1, 2. (To E. R. Palmer, January 21, 1901.) [Cf: 5MR214.01] p. 40, Para. 5, [1901MS].

Every room in the soul temple has become more or less defiled, and needs cleansing. The cobwebbed closet of conscience is to be entered. The windows of the soul are to be closed earthward, and thrown wide open heavenward, that the bright beams of the Sun of Righteousness may have free access. The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure, that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples,

and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart, and will give you strength to carry out high and holy purposes.--Ms 24, 1901, p. 12. (Untitled, typed March 4, 1901.) [Cf: 5MR214.02] p. 40, Para. 6, [1901MS].

Do not pick flaws any more. Oh, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies; but we want nothing of that. We want no picking and picking and picking of flaws in others. Attend to number one, and you have got all that you have got to do.--Ms. 43a, 1901, p. 21. (Talk before representative brethren in the college library, April 1, 1901.) [Cf: 5MR214.03] p. 41, Para. 1, [1901MS].

Item on Public Relations--The Lord God is walking through our churches, through our institutions, beholding their outward appearance. The atmosphere which surrounds us is making its impression, not only on the human family, but on the heavenly universe. Angels are impressed with the things which they behold in the outward surroundings of God's people--Letter 35, 1901, p. 4. (To "Dear Brethren and Sisters at Crystal Springs," March 7, 1901.) [Cf: 5MR218.02] p. 41, Para. 2, [1901MS].

The Lord has a work for every one to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling the man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity to the Spirit of Christ. There is a development of all the powers; for the heart is changed. . . . [Cf: 5MR224.01] p. 41, Para. 3, [1901MS].

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and the dishes prepared to tempt the appetite. Eat simple, wholesome food, and eat it with thanksgiving. God will cooperate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth. [Cf: 5MR224.02] p. 41, Para. 4, [1901MS].

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as you can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ.--Letter 152, 1901, pp. 3, 4, 7, 8. (To the brethren in Iowa, typed October 29, 1901.) [Cf: 5MR224.03] p. 41, Para. 5, [1901MS].

I am instructed to say that, from all the light given me of God, the subscribing of names to papers that fasten minds under the control of other minds, and bind people to the institutions at Battle Creek, is not after God's order. We see a power and kingship manifested in the management of the medical missionary and health food business which cannot be approved. The burden of this food work is not placed upon Dr.

Kellogg alone. The responsibility and control of this work are not to be confined to one man or one group of men. [Cf: 5MR305.02] p. 41, Para. 6, [1901MS].

I have been instructed that God will work upon human minds, and will give to men in various places ability to produce health foods. By His Holy Spirit the Lord will guide His workers in the preparation of foods, and improvements will constantly be made. The profits on these foods are to be used for the good of suffering humanity everywhere, as cases may require. The income from the foods is not to be confined to the use of the sanitariums. There are other interests that will need to be sustained. [Cf: 5MR306.01] p. 42, Para. 1, [1901MS].

The health foods are now regarded as of man's originating, and if any other productions are made, the thought arises, "Are they not infringing on our rights?" But the health foods are of God's originating, as a blessing to His people. They are not to be bound about and held under the control of the powers at Battle Creek, as their special property. This business is God's property, and He will give enlightenment to other human agencies for its development. "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 are not to follow the principle of wealthy worldly men--of buying up and storing the whole supply of a food product, and then making people pay a high price for it; for thus the poor are made to suffer.--Letter 192, 1901, pp. 1, 2. ("To the Leaders in the Medical Missionary Work," July 5, 1901.) [Cf: 5MR306.02] p. 42, Para. 2, [1901MS].

Minister-laity Relationships to the Mission of the Church-- *Set New Believers to Work*. Just as soon as a church is organized, the members should be set to work, taught to go forth in God-given power to find others and tell them of the story of redeeming love. The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of the Lord that they will at once enter the work, imparting that which they have received. [Cf: 5MR330.01] p. 42, Para. 3, [1901MS].

The newly formed churches will need to be educated. The minister should not devote so much of his time to preaching as to educating. The people are to be taught how to extend the knowledge of the truth. If they do this work successfully, they will labor so diligently that they will have no time or disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.--Manuscript 127, 1901, pp. 9, 10. ("Nature of Building Thoroughness in Work," November 26, 1901.) [Cf: 5MR330.02] p. 42, Para. 4, [1901MS].

Nourishment for All the Needs of the Soul. The soul needs spiritual food and drink. This is supplied in the words of Christ. Those who receive Him as a personal Saviour, and look constantly to Him, receive nourishment sufficient for all the needs of the soul. Those who are united with Christ through the daily, hourly exercise of the faith which works by love and purifies the soul, receive the forgiveness of their sins, and are sanctified unto eternal life.--Manuscript 12a, 1901, p. 1. ("To Those Who Are Worried Over Minor Matters," February 12, 1901.) [Cf: 5MR342.01] p. 42, Para. 5, [1901MS].

Live on the Bread of Life. The heart needs a power that is found only in the word of God. This power is the bread of life, which, if a man eat thereof, he shall live forever. He is not merely to taste occasionally of the bread which comes down from heaven. He is to live on the words which are spirit and life to the receiver. The earnest grasp of truth, the personal appropriation of the words of Christ, works a transformation in the character. [Cf: 5MR343.03] p. 42, Para. 6, [1901MS].

"Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Pardon and sanctification come as a result of receiving and practicing Christ's words.--Letter 130, 1901, p. 2. (To Brother and Sister Sanderson, September 27, 1901.) [Cf: 5MR344.01] p. 43, Para. 1, [1901MS].

Unite With Confidence in One Another. 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."--Letter 116, 1901, p. 3. (To Elder W. M. Healey, August 21, 1901.) [Cf: 5MR363.01] p. 43, Para. 2, [1901MS].

The Law of Cooperation. The Lord has designed that His people shall organize and combine all the united elements, sanctified through the truth, as vast influential agencies to transform the human into divine agencies, to work out as united plans, the divine cooperating with the human, the power of the future world brought into and imparted to the present, which means the Holy Spirit pervading His body, the church. . . [Cf: 5MR363.02] p. 43, Para. 3, [1901MS].

All the united converted agencies are to combine in one, and the law of cooperation is the great one work in reciprocal influence. There is to be no kingly power, one man controlling the whole. All influences are brought to bear one upon the other in revealing Christ and the cross to a world that is perishing in sin and iniquity.--Letter 183, 1901, pp. 6, 7. (To "Dear _____," November 26, 1901.) [Cf: 5MR363.03] p. 43, Para. 4, [1901MS].

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: 5MR405.02] p. 43, Para. 5, [1901MS].

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.--Manuscript 43, 1901. ("Talk in College Library," April 1, 1901.) [Cf: 5MR405.03] p. 43, Para. 6, [1901MS].

In the night seasons I have had conversations with you.--Letter 180, 1901. (To J. H. Kellogg, July 28, 1901.) [Cf: 5MR406.01] p. 43, Para. 7, [1901MS].

I have a deep interest in you. I love the souls of those in whose behalf Christ died on the cross of Calvary. What are you about to do? Be assured that you are not setting yourself against men, but against God. If you realized what this means, you would no more do the work you are purposing to do than you would sever your right hand from your body. [Cf: 5MR442.03] p. 44, Para. 1, [1901MS].

You may plead that your brethren have not treated you as they should. No; in all things they have not done as they should. You yourself in connection with others have departed from pure principles. As a result of this, a strange spirit has entered the institution with which you were connected. Human principles have taken the place of justice, mercy, and the love of God. This inauguration of wrong principles has been an offense to God, and His work in the institution has gone crookedly; for He cannot serve with the sins of any man. . . . [Cf: 5MR442.04] p. 44, Para. 2, [1901MS].

My brother, will you increase the wrong you have done by robbing the cause of God of money to which you have no right? Are you willing to make yourself responsible for all that this action will entail. Satan has such control over your mind that in your own strength you have no power from the snare to go. You think that if you follow his suggestions, you will increase your means. But every dollar thus extorted means robbery of God. The course you have planned, if followed, will place you where no one will envy you. It will be disastrous to your eternal destiny. . . . [Cf: 5MR443.01] p. 44, Para. 3, [1901MS].

If you had any realization of what is involved in the suit for which you are planning, you would not advance one step farther. I have an earnest desire for the salvation of your soul. I want you to change your course of action. Then you will be at peace and rest, knowing that the Lord has had compassion on you, and has cleansed you from the sins so grievous in His sight. But if you do as you have purposed, you will not only betray yourself; you will betray the cause of God into the hands of its enemies, and you will crucify the Son of God afresh and put Him to an open shame. If you do this, how will you meet your record in the day of judgment? . . . [Cf: 5MR443.02] p. 44, Para. 4, [1901MS].

Remember that you are making a mistake when you think that your conflict is with human agencies. Will a man rob God? Will you in a court of unbelievers carry on a trial against one of God's institutions, saying that it has injured you? Soon, in a higher court than any on this earth, all will see that by the inauguration of wrong principle's God's institution has been crippled, bruised, and wounded.

It will be seen that you in association with others by injustice and wrong management, have hurt the Lord's instrumentalities; and that thus the work which should have gone forward in prosperity was brought into confusion.--Letter 18, 1901. (To A. R. Henry, January 20, 1901.) [Cf: 5MR443.03] p. 44, Para. 5, [1901MS].

The qualifications of an elder are plainly stated by the apostle Paul: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." [Cf: 5MR448.03] p. 44, Para. 6, [1901MS].

If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God's blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church members a defective example in the management of his home.--Manuscript 104, 1901. ("The Need of Reform," October 8, 1901.) [Cf: 5MR448.04] p. 45, Para. 1, [1901MS].

Origin of Sin--Man cannot change one attribute of his diseased character. Man aspired to be as God, and from that fatal moment the originator of evil began to alienate him from God. Satan is an author of all envy, all jealousy, all deception, and all strife. He erected the traitor's ensign of revolt upon this earth. He manifested his apostasy by his insane effort to create an empire governed by himself. He is the author of every sin which has cursed the earth.--Letter 20, 1901, p. 8. (To Dr. J. H. Kellogg, January 28, 1901.) [Cf: 6MR5.01] p. 45, Para. 2, [1901MS].

Willing and doing are bound together. The salvation of the soul requires the blending of human and divine strength. God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act. Humanity must unite and cooperate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practices, Christ cannot take away his sin. Man must heartily cooperate with God, willingly obeying his laws, showing that he appreciates the great gift of grace. Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he shall keep the Lord ever before him,--it is thus that man complies with the injunction, "Work out your own salvation with fear and trembling." [Cf: 6MR15.01] p. 45, Para. 3, [1901MS].

But human effort is not sufficient. Human effort avails nothing without divine power. Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed his divinity with humanity, and came to this earth that he might cooperate with man. To those who will receive him and trust in his power to save, he imparts

the virtue of his righteousness. He gives them power to become the sons of God. "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name; 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." [Cf: 6MR16.01] p. 45, Para. 4, [1901MS].

The human agent must remember that he has in himself no merits to present to God. Christ is the fountain of life, the only security for man's salvation, the one great source of immortality. He is the author and finisher of our faith. The great, grand work of perfecting character cannot be accomplished without the help that heaven is always ready to supply. [Cf: 6MR16.02] p. 45, Para. 5, [1901MS].

He who desires to grow in physical, mental, and moral power must feel every moment his dependence upon the One who provides efficiency for growth. In the work of perfecting the strength and activity of the faculties of mind and body, man must constantly receive power from on high. The Lord is watching with earnest interest to see how man will conduct himself in the life which has been given him. Be not careless and indifferent in regard to the grand union work to be done by man and God. On your part you are to believe, receive the grace of God, and honor Christ in your life. On his part, he dwells in your heart, supplying you with divine strength, working in you to will and to do of his good pleasure. . . . [Cf: 6MR16.03] p. 45, Para. 6, [1901MS].

Without human effort divine effort is in vain. God will work with power when in trustful dependence upon him parents will awake to the sacred responsibility which rests upon them, and seek to train their children aright. [Cf: 6MR17.01] p. 46, Para. 1, [1901MS].

He will cooperate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of his own good pleasure.--Ms 49, 1901, pp. 1-3, 9. ("Work Out Your Own Salvation," typed June 26, 1901.) [Cf: 6MR17.02] p. 46, Para. 2, [1901MS].

When any soul approaches God as his Father, heaven becomes his home. He is a member of the royal family, a child of the heavenly King. He holds a life insurance policy endorsed by the Lord God who created him; and all who hold this life insurance policy are linked with the family of the redeemed by a tie which cannot be broken. . . . [Cf: 6MR30.02] p. 46, Para. 3, [1901MS].

Only through Christ is there hope for the soul's salvation. He will identify Himself with your present and eternal good, and there is no favor in all the world can compare with this. It raises man above all distinctions of wealth, above all title or any earthly dignity. Through faith in the righteousness of Christ, man holds the hand of angels. Receiving Christ he is elevated and ennobled. He has an abiding sense of all sufficiency, for the truth lives in his believing soul, walks the world as an heir of God, a joint heir with Christ to an immortal inheritance an eternal substance.--Letter 34, 1901, pp. 1, 2. (To Mrs. Minchin, December 12, 1900.) [Cf: 6MR30.03] p. 46, Para. 4, [1901MS].

God says to those who profess to believe in him, "Go forth into all

parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty, and do all that we can to help forward the Lord's work."--Letter 56, 1901, p. 5. (To Brother C. H. Jones, typed June 26, 1901.) [Cf: 6MR61.02] p. 46, Para. 5, [1901MS].

The Lord has a work for each one to do. We are to find out for ourselves what this work is, that we may have the assurance that we are working under the authority of God, as his appointed agencies. No one is excusable for remaining in ignorance. Every man should know his post of duty. He should stand in his lot and in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God. [Cf: 6MR118.01] p. 46, Para. 6, [1901MS].

The instruction given by Christ is clear and easy to be understood. It is the duty of every soul to understand for himself his appointed work. He is not to grope his way along in darkness and uncertainty, depending on human guidance. Christ has said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: 6MR118.02] p. 46, Para. 7, [1901MS].

Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should commence at once to do this. We are daily to realize that God has given us a part in his great work, and that he expects us to act intelligently. We are not to try to get up something new and singular, something odd and strange, in order to create a sensation. We are to be perfectly content to give the instruction Christ has given. [Cf: 6MR118.03] p. 46, Para. 8, [1901MS].

Let each one in the service of Christ feel the need of his grace. As we study his lessons, line upon line, precept upon precept, we shall gain from them encouragement and strength. Do not seek to rise above the simplicity of Christ. Make him your pattern, your confidant. In your simplicity lies your safety. When you strive to rise above the meekness and lowliness of the Saviour, you are weakness itself. Remember that you are to advance in the path which Christ has marked out for you. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: 6MR118.04] p. 47, Para. 1, [1901MS].

The uncultivated, non-producing wastes in the Lord's vineyard are a sad testimony to unfaithful service. The Lord's voice is heard, calling, "Go, work today in my vineyard." Self-denial and self-sacrifice are to be brought into the daily experience of those who work for the Master. Then the parts of the Lord's vineyard which are now so barren and unproductive will be sown with the seeds of truth. Souls will be won to Christ. [Cf: 6MR119.01] p. 47, Para. 2, [1901MS].

Every servant of God is to be guided by the Holy Spirit. It is not in man that walketh to direct his steps. Our path, however rugged it may be, is marked out for us by the Lord; and in it we must walk. We must believe in Christ as a personal, sympathizing Saviour. He loves us and gave himself for us. He doeth all things well. . . . [Cf: 6MR119.02] p. 47, Para. 3, [1901MS].

Some to whom conviction comes refuse to change their way of life,

because to change would be an acknowledgment that they had been wrong. To them the conviction is useless. They do not allow it to work in them true reformation. In order to repent, the sinner must see himself as he is. He must realize that by following wrong principles he has marred the work God has given him to do. When he is willing to see in God's light all that the Lord presents to him, he will be filled with shame, distress, and humiliation. Then God will come to his relief. He will be led to look to Jesus, and, beholding the sacredness of the Saviour's office and the perfection of his character, he will humble himself before him, filled with remorse to think that in working against his own spiritual health and the spiritual health of others, he has worked against Christ. As he looks into the Word as into a mirror and sees his character as it is, he abhors himself. [Cf: 6MR119.03] p. 47, Para. 4, [1901MS].

It is Christ who searches the hearts and tries the reins of the children of men. All things are naked and open before the eyes of Him with whom we have to do, neither is there any creature that is not manifest in his sight. . . . [Cf: 6MR120.01] p. 47, Para. 5, [1901MS].

In Christ divinity and humanity are united; therefore he is able to succor all who are tempted, able to save to the uttermost all who come to God by him. He was in all points tempted like as we are, yet without sin. Though so high and holy, he pities our weakness, and stoops to succor us; for it pleased the Lord to bruise him. . . . [Cf: 6MR120.02] p. 47, Para. 6, [1901MS].

"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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Cf: 6MR120.03] p. 47, Para. 7, [1901MS].

In order that no one need make a mistake in his lifework, God has placed before us the perfect example of Christ.--Ms 42, 1901, pp. 1-3, 8-10. ("Revealing the Christlikeness," June 2, 1901.) [Cf: 6MR120.04] p. 48, Para. 1, [1901MS].

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God. They have pledged themselves to labor earnestly for the saving of sinners. God asks those who name his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in accordance with the momentous claims of eternity?--Ms 63, 1901, p. 8. (Diary, April 30, 1901). [Cf: 6MR165.02] p. 48, Para. 2, [1901MS].

This is the word which comes to us from Christ. If it had been essential for us to search the Fathers, Christ would have told us so. But the Fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to uncertainty. We pass by the Fathers to learn of God out of His Word. This is life eternal, to know God. [Cf: 6MR174.03] p. 48, Para. 3, [1901MS].

Oh, how thankful we should be that the Bible is the inspired Word of God. Holy men of old wrote this Word as they were moved by the Spirit.

God did not leave His Word to be preserved in the memories of men and handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by men. We would have been asked to receive that which is not inspired. Let us thank God for His written Word. [Cf: 6MR175.01] p. 48, Para. 4, [1901MS].

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them. It is His Word with which we have to deal. All can search this Word for themselves. And they may know that the teaching of this precious book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting. [Cf: 6MR175.02] p. 48, Para. 5, [1901MS].

The Bible was not given only for ministers and learned men. Every man, woman, and child should read the Scriptures for himself or herself. Do not depend on the minister to read it for you. The Bible is God's Word to you. The poor man needs it as much as the rich man, the unlearned as much as the learned. And Christ has made this Word so plain that in reading it no one need stumble. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, and the world's most highly educated men there is none greater than He.--Ms 12, 1901, pp. 5, 6. ("The Living Water," February 7, 1901.) [Cf: 6MR175.03] p. 48, Para. 6, [1901MS].

The work must be carried forward in the simplicity of truth. God says, "I have words of encouragement for you. "The Lord has in Greater New York many precious souls who have not bowed the knee to Baal. And He has those who have worshiped Baal ignorantly. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the Life. Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ. [Cf: 6MR228.02] p. 48, Para. 7, [1901MS].

If Elder Franke will humble his heart before God, he will be successful in giving the invitation given by Him, who, though the Majesty of heaven, humbled Himself to take the position of a servant. But Elder Franke must carry his work forward solidly, not in ways that are not after God's order. This is his danger. In the past, extravagance and display have attended his labors. These should be exchanged for right methods. He should work in Christ's lines, pointing souls to the Saviour. The work in Greater New York is to be done after Christ's order, not after the order of a theatrical performer. It is not a theatrical performance that glorifies God, but the presentation of truth in the love of Christ. [Cf: 6MR228.03] p. 49, Para. 1, [1901MS].

No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. This is the way that the priests and rulers did in Christ's day. But it is not the right way. After the truth has made an impression on hearts, and men and women have accepted the truth, they are to be treated as the property of Christ, not as the property of man. Elder Franke must remember this. His words of forbidding and

commanding are contrary to the example Christ has given. [Cf: 6MR229.01] p. 49, Para. 2, [1901MS].

If those who accept the truth under Elder Franke's labors follow his example, refusing to hold fellowship with those who do not do just as they do, they will need a re-conversion. There must be no wrangling, no strife, among the people of God. There must be no binding up in separate parties. No minister is to say, I will have a church who will do my bidding, who will be ruled by my wisdom. [Cf: 6MR229.02] p. 49, Para. 3, [1901MS].

Those who are truly converted will press together in Christian unity. There is to be no division in the church of God. No unwise authority is to be exercised over those who accept the truth. The meekness of Christ is to appear in all that is said and done. [Cf: 6MR229.03] p. 49, Para. 4, [1901MS].

From the light given me, I know that when Elder Franke hides self in Christ, when he is converted daily, he will be a successful laborer for God. And God will bless him as long as he works in the meekness and lowliness of Christ.--Letter 195, 1901, pp. 6-8. (To Brother and Sister Haskell, September 23, 1901.) [Cf: 6MR229.04] p. 49, Para. 5, [1901MS].

I must tell you that it is God's purpose that you and Elder Franke shall labor together in the same field. The gifts that God has entrusted to each of you are needed. You are to follow your line of work, always looking to Jesus, the Author and Finisher of your faith. Your gifts and the gifts of Elder Franke, varied as they are in a marked degree, will accomplish the work that the Lord desires to see done. [Cf: 6MR230.01] p. 49, Para. 6, [1901MS].

The work in Greater New York needs Elder Franke's talents. If he allows himself to be controlled by the Holy Spirit, he will be given power to arouse the slumbering senses of worldlings. And it is the Lord's design that the work you and Sister Haskell shall do shall make Elder Franke's work more complete. He needs your counsel, and the mission needs your influence. [Cf: 6MR230.02] p. 49, Para. 7, [1901MS].

It may seem to you that the contrast between your gifts and Elder Franke's gifts is too great to allow you to work together in harmonious action. No; for there are varied minds to be reached. And the Lord is your Helper. [Cf: 6MR230.03] p. 50, Para. 1, [1901MS].

The Lord desires His chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. However diverse the talents of His Workers, these workers are to labor in unity, all revealing kindness and love. By different gifts the truth is to be proclaimed, all the gifts controlled by the same Spirit.--Letter 197, 1901, p. 1. (To Brother and Sister Haskell, September 29, 1901.) [Cf: 6MR230.04] p. 50, Para. 2, [1901MS].

The gospel is not properly represented by the course Elder Franke has pursued. God does not want any such example given to his workers; for it is entirely contrary to Christ's example. If Elder Franke persists in following the course which he has followed in the past, he should

not be sustained by the Conference. The means which he has drawn from the people and used so extravagantly would support three workmen in the field who would work with economy.--Letter 150, 1901, p. 1. (To Brother and Sister Haskell, October 2, 1901.) [Cf: 6MR231.01] p. 50, Para. 3, [1901MS].

I have received and read your letter. I feel extremely sorry that matters have assumed the shape they have. Why did you not sit down with Elder Haskell and tell him all your plans? Why did you not come to some understanding? Why did you not arrange matters so that you could blend with him? Can not you come together as brethren? Can not you talk with Elder Haskell and he with you, arranging matters so that you shall not interfere with one another in your work? Can not matters be adjusted so that your work will not cut across Brother Haskell's? [Cf: 6MR231.02] p. 50, Para. 4, [1901MS].

I am deeply moved as I see the moral apathy upon the world. I am much interested in New York. There is abundant room for you both. Commence your labors in some other part of the city, farther away than within a few blocks of where another hall has been hired for meetings, unless you can blend with Elder Haskell, although your talents are varied. [Cf: 6MR231.03] p. 50, Para. 5, [1901MS].

You can reach a class that Elder Haskell cannot reach. And whether he can reach them or not, there is a work that God has given him to do in the establishment of missions and the training of Bible workers to go into families and give scripture readings,--a work that will prepare those who accept the truth to be in their turn light-bearers in the world, all striving to be one with Christ as he is one with the Father. [Cf: 6MR231.04] p. 50, Para. 6, [1901MS].

Your teaching is of a character to bind the people to yourself, you dictating to them in a way for which no example is given in the word of God. There is, in consequence, difference, contention, and variance. A party spirit is shown that reveals that the work has been misshaped. [Cf: 6MR232.01] p. 50, Para. 7, [1901MS].

Christ's work was to unify. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given them. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The right knowledge of the truth, God and of Jesus Christ, the world's Redeemer, brings eternal life to the receiver,--spiritual life in this human existence and eternal life in the kingdom of God. [Cf: 6MR232.02] p. 51, Para. 1, [1901MS].

"I have glorified thee on the earth; I have finished the work which thou gavest me to do." We should all bear in mind that to every man God has given his work. There is no one in the entire human family who has not been entrusted with talents to be wisely used and improved. Said Christ, "I have glorified thee in my human character, perfecting that character for the benefit of all humanity, to show human beings that man can keep the law of God in a world of sin and transgression, and through being a partaker of the divine nature, stand as an overcomer. "To him that overcometh will I grant to sit with me in my throne."

Christ is our pattern. [Cf: 6MR232.03] p. 51, Para. 2, [1901MS].

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ gave the disciples correct views of truth, and then educated them to obey the truth by revealing its principles in the character. [Cf: 6MR233.01] p. 51, Para. 3, [1901MS].

"Neither pray I for these alone, but for them also which shall believe on me through their word." This statement takes us all in, binding us up with Christ as we receive Him as a personal Saviour. He says, "I am glorified in them before the world by their reception of me as their Saviour, and by their conformity to my will as they commit themselves and all their interests to my guidance and disposal; and on my side, I will give them power to become the sons of God, even to as many as believe on my name. My love shall be exercised toward them. 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." [Cf: 6MR233.02] p. 51, Para. 4, [1901MS].

"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." This is the great test of character for us all. All who in heart and life become Christ's disciples, shall be one in Him. [Cf: 6MR233.03] p. 51, Para. 5, [1901MS].

Christ's prayer is, "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. 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: 6MR233.04] p. 51, Para. 6, [1901MS].

This is the unity that Christ prayed should be seen among His disciples. This is the heartfelt prayer that should come from human lips and voice. Every true laborer will work in harmony with this prayer. How can we be in unity with the Father and with the Son when in our efforts to advance the work, we do not reveal that oneness in sentiment and practice that testifies that we are God's witnesses, when we have not love for one another? Is it not time that His sign should be given to the world? Is it not time that we showed, by our love for one another, that the love of God is abiding in our hearts? Bible truth, believed and practiced, reveals the oneness that exists between the Father and the Son. This manifestation of unity separates all selfishness from the character, and is an evidence that God loves the followers of Christ as He loves His Son. [Cf: 6MR234.01] p. 52, Para. 1, [1901MS].

"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 your former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. 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; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God; seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: 6MR234.02] p. 52, Para. 2, [1901MS].

There is nothing so objectionable among the people of God as discord and variance. And there is no need of alienation and strife if self is sanctified. [Cf: 6MR235.01] p. 52, Para. 3, [1901MS].

God's servants, having a message from him, are to be scattered abroad through all countries and in all cities, that they may be true witnesses for the Lord, showing to the world, which is broken up by discord and strife, variance and hatred, that there is a people who believe in Christ and who live out his word, revealing Bible sanctification and bearing the credentials which show that God has sent His Son into the world, that the world through Him might be saved, and receive life through faith in Christ. [Cf: 6MR235.02] p. 52, Para. 4, [1901MS].

Love for one another is the most convincing evidence that the truth, Bible truth, is brought into the practical life. [Cf: 6MR235.03] p. 52, Para. 5, [1901MS].

Do we realize our responsibility? Are we studying the words of Christ, and carrying them into our private and public life? Are we keeping the way of the Lord? We are now to be staunch Christians, leaning humbly on the great Teacher. Those who have the truest dignity and the noblest traits of character are those who walk humbly with God, loving as brethren, kind, courteous, each one working for the interest of the other. [Cf: 6MR235.04] p. 52, Para. 6, [1901MS].

Has the truth been lodged in the heart? Is the mind of God, the law of God, our guide? If so, its heavenly principles of peace will prevent discord and strife. No man can stand in whose heart the truth of God is not rooted. There is only one power that can make us holy and keep us holy,--the grace of God. [Cf: 6MR236.01] p. 53, Para. 1, [1901MS].

I shall pray and believe that the Lord will help and strengthen you, and that you will have the victory. [Cf: 6MR236.02] p. 53, Para. 2, [1901MS].

With much interest in your behalf.--Letter 157, 1901. (To Elder E. E. Franke, October 31, 1901.) [Cf: 6MR236.03] p. 53, Para. 3, [1901MS].

I am troubled in mind. Last night matters were urged upon me that made me afraid that we may fail to recognize that Brother Franke has talents

which are needed in our cities. I feel afraid that we have not encouraged him as we should. We do not all have the same gifts. [Cf: 6MR236.04] p. 53, Para. 4, [1901MS].

Someone asked you the question, "Elder Haskell, why do you not harmonize with Elder Franke, and let him do the work you cannot do, while you do the work God has given you to do, and at the same time try to help Elder Franke to come into closer touch with the work?" [Cf: 6MR236.05] p. 53, Para. 5, [1901MS].

Again a question was addressed to you, "Elder Haskell, have you not said to Elder Franke that you would as soon labor with him as with anyone? Have you attempted it?" [Cf: 6MR236.06] p. 53, Para. 6, [1901MS].

Elder Franke needs to be helped in the right way. There is no need of your getting in each other's way, even though you both labor in New York City. It is not necessary for Elder Franke to interfere with your line of work. Is there not abundance to do in that great, wicked city? [Cf: 6MR236.07] p. 53, Para. 7, [1901MS].

Elder Franke has talents that may be used to advantage. The Lord has pity upon him. He has his work to do; he has a message to bear to the people. He can reach a class you cannot reach, and you can reach a class he cannot reach. The Lord has room for all the workers who will give the last message of mercy with startling fervency to a world dead in trespasses and sins. [Cf: 6MR237.01] p. 53, Para. 8, [1901MS].

The word was spoken regarding Elder Franke, "Forbid him not. I have given him a work to do. Varied gifts must be brought into exercise to break the terrible spell that is upon the people." [Cf: 6MR237.02] p. 53, Para. 9, [1901MS].

It is a misfortune that Elder Franke has a drawback in his family, but no one is to discard his work on this account. He is to be helped to give to the world the light that God has given him. If there were many more who would cry aloud and spare not in our great cities, there would be souls saved who otherwise would never be reached. Place no stumbling blocks in the way of the Lord's messengers. Help them to do their work, which is not your work. . . . [Cf: 6MR237.03] p. 53, Para. 10, [1901MS].

New York has been Elder Franke's field of labor. His voice has been heard, and some have been aroused and converted. They needed an education they did not receive from Elder Franke. But in the efforts made in the large cities every kind of talent must be used that the Lord has appointed in His providence. Marvelous things will be seen as this work is done; for the churches are dead in trespasses and sins. [Cf: 6MR237.04] p. 54, Para. 1, [1901MS].

Forbid them not, saith the Lord. They hear my message, and if they will heed my cautions and warnings they will not be led into Satan's snare, but will harmonize. Truth for this time is to make for itself a place. A decided message of warning must be borne, for before the Lord strikes, he will warn the church and the world. New York City is to be warned. And the rich men, those called men of power, will hear the last message of mercy.--Letter 158, 1901, pp. 1-3. (To Brother and Sister

Haskell, October 31, 1901.) [Cf: 6MR237.05] p. 54, Para. 2, [1901MS].

I have been deeply pained as I have considered the situation of the work in New York. After I sent the telegram in response to the one from Elder Jayne, sent regarding the work of Elder Franke and advising that he labor elsewhere, I was very sorry. . . . A great burden came upon my soul. That night matters were presented to me in this light: New York will be worked. Openings will be found in parts of the city in which there are no churches, where the truth will find standing-room. There is a vast amount of work to be done, and the Lord has given Brother Franke a message to the people who are dead in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time.--Letter 159, 1901, p. 1. (To Brother Haskell, November 3, 1901.) [Cf: 6MR238.01] p. 54, Para. 3, [1901MS].

I received your letters, Brother Haskell, and will say to you, Stop worrying, and praise God from whom all blessings flow. . . . [Cf: 6MR238.02] p. 54, Para. 4, [1901MS].

It is not always best for us to have our own way. The Lord lives, and He knows what is best for us. He will work for the good of all the believers. [Cf: 6MR238.03] p. 54, Para. 5, [1901MS].

We must let the Lord work in His own way. He has plainly revealed His will, and now let His will be done. "Forbid him not. I have given him a message," For Christ's sake, do believe, and rest in faith and simple trust. Cultivate restfulness, and commit the keeping of your soul to His trust. He is not pleased to have us cover His altar with our tears and complaints. You have enough to praise God for already, if you do not see another soul converted; but the good work will go on if you will only go forward, and not be trying to adjust everything to your own ideas. Let the peace of God rule in your heart, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him. . . . [Cf: 6MR238.04] p. 54, Para. 6, [1901MS].

Stop complaining, and let the Lord work by whom He will. He loves you, and has shown His tender regard for you, and has blessed you. But be sure you do not try to take the work out of the hand of the Lord, thinking you know best how it should go. [Cf: 6MR239.01] p. 54, Para. 7, [1901MS].

To get hold at all in New York is a great thing, and a wonderful thing. The Lord has given Elder Franke his appointment and gift, varying from yours. Do not suppose that will destroy your opportunities. I feel most anxious lest you will carry a load on your shoulders that will make you very unhappy and sick. Thank God that he has appointed men who can draw the class that it is difficult to reach. That is how I look at the matter, and that is what I am saying to you with great earnestness in the night season. The Lord has a work for you to do, and one for Elder Franke to do also. He has laid out this work just as clearly as possible; but it does not exactly meet your mind. Now let God fix up the matter. Let each light be trimmed and burning, each shining amid the moral darkness of that awfully wicked city, dead

in trespasses and sins. A Paul may plant, and Apollos may water; but it is God that giveth the increase. Let each man do his best. You lost your courage over your worrying. Now sweetly, hopefully feel the interest God has in His workers. [Cf: 6MR239.02] p. 55, Para. 1, [1901MS].

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Our own will must be submitted to God's will. Oh, we are so inclined to leave God out of our plans. He is arranging matters according to the purpose of His will. He will magnify His holy name if we will only give Him room to work by whom He will. [Cf: 6MR240.01] p. 55, Para. 2, [1901MS].

Do not think I am scolding you. No, I am trying to have you see all things in an unselfish, clear light. Then you will cease looking at the discouraging things, and will watch and pray, trustfully, and take God at His word.--Letter 187, 1901, pp. 1, 2. (To Brother and Sister Haskell, December 29, 1901.) [Cf: 6MR240.02] p. 55, Para. 3, [1901MS].

There is missionary work to be done in every place, and let those who are preparing to be missionaries begin to deny self and restrict their desire for reading matter that is not food for the mind. The money expended for magazines may not seem to be much, but it is too much to spend for that which gives nothing in return. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat? There are missionary papers that are of real value. Invest your money in that which will bless and benefit.--Letter 48, 1901, p. 2. (To Elder J. Edson White, June 16, 1901.) [Cf: 6MR274.03] p. 55, Para. 4, [1901MS].

Managers whose spiritual perception is perverted will enter into contracts to publish questionable matter merely for commercial gain. The result of taking in this work is that the purpose for which the offices of publication were established is lost sight of, and these institutions are regarded very much as any other commercial enterprise. . . . [Cf: 6MR275.01] p. 55, Para. 5, [1901MS].

In the Pacific Press an objectionable class of work has been taken in,--novels and story books, which absorbed the minds of those who handled them, diverting their attention from the word of God. Some of the workers have become so infatuated by this cheap literature that they are mentally inebriated. The introduction of this class of matter destroys the spirituality of the office. The Lord has instructed me that the practice of reading many story-books means death to spirituality.--Letter 140, 1901, pp. 1, 2. ("To the Managers of our Publishing Houses," October 16, 1901.) [Cf: 6MR275.02] p. 55, Para. 6, [1901MS].

Fathers and mothers, take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach your children the importance of taking care of the body,--the house they live in. Form a home reading circle, in which every member of the family lays aside the busy cares of the day, and gathers for study. Fathers, mothers, brothers, sisters, take up this work unitedly, and see if the home-church will not be greatly improved. [Cf: 6MR275.03] p. 56, Para. 1, [1901MS].

Especially should the young women who have been accustomed to read novels and cheap story-books, join in the evening family study. The Lord has appointed them to be His helping hand. Young women, read the literature that will give true knowledge and that will interest the entire family. Say firmly, "I will not spend my precious moments in reading that which will be of no profit to me. I will devote my time to God's service, I will close my eyes to frivolous and sinful things. My ears are the Lord's property, and I will not take them where I shall hear the subtle reasoning of the enemy. My voice must not in any way be subject to a will that is not under the influence of the Spirit of God.--Ms 119, 1901, pp. 4, 5. ("The Church in the Home," November 24, 1901.) [Cf: 6MR276.01] p. 56, Para. 2, [1901MS].

Satan is watching all the outposts, to see where he can steal an entrance. For years he has been working with all his deceivableness of unrighteousness to find standing-room in the Review and Herald publishing house. And he has found it. He has been allowed to come into the very place that should ever have been regarded as a sacred, holy place, the temple of God, from which the Lord would send forth clear, bright rays of light to all parts of the world. Satan has succeeded in placing in the hands of the employees of our publishing houses a class of literature that is prepared to deceive, if possible, the very elect. Matter containing dangerous errors has been brought into our office of publication, and these errors have been perpetuated by being printed on our presses and published in book form. These principles of evil have influenced the minds of those who have handled this matter. As a result souls will be lost to the cause of God. Already some have nearly lost their sense of discernment between truth and error. [Cf: 6MR276.02] p. 56, Para. 3, [1901MS].

Even the men who are endeavoring to exalt their own sentiments as wonderful science, are astonished that men in positions of responsibility in our office of publication--a printing office set for the defense of the truth of God--have consented to print their books. To do this outside work, the managers of the publishing house have neglected to do the very work that they should have been doing. The denominational work has been delayed, while the commercial work, which should ever be regarded as second in importance to our own work, has been made first. The employees have worked on books containing spiritualistic, demoralizing theories. They have spent their time on strange matter, much of which is filled with Satanic science. They have not taken the lesson of Nadab and Abihu who confused their senses by the use of wine and could not discern between the sacred and common fire. [Cf: 6MR277.01] p. 56, Para. 4, [1901MS].

God has not appointed us to the work of publishing Satanic theories. This class of literature has been represented to me as counterworking the means that should ever be used to meet the foe on his own ground. Books containing false theories have been permitted to come from an Office controlled by Seventh-day Adventists, while the very books that the managers should have been active and zealous in circulating everywhere, have been left to lie unused on the shelves. When the pure truth is mingled with the slime of Satanic deceptions, how can God work for the advancement of His cause? [Cf: 6MR277.02] p. 56, Para. 5, [1901MS].

The very fact that Satanic literature has come from the presses of the

Review and Herald Office, is a victory for the forces of Satan; for seemingly it bears the endorsement of the Office, and the enemy will use this fact to influence others to accept this objectionable matter. Satan is now working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." [Cf: 6MR277.03] p. 57, Para. 1, [1901MS].

In the place of treating the commercial work as something of secondary importance, those in positions of trust have treated it as being of primary importance. Books that should have been circulated in these critical times have been put aside until the worldly work had first been finished. The very class of literature that God has especially condemned has been allowed to come in. [Cf: 6MR278.01] p. 57, Para. 2, [1901MS].

The introduction of this class of matter has been distinctly pointed out to me as the most effective way of demoralizing the apprentices. It reveals a decided lack in those who have to do with these questions. Some in responsible positions are not controlled by the Holy Spirit. The Lord regards as unfaithful stewards those who have agreed to take into the Office for publication this class of literature. The apprentices working in the Office have been left unguarded by unfaithful shepherds. Seeds of evil have been sown in the hearts of the apprentices and in the hearts of all who have handled this literature,--seeds that will spring up and grow, "first the blade, then the ear, after that the full corn in the ear." Thus error will continue to grow.--Ms 124, 1901, pp. 1-4. ("Satanic Literature," December 9, 1901.) [Cf: 6MR278.02] p. 57, Para. 3, [1901MS].

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 desires His people to adopt the light on health reform, leading out in paths of self denial and self-sacrifice. Oh how it has hurt me to have blocks thrown in my way in regard to this subject. . . . [Cf: 6MR308.01] p. 57, Para. 4, [1901MS].

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: 6MR308.02] p. 57, Para. 5, [1901MS].

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: 6MR308.03] p. 57, Para. 6, [1901MS].

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:

6MR309.01] p. 57, Para. 7, [1901MS].

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: 6MR309.02] p. 58, Para. 1, [1901MS].

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: 6MR309.03] p. 58, Para. 2, [1901MS].

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, [at her Elmshaven home] 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: 6MR309.04] p. 58, Para. 3, [1901MS].

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: 6MR310.01] p. 58, Para. 4, [1901MS].

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: 6MR310.02] p. 58, Para. 5, [1901MS].

I want to say to you, For Christ's sake unify. We cannot reform ourselves by putting our fingers on the wrongs of some one 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: 6MR310.03] p. 58, Para. 6, [1901MS].

My brethren, let the Lord God of Israel in among you. Give Him room. . . . 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: 6MR311.01] p. 59, Para. 1, [1901MS].

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: 6MR311.02] p. 59, Para. 2, [1901MS].

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 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: 6MR311.03] p. 59, Para. 3, [1901MS].

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: 6MR312.01] p. 59, Para. 4, [1901MS].

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: 6MR312.02] p. 59, Para. 5, [1901MS].

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: 6MR312.03] p. 59, Para. 6, [1901MS].

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.--Ms 43, 1901, pp. 12-19. (Talk in Battle Creek College Library, April 1, 1901.) [Cf: 6MR312.04] p. 59, Para. 7, [1901MS].

From house-building precious spiritual lessons may be learned. "Ye are God's building." The Lord desires His people to teach their children the importance of bringing good timbers into their character-building, to teach them that what is worth doing at all is worth doing well. [Cf: 6MR319.01] p. 60, Para. 1, [1901MS].

All the work done in the home should be done with such painstaking effort, such care and thoroughness, that God can place His signature upon it. Nothing is to be slighted. Some may say, I cannot spend so long over one piece of work. Time is so short." But for this very reason--because time is short-- we are to do our work well. [Cf: 6MR319.02] p. 60, Para. 2, [1901MS].

While we are to guard against needless adornment and display, yet all about our persons and our buildings is to be neat and attractive. Our young people are to be taught the importance of presenting an appearance above criticism, so that the world cannot speak of us as cheap and common. They are to be taught that while our work must be carried forward with strict economy, it is not therefore to lose the charm of good taste and perfect order.--Ms 127, 1901, pp. 2, 3. ("Nature of Buildings," November 26, 1901.) [Cf: 6MR319.03] p. 60, Para. 3, [1901MS].

I have something to write in regard to the school interest. "Christ's Object Lessons," in accordance with the Lord's instructions, was donated to our schools for the special purpose of releasing them from debt. And this gave the Review and Herald opportunity to do a generous work in behalf of the Battle Creek school. If the work of selling "Christ's Object Lessons" had not been taken up, there would scarcely have been a hope that the debt of the Battle Creek College to the Review Office would ever have been paid. From the light given me by the Lord, I know that He will be displeased if the Review and Herald is in any way exacting in dealing with those who are trying to release our schools from debt. As those in the Review and Herald see their brethren struggling to free the schools from debt, they are to cooperate with them. . . . [Cf: 6MR405.04] p. 60, Para. 4, [1901MS].

I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am much pleased with the description of this place. The one hundred and twelve acres of unimproved land will be a great blessing to the school in many ways;

also the forty acres of wood land. It will be a great blessing to have cheap water transportation. And the offer of buildings is of great value. The good hand of the Lord appears to be in this opening; and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work. [Cf: 6MR406.01] p. 60, Para. 5, [1901MS].

The Review and Herald and the Sanitarium should help in this matter. I appeal to these institutions to do all in their power to help to secure this favorable opening. Let the school be established in such a place, and the name of the Lord will be magnified. I hope to see that which we ought now to behold,--the establishment of important interests outside of Battle Creek. I hope that there will be a revival and a reformation among our people, bringing back to hearts the first love of the gospel.--Letter 80, 1901, pp. 1, 2, 4, 5. (To the Managers of the Review and Herald Office, July 12, 1901.) [Cf: 6MR406.02] p. 60, Para. 6, [1901MS].

I rejoiced when I heard that the Battle Creek school was to be established in a farming district. I know that there will be less temptation there for the students than there would be in the cities that are fast becoming as Sodom and Gomorrah, preparing for destruction by fire. The popular sentiment is that cities should be chosen as locations for our schools. But God desires us to leave the sin-polluted atmosphere of the cities. It is His design that our schools shall be established where the atmosphere is purer.--Ms 67, 1901, p. 9. ("The Church School," typed July 29, 1901.) [Cf: 6MR407.01] p. 61, Para. 1, [1901MS].

Children Can Learn to Respect Right of Others; to be Molded from Babyhood: Parents, give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings that which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family they must be taught to observe the rules of propriety. Children are no happier because they are allowed to handle everything they see. If they are not educated to be care-taking, they will grow up with unlovely, destructive traits of character. [Cf: 7MR11.01] p. 61, Para. 2, [1901MS].

The greatest suffering has come upon the human family because parents have departed from the divine plan to follow their own imaginings and imperfectly developed ideas. Many parents follow impulse. They forget that the present and future good of their children requires intelligent discipline. [Cf: 7MR11.02] p. 61, Para. 3, [1901MS].

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, they will take them with them, strengthened and developed, into the religious and business life. Children will be just as happy if they are taught to be quiet in the house. [Cf: 7MR11.03] p. 61, Para. 4, [1901MS].

Fathers and mothers, be sensible. Teach your children that they must

be subordinate to law. Do not allow them to think that because they are children, it is their privilege to make all the noise they wish in the house. Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled. . . . [Cf: 7MR12.01] p. 61, Para. 5, [1901MS].

Our children are to be educated line upon line, precept upon precept, here a little and there a little. From babyhood the character of the child is to be molded and fashioned in accordance with the divine plan. Virtues are to be instilled into its opening mind.--Ms 49, 1901, pp. 5, 6, 8. ("Work Out Your Own Salvation," June 26, 1901.) [Cf: 7MR12.02] p. 61, Para. 6, [1901MS].

Children in Their Earliest Years Can Mold Figures of Clay: I was much pleased with my visit to the Orphan's Home. I feel so thankful that the homeless can have so pleasant a home. I have never before seen gathered together so large a number of children, and all bright and cheerful. Their faces are healthy, their eyes clear, their nerves strong. To see them and hear them does me more good than a dose of medicine. The superintendent seems to be well adapted to his position of trust, which he occupies with his wife. [Cf: 7MR12.03] p. 61, Para. 7, [1901MS].

This home is an educating school for both boys and girls. If I had children whom I would be compelled to leave motherless, I would feel it a great privilege to leave them in such a home. [Cf: 7MR12.04] p. 62, Para. 1, [1901MS].

I was glad to be able to visit the kindergarten department, and see the little ones working in Bible lines, molding figures of clay to illustrate Bible subjects, thus becoming familiar with heavenly truth. Wherever their lot may be cast in the future, they will remember this instruction. The seed being sown will bear a precious harvest. [Cf: 7MR12.05] p. 62, Para. 2, [1901MS].

This is the instruction every child should receive in his earliest years. This is the work the parents should do in the home. The family in the Haskell Home is an object lesson for all parents. If children who had parents and a home had one half the patient instruction given to the orphans in the home, there would be a very different condition of things. If mothers would devote less time to cooking and sewing and more time to teaching their children in the love and fear of God, how greatly pleased the Lord would be. But many parents seem to be only grown up children, who have not left behind their childish ways and inclinations. Let parents remember that Satan is playing the game of life for every soul, and that practical sympathy, forbearance, and love is the test of purity and unselfishness.--Letter 70, 1901, pp. 2, 3. (To Dr. and Mrs. J. H. Kellogg, May 1, 1901.) [Cf: 7MR13.01] p. 62, Para. 3, [1901MS].

Ideally Parents Should Teach Children for First Ten Years: Parents are responsible for the salvation of their children. For the first ten years of a child's life, it should be kept in the home school, with the father and mother as guardians and teachers. [Cf: 7MR13.02] p. 62, Para. 4, [1901MS].

Children should be taught to obey the command, "Honour thy father and mother, that thy days may be long upon the land which the Lord thy God

giveth thee." Children are to become acquainted with their parents and in turn parents are to become acquainted with their children. Both parents and children are to learn to fulfill their duty to God and to one another. [Cf: 7MR13.03] p. 62, Para. 5, [1901MS].

From their earliest years children should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and thoroughly. This education will prove of the greatest value to them in after years.--Ms 75, 1901, p. 1. ("Parental Responsibility," August 5, 1901.) [Cf: 7MR14.01] p. 62, Para. 6, [1901MS].

Importance of Home School During Child's First Ten Years: I am unable to sleep after half past twelve o'clock. In the night season I was presenting before the parents of the Los Angeles church a message given me by the Lord in regard to their sinful neglect to train their children from their very infancy to form characters that will meet the approval of God. Parents should regard nothing as of sufficient consequence to take the place of their work for their children. [Cf: 7MR14.02] p. 62, Para. 7, [1901MS].

Please read the fifth, sixth, and seventh chapters of Deuteronomy. . . . Parents are to take every precaution to prevent their children from growing up with objectionable traits of character. Parents are to control themselves, for the sake of Him in whom they claim to believe as their Creator and their Redeemer. Parents, unless you prepare yourselves for the present and the future life, you will not be admitted into the city of God. The words addressed by Paul to Timothy are addressed to every member of the church, "Take heed to thyself and to the doctrine." "Thyself" comes first. The soul-temple must be cleansed. The inner lamp must be trimmed. Piety, virtue, and godliness must be revealed in the home life. God will not accept the most splendid service unless the one who offers it is first consecrated to Him by the entire surrender of the soul. Unless the root be holy, there can be no acceptable fruit. The great apostle, in commending the churches of Macedonia to his Corinthian converts for their benevolence and Christian liberality, tells in emphatic words the secret of the value of their good works, "They first gave their own selves to the Lord." [Cf: 7MR14.03] p. 63, Para. 1, [1901MS].

Jesus requires of the parents in Los Angeles a thorough change of their attitude in the home. He has entrusted them with the responsibility of training their children for Him. These children are His property, and by diligent training of their capabilities, they are to be carefully improved, that not one of them shall be lost. This responsibility no father or mother can safely neglect. If they shirk the God-given work which they should do in the church in their own house, God will be robbed of the influence which should be exerted for Him in the home and out of the home. By failing to bring their children up in the nurture and admonition of the Lord, parents rob God of His entrusted talents. [Cf: 7MR15.01] p. 63, Para. 2, [1901MS].

All are to put their capabilities to the very best use. Parents, invest wisely every talent that God has entrusted to you. Cultivate piety at home. Cherish and exemplify in the home life the sacred principles of truth. All are to be workers. The children are to be taught to bear their weight of responsibility, to do little deeds of

service. Their hands and minds are to be kept employed in useful duties. . . . [Cf: 7MR15.02] p. 63, Para. 3, [1901MS].

For the first ten years of a child's life the home is to be its school. In the home parents and children are to learn together the way of the Lord. A child's rebellion and disobedience require discipline. But in administering this discipline, let parents understand their own relation to the heavenly Father. Do they not often draw apart from God, refusing obedience to His commandments? Let these words be studied, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."--Ms 79, 1901, pp. 1-3, 8. ("Testimony to the Parents of the Los Angeles Church," August 18, 1901.) [Cf: 7MR15.03] p. 63, Para. 4, [1901MS].

Parents, as you deal with your children, remember that you are dealing with a reproduction of yourselves. Therefore be sure to examine yourselves, to see whether you are indeed transformed in word and spirit.--Ms 79, 1901, p. 7. ("Testimony to the Parents of the Los Angeles Church," August 18, 1901.) [Cf: 7MR75.01] p. 63, Para. 5, [1901MS].

"And to the angel of the church in Philadelphia write: 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."--Rev. 3:7, 8. [Cf: 7MR125.01] p. 64, Para. 1, [1901MS].

Notwithstanding the opposition of the strongest powers of darkness, there is One able to open the door. This is the same door that was opened at the baptism of Christ. After the Saviour had taken the steps in conversion requisite for every sinner to take in order to be saved,--repentance, faith, and baptism,--thus entering into covenant relation with God, He knelt on the bank of the Jordan and prayed. And the heavens were opened, and the Holy Ghost, in the form of a dove of burnished gold, hovered over the Son of Man, enshrouding Him in light, while a voice from the highest heaven declared, "This is my beloved Son, in whom I am well pleased." [Cf: 7MR125.02] p. 64, Para. 2, [1901MS].

Christ laid aside His crown and royal robe, stepped down from His high command, clothed His divinity with humanity, and for our sake became poor, that we through His poverty might inherit the heavenly treasure. He placed Himself at the head of humanity. If we walk in His footsteps, we are accepted by God. By His sacrifice we are "accepted in the Beloved." As the prayers of Christ ascended to His Father, notwithstanding the dark shadow of the powers of darkness through which they passed, so will our prayers cleave through the hellish shadow of Satan and enter the sanctuary above. The same glory which flashed from the threshold of heaven at the time of Christ's baptism, is revealed to every earnest seeker of Christ.--Ms 92, 1901, pp. 5, 6. ("Lessons From the Third of Revelation," Talk, September 5, 1901.) [Cf: 7MR125.03] p. 64, Para. 3, [1901MS].

That we may be fruitful in every good work, and increase in the knowledge of God, we are "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Let the nurses consider these words. Those who care for the sick should not go about with long faces, condoling with those who are suffering.

Cheer them with words of comfort, hope, and joyfulness. Tell them that in Jesus Christ they have a greater Physician than any one connected with the Sanitarium. Let them understand that you who give them treatment are only finite beings, but that you have a living connection with God, and are there to help them to co-operate with Him in combating disease. Tell them that this institution is an object of the prayers of God's people. Show that God has filled your hearts with sympathy and tenderness for every suffering individual who is here. [Cf: 7MR130.01] p. 64, Para. 4, [1901MS].

Fasten your faith upon Christ, who in giving His life for you has so plainly evidenced His love. That your joy may be full, He offers to share with you His glorious power. Be joyful in the Lord. At times you will have opportunity to softly sing the praises of our God, helping the sin-sick soul to accept by faith the words, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."--Ms 102, 1901, p. 3. (Sermon, September 21, 1901.) [Cf: 7MR130.02] p. 64, Para. 5, [1901MS].

A great deal of harm has been done by admitting to our sanitariums persons of superficial character. Those who should be vigilant stewards are not watchful and discriminating. God calls for a decided change. [Cf: 7MR131.01] p. 64, Para. 6, [1901MS].

Those who are admitted as nurses should be firm in the faith. No trifling ones, no persons of superficial character are to be taken in for one light, frivolous mind may be used by Satan to do mischief which few can anticipate. Such ones misrepresent the high standard of righteousness. There are those who are easily influenced by them, and together, by their foolish talking, their loud laughing, their love of amusements, they injure the reputation of the institution. The patients are disgusted by their indecorous conduct. Those who have any part to act in our sanitariums are to be circumspect. They are to act like men and women who carry grave responsibilities.--Ms 104, 1901, pp. 5, 6. ("The Need of a Reform," October 8, 1901.) [Cf: 7MR131.02] p. 65, Para. 1, [1901MS].

The Second Tithe--The Lord desires the churches in every place to take hold more diligently of the church school work, giving liberally to sustain the teachers. The question has been asked, "Could not the second tithe be used for the support of the church school work?" It could be used for no better purpose.--Ms 67, 1901, p. 5. ("The Church School," July 29, 1901.) [Cf: 7MR138.02] p. 65, Para. 2, [1901MS].

Faith in God and a love for souls gives men a genuine motive for faithfulness. It leads them to work faithfully, that others may not be ruined by the example of unbelief which has ruined so many souls. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. Why? Because they failed to work diligently.--Ms 42, 1901, pp. 6, 7. ("Revealing the Christlikeness," June 2, 1901.) [Cf: 7MR183.01] p. 65, Para. 3, [1901MS].

The Lord expects human agencies to cooperate with Him, making constant advancement, increasing in faith and adaptability until Christ alone is magnified and self lost to view. The Holy Spirit will cooperate with determined effort on the part of the human agent. [Cf: 7MR226.01] p. 65, Para. 4, [1901MS].

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give it diligent care through the successive stages of its growth. How is this to be done?--After the Word has been carefully received, it is to be cherished and practiced in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, and then the full corn in the ear. [Cf: 7MR226.02] p. 65, Para. 5, [1901MS].

Man is to hear the Word of God, filled with a hungering desire to hear in faith and profit by the hearing. He is to live by every word that proceedeth out of the mouth of God. "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." We are to fear and tremble lest we make a wrong use of the words of the gospel, the leaves of the tree of life, which are for the healing of the nations. "Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that which he seemeth to have." [Cf: 7MR226.03] p. 65, Para. 6, [1901MS].

We are to give sincere, earnest attention to the instruction of Christ, realizing the importance of hearing correctly, that God may use us in instructing others. "With what measure ye mete, it shall be measured to you again." The measure of the earnestness with which you hear My Word, that you may benefit others, will be the measure which will be given back to you. To him who hath, who listens intently that he may receive knowledge to lay up in the treasure-house and impart to others, shall be given; for God sees that he will use his knowledge aright. He who hath not, who has not improved his opportunities, who has not practiced the truth, that others may see the blessing of his knowledge, shall be taken away, even that which he hath. His opportunity to be all that God designed he should be, receiving and imparting the light of heaven, shall be taken away from him.--Ms 103, 1901, pp. 4, 5. (Untitled, typed October 8, 1901.) [Cf: 7MR226.04] p. 65, Para. 7, [1901MS].

Parents should devise ways and means for helping their children to keep usefully busy. Let the children be given little pieces of land to cultivate, that they may have something to give as a free will offering. Parents must never forget that they must work earnestly for themselves and their little ones, if they with them are gathered into the ark of safety. We are still in the enemy's country. Let parents strive to reach a higher standard, and to carry their children with them. Let them cast off the works of darkness and put on the armour of light.--Ms 67, 1901, p. 5. ("Instruction to Teachers and Parents," typed July 29, 1901.) [Cf: 7MR229.02] p. 66, Para. 1, [1901MS].

Elder Matteson, who now sleeps in Jesus, united with the Saviour as His helping hand, and organized a school of young men and women. And under his direction the students worked nobly. What a work has been done! What a multitude of books were sold. And how many there were who united with the church. [Cf: 7MR315.02] p. 66, Para. 2, [1901MS].

Cease now to talk discouragement. Take hold of the arm of infinite Power. Remember that we at this end of the line are taking hold with you. We assure you that we will lift with you. Do not fail or be discouraged. The Lord is your helper. He will uphold the workers in

Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance His cause and hasten His coming. [Cf: 7MR315.03] p. 66, Para. 3, [1901MS].

Remember that the nearer we approach Christ's coming, the more earnestly and firmly we are to work; for the whole synagogue of Satan is opposed to us. We do not need feverish excitement, but that faith and courage which is borne of genuine faith. [Cf: 7MR315.04] p. 66, Para. 4, [1901MS].

The opportunity for helping the work in Scandinavia at the last week of prayer in America should have been improved, and it would have been, had the men in positions of responsibility been wide awake to place the situation clearly before the people and call for donations to relieve the institutions in Denmark and Norway. [Cf: 7MR316.01] p. 66, Para. 5, [1901MS].

We hope that a most earnest effort will be made by our people in England to inspire their brethren in Scandinavia with courage and faith. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Do not, by word of unbelief call down the denunciation of God. Do not act like the priest and the Levite, who looked at the wounded man lying in his grievous condition, and passed by on the other side. Wake up, brethren. Let the work move forward with power. May the Lord help His people to do their best.--Ms 26, 1901, pp. 4, 5. ("The Canvassing Work and the Scandinavian Institutions," March 5, 1901.) [Cf: 7MR316.02] p. 66, Para. 6, [1901MS].

The Lord desires to lead us all gently and consistently. It is the enemy who seeks to drive us to extremes. He would be pleased to see the conscientious advocates of health reform require that which God does not require. He would be pleased to see them placing on their own tables. . . food that is not acceptable.--Letter 39, 1901, p. 1. (To Brother and Sister Farnsworth, May 29, 1901.) [Cf: 7MR325.02] p. 66, Para. 7, [1901MS].

We have no right to tax nerve and muscle so severely that we readily become excited, speaking words that dishonor God. This is not in the Lord's order. He wants us to be always calm and forbearing. However inconsiderate a course others may pursue, we are to represent Christ, doing as he would do under similar circumstances. We are to obey the words, "Be ye wise as serpents and harmless as doves." We are to keep our nerves in such a healthy condition that we shall ever be calm in speech and righteous in action.--Letter 98, 1901, p. 5. (To Brother and Sister Kress, June 19, 1901.) [Cf: 7MR327.04] p. 67, Para. 1, [1901MS].

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God, for the spiritual recovery of the moral image of God in man, was the object of Christ assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people.--Ms 130, 1901, p. 3. (Untitled, November 27, 1901.) [Cf: 7MR333.01] p. 67, Para. 2, [1901MS].

Had the Jewish nation received the Teacher sent from God, they would

have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age as other, non-essential theories were invented. But instead of advancing from light to greater light, they took the wrong way. By sinful indulgence they expelled from the heart the love of God, the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey. If they had hidden the law of God in their hearts, if they had given due respect to the sacred principles of this law, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions, after the character of God.--Ms 125, 1901, p. 4. ("The Unchangeable Law of God," December 9, 1901.) [Cf: 7MR334.01] p. 67, Para. 3, [1901MS].

Commit the keeping of your soul to God as unto a faithful Creator. Praise Him who is the health of your countenance and your God. The favorable result of our work comes from Him just as verily as if the blessing had dropped directly from heaven. We are to thank Him as though the relief had been direct and instantaneous.--Letter 66, 1901, p. 9. (To R. M. Kilgore, June 26, 1901.) [Cf: 7MR376.01] p. 67, Para. 4, [1901MS].

We desire to see the healing power of God in this sanitarium. Let those who are sick have hope and courage to bring their cases to the Master. The angels of God are here. While the physicians and the helpers are doing everything they can on your behalf, Christ Himself is the Healer of your diseases. He it is who combats the disease you have brought on yourself by an imprudent, sinful course of action. He, the Sin-bearer, is the only One who can successfully combat disease. Oh, link up with the Great Physician! He is ready to place His everlasting arms underneath you.--Ms 102, 1901, p. 14. (Sermon, September 21, 1901.) [Cf: 7MR376.02] p. 67, Para. 5, [1901MS].

In this age of the world it is important for every family to understand the science of life. The wonderful machinery of the human body is supplied by the Lord and is kept in motion by Him. It is the human agent's part to keep this machinery in a state of purity and soundness. To do this, an intelligent knowledge of every part is required. It is a great responsibility to care properly for all the God-given faculties, to keep the entire system in as complete order as possible.--Ms 113, 1901, pp. 3, 4. ("Canvassers Needed," typed November 4, 1901.) [Cf: 7MR377.01] p. 67, Para. 6, [1901MS].

It is not the men who are apparently the most eloquent, it is not the young men who do not reveal the sanctification of the truth, who are the most efficacious in sowing the seed and gathering the harvest. The Lord has placed you in New York [City] as His workman, to give the message to the people, saying "Come, for all things are now ready." . . . [Cf: 7MR393.01] p. 68, Para. 1, [1901MS].

Dear Brother and Sister Haskell, I am so glad that God manifests through you His power and His grace in favor of the truth. I hope that you will be sustained and strengthened and blessed. And you surely will be if you walk humbly with God. Be of good courage. God's providence will certainly open your way and give you precious victories. It is our duty to place ourselves where God has signified we should be. He was in your going to New York City, working just as you have been working for those not of our faith.--Letter 132, 1901, pp. 2, 7, 8. (To S. N.

Haskell and wife, October 7, 1901.) [Cf: 7MR393.02] p. 68, Para. 2, [1901MS].

You are to work as Christ worked. He labored in the synagogues, and He went from place to place, meeting the people where He could, in their homes, at the seaside, in the highways and byways. Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising. . . . [Cf: 7MR393.03] p. 68, Para. 3, [1901MS].

The workers are never to make an idol of self, but are to put on Christ Jesus all working harmoniously.--Letter 150, 1901, pp. 1, 2. (To S. N. Haskell and wife, October 2, 1901.) [Cf: 7MR394.01] p. 68, Para. 4, [1901MS].

Brother Haskell, as you engage in the work in New York [City], you should have the help of the best workers that can be secured. Let a center for God's work be made in that wicked city. . . . [Cf: 7MR394.02] p. 68, Para. 5, [1901MS].

How shall the Lord's work be done? In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. It is not for you to be intimidated by outward appearances, however forbidding they may be. It is for you to carry forward the work as the Lord has said that it should be carried forward. Preach the Word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers. The word is, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). [Cf: 7MR394.03] p. 68, Para. 6, [1901MS].

The other workers are to act their part, doing house-to-house work, giving Bible readings in the families. They are to show their growth in grace by their submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's words, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity of earnest effort. There will be cherished faith that works by love and purifies the soul. The fruit of the Spirit will appear in the life. . . . [Cf: 7MR394.04] p. 68, Para. 7, [1901MS].

The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm.--Letter 195, 1901, pp. 1, 3, 4. (To S. N. Haskell and wife, September 23, 1901.) [Cf: 7MR395.01] p. 68, Para. 8, [1901MS].

It is your defect to have little love in your heart for your brethren. If you were more expressive on this point, and had the spirit of the aged servant of God, John, whose heart of love was exercised toward his brethren, you would so enclose yourself in their affections that all jealousy would be discouraged. Do not put on the garments of heaviness and mistrust and lack of confidence in your brethren. Get the victory here, and then you will have swept away a great barrier between yourself and them. . . . [Cf: 7MR395.02] p. 69, Para. 1, [1901MS].

Create an atmosphere for yourself that is fragrant.--Letter 182, 1901, pp. 3, 4. (To S. N. Haskell and wife, November 4, 1901.) [Cf:

7MR395.03] p. 69, Para. 2, [1901MS].

The great ignorance on Bible subjects makes it very essential that house-to-house labor be done. An increase of the knowledge of God among the people and the heartfelt, humble prayers that they send to heaven, are of more value than public discourses. This is a work that is precious in the sight of God and in the estimation of the people. The good example set in words and deeds will tell to the glory of God.-- Letter 160, 1901, p. 6. (To S. N. Haskell and wife, November 3, 1901.) [Cf: 7MR395.04] p. 69, Para. 3, [1901MS].

The Lord has wonderfully opened the way before you, and given you evidences of His great love and care. Now praise Him, and do not reveal a weakness that shall hurt your influence. Help those who have not had the experience you have had, by encouraging words, as a father, and let them help you. You can help one another. We must remember that the enemy will seek to discourage every one who is a worker together with God. [Cf: 7MR395.05] p. 69, Para. 4, [1901MS].

I am instructed to tell you that God loves you, and He would have you express your love to Him. . . . Work with your brethren. Unite with them all you possibly can. . . . [Cf: 7MR396.01] p. 69, Para. 5, [1901MS].

When you get so weary that you feel full of care and worry and self pity, just go apart and rest awhile. Do not worry yourself out of the arms of Jesus.--Letter 187, 1901, pp. 2, 3. (To S. N. Haskell and wife, December 29, 1901.) [Cf: 7MR396.02] p. 69, Para. 6, [1901MS].

You are acquainted with the workers in the office. These are Clarence Crisler, Dores Robinson, Miss Steward, Miss Hawkins, and Miss Graham. I find Miss Steward an excellent worker. I can talk freely with her at any time. She lives close by in the little cottage, for which she pays five dollars a month rent. Minnie Hawkins is also a good worker.-- Letter 18, 1909, p. 1. (To Edson and Emma White, typed January 13, 1901.) [Cf: 8MR21.04] p. 69, Para. 7, [1901MS].

Be of good courage in the Lord. He has wrought for you in the past, and He will continue to prepare the way before you. I cannot but feel assured that you have found the very place [Berrien Springs] in which to begin your school work.--Letter 89, 1901, p. 1. (To P. T. Magan and E. A. Sutherland, July 21, 1901.) [Cf: 8MR28.01] p. 69, Para. 8, [1901MS].

Over thirty years ago I was often in great weakness. . . . It was thought that flesh-meat would give me vitality, and this was, therefore, my principal article of diet. But, instead of gaining strength, I grew weaker and weaker. . . . Light came to me, showing me the injury men and women were doing to the mental, moral, and physical faculties by the use of flesh-meat. . . . [Cf: 8MR37.01] p. 70, Para. 1, [1901MS].

I at once cut meat out of my bill of fare. After that I was at times placed where I was compelled to eat a little meat. But for many years not a morsel of the flesh of dead animals has passed my lips. Neither has meat been placed upon my table. My visitors have been given wholesome, nourishing food, but no meat. [Cf: 8MR37.02] p. 70, Para.

2, [1901MS].

Wise counsel and righteous practices are needed now, if the people of God [are to] succeed in preserving clear minds and healthy bodies. We must give close attention to eating, drinking, and dressing. The entire body of believers needs to make a decided reform. A high profession, followed by a disregard of the laws of life, shows a faithless life. Lack of fidelity, want to stability, slavery to wrong habits,--this is the sure result of such a course. Those who follow this course are not consistent Christians. Salvation means deliverance from every habit which tends to drag humanity down. Transgression of the laws of our being is transgression of the laws of God.--Letter 83, 1901, pp. 2, 3. (To "Dear Brethren and Sisters," July 15, 1901.) [Cf: 8MR37.03] p. 70, Para. 3, [1901MS].

As a result of Adam's disobedience, every human being is a transgressor of the law, and is sold under sin. Unless man repents and is converted, he is under bondage of the law, serving Satan, falling into the deceptions of the enemy, bearing witness against the precepts of Jehovah. Only by perfect obedience to the requirements of God's holy law can man be justified. Let those whose natures have been perverted by sin, ever keep their eyes fixed on Christ, the author and the finisher of their faith. [Cf: 8MR98.01] p. 70, Para. 4, [1901MS].

No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement--at-one-ment with God. [Cf: 8MR98.02] p. 70, Para. 5, [1901MS].

Through faith in Christ obedience to every principle of the law is made possible. Thus Paul learned that "the law is holy, and the commandment holy, and just, and good." For our benefit, he questions, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin" (Romans 7:13, 14). [Cf: 8MR98.03] p. 70, Para. 6, [1901MS].

In the past many who wilfully disregarded the law of God were not led to love and obey His law by the threatened judgments that will surely be visited on every transgressor. In their stubborn perversity they hated the law that condemned their wicked course of action. Their rebellion became still more decided and pronounced, bringing forth fruit unto death. [Cf: 8MR98.04] p. 70, Para. 7, [1901MS].

Unless by faith we accept the infinite plan of salvation, we are without divine wisdom. But every one who believes in Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptations and in the midst of evil strives to copy the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. [Cf: 8MR99.01] p. 71,

Para. 1, [1901MS].

Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts, including the one relating to the observance of the Sabbath, the seventh day of the week, the day that He blessed and sanctified, "because that in it He had rested from all His work" (Gen. 2:3). [Cf: 8MR99.02] p. 71, Para. 2, [1901MS].

From the pillar of cloud Jesus "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" (Exodus 31:12, 13). The Sabbath is a pledge given by God to man,--a sign of the relation existing between the Creator and His created beings. By observing the memorial of the creation of the world in six days and the rest of the Creator on the seventh day, by keeping the Sabbath holy, according to His directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe. [Cf: 8MR99.03] p. 71, Para. 3, [1901MS].

By observing the true Sabbath Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods, for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods. [Cf: 8MR100.01] p. 71, Para. 4, [1901MS].

"Ye shall keep the Sabbath therefore: for it is holy unto you. . . . 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" (Exodus 31:14-17). [Cf: 8MR100.02] p. 71, Para. 5, [1901MS].

By these words Christ has placed this matter beyond all the sophistry of human conjecture. "And He [Christ] 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" (Exodus 31:18). Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God's appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath.--Ms 122, 1901, pp. 1-4. ("The Law," November 23, 1901.) [Cf: 8MR100.03] p. 71, Para. 6, [1901MS].

We are in Waitsburg [Washington], a small town surrounded by hills. It is a very pleasant place. The trees and hills are beautifully green. Walla Walla is twenty miles from here, and we think now of leaving here Thursday morning, call at Walla and see the school, and in the evening take a sleeper for Portland. [Cf: 8MR118.01] p. 72, Para. 1, [1901MS].

I have spoken three times to the people assembled in camp, and the Lord has strengthened me. But it is not so easy to speak in the tent when the sides must be let down all round. The weather is quite cool, and the wind blows nearly all the time. [Cf: 8MR118.02] p. 72, Para. 2, [1901MS].

The campmeeting is well attended. Some of our people have come three hundred miles in their own conveyances, I am told, to attend. The same wrongs that have existed in Battle Creek have existed here. There has not been, I am sorry to say, much interest shown in the medical missionary work. [Cf: 8MR118.03] p. 72, Para. 3, [1901MS].

The Sanitarium at Spokane must be enlarged, and we hope that about seven hundred dollars can be raised at this meeting to make the necessary enlargements and improvements. A man not of our faith has made a very liberal offer of help. The matter was up before the people yesterday, but I do not know how much was raised. The workers are anxious that a call be made for help for the school fund. [Cf: 8MR118.04] p. 72, Para. 4, [1901MS].

Many of our people here are poor, but all are not poor. Some have money, but have always been very close with their means. The Lord may open their hearts to give a larger sum than we think. [Cf: 8MR118.05] p. 72, Para. 5, [1901MS].

We are in excellent health, and have excellent quarters in a nice large house. In the lawn are the most beautiful pine trees I have ever had the pleasure of seeing. We are half a mile from the campground, and a carriage is sent each day to take us to meeting.--Letter 97a, 1901, pp. 1, 2. (To J. E. and Emma White, May 21, 1901.) [Cf: 8MR119.01] p. 72, Para. 6, [1901MS].

O, how disgusted is God with the tame, lifeless, Christless efforts made by some of those who profess to be his servants. God's work must be carried forward strongly and upward. This cannot be done unless the sensuality that corrupts the whole man is separated from the religious experience. This work must be done. [Cf: 8MR168.01] p. 72, Para. 7, [1901MS].

Church-members need to fast and pray, striving earnestly to overcome by the blood of the Lamb and the word of their testimony. Not one particle of Sodomitish impurity will escape the wrath of God at the execution of the judgment. Those who do not repent of and forsake all uncleanness will fall with the wicked. Those who become members of the royal family and form God's kingdom in the earth made new will be saints, not sinners. Isaiah 30:1-3, 8-16. [Cf: 8MR168.02] p. 72, Para. 8, [1901MS].

Those who have had great light and have disregarded it stand in a worse position than those who have not been given so many advantages. They exalt themselves but not the Lord. The punishment inflicted on human beings will in every case be proportionate to the dishonor they have brought on God. Many by a course of self-indulgence have put Christ to open shame.--Letter 159, 1901, pp. 7, 8. (To S. N. Haskell, November 3, 1901.) [Cf: 8MR168.03] p. 73, Para. 1, [1901MS].

God calls for human instrumentalities through which to work out His

divine purposes. And while His messengers go forth into the harvest field, let those who remain at home give themselves to prayer. Let them by speaking encouraging words hold up the hands of those engaged in breaking the bread of life to hungry souls.--Ms 42, 1901, p. 3. ("Revealing the Christlikeness," June 2, 1901.) [Cf: 8MR192.01] p. 73, Para. 2, [1901MS].

In the time when God's judgments are falling without mercy, oh, how enviable to the wicked will be the position of those who abide "in the secret place of the Most High"--the pavilion in which the Lord hides all who have loved Him and have obeyed His commandments! The lot of the righteous is indeed an enviable one at such a time to those who are suffering because of their sins. But the door of mercy is closed to the wicked, no more prayers are offered in their behalf, after probation ends.--Ms 151, 1901, p. 5. ("The Reward of the Obedient," Diary, September 2, 1901.) [Cf: 8MR193.02] p. 73, Para. 3, [1901MS].

God has said that the school in New South Wales should be an object lesson to our people in all other parts of the world.--Ms 18, 1901, p. 7. ("Canvassing for *Christ's Object Lessons*," February 27, 1901.) [Cf: 8MR263.03] p. 73, Para. 4, [1901MS].

The Lord requires every person who shall take up responsibility to carry into work intelligent, trained capabilities, and work out his ideas conscientiously according to his previous knowledge and service in schools. The Lord has not designed any one, special, exact plan in education. It is the fear of the Lord that is the beginning of wisdom. When men with their varied traits of character shall take up their appointed work as teachers and follow a plan of teaching according to their own capabilities, they are not to suppose they must be a facsimile of those teachers who served before them, lest they spoil their own record.--Ms 170, 1901, pp. 2, 3. ("Individuality in Education," May 13, 1901.) [Cf: 8MR296.04] p. 73, Para. 5, [1901MS].

In the work for the lower class, the strongest precautions should be observed. There are many who should not go into the large cities to work for the most depraved. There is a work to be done not after the order of the work which has been done. Medical missionary work will become diseased if left to run to such lengths as it has been carried on in some places. [Cf: 8MR302.01] p. 73, Para. 6, [1901MS].

And work for the outcasts is not the only work that is to be done. It is not the Lord's will that the greatest amount of labor shall be put forth for those who all their lives have been abusing their physical, mental, and moral powers till they have injured themselves almost beyond recovery. They have been piling upon the foundation wood, hay, and stubble, which will all be consumed, and if they themselves are saved, it will be as by fire. [Cf: 8MR302.02] p. 73, Para. 7, [1901MS].

In many places too little work is being done for a class that the work of God needs, who will stand right royally for the truth. The Lord will not approve of passing carelessly over His vineyard, leaving unharvested the most promising crops. There are fields all ripe for the harvest. Camp meetings are to be held in different localities. In this way people are to be reached who will give influence to the work for this time.--Ms 17, 1901, p. 7. ("Testimony to the Battle Creek Church,"

February 26, 1901.) [Cf: 8MR302.03] p. 74, Para. 1, [1901MS].

They do not know when it is for the interests of the institution to act nobly.--Ms 43a, 1901, p. 7. ("Talk of Mrs. E. G. White Before Representative Brethren in the College Library," April 1, 1901.) [Cf: 8MR314.02] p. 74, Para. 2, [1901MS].

We are approaching the end of this earth's history, and Satan is working as never before. He is striving to act as director of the Christian world. With an intensity that is marvelous he is working with his lying wonders. Satan is represented as walking about as a roaring lion, seeking whom he may devour. He desires to embrace the whole world in his confederacy. Hiding his deformity under the garb of Christianity, he assumes the attributes of a Christian, and claims to be Christ Himself.--Ms 125, 1901, p. 6. ("The Unchangeable Law of God," December 9, 1901.) [Cf: 8MR346.01] p. 74, Para. 3, [1901MS].

Satan himself will personate Christ, declaring that he is the Son of God. One will say, "Christ is here;" another, "He is there;" and still another that He is somewhere else.--Ms 110, 1901, p. 12. ("The Christian Hope," Sermon, October 5, 1901.) [Cf: 8MR346.02] p. 74, Para. 4, [1901MS].

[Ellen G. White speaking:] Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years. And here is the [basis of some people's] health reform: "Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it." Well, I would not give--I would not care a farthing for anything like that. If you have not got any better conviction--you won't eat meat because Sister White does not eat any--if I am the authority, I would not give a farthing for your health reform. What I want is that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. "Whosoever defileth the temple of God, him will God destroy," Now I want you to think of these things, and do not make any human being your criterion.--Ms 43a, 1901, p. 13. ("Talk of Mrs. E. G. White, Before Representative Brethren, in the [Battle Creek] College Library, April 1, 1901.) [Cf: 8MR350.01] p. 74, Para. 5, [1901MS].

Soon butter will never be recommended, and after a time milk will be entirely discarded; for disease in animals is increasing in proportion to the increase of wickedness among men. The time will come when there will be no safety in using eggs, milk, cream, or butter.--Letter 14, 1901, p. 3. (To Dr. S. Rand, January 22, 1901.) [Cf: 8MR384.02] p. 74, Para. 6, [1901MS].

Concerning flesh meat we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, and are injurious to the brain and they clog the whole human machinery. It is also well to discard desserts. But we have not come to the time when I can say that the use of milk and eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is necessary.--Letter 177, 1901, p. 8. (To "The Brethren and Sisters that Compose the Iowa Conference," May 7, 1901.) [Cf: 8MR384.03] p. 74, Para. 7, [1901MS].

The food provided should be scrupulously simple. Pastry and other desserts make havoc in the stomach, and these might better be discarded. The food should be palatable and nutritious, and we do not recommend the disuse of salt or milk.--Letter 145, 1901, p. 3. (To A. T. Jones, October 19, 1901.) [Cf: 8MR384.04] p. 75, Para. 1, [1901MS].

I am instructed to say that God calls for greater purification and sanctification in His sanitariums. Those connected with the Lord's work are to reach a far higher standard. All superficiality is to be put away. All cheap pretense of serving God is to cease. His institutions are established to glorify His name. He is to be recognized in them. He is to be made the first and last and best in everything. Then the truth which have been given us for this time will stand out before the world with convincing power. . . . [Cf: 8MR394.02] p. 75, Para. 2, [1901MS].

The one who holds the position as cook has a most responsible place. He should be trained to habits of economy, and should realized that no food is to be wasted. Christ said. "Gather up the fragments, that nothing be lost." Let those who are engaged in any department heed this instruction. Economy is to be learned by the educators and taught to the helpers not only by precept, but by example. [Cf: 8MR394.03] p. 75, Para. 3, [1901MS].

Self-denial is to be brought into the daily experience of each worker. Let them say to one another, "Come; we will put all earnestness into our labors; for the night is at hand, when no man can work." Let no one lose minutes by talking, when he should be working. There are times when he has no right to talk nor to stand still. Make not others idle by tempting them to listen to your conversation. Not only is your own time lost, but that of others is wasted, when you spend in chatting the time you should spend doing your work. The word of inspiration tells us that we are to be "not slothful in business, fervent in spirit, serving the Lord." Then let all take hold of the work in earnest. [Cf: 8MR395.01] p. 75, Para. 4, [1901MS].

If helpers have not learned the science of being quick, doing their work with dispatch, let them begin at once to train themselves in this line, or consent that their wages be proportioned to the amount of work done. Every day each one should become more and more efficient, more all-round and helpful. All can individually help themselves to reach a higher and still higher standard, as the Lord's helping hand. [Cf: 8MR395.02] p. 75, Para. 5, [1901MS].

Let those who are naturally slow train themselves day by day to do their work more quickly and at the same time more carefully. Ask the Lord to help you to be able to learn the science of being quick. The present is our time for earnest labor. Let those who work for the Lord, in whatever department it may be, put all diligence into their efforts. Pray for grace to overcome shiftlessness in temporal and spiritual matters. Rise above indolence. We will be led to work faithfully when we have faith in God and a genuine love for souls. [Cf: 8MR395.03] p. 75, Para. 6, [1901MS].

Be determined to be just what the Lord desires you to be. Put your heart and soul into your work. We are to love God with all our heart, mind, and strength. The efforts we put forth to advance His cause will show our love. Every worker should be willing to put in faithful time.

All should be producers as well as consumers, becoming able to take hold of the work in various places, if called from one department to another. Seek to become efficient in every line of the work. Those who are earnest and faithful may receive knowledge and understanding from God, and can gain tact and ingenuity because they are willing to learn and to do.--Ms 88, 1901, pp. 1-4. ("Sanitarium Workers," 1901.) [Cf: 8MR396.01] p. 75, Para. 7, [1901MS].

Why God Wants Men Moved Frequently.--A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through the breaking up of the regular order of things. It is often necessary to change men into different positions. [Cf: 9MR10.01] p. 76, Para. 1, [1901MS].

God desires human beings to be more closely associated with Him. Therefore He takes them away from their friends and acquaintances. When God was preparing Elijah for translation, He moved him from place to place, that he might leave behind the methods and customs he had previously followed, that he might not settle down on his leas and thus fail of obtaining moral greatness and spiritual soundness. It was God's design that Elijah's influence should be a power to help many souls to a more perfect experience.-- Letter 59, 1901, p. 8. (To A. G. Daniells, June 5, 1901.) [Cf: 9MR10.02] p. 76, Para. 2, [1901MS].

In reference to the establishment of a branch office in Mexico, I cannot see why this work should not be entered upon. I cannot see why, when we are the helping hand of God, when we have been given instruction in regard to the part the publishing work is to act in carrying the message of present truth, this opportunity should not be improved. It is through the publication of our literature that light is to shine forth to many places. Our books and tracts and papers will go where we cannot go. As these messengers are sent on their way, they will give their message. No one can enter into controversy with them, for they cannot answer back. They stand as dumb, but powerful witnesses for the truth.-- Manuscript 81, 1901, pp. 6,7. (Talk given by Mrs. E. G. White to Board of Directors of Pacific Press, August 21, 1901.) [Cf: 9MR15.01] p. 76, Para. 3, [1901MS].

When you get so weary that you feel full of care and worry and self-pity, just go apart and rest awhile. Do not worry yourself out of the arms of Jesus. . . . [Cf: 9MR16.01] p. 76, Para. 4, [1901MS].

Look away from yourself unto Jesus, who is the author and the finisher of your faith. Be of good courage, and He will bring it to pass. You are not to be weaklings. When you feel thus, take an entire rest. Talk courage, talk faith, and you may create an atmosphere of hopefulness and brightness.-- Letter 187, 1901, p. 3. (To Brother and Sister S. N. Haskell, December 29, 1901.) [Cf: 9MR16.02] p. 76, Para. 5, [1901MS].

Work Cheerfully, Make Social Meetings Interesting.--The work done for the spiritual interest of the workers in the office should be done with cheerfulness. It is not to be looked upon as a burden, but as a privilege. Those who do this work are not to wear long faces, as though they were going to a funeral. Their countenances should be lighted up with the joy of serving Christ. [Cf: 9MR94.01] p. 76, Para. 6, [1901MS].

Keep this idea uppermost. Make the social meeting as interesting as possible. Let each one feel that he has a duty to perform in the meeting. This will help the workers. Cooperate with the heavenly angels, who are trying to make a right impression on every worker. They are sent forth to minister to those who shall be heirs of salvation.-- *Manuscript 81, 1901, p. 6.* (Talk Given by E. G. White to Board of Directors of Pacific Press, August 21, 1901.) [Cf: 9MR94.02] p. 76, Para. 7, [1901MS].

To Foster all Lines of Work-- Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member.-- *Letter 1, 1901, p. 1.* [Cf: 9MR152.02] p. 77, Para. 1, [1901MS].

No Sharp Dictatorial Words-- In our work there is to be no lording it over those with whom we are connected. No sharp, dictatorial words are to be spoken. These are entirely uncalled for. Do not treat the workers as if you could not trust them. Never treat those with whom you work as unfaithful unless you have unmistakable evidence that they are unfaithful. And even when a worker's unfaithfulness is clearly proved, you are not to deal with him in a manner that will give him excuse for saying, "You were harsh." [Cf: 9MR175.02] p. 77, Para. 2, [1901MS].

You are to do nothing that will provoke the erring to anger. Do not bear down on believers or unbelievers in a way that arouses the worst feelings of the heart. Do not make charges that may be cruelly unjust. By such a course, you may drive souls to perdition.-- *Letter 196, 1901, p. 5.* [Cf: 9MR175.03] p. 77, Para. 3, [1901MS].

Talk With God Before Talking With the Erring-- Let those who occupy positions of trust in God's cause keep a strict guard over themselves. They are never to feel at liberty to speak condemnatory words. They are not to feel that their position gives them the right to be lordly and dictatorial. They are to honor their position by being true followers of the meek and lowly Jesus, carrying their responsibilities with the constant realization that they are in full view of the heavenly universe. Decided work must be done. [Cf: 9MR176.02] p. 77, Para. 4, [1901MS].

Those who are acting a part in God's great firm are to prepare for emergencies. They are to be sure to talk with God before they talk with those who have erred or are going astray. There are many things to be corrected, but let us always remember that Mercy is the twin sister of Justice. Let our work be such that of it can be spoken the words, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).-- *Letter 98, 1901, pp. 5,6.* [Cf: 9MR176.03] p. 77, Para. 5, [1901MS].

The Giving of the Law.-- Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would ensure his acceptance and favor with

God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. But Adam failed to bear the test. And because he revolted against God's law, all his descendants have been sinners. [Cf: 9MR228.01] p. 77, Para. 6, [1901MS].

God's law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law.-- *Manuscript 126*, 1901, p. 1. ("The Giving of the Law," December 10, 1901.) [Cf: 9MR228.02] p. 78, Para. 1, [1901MS].

Application of the Law to the Life.--Until the requirements of the holy law were applied as the rule of life, fallen man could not understand his own guilt, nor realize his condemned, lost condition. Jesus made application of the law directly to the soul, and laid under its jurisdiction the will and desires and works of man. Wrongdoing and all thoughts and feelings condemned by the law are to be overcome.-- *Manuscript 72*, 1901, pp. 6,7. ("True Obedience to the Commandments of God," August 2, 1901.) [Cf: 9MR234.04] p. 78, Para. 2, [1901MS].

The Power of Influence.--Satan is the originator of evil. He swerved from his allegiance to God. Those who persisted in sympathizing with him in his disaffection were, with him, shut out of heaven. [Cf: 9MR236.03] p. 78, Para. 3, [1901MS].

Implacable hatred against God fills Satan's mind. Persistently he has used his influence to efface from the human family God's image, and in its place to stamp his own satanic image. His effort to deceive our first parents was successful. Made in the image of God, the human family lost their innocence, became transgressors, and as disloyal subjects began their downward career. Satan gained control of man's power of action. Through the senses he influenced the mind. [Cf: 9MR236.04] p. 78, Para. 4, [1901MS].

Thus it has been from the beginning of the world. Instead of remaining under God's influence in order that he might reflect the moral image of his Creator, man placed himself under the control of Satan's influence, and was made selfish. Thus sin became a universal evil. And what a dreadful evil is sin! [Cf: 9MR236.05] p. 78, Para. 5, [1901MS].

Yielding to Satan's suggestions, our first parents opened the floodgates of evil upon the world. The questionable principles of the father and the mother of the human race influenced some of those with whom they associated. The evil that began in Paradise has extended down through the ages. Although Adam and Eve related with sorrow to their children the sad story of the Fall, their family became a divided family. Cain chose to serve Satan, Abel to serve God. Cain killed his brother Abel, because he would not follow his example. [Cf: 9MR236.06] p. 78, Para. 6, [1901MS].

That the world might not be destroyed because of its moral pollution, God undertook His great work of salvation, sending His Son to this earth to redeem mankind.-- *Manuscript 55*, 1902, pp. 4,5. (Diary, January 27, 1901. Copied May 4, 1902.) [Cf: 9MR237.01] p. 78, Para. 7, [1901MS].

God gives wisdom, and as we seek diligently to improve every talent, we become more and more Christlike in our words and works. The Saviour is controlling the mind, the will, the heart. . . . [Cf: 9MR371.03] p. 78, Para. 8, [1901MS].

The mighty cleaver of truth is separating from the world all who will accept Christ as a personal Saviour. These God brings into His workshop, and day by day with hammer and chisel He works to remove their rough edges, preparing them for a place in His kingdom. Great changes will be made in those who are taken out of the world to shine in the courts of the Lord. There is to be an inward transformation, the results of which are revealed in the outward life. All that the Christian says or does is to show that he is preparing for a better world. Every step is to be a step of advance. . . . He shows that the highest aim of his life is to meet the divine standard. . . [Cf: 9MR371.04] p. 79, Para. 1, [1901MS].

The character formed here must be after the likeness of Christ's character, or we can never hear the welcome, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).--Letter 95, 1901. (To F. E. Belden, July 23, 1901.) [Cf: 9MR372.01] p. 79, Para. 2, [1901MS].

Supreme love to God leads us to seek the highest good of humanity. It places the whole being under God's control. [Cf: 9MR379.01] p. 79, Para. 3, [1901MS].

Selfishness destroys the moral image of God in man, filling him with self-love. . . .Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). But self-love is blind to the perfection which God requires. . . . Seeking the good of others is the only way to find true happiness.--Manuscript 78, 1901, pp. 6, 10. ("Camp-ground, Oakland," June 8 or 15, 1901.) [Cf: 9MR379.02] p. 79, Para. 4, [1901MS].

I have been asked the question. Is it right for our people to purchase the hall in which Elder Haskell has been holding meetings in New York, seeing that this hall was once used for wicked purposes? [Cf: 10MR14.01] p. 79, Para. 5, [1901MS].

I reply, Were I at liberty to express my mind in regard to many of the fine houses in our cities, I could tell you much that would astonish you. And most revolting disclosures could be made regarding some who attend our meetings. But we do not say to our ministers, "Why do you spend your time on such a wicked audience?" What said Christ when accused of eating with publicans and sinners?--"I am not come to call the righteous, but sinners to repentance." [Cf: 10MR14.02] p. 79, Para. 6, [1901MS].

This world is our field of missionary toil, but how few among Seventh-day Adventists have realized this! The condition of our large cities is represented by the condition of the world before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). God-dishonoring sins are practiced by people living in lordly houses, but some of these very people under the preaching of the last testing message will be convicted and converted. From His

inexhaustible store of grace God can endow all who come to Him. Looking upon humanity, fallen and degraded, He declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the truth shall feel the conviction of the Spirit as they listen to the message of startling importance. [Cf: 10MR14.03] p. 79, Para. 7, [1901MS].

If the hall mentioned is in a position favorable for our work, and if God sees fit to open the way for us to purchase this hall, and it is changed from a place where God is dishonored to a place where He is honored--taken away from those who have corrupted it, and placed in the hands of a people who are striving for sanctification and holiness--will not a victory be gained for the Lord? [Cf: 10MR15.01] p. 80, Para. 1, [1901MS].

Look at this matter in a rational light, and you will see that the building is innocent of any crime. The disgrace has been brought on it by men who have perverted their God-given powers. The building itself has done nothing wrong. The behavior of wicked men has given it a bad name. Not the building, but the men who have dishonored their Creator by a wrong use of it, should be stigmatized. They have perverted their powers by the use of strong drink--a curse that has made thousands of buildings a hell on earth.--Ms 127, 1901, pp. 2-4. (Untitled Manuscript, December 23, 1901.) [Cf: 10MR15.02] p. 80, Para. 2, [1901MS].

The Need of Church Schools--It is time for the members of our churches to be instructed to withdraw their children from the public school. The apt mind of a child readily learns lessons of evil in companionship with children who have not been properly trained. Thus many children are corrupted. [Cf: 10MR107.02] p. 80, Para. 3, [1901MS].

Church schools should be established, and teachers should be secured who will work earnestly for the physical, mental, and spiritual health of the pupils. I urge those in charge of the church-school work to obtain the very best teachers to take charge of the schools started. [Cf: 10MR107.03] p. 80, Para. 4, [1901MS].

I would say to church-school teachers, Know that you do know that you are worked by the Holy Spirit. Reveal in your life the power of the transforming influence of truth. Teachers should do their utmost to improve their own capabilities, that they may teach their students how to make true improvement. [Cf: 10MR107.04] p. 80, Para. 5, [1901MS].

For church-school teachers to try to reform the children who have been neglected, without the cooperation of the parents, would make a very disagreeable state of things. Remember that while decision is necessary, you are never to be harsh and condemnatory. You are never to manifest an overbearing spirit. Keep calm. Reveal the better way by refusing to be provoked. [Cf: 10MR108.01] p. 80, Para. 6, [1901MS].

Instruction in Practical Lines Essential--In our schools there should be classes for instruction in cooking and other branches of housekeeping. These classes will be a great blessing. They should be taught the science of healthful cooking. They should be taught to be neat and quick in performing the common duties of life. Many are deficient in this respect. There is a great loss when those who are receiving a training for service do not gain this experience. Unless

students are educated in regard to the duties of practical life, how can they do intelligent missionary work? [Cf: 10MR108.02] p. 80, Para. 7, [1901MS].

The educators in our schools, as well as the student, are to be more practical. Then their services will be more valuable. If teachers will live up to their privileges, they will improve the opportunity of learning how to do all kinds of housework. [Cf: 10MR108.03] p. 81, Para. 1, [1901MS].

Words to Parents--To the parents who have received the truth of God, I am instructed to say, "Give your children patient instruction and tender care." When the parents in our churches do the work the Lord has laid upon them, He will have channels through which He can do an advanced line of work. [Cf: 10MR108.04] p. 81, Para. 2, [1901MS].

It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through the inculcation of practical lessons, line upon line, precept upon precept come to their senses, but careful, painstaking effort is required to place them in a right position. Many are lost forever because in childhood and youth they received only a partial, one-sided culture. The precious motive power of the life is wasted, and the sin lies at the door of the parents. [Cf: 10MR108.05] p. 81, Para. 3, [1901MS].

Many who serve in church capacity are in bondage to strange inconsistencies. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false. [Cf: 10MR109.01] p. 81, Para. 4, [1901MS].

In His Word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome every indolent habit. Each child should be taught that he has a work to do in the world. Mothers, there is no work more important than the training of your children for usefulness in this life. It is in the home that a child shows whether he is prepared to take his place in the world. [Cf: 10MR109.02] p. 81, Para. 5, [1901MS].

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:1-4). [Cf: 10MR109.03] p. 81, Para. 6, [1901MS].

If parents do not fulfill their responsibilities, if they do not train their children for the Lord, they must answer to God for their neglect. They are to teach their children that they are to honor their parents, and they are to so live that their children can honor them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must themselves be patterns of piety. [Cf: 10MR109.04] p. 81, Para. 7, [1901MS].

Speaking of the qualifications of a bishop, Paul says, "A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: . . . One that ruleth well his own house, having his children in subjection with all gravity, (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Timothy 3:2-5). [Cf: 10MR110.01] p. 82, Para. 1, [1901MS].

Let not parents betray their trust. Let there be no hypocrisy on the one hand or deception on the other, but let them do their appointed work with the fear of God ever before them. [Cf: 10MR110.02] p. 82, Para. 2, [1901MS].

Unreserved Surrender--There will be those who will give money to the work of God; but this is not enough. The Lord calls for more--the gift of the whole life. This is where the real sacrifice comes. In many cases to give money requires no effort. Missionary work calls for much self-denial. Christ says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). There are many who are not willing to suffer personal inconvenience, to make personal effort, to advance the cause of God. [Cf: 10MR110.03] p. 82, Para. 3, [1901MS].

The physician promises to save only on condition that the patient obeys his direction. Thus it is with the great Physician. If human beings desire deliverance from sin, they must be guided by His word. Those who will not submit to His control cannot but continue in disobedience. Those who step to the devil's side will fall into the devil's hands. [Cf: 10MR110.04] p. 82, Para. 4, [1901MS].

The shepherd goes forth to find the lost, perishing sheep, and rejoices when he finds it. But the wanderer is henceforth to remain under the shepherd's care. It is not to renew its wanderings, but is to repay the shepherd's love by remaining in the fold. When the prodigal returns to claim a son's privileges, he must also consent to accept the obligations of a son.--Ms. 98, 1901, pp. 1-5. ("Fragments," September 25, 1901.) [Cf: 10MR110.05] p. 82, Para. 5, [1901MS].

Ellen White Urges Material Support of the Beldens--I thought that I had given special direction that Brother Belden was to receive two dollars a week from the Conference, and a good-sized box of flour and rice and other groceries every now and then. I have not heard from Brother and Sister Belden since coming to America, till a day or two ago, and I find that they have not received any money nor any groceries. Is this right? Who did you suppose was taking care of Brother and Sister Belden? [Cf: 10MR138.01] p. 82, Para. 6, [1901MS].

We learn that Brother Nobbs is sick, and has been sick for some time. Brother Belden has been holding meetings whenever he could, and lately he has been acting in Brother Nobbs' place. He received money from the conference until he went to Cooranbong. He has received nothing since we left. I would not have had them so neglected for any consideration. Were you on a remote island, unable to get money or provisions, would you not wish your brethren to consider the law of God? [Cf: 10MR138.02] p. 82, Para. 7, [1901MS].

A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" (Luke 10:25). 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 neighbour as thyself. And He said unto him, Thou has answered right: this do, and thou shalt live" (verses 27,28). [Cf: 10MR138.03] p. 83, Para. 1, [1901MS].

My brother, will you look into this matter? It is the duty of the New South Wales Conference to assist Brother Belden. I have invested much in the cause and work of God in New South Wales. At one time I gave fourteen hundred dollars toward building meetinghouses and assisting institutions. What I now ask should be done for Brother Belden, who is unable to get any money. He can be an influence for good on Norfolk Island. Brother Nobbs and the believers on the Island urged him to return. He went back, and his influence has been a help. [Cf: 10MR138.04] p. 83, Para. 2, [1901MS].

It is the duty of the New South Wales Conference, for which I have done so much, to take this burden off me, and send Brother Belden no less than two dollars a week, and when the boat goes to the Island, groceries should be sent to him which cannot be obtained there, only at very high rates. I lay this burden on the New South Wales Conference. It is a duty they must not neglect. [Cf: 10MR139.01] p. 83, Para. 3, [1901MS].

Brother Belden has made teeth for the people on Norfolk Island, and has been paid for them, but he has no money to buy more material, and therefore he cannot make more teeth. [Cf: 10MR139.02] p. 83, Para. 4, [1901MS].

I want you to consider Brother Belden's case. Do not pass it by. I shall send a copy of this letter to Brother Burden so that if Brother _____ is not now in New South Wales, Brother Burden will appoint someone to see that Brother Belden is sent two dollars a week and a box of provisions, as needed. [Cf: 10MR139.03] p. 83, Para. 5, [1901MS].

I will now leave this matter with you, and I hope that it will not be neglected. I would send this letter to Brother Irwin, but he may be away. [Cf: 10MR139.04] p. 83, Para. 6, [1901MS].

I hope my brethren will appoint someone who will faithfully attend to this matter. Brother Belden may die at any minute with heart disease. As long as God spares his life, his counsel and influence and experience will be a great blessing to the church on Norfolk Island, and he should receive help from the Conference. [Cf: 10MR139.05] p. 83, Para. 7, [1901MS].

With much love to you, Brother_____, and to your dear wife.--Letter 103, 1901, pp. 1-3. (To a leading worker in the New South Wales Conference, July 28, 1901.) [Cf: 10MR139.06] p. 83, Para. 8, [1901MS].

I send these few words to you regarding Stephen Belden in Norfolk Island. He was sustained there by the Conference. I thought it best for him to be near us in Sunnyside and therefore was at the expense to have him leave his island home. After a time Elder Nobbs urged him so persistently to come back to the island, stating that they needed him

there as a counselor and as one who could enlighten them in many ways and act a part in their meetings. I read these letters and finally gave my consent, saying that I would see that the New South Wales Conference would help him to about two or three dollars per week. I think it should be three at least. Brother Nobbs is now sick and upon Stephen Belden falls the burden of holding the fort until there can be some man sent. [Cf: 10MR140.01] p. 83, Para. 9, [1901MS].

I left, I supposed, explicit orders with Brother_____to do this work of sending at least that which would in money be two or three dollars per week, and a box of flour, oil and such things as they have to buy, and pay very high for on the island. But I judge from Brother Belden's letter that nothing has been sent. I feel very sad over this. I gave \$1,400 from my own resources at one time for the building of churches in Brisbane and in Hamilton and for the Health Retreat. Now this matter should be as just and right without any of the reasons I have written, but the matter for some reason has fallen through, and now, understanding the situation, I say send three dollars per week and let Brother Belden live and not be pressed for want of food. This is due them by the conference.--Letter 181, 1901, p. 2. (To Brother and Sister Burden, July 29, 1901.) [Cf: 10MR140.02] p. 84, Para. 1, [1901MS].

Hovering Over Churches Weakens Them--The time that has been used in preaching to our churches has not strengthened them, but has made them weak and helpless, to be fed with milk and not with meat. God has been calling upon His ministers to leave the ninety and nine and hunt for the lost sheep. Your experience is to be a lesson for all who are hovering over the churches--consumers and not producers. We tell you to put your trust in God. Let Him guide you. The Lord Jesus is answering your prayers.--Letter 132, 1901, p. 8. (To S. N. Haskell and wife, October 7, 1901.) [Cf: 10MR227.03] p. 84, Para. 2, [1901MS].

May Have to Remain Here Many More Years--Your letter from Chicago received yesterday. I am very sorry that circumstances have taken the shape that they have, but why are you so faithless? Thank the Lord that you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the world, in Joseph's new tomb? Do we not read, "Wherefore He is able also to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them" (Hebrews 7:25)? Now look away from every discouraging presentation, because we have a living Christ to save them to the uttermost that come unto God by Him. The bank of heaven has not failed: you have not overdrawn. . . . [Cf: 10MR276.02] p. 84, Para. 3, [1901MS].

Now in regard to the school, you seem to think that the plant is to put forth full bloom, lilies, roses, and pinks before the root is fully set deep to do this grand work. You must begin small, and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies, and do not worry about leading teachers or under teachers before you have sufficient students to warrant the steps you take. Let not human pride hurt your record. Do not you suppose the Lord sees and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over His own work? You may suppose, my brethren, that you have to do all the

devising, all the strengthening, and all the organizing, and I ask you, Is it not best to show that you have confidence in God? Is it not best to consider that our God is manager--that He is director? You must not be anxious to develop too fast. The hand of providence is holding the machinery. When that hand starts the wheel then all things will begin to move. [Cf: 10MR277.01] p. 84, Para. 4, [1901MS].

How can finite man carry the burdens of responsibility for this time? His people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by the workers who have not been following the divine Leader. [Cf: 10MR277.02] p. 85, Para. 1, [1901MS].

We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath showed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). [Cf: 10MR277.03] p. 85, Para. 2, [1901MS].

Now the Lord will not be pleased with those men whom He hath appointed to do a certain work, to take on many lines of work and carry them until they become so wearisome that it breaks their strength. You, nor any other agency, cannot heal the hurt that has come to God's people by neglect to lift up His standard and occupy new territory. The churches should now be acting in their strength, with capabilities, talents, and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth. [Cf: 10MR278.01] p. 85, Para. 3, [1901MS].

But if all now would only see and confess and repent of their own course of action in departing from the truth of God, and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded. But a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard bearers will fail, and who will take their place? [Cf: 10MR278.02] p. 85, Para. 4, [1901MS].

Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared thy burdens as they should have done, the work would have been far advanced. But now, just now, you must come apart and rest awhile. Be not concerned in regard to your wages. God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of your experience One going before you preparing the way. [Cf: 10MR278.03] p. 85, Para. 5, [1901MS].

I cannot tell you what you should do, but I can tell you what not to do: Do not worry, be not unbelieving, and do not think that you can blossom into a perfect school at its very planting on new soil. You must remember that it takes time to plant, and to perfect that plant. You just hold fast every inch you have.--Letter 184, 1901, pp. 1-6. (To Prof. P. T. Magan during the early months of his endeavor to establish the college at Berrien Springs, Mich. Written at South Lancaster, Mass., December 7, 1901.) [Cf: 10MR279.01] p. 85, Para. 6, [1901MS].

I am writing in Boulder Sanitarium and getting ready to start for Denver. I will present to you light given me and written directly after our (1901) General Conference in Battle Creek. The inquiry was made: Shall our nurses and helpers be set to pursue one line of work? Shall their whole study be to perfect themselves in that one line of work? I state here the light given me: Exigencies will oft require that there shall be a change from one line of work to another line of work, and it is important that the education given in all our institutions be one of diversity in unity. Not one is to be educated to pursue routine work in the sanitarium or in any of our institutions, so that hands and minds should be continually taxed with one long lesson of any order, because the mind needs to be worked on different lines of study which will not tax a certain class of organs too long at a time. [Cf: 10MR302.01] p. 86, Para. 1, [1901MS].

Change in lines of study in the schools is essential, and an intelligent growing knowledge. The mind must not be overtaxed with long application in one special lesson. It is not beneficial to the teacher, neither is it beneficial to the student. It becomes monotonous. Some can bear this concentrated effort: others become nervous, but do not understand the reason; but variety in daily studies is more restful to the brain than one monotonous line of study. Break it up: divert the mind: change it to different subjects, lest the monotony of one line of work disqualify the person for meeting the exigencies that will arise. [Cf: 10MR302.02] p. 86, Para. 2, [1901MS].

We see here in the sanitarium at Boulder that there is a necessity of each one standing in his lot and in his place. It would be wisdom to change the program, and often the one in service has complaints to make: he does not want to change. But while some serve all advantages, others see disadvantages in confining the mind to one class of studies. Some minds cannot endure the matter of one thing carried over for hours until the interest flags. Some minds are so constituted that they must have change in their studies. These students do not know what the matter is, but they are receiving brain damage. For some, the working forces need to be changed around to learn all jots and tittles of the work. Otherwise the work of the students will be most dry and monotonous, like the turning of a machine. [Cf: 10MR303.01] p. 86, Para. 3, [1901MS].

Counsel will be needed daily. Do not set students at work for hours on one lesson. Give them a change. The system, the mind, and the brain power of some will be injured by this kind of one-lesson plan. There should be change in the studies. Now, one teacher may think he sees a benefit to be derived. He does not know assuredly that the plans are the precise plans that must be followed. Be sure, teachers, that new plans are not invented to become a hindrance in the place of an

advancement. And when you shall leave the school in other experienced hands you are not in any way to bind them to follow out your exact plan of recitations or of study. That which one mind will suppose to be the best plan may not be the best plan for others to follow. . . . Therefore those who shall serve in the place of another teacher should not suppose that his mind is to specify as to the studies of the students. [Cf: 10MR303.02] p. 86, Para. 4, [1901MS].

The Lord requires every person who shall take up responsibility to carry into that work intelligent, trained capabilities and work out his ideas conscientiously according to his previous knowledge and service in schools. The Lord has not designed any one special, exact plan in education. It is the fear of the Lord that is the beginning of wisdom. When men with their varied traits of character shall take up their appointed work as teachers and follow a plan of teaching according to their own capabilities, they are not to suppose they must be a facsimile of those teachers who served before them, lest they spoil their own record. One who has been a teacher many years, if he has not become intelligent in regard to the best way to plan and to carry on the work, then let him thoroughly experiment until he is satisfied, after prayerfully reasoning from cause to effect, that he has the right way. [Cf: 10MR304.01] p. 86, Para. 5, [1901MS].

All our institutions are to be educating schools. They are to become fully acquainted with all kinds of physical and mental acquirements, to bring in tact, a ready, healthful, diligent mind, and never let one mind suppose he is to be a criterion for other minds. All should improve in ingenuity and breadth. Never become narrow and so very precise that the real object of education becomes clogged in its advancement. Each soul is entrusted with talents according to his several abilities. One may have talents to be put in exercise, and he may be placed where he cannot show to good advantage if he supposes [that the] one who was before him expects him to do just as he has outlined for himself. No such measurement is to take place. Every soul is responsible to God and we are not to suppose [that] because a man is commended for the doing of a good work according to his ability, that another must go over his track and follow his exact measurement. Unfinished work will call for tact and adaptability.--Ms 170, 1901, pp. 1-3. (Individuality in Educational Work," May, 1901.) [Cf: 10MR304.02] p. 87, Para. 1, [1901MS].

Prescott's Ideas of Education to Be Changed (To P. T. Magan and E. A. Sutherland)--You should endeavor to train the very best class of workers, who as teachers and as ministers of the gospel will be able to educate others. I think that if it is possible, you should have Elder Prescott connected with your faculty during the first term. This first term must be a success. The Lord desires our Brother Prescott to learn many things in educational lines. His ideas of education are to be different from what they once were. And I thank the Lord that He has been giving him the light that is so much needed by the students who shall go forth as teachers.--Letter 161, 1901, p. 5 (Nov. 5, 1901). [Cf: 10MR351.02] p. 87, Para. 2, [1901MS].

Christians to Pray With a View to the Second Advent--Let us pray as did Jacob. Let us pray in every difficulty; pray that the wondrous message of the love of Christ may reach precious souls, that they too may pray, and be refreshed with heavenly grace. Watch for the Lord more

earnestly than they that watch for the morning. Hope in the Lord. Walk in His way. Declare His truth. He is well pleased when His servants talk faith. He wants His light to shine forth in the South. He is working for you and with you.--Letter 66, 1901, p. 6. (To R. M. Kilgore, June 26, 1901.) [Cf: 10MR388.02] p. 87, Para. 3, [1901MS].

(Matthew 5:17-19 quoted.) It is our work to give this message. We are to teach men and women not to regard lightly one principle of the law of God. By precept and example we are to explain the nature of God's holy requirements. Thus we shall be in the world a savor of life unto life. [Cf: 11MR73.01] p. 87, Para. 4, [1901MS].

Physicians are inclined to feel justified in doing many things on the Sabbath which they should refrain from doing. The needs of suffering humanity are never to be neglected. But as far as possible, all work should be laid aside on the Sabbath. At this time we should do all in our power to let light shine to a benighted world; for Satan is doing his utmost to cast his hellish shadow across the pathway of every soul. [Cf: 11MR73.02] p. 87, Para. 5, [1901MS].

Please read Ex. 31:12-18. Could anything be more positive than this? The Sabbath of the fourth commandment is not to be hidden under a bushel. In all our sanitariums the light on this question is to shine forth. By our methods of work we are to exalt God's memorial. We are ever to acknowledge the binding claims of the Sabbath command. This, God declares, is a sign between Him and us throughout our generations forever. [Cf: 11MR73.03] p. 87, Para. 6, [1901MS].

Let us remember that it means much to the educators and those being educated in our sanitariums to keep the Sabbath aright. This should be regarded as much more important and essential than it has been in the past. Testing truth is to be given to the world. Men are to be taught that the seventh day is God's memorial of Creation. Yet this truth is not to be presented in such a way as to render it offensive. The light is to shine forth in such a way that it will illuminate the minds of all.--Letter 14, 1901, pp. 7,8. (To Dr. S. Rand, Hamilton, Newcastle, NSW, Australia, January 22, 1901.) [Cf: 11MR73.04] p. 88, Para. 1, [1901MS].

A New Order Urged for the General Conference in 1901--God forbid, brethren, that this Conference 01 General Conference session 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. . . . [Cf: 11MR76.01] p. 88, Para. 2, [1901MS].

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 it 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.--Ms. 43, 1901, pp. 3, 4. (A Talk in the Battle Creek Library, April 1, 1901.) [Cf: 11MR76.02] p. 88, Para. 3, [1901MS].

The Danger of Presenting to Students Things That Make God's Word of

None Effect--Those who present the truth should be men of solid minds, who will not lead their hearers into a field of thistles, as it were, and there leave them. What is the chaff to the wheat? There are those teaching others who need that one teach them how to labor for the present and eternal good of those they instruct. Some readily catch up trivial theories, calling them truth, and neglecting for them the immortal principles which must be interwoven with the life-experience of him who is saved. They are ready to open the mind to any fallacy that is presented. These are in danger of bringing in vain things which make of none effect the important truths of God's Word. This Word is the Lord's revealed will, given for the instruction of His people. Let no one bring dishonor to the precious truth by mingling with it theories which have no foundation in the Word of God.--Ms. 70, 1901, pp. 8, 9. ("What Is the Chaff to the Wheat?" July 20, 1901.) [Cf: 11MR159.02] p. 88, Para. 4, [1901MS].

The ABC'S of True Education--All who are engaged in teaching the youth in our schools must have as the foundation of their knowledge the fear of God, for this is the beginning of wisdom. They may have had years of training, and yet [may] not have touched the very beginning, the ABC of spirituality, the ABC of devotion, the ABC of self-sacrifice. The science of education is to love God, and to keep His commandments. Study the Word of God intelligently. It is the foundation of all education.--Ms. 84, 1901, pp. 1, 2. ("Teachers to Have a Living Experience," August 20, 1901.) [Cf: 11MR159.03] p. 88, Para. 5, [1901MS].

Members of Christ's Body Given Such Gifts as Will Best Advance His Kingdom--God will use you when you are willing to be used in His appointed way. Remember that the church of believers constitutes the body of Christ, and "that there should be no schism in the body; but that the members should have the same care one for another" (1 Corinthians 12:25). God calls upon you to unite with your brethren. He has assigned different gifts to the different members of His body. He has given them such talents and opportunities as will best promote His glory and the advancement of His kingdom. He is put to shame when the members of His body work contrary one to the other.--Letter 19, 1901, p. 16. (To E. E. Franke, January, 1901; copied, January 29, 1901.) [Cf: 11MR275.01] p. 89, Para. 1, [1901MS].

Members to Respect Each Other's Gifts--What a lesson this scripture (1 Corinthians 12) teaches! There is to be an active exercise of the various gifts in one body, the head of which is Jesus Christ. Let no member of Christ's body entertain a spirit of self-sufficiency. Because two members do not act the same part, let not one member say to another member, I have no need of thee. Among the members of the body there is to be no crowding, no judging, no measuring of one gift by another. Many gifts are called for, yet all are members of one body.--Ms. 128, 1901, p. 4. ("The Principles That Should Control the Lord's Workers," December 24, 1901.) [Cf: 11MR276.01] p. 89, Para. 2, [1901MS].

God Dishonored by Failure to Be Kindly Affectioned One to Another--No haphazard work is to be done by those who are laboring in the ministry or in medical-missionary lines. God's servants must seek to understand the words: (Romans 12:4-10 quoted.) [Cf: 11MR276.03] p. 89, Para. 3, [1901MS].

This instruction is of vital importance to everyone. At this time, above all other items in the history of the earth, these words should be practiced. But today they are to a great extent left out of the practice of professing Christians. This is the reason why God is dishonored by discord and strife, why He does not give to His people the power He would be pleased to impart. He desires to glorify His name before the world and before the heavenly universe. But church members are not doing the work they should do.--Ms. 69, 1901, pp. 2,3. ("The Unity of the Spirit," July 29, 1901.) [Cf: 11MR277.01] p. 89, Para. 4, [1901MS].

JHK Warned Concerning Operation of Medical Work--I have had matter written for some time, but have not sent you all you should have. I have been in such dread to have the words I should speak come in to contradict your course of action that I have kept still, but since I have been having representations of the vast field, God's vineyard, it has been distinctly presented before me that you have been bringing in principles that will not be sustained or favored by the Lord. The case of Nebuchadnezzar was presented before me. I must now say I have the matter before me in distinct lines. [Cf: 11MR310.03] p. 89, Para. 5, [1901MS].

My brother, I am instructed to say to you that if you carry on the sanitarium and medical-missionary work as you are now doing, you will bring in a state of things that will be according to the wisdom of human minds, but not as God requires His work to be carried on. [Cf: 11MR310.04] p. 89, Para. 6, [1901MS].

Brother John, I tell you, your eternal interest depends upon a change in your heart in order that your head may work and plan so that all others may have a chance to accomplish the work, not after your devising, but after the wisdom given them individually of God.--Letter 188, 1901, pp. 1, 4. (To J. H. Kellogg, December 30, 1901.) [Cf: 11MR311.01] p. 90, Para. 1, [1901MS].

The Lord is soon coming. Talk it, pray it, live it! Make it a part of the life. You will meet lifeless, doubting, objecting faith, but this will give way before firm, consistent trust in God. When objectionable features arise, lift the soul to God in songs of thanksgiving. Preach the truth with boldness and fervor.--Letter 66, 1901, p. 6. (To R. M. Kilgore, June 26, 1901.) [Cf: 11MR343.01] p. 90, Para. 2, [1901MS].

According to the light God has given me, sore and troublesome annoyances will come. I have been instructed that for a time your presence is needed at the sanitarium in Battle Creek. There are trials to come to the sanitarium. Its help is not all that it should be. I am instructed, Look not to human beings for wisdom. If we trust in the Lord, nothing can prevail against us. There is a tree of life in Battle Creek, to which all have free access. All may pluck and eat of it. My brother, look constantly to Jesus. Eat His flesh and drink His blood. Draw nigh to God and He will draw nigh to you. If you will walk in the light, your heart and your mind will be under the supervision of God. . . [Cf: 12MR1.03] p. 90, Para. 3, [1901MS].

I do not want you to have any wrong upon your soul. I want you to come off more than conqueror. God wants you to stand on the high platform of eternal rectitude. Let not your good be evil spoken of. You have a

living Saviour. Cling fast to Him. Pray, Oh, pray that the Lord will reveal Himself to you, and will maintain you ever to work for Him. You must often feel the necessity of dying to self. Then you will not yield to [any] influence but the influence of the Lord Jesus Christ. [Cf: 12MR2.01] p. 90, Para. 4, [1901MS].

I have the greatest interest in you. I understand you much better than you understand yourself. It is not only your privilege, but it is your duty to seek a character so consistent that sin will find no place in your words or actions. Walk wisely in your home. Walk wisely before your patients and your students, that when you bow in prayer, the Lord can hear and answer you. Walk wisely in a perfect way. Let your words be seasoned with the grace of Christ. Let the Christlikeness of your words and actions be a sign between you and Christ's followers that you walk with God. Let the peace of Christ rule in your heart. Let its power strengthen and mellow your disposition. In all your associations, reveal the uplifting principles of heaven, that when your work here shall close, only the fragrance of your good works and words may be remembered. [Cf: 12MR2.02] p. 90, Para. 5, [1901MS].

I felt that I must write this now, because at any time I may be called upon to lay off my armor. I am watching and waiting. You need to feel the softening, subduing influence of the grace of Christ. You are certainly in danger of exaggerating your power of authority. This . . . you have done many, many times.--Letter 112, 1901. (To Dr. J. H. Kellogg, July, 1901.) [Cf: 12MR2.03] p. 90, Para. 6, [1901MS].

Night after night I am in distress, walking the floor with a burden almost unendurable. I have a deep interest in you, my brother. The Lord has given me messages for you, warning you not to be as Nebuchadnezzar, filled with self-exaltation. You have before you every temptation to sway the work in such a way that God cannot put his signature upon it. Altogether too much power and authority rests in your word. You are not sufficient for these things. The Lord must be the ruler.--Letter 199, 1901, p. 2. (To Dr. J. H. Kellogg, October 15, 1901.) [Cf: 12MR3.01] p. 91, Para. 1, [1901MS].

Medical Missionaries to Set Forth to Patients Christ's Keeping Power-- To love God with all the heart, to be a partaker with Christ in His humiliation and suffering, means more than many understand. The atonement of Christ is the great central truth around which cluster all the truths that pertain to the great work of redemption. The mind of man is to blend with the mind of Christ. This union sanctifies the understanding, giving the thoughts clearness and force. He who is thus united with Christ can do medical-missionary work that is excellent in God's sight. [Cf: 12MR59.02] p. 91, Para. 2, [1901MS].

The world is our field of missionary toil, and we are to go forth to our labor surrounded with the atmosphere of Gethsemane and Calvary. Those in our sanitariums are to take advantage of the opportunities given them to set before the sick and suffering the restoring efficacy [that] there is in Christ for the salvation of soul and body. How carefully should these precious opportunities be improved by nurses, matron, and physicians! They are to hold up the privilege which all have of becoming children of God by surrendering all they have and are to the keeping power of Christ. We have been bought with a price, and what a price!--even the blood of the only begotten Son of God. Shall we

not, then, strive to bring our lives into conformity to His will?-- Letter 122, 1901, pp. 6, 7. (To Dr. J. H. Kellogg, Sept. 11, 1901.) [Cf: 12MR60.01] p. 91, Para. 3, [1901MS].

Visit With a Consumptive--From Waitsburg we went to Walla Walla, where I met a sister who was dying with consumption. In her wheelchair she was brought to where I could speak to her from the carriage, but I got out of the carriage, knelt beside her chair, and prayed with her. This comforted her a great deal. She lived only a few weeks longer. [Cf: 12MR82.01] p. 91, Para. 4, [1901MS].

Visit With a Woman Doctor Going to Australia--At Walla Walla we spent some hours with the family of Brother Armstrong, whose unmarried daughter was just about to leave for Australia. We had many words to say to them. We had a most precious season of prayer, and the Lord came very near. The daughter leaving them, who came with us to Portland, [Oregon], is Dr. Armstrong, who is to be married to Dr. Keller. Dr. Keller has been working in Australia for several months. He is an excellent man and a good physician. We think they will both do a good work.--Letter 125, 1901, pp. 6, 7. (To S. N. Haskell, Sept. 1, 1901.) [Cf: 12MR82.02] p. 91, Para. 5, [1901MS].

I believe with all my heart that the Lord has the supervision of the sale of *Christ's Object Lessons*, and my heart is being deeply stirred to make an effort for the relief of the institutions in Denmark and Norway. I wish to donate the proceeds from Testimony 34 to this work. Will our publishing houses act in harmony with me in this matter? Shall we not do our best to lift the burden of debt from these institutions? Those who take part in such an effort will not lose, but gain; for this effort will bear God's endorsement. A manifestation of liberality now will win His approval.--Letter 16, 1901. (To C. H. Jones, January 23, 1901.) [Cf: 12MR139.01] p. 91, Para. 6, [1901MS].

God Wants His People to Be Ready to Meet Him in Peace--God is deferring the bringing of His judgment upon the earth in order that those who are supposed to be His people, but who have been bringing in the very things He has condemned in ancient Israel, working according to methods He will not accept, may get ready to meet Him in peace. Those who have been devising and bringing in selfish, covetous principles, and taking credit to themselves for their sharpness, will never see the kingdom of God unless they are decidedly changed in character; for selfishness is an abomination in the sight of the Lord, and is a dishonor to Christ, their Creator and Redeemer, whose name they claim. God says, "I will thoroughly purge My floor of all chaff. I will sift My people as in a sieve. Those who name My name must be thoroughly cleansed from all false and corrupting principles. Those whom I claim as My heritage will even now be wondered at as a peculiar people, cleansed from all fraud, all injustice. Those who enter the city of God will here have worked righteousness revealing to the world the principles of heaven."--Ms. 15, 1901, pp. 3-4. (Diary, Feb. 21, 1901.) [Cf: 12MR150.01] p. 92, Para. 1, [1901MS].

St. Helena, Calif.--May 29, 1901--Dear Brother and Sister Kress: I am deeply pained to learn that Brother Kress is ill. We have not yet heard the particulars. [Cf: 12MR168.01] p. 92, Para. 2, [1901MS].

I have some things I wish to send you, if I can get them off in this

mail. Several cases have been presented to me, which I will speak of in time; meanwhile, do not put yourself through [such an extreme regimen] as you have done, and do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find.[Dr. Kress accepted this counsel. He followed the raw-egg and grape-juice regimen regularly until his death in 1956 at the age of 94.] This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this. There is one thing that has saved life--an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest it. [Cf: 12MR168.02] p. 92, Para. 3, [1901MS].

The prayer of faith shall save the sick, and I beseech you to call for the elders of the church without delay. May the Lord help you, is my most sincere prayer. We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught. [Cf: 12MR169.01] p. 92, Para. 4, [1901MS].

You are in danger of taking too radical a view of health reform, and of prescribing for yourself a diet that will not sustain you. [Cf: 12MR169.02] p. 92, Para. 5, [1901MS].

Again, let nothing come up before you to worry you. Come apart and rest awhile. This you must do. Draw from the great Physician leaves from the tree of life. Plead in your own behalf, and let others also plead for you. "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me" (Isa. 27:5). [Cf: 12MR169.03] p. 93, Para. 1, [1901MS].

I do hope that you will heed the words I have spoken to you. It has been presented to me that you will not be able to exert the most successful influence in health reform unless in some things you become more liberal to yourself and to others. The time will come when milk cannot be used as freely as it is now used; but the present is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped in, habits of self abuse, yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed. [Cf: 12MR169.04] p. 93, Para. 2, [1901MS].

On one occasion a brother was taken sick with erysipelas of the head. His head was very much swollen. A message was sent for Dr. Lay to come at once. Meanwhile, a messenger was sent for me. At that time my

husband and I had a most serious case on hand, a case in which the least wrong movement would prove fatal. A man had become dizzy while crossing a stream of water. He fell from his carriage, and was trampled under the feet of two high-spirited horses. He was brought to our house in a partially unconscious condition. His head and face were badly bruised and his skull was broken. A physician was sent for. He came and said that the man would have some chance for his life if he remained at our house. If he were taken to his own home, he would die; for his wife would indulge him in eating. The physician said that he could trust Elder White and his wife to carry out his orders strictly. For ten days he was to be kept at the point of starvation. [Cf: 12MR170.01] p. 93, Para. 3, [1901MS].

Just at this point his wife appeared, and concluded that her husband needed nourishing food. Without saying a word to me, she prepared something good, as she thought, and when we had left him to rest and sleep, stole in and gave it to him. In a short time he was in a raging fever, as crazy as a man need to be. All hope for his life seemed to have gone. We found out what was the matter, sent his wife home at once, and for two days worked unremittingly to save the life so heedlessly jeopardized. We watched, and we worked, and we prayed; and the Lord mercifully carried him again in His arms. [Cf: 12MR170.02] p. 93, Para. 4, [1901MS].

Thus we were working when the call came for us to attend Brother Wilson, the man who had come down with the erysipelas. But we dared not leave our patient. The night before I dreamed that I was caring for a child whose life was despaired of. Its head was swollen, and the whole body inflamed. A skillful physician gave orders to take woolen sheets, dip them in hot water, and wrap them round the child. Up to this time the child had been without sense of feeling. But as we worked over him with persevering diligence, wrapping him in hot blankets, we saw that he began to cringe. This process was kept up until the child's life was saved. [Cf: 12MR171.01] p. 93, Para. 5, [1901MS].

It was the brother of the sick man who came to me with the message, and when I told him my dream about the child, he said that I had described his brother's case exactly. He said he would follow the directions given, for the dream was of the Lord. He said, "My brother has no sense of feeling. His body is apparently dead, just as you described the body of the child to be." [Cf: 12MR171.02] p. 94, Para. 1, [1901MS].

He went home and carried out the treatment as given in my dream. Two or three times they wrapped the sick man in hot blankets, until he began to wince and finally asked them what they were doing. In a short time the swelling left his head, and he was fully conscious. When the physician arrived, he said that it was nothing less than a miracle. [Cf: 12MR171.03] p. 94, Para. 2, [1901MS].

After this Dr. Lay came to me and said, "I have gone as far as I can go, but Brother Wilson is sinking. I cannot arouse him." I said, "Last night I dreamed that my sick child was sinking. I asked the skillful Physician, who has never lost a case, what I should do. The answer came, "Break an egg into a glass of unfermented wine, and give him such a drink two or three times a day, until the exhaustion is gone and there is a revival of the life forces." Snatching up his hat, Dr. Lay

said, "This is of the Lord. We shall save Brother Wilson yet." And off he went. For three days he gave him egg and wine, and he was soon fully recovered. [Cf: 12MR171.04] p. 94, Para. 3, [1901MS].

This Brother Wilson was the father of our beloved Brother Wilson who died in Queensland, Australia. [Cf: 12MR172.01] p. 94, Para. 4, [1901MS].

I write you this that you may see that the very simplest things may be used as remedial agents in placing one in great danger in a favorable condition. [Cf: 12MR172.02] p. 94, Para. 5, [1901MS].

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitariums where the sick are treated if you prescribe for the patients the same diet you have prescribed for yourself and your wife. I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid its being used in the cooking of food. The milk used should be procured from healthy cows, and should be sterilized. [Cf: 12MR172.03] p. 94, Para. 6, [1901MS].

Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the stomach. The food given the sick should be varied. They should not be given the same dishes over and over again. [Cf: 12MR172.04] p. 94, Para. 7, [1901MS].

There should be in our sanitarium a cook who thoroughly understands the work, one who has good judgment, who can experiment, who will not introduce into the food those things which should be avoided. It is well to leave sugar out of the crackers that are made. Some enjoy best the sweetest crackers, but these are an injury to the digestive organs. Butter should not be placed on the table, for if it is some will use it too freely, and it will obstruct digestion. But for yourself, you should occasionally use a little butter on cold bread, if this will make the food more appetizing. This would do you far less harm than to confine yourself to preparations of food that are not palatable. [Cf: 12MR173.01] p. 94, Para. 8, [1901MS].

Dr. Kellogg has prepared a potato flour, and this food I have used during my journey. It is made as a gruel, and some good cream is added to it. It is palatable, and does not produce any ill effects. I use some salt, and always have, because from the light given me by God, this article, in the place of being deleterious, is actually essential for the blood. The whys and wherefores of this I know not, but I give you the instruction as it is given me. [Cf: 12MR173.02] p. 95, Para. 1, [1901MS].

I have told you what I have because I have received light that you are injuring your body by a poverty-stricken diet. I must say to you that it will not be best for you to instruct the students as you have done in regard to the diet question, because your ideas in regard to discarding certain things will not be for the help of those who need help. [Cf: 12MR173.03] p. 95, Para. 2, [1901MS].

Brother and Sister Kress, I have all confidence in you, and I greatly desire that you may have physical health, in order that you may have perfect soundness spiritually. It is the lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good wholesome food. [Cf: 12MR173.04] p. 95, Para. 3, [1901MS].

At one time Dr. Merritt Kellogg tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so reduced in strength that I had to make a change and a different policy was entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs. [Cf: 12MR174.01] p. 95, Para. 4, [1901MS].

The Lord calls upon Brother and Sister Kress to reform, to take periods of rest. It is not right for you to take burdens as you have done in the past. Unless you take heed, you will sacrifice that life which is so precious in the sight of the Lord. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Cor. 6:19, 20). [Cf: 12MR174.02] p. 95, Para. 5, [1901MS].

You love to obey the commandments of God. I would that your conscientious adherence to principle could be seen in Brother _____ and Dr. _____. Then they would work on altogether different lines. They would be a strength and a necessity to the sanitarium. These brethren need converting. Then the correct principles will be followed in the development of character. [Cf: 12MR174.03] p. 95, Para. 6, [1901MS].

Self is the hardest master to serve. And no one can serve self and Christ. The responsibility of Christian profession is often shunned as a yoke of bondage. Men shake it off as an intolerable burden, supposing that they will be disgraced unless they assert their dignity and their authority. Unless they wish to stand condemned before the heavenly universe, they must view in an altogether different light the wearing of the yoke of Christ. Unless they change, they will be humbled instead of exalted. [Cf: 12MR174.04] p. 95, Para. 7, [1901MS].

The religion of Christ is not what many have supposed it to be. Many have lost the holy principles of genuine Christlikeness. They make a pretense to follow Jesus, but self, dear self, is the mainspring of every action. They are not Christians, for Christ is dishonored by their misrepresentation of His example. They carry not with them the reviving hopes and helps of the gospel. These are kept in the outer court. They do not think it essential to blend the principles of Christ with their philosophy. They do not allow the Sun of Righteousness to give decided influence to their life-practice. Bible religion, reverence for God, homage to Christ, unswerving obedience to principle, are kept in the outer court. Christ has no personal contact with their lives. Their practice is far from the reality and sacredness of true religion. [Cf: 12MR175.01] p. 96, Para. 1, [1901MS].

God calls for whole-souled, upright, high-principled men. These are

the men needed in our institutions. Those who are satisfied with half-and-half service can well be spared. [Cf: 12MR175.02] p. 96, Para. 2, [1901MS].

I arose very early this morning and wrote the foregoing before breakfast. I have more written on this subject, which the next mail may bring to you. [Cf: 12MR175.03] p. 96, Para. 3, [1901MS].

God calls upon those for whom Christ died to take proper care of themselves and set a right example to others. My brother, you are not to make a test for the people of God upon the question of diet, for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes. I have matter written on these points, but I shall not be able to get it copied for this mail. This that I now send you was opened distinctly before me last night. The reason for Dr. Kress's poor health is his overdrawing on his bank stock of health and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. My brother, devote your whole life to Him who was crucified for you, but do not tie yourself down to a meager diet, for thus you misrepresent health reform. [Cf: 12MR175.04] p. 96, Para. 4, [1901MS].

While working against gluttony and intemperance, we are to remember the means and appliances of gospel truth, which commend themselves to sound judgment. In order to do our work in straight, simple lines, we must recognize the conditions to which the human family are subjected. God has made provisions for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully how they teach health reform in God's great vineyard. They must move carefully in specifying just what food should and should not be eaten. The human messenger must unite with the divine Helper in presenting the message of mercy to the multitudes God would save. [Cf: 12MR176.01] p. 96, Para. 5, [1901MS].

We are to be brought into connection with the masses. Should health reform be taught them in its most extreme form, harm would be done. We ask them to leave off eating meat and drinking tea and coffee. That is well. But some say that milk also should be given up. This is a subject that needs to be carefully handled. There are poor families whose diet consists of bread and milk, and, if they can get it, a little fruit. All flesh food should be discarded, but vegetables should be made palatable with a little milk or cream or something equivalent. The poor say, when health reform is presented to them, "What shall we eat? We cannot afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet. [Cf: 12MR176.02] p. 96, Para. 6, [1901MS].

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs, but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you. [Cf: 12MR177.01] p. 97, Para. 1, [1901MS].

The reforms that are strained to the highest tension might accommodate a certain class who can obtain all they need to take the place of the things discarded, but this class forms a very small minority of the people, to whom these tests seem unnecessary. There are those who try to abstain from what is declared to be harmful. They fail to supply the system with proper nourishment, and as a consequence become weak and unable to work. Thus health reform is brought into disrepute. The work we have tried to build up solidly is confused with strange things that God has not required. The energies of the church are crippled. [Cf: 12MR177.02] p. 97, Para. 2, [1901MS].

But God will interfere to prevent the results of these too-strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and the poor together at the feet of Jesus. [Cf: 12MR177.03] p. 97, Para. 3, [1901MS].

This is all I can write today, for the mail must go soon. But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line. Let your moderation be known unto all men.--Letter 37, 1901, pp. 1-13. (To Dr. and Mrs. Kress, May 29, 1901.) [Cf: 12MR178.01] p. 97, Para. 4, [1901MS].

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: 13MR192.01] p. 97, Para. 5, [1901MS].

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: 13MR192.02] p. 97, Para. 6, [1901MS].

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: 13MR192.03] p. 97, Para. 7, [1901MS].

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: 13MR192.04] p. 97, Para. 8, [1901MS].

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: 13MR193.01] p. 98, Para. 1, [1901MS].

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: 13MR193.02] p. 98, Para. 2, [1901MS].

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: 13MR193.03] p. 98, Para. 3, [1901MS].

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: 13MR194.01] p. 98, Para. 4, [1901MS].

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: 13MR194.02] p. 98, Para. 5, [1901MS].

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: 13MR194.03] p. 98, Para. 6, [1901MS].

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: 13MR195.01] p. 99, Para. 1, [1901MS].

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: 13MR195.02] p. 99, Para. 2, [1901MS].

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: 13MR195.03] p. 99, Para. 3, [1901MS].

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: 13MR195.04] p. 99, Para. 4, [1901MS].

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" (2 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: 13MR196.01] p. 99, Para. 5, [1901MS].

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: 13MR196.02] p. 99, Para. 6, [1901MS].

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: 13MR197.01] p. 100, Para. 1, [1901MS].

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: 13MR197.02] p. 100, Para. 2, [1901MS].

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: 13MR197.03] p. 100, Para. 3, [1901MS].

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: 13MR198.01] p. 100, Para. 4, [1901MS].

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: 13MR198.02] p. 100, Para. 5, [1901MS].

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 treasure 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: 13MR198.03] p. 100, Para. 6, [1901MS].

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: 13MR199.01] p. 101, Para. 1, [1901MS].

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: 13MR199.02] p. 101, Para. 2, [1901MS].

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: 13MR199.03] p. 101, Para. 3, [1901MS].

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 the Lord God of Israel says, and then do what He commands. Christ said, "I must work the works of Him that sent Me." [Cf: 13MR200.01] p. 101, Para. 4, [1901MS].

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: 13MR200.02] p. 101, Para. 5, [1901MS].

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: 13MR200.03] p. 101, Para. 6, [1901MS].

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: 13MR201.01] p. 102, Para. 1, [1901MS].

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: 13MR201.02] p. 102, Para. 2, [1901MS].

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: 13MR201.03] p. 102, Para. 3, [1901MS].

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: 13MR202.01] p. 102, Para. 4, [1901MS].

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: 13MR202.02] p. 102, Para. 5, [1901MS].

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: 13MR203.01] p. 103, Para. 1, [1901MS].

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: 13MR203.02] p. 103, Para. 2, [1901MS].

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: 13MR203.03] p. 103, Para. 3, [1901MS].

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: 13MR203.04] p. 103, Para. 4, [1901MS].

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: 13MR203.05] p. 103, Para. 5, [1901MS].

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: 13MR204.01] p. 103, Para. 6, [1901MS].

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: 13MR204.02] p. 103, Para. 7, [1901MS].

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: 13MR205.01] p. 104, Para. 1, [1901MS].

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: 13MR205.02] p. 104, Para. 2, [1901MS].

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: 13MR205.03] p. 104, Para. 3, [1901MS].

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: 13MR205.04] p. 104, Para. 4, [1901MS].

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: 13MR205.05] p. 104, Para. 5, [1901MS].

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: 13MR206.01] p. 104, Para. 6, [1901MS].

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: 13MR206.02] p. 104, Para. 7, [1901MS].

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: 13MR206.03] p. 105, Para. 1, [1901MS].

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: 13MR207.01] p. 105, Para. 2, [1901MS].

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 Healdsburg College library, April 1, 1901.) [Cf: 13MR207.02] p. 105, Para. 3, [1901MS].

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: 13MR192.01] p. 105, Para. 4, [1901MS].

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: 13MR192.02] p. 105, Para. 5, [1901MS].

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: 13MR192.03] p. 105, Para. 6, [1901MS].

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: 13MR192.04] p. 105, Para. 7, [1901MS].

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: 13MR193.01] p. 106, Para. 1, [1901MS].

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: 13MR193.02] p. 106, Para. 2, [1901MS].

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: 13MR193.03] p. 106, Para. 3, [1901MS].

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: 13MR194.01] p. 106, Para. 4, [1901MS].

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: 13MR194.02] p. 106, Para. 5, [1901MS].

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: 13MR194.03] p. 106, Para. 6, [1901MS].

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: 13MR195.01] p. 107, Para. 1, [1901MS].

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: 13MR195.02] p. 107, Para. 2, [1901MS].

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: 13MR195.03] p. 107, Para. 3, [1901MS].

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: 13MR195.04] p. 107, Para. 4, [1901MS].

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" (2 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: 13MR196.01] p. 107, Para. 5, [1901MS].

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: 13MR196.02] p. 107, Para. 6, [1901MS].

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: 13MR197.01] p. 108, Para. 1, [1901MS].

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: 13MR197.02] p. 108, Para. 2, [1901MS].

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: 13MR197.03] p. 108, Para. 3, [1901MS].

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: 13MR198.01] p. 108, Para. 4, [1901MS].

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: 13MR198.02] p. 108, Para. 5, [1901MS].

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 treasure 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: 13MR198.03] p. 108, Para. 6, [1901MS].

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: 13MR199.01] p. 109, Para. 1, [1901MS].

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: 13MR199.02] p. 109, Para. 2, [1901MS].

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: 13MR199.03] p. 109, Para. 3, [1901MS].

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 the Lord God of Israel says, and then do what He commands. Christ said, "I must work the works of Him that sent Me." [Cf: 13MR200.01] p. 109, Para. 4, [1901MS].

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: 13MR200.02] p. 109, Para. 5, [1901MS].

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: 13MR200.03] p. 109, Para. 6, [1901MS].

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: 13MR201.01] p. 110, Para. 1, [1901MS].

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: 13MR201.02] p. 110, Para. 2, [1901MS].

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: 13MR201.03] p. 110, Para. 3, [1901MS].

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: 13MR202.01] p. 110, Para. 4, [1901MS].

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: 13MR202.02] p. 110, Para. 5, [1901MS].

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: 13MR203.01] p. 111, Para. 1, [1901MS].

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: 13MR203.02] p. 111, Para. 2, [1901MS].

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: 13MR203.03] p. 111, Para. 3, [1901MS].

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: 13MR203.04] p. 111, Para. 4, [1901MS].

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: 13MR203.05] p. 111, Para. 5, [1901MS].

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: 13MR204.01] p. 111, Para. 6, [1901MS].

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: 13MR204.02] p. 111, Para. 7, [1901MS].

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: 13MR205.01] p. 112, Para. 1, [1901MS].

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: 13MR205.02] p. 112, Para. 2, [1901MS].

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: 13MR205.03] p. 112, Para. 3, [1901MS].

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: 13MR205.04] p. 112, Para. 4, [1901MS].

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: 13MR205.05] p. 112, Para. 5, [1901MS].

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: 13MR206.01] p. 112, Para. 6, [1901MS].

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: 13MR206.02] p. 112, Para. 7, [1901MS].

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: 13MR206.03] p. 113, Para. 1, [1901MS].

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: 13MR207.01] p. 113, Para. 2, [1901MS].

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 Healdsburg College library, April 1, 1901.) [Cf: 13MR207.02] p. 113, Para. 3, [1901MS].

I look at the various conferences of America to see what the presidents of these conferences have been doing, and I ask myself, What work have they been engaged in? [Cf: 13MR208.01] p. 113, Para. 4, [1901MS].

Souls are perishing in sin because those who have been appointed as shepherds of the flock are not all laborers together with God. They neglect to do the very work that should be done. Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend business meetings at a great distance from their field of labor? Why are not business matters placed in the hands of businessmen? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed. Managing ability is to be brought into the work. But ministers are set apart for a higher work. [Cf: 13MR208.02] p. 113, Para. 5, [1901MS].

Ministers of the gospel are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but this is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens have been placed upon our ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name. [Cf: 13MR208.03] p. 113, Para. 6, [1901MS].

The Lord's great vineyard demands from men that which it has not yet received--earnest, persevering labor for souls. The ministry is

becoming weak and feeble, and under their tame service the churches also are becoming weak. The ministers of our conferences have very little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers. There is a world to be warned. Why are the ministers who should be laboring in special service earnestly to open new fields and raise up new churches, hovering over the churches which have already received great light and many advantages which they do not appreciate? [Cf: 13MR208.04] p. 114, Para. 1, [1901MS].

During the night season I was speaking in a large congregation. We have been instructed by the Lord that the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing. [Cf: 13MR209.01] p. 114, Para. 2, [1901MS].

In Australia we found that the medical missionary work breaks down prejudice and opens the way for the truth to go with power. And I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work. [Cf: 13MR209.02] p. 114, Para. 3, [1901MS].

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" (Gen. 3:15). There is much work to be done in the vineyard of the Lord. Never are God's workmen to accuse one another. Time is short; the end of all things is at hand. Our work is not to repress and hinder, but to encourage and restore. All who will cooperate with the Redeemer in bruising the head of the serpent will be doing the work which the Lord has appointed them. But God has not given men the least intimation that they are to bruise their fellowmen. Their warfare is to be directed against the power of Satan. Those who cooperate with Christ will give no place to the devil but, uniting under the blood-stained banner of Prince Emmanuel, will repress every evil word and work. They are never to use their power to weaken the influence of those who are trying to work for God. [Cf: 13MR210.01] p. 114, Para. 4, [1901MS].

All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men who after many years' experience have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in the charge of a minister who has not heeded the light God has given upon health reform. What help can a man be to a church if he is not walking in the light? [Cf: 13MR210.02] p. 114,

Para. 5, [1901MS].

In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice they can become so well acquainted with the principles of health reform that wherever they go they will be a great blessing, imparting information so much needed, to the people they meet. [Cf: 13MR210.03] p. 115, Para. 1, [1901MS].

For thirty years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest. [Cf: 13MR211.01] p. 115, Para. 2, [1901MS].

(Isaiah 61:4-11, quoted.) Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered. Then will the work of the ministry be after the Lord's order; the sick will be healed, and poor, suffering humanity will be blessed. [Cf: 13MR211.02] p. 115, Para. 3, [1901MS].

Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved, and you will have opportunity to break the bread of life to starving souls. [Cf: 13MR211.03] p. 115, Para. 4, [1901MS].

It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of light. He takes away their sin and imparts to them His righteousness. Their joy is full. [Cf: 13MR212.01] p. 115, Para. 5, [1901MS].

Who have a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven's brightness is brought into the life. [Cf: 13MR212.02] p. 115, Para. 6, [1901MS].

While we are to be sober, while we are never to relax our watchfulness to become light or frivolous, still we are always to be cheerful. We are to express our appreciation of the Christian's hope by joyous songs of praise and thanksgiving. Heavenly angels join in these songs. They cannot be silent. [Cf: 13MR212.03] p. 115, Para. 7, [1901MS].

He who is truly converted will be so filled with the love of God that

he will long to impart to others the joy that he himself possesses. The Lord desires His church to hold forth to the world the beauty of holiness. She is to demonstrate the power of Christian religion. Heaven is to be reflected in the character of the Christian. The song of gratitude and praise is to be heard by those in darkness. For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good. The doing of medical missionary work brings rays of heavenly brightness to wearied, perplexed, suffering souls. It is as a fountain opened for the wayworn, thirsty traveler. At every work of mercy, every work of love, angels of God are present. Those who live nearest to heaven will reflect the brightness of the Sun of Righteousness. [Cf: 13MR212.04] p. 115, Para. 8, [1901MS].

Our Saviour allowed nothing to hinder Him in His work of opening the Scriptures to His disciples and the multitudes. Going forth from the wilderness of temptation, "He began to preach and to say, Repent; for the kingdom of heaven is at hand." (Matt. 4:17-24; Luke 4:16-18, 38-43, quoted.) [Cf: 13MR213.01] p. 116, Para. 1, [1901MS].

Read the Scriptures carefully, and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ is the Restorer. And in our work as Christ's co-laborers, we shall have success if we work on practical lines. Ministers should call to their aid helpers. Do not confine your labors always to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul. [Cf: 13MR213.02] p. 116, Para. 2, [1901MS].

When one goes out as a physician, gospel teacher, and canvasser, he should be fully empowered to do the work of a minister. When under his labors souls accept the truth and give evidence of true conversion, he is to baptize them in the name of the Father, the Son, and the Holy Ghost. And such workers should have the sympathy and cooperation of those who remain at home. [Cf: 13MR213.03] p. 116, Para. 3, [1901MS].

There is much work to be done in foreign fields, but let us not forget the heathen at our own door. The colored people in the Southern States of America have been cruelly neglected by Christians. The great need of this people demands our help. In the shadow of our own doors they are living in sin and degradation. God calls for earnest medical missionaries who will put the whole soul into the work of saving sinners. Make Christ's work your example. Constantly He went about doing good, feeding the hungry and healing the sick. No one who came to Him for sympathy was disappointed. The commander of the heavenly courts, He was made flesh and dwelt among us, and His lifework is an example of the work we are to do. His tender, pitying love rebukes our selfishness and heartlessness. [Cf: 13MR213.04] p. 116, Para. 4, [1901MS].

God pitied the Israelites in their slavery in Egypt and, breaking the yoke of their bondage, He placed Moses at their head to lead them through the wilderness to the promised land. God has placed in our midst a people who in one sense have been freed from slavery but who

are still in the slavery of ignorance, because men and women more favored have not taken the pains to lift them from their degradation. He who pitied the Israelites in Egypt is not indifferent to the suffering of the colored people in America. He calls upon those who name His name to take up the work they have neglected.--Manuscript 55, 1901. [Cf: 13MR214.01] p. 116, Para. 5, [1901MS].

Elder Daniells has written to me in regard to moving some old wooden building, which is now standing beside a brick building, and through which there might be danger of fire. He has also written in regard to putting up a new building in the place of the old building. He says that this will not cost more than \$4,000. The removal of the old building may be necessary, but I could not advise the erection of another building, even though it costs only \$4,000. [Cf: 13MR215.01] p. 116, Para. 6, [1901MS].

I wish I could speak to you face to face. I do not want any of you to make a mistake. If this extra building is put up, its influence will be in direct opposition to the will of the Lord. By its influence our people in other parts of the field will be led to make light of the testimonies. Be careful how you encourage this. [Cf: 13MR215.02] p. 117, Para. 1, [1901MS].

I wish you could look at this matter in the light in which it is presented to me. There is much work to be done in our world, and the Lord would be pleased if centers were made in other places besides Battle Creek. Let the light shine forth from some other place. [Cf: 13MR215.03] p. 117, Para. 2, [1901MS].

A Jerusalem has been made of Battle Creek, but this has not been after the Lord's direction or order. You may see some advantages in colonizing, but there are many more advantages to be obtained from making plants in different places. [Cf: 13MR215.04] p. 117, Para. 3, [1901MS].

The work has been begun in Nashville, and it should be placed on a firm foundation, that the light of the truth may shine forth from there to the regions beyond. It is God's purpose that the work shall thus be carried forward. [Cf: 13MR216.01] p. 117, Para. 4, [1901MS].

The building you are planning to erect in Battle Creek is not necessary. To invest money in this way would set a wrong example. Our people in Battle Creek have continually been tempted to find some excuse for investing more money in building. Thus other parts of the field have been robbed of buildings which they should have had. There are already more buildings in Battle Creek than there should be in one place. It is a mistake to crowd so many institutions into one place. In this, the wisdom of men, not the wisdom of God, has been shown. [Cf: 13MR216.02] p. 117, Para. 5, [1901MS].

Too much has been centralized in Battle Creek. Broader plans should have been laid. The work should have been extended, not centralized. Plants should have been made in other cities. These warnings the Lord has been giving for years. An influence in accordance with our Saviour's words, "And I, if I be lifted up, will draw all men unto me," should have been exerted. The influence of the Battle Creek church is not what it should be. Whatever the moral condition of the world may

be, the church is to stand forth in purity and true godliness. When the church stands thus, the gospel will have a transforming influence upon the outside world. [Cf: 13MR216.03] p. 117, Para. 6, [1901MS].

Let there be a division of responsibility. Make centers in other places. There will then be plenty of room for the Lord to work, and there will be all in Battle Creek that can be properly managed. Far less is to be centered in Battle Creek. Then the institutions there will [be] conducted more in accordance with the divine mind. Now as matters are conducted, so large a number are jealously looking and striving for gain from this quarter. Where so many are associated together, as there are in Battle Creek, it is hard for things to be properly adjusted. It is almost impossible to have perfect harmony. [Cf: 13MR216.04] p. 117, Para. 7, [1901MS].

Those to whom have been given the goods of the Lord are not to live for themselves but for the cross of Calvary. A law has gone forth from heaven, "He who liveth to himself is not a Christian." No more additions should be made to the pile of buildings already erected in Battle Creek. Limit your expenses, and practice the strictest economy. Show day by day that you believe that the Lord's means are to be invested where He shall choose, not where men's wisdom may dictate. They are to be invested where they will produce more means to use in the work of the Lord. [Cf: 13MR217.01] p. 118, Para. 1, [1901MS].

Time is short, and there is a world to be warned. Souls are to be hunted for, fished for. The Lord has given to every man his work. Everyone is under obligation to obey the law of God. He who is a doer of the will of God, who conscientiously holds his talents in trust as a precious gift to be used in the Master's service, will be accounted a wise steward. Each worker is to say from the heart, "I have come into close relationship with Christ. I have taken upon myself sacred vows. When I was baptized in the name of the Father, the Son, and the Holy Ghost, I was buried with Christ in the likeness of His death, and raised in the likeness of His resurrection. I am pledged to consecrate my life to His service." [Cf: 13MR217.02] p. 118, Para. 2, [1901MS].

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses" (Col. 2:12, 13). [Cf: 13MR217.03] p. 118, Para. 3, [1901MS].

As you openly renounced sin and Satan, the Father, the Son, and the Holy Ghost pledged themselves to be your sufficiency. As you forsook sin and became dead to the world, you were raised to newness of life by the power which raised Christ from the dead. You came forth from the watery grave, pledged by the solemn covenant of baptism to devote your life to the service of God. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, had been anew entrusted to you, with a distinct declaration from the Word of God that these gifts are to be recognized as coming from Christ, to be used and improved for Him. You are to take up the life of cross-bearing, cheerfully partaking of the sufferings of Christ. Your life is to be bound up with the life of Christ in obedience to the law of God. [Cf: 13MR218.01] p. 118, Para. 4, [1901MS].

(Col. 3:1-4, quoted.) Jesus, the Son of God, our Sin-bearer, the Giver of eternal life, speaks to His disciples. Hear what He says; "If any man will come after Me, let him deny himself, and take up his cross, and follow me." He understands every temptation. He can turn the cross into a means of eternal happiness. We must live His life. We must be co-laborers with Him. He calls upon His followers to tread in His footsteps of self-denial and self-sacrifice. The character of the Christian is to be a reproduction of Christ. The same love, the same grace, the same unselfish benevolence that characterized the life of the Redeemer is to characterize the lives of His followers. [Cf: 13MR218.02] p. 118, Para. 5, [1901MS].

Let those who have been baptized be true to the vow they have made. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). You cannot serve God and mammon. If God be God, follow Him; if Baal, then follow him. No one is compelled to serve God. The full results of a man's choice rest upon himself, for he chooses of his own free will. Let him remember that if he chooses the principles of God, respecting and maintaining them, they become a part of his life, molding him according to the divine similitude. They are in him a well of water, springing up into everlasting life. [Cf: 13MR219.01] p. 119, Para. 1, [1901MS].

I am obliged to say that those who claim to believe the truth reach too low a standard. What nourishment do you give your soul? Do you follow the prescription of the heavenly Physician? He says: (John 5:24-29, quoted). [Cf: 13MR219.02] p. 119, Para. 2, [1901MS].

I am instructed to say, Had those who have done so much preaching to the church labored as the Master has given them example, seeking to give to others the blessing of light that has come to them, they would have been following in Christ's footsteps. We have the light, but it will not save us unless we appreciate it and impart it to others. [Cf: 13MR219.03] p. 119, Para. 3, [1901MS].

Christ came to our world to work out in His own life the gospel of salvation. He is the world's great Medical Missionary. He was appointed by the Father to heal the maladies of suffering humanity and to dispense life to the dead. [Cf: 13MR219.04] p. 119, Para. 4, [1901MS].

(Matthew 4:12-17, 23, quoted.) Read of the work which the Saviour did when He was upon the earth. He said to His disciples: (John 6:27-30, quoted.) [Cf: 13MR219.05] p. 119, Para. 5, [1901MS].

Were they ignorant of the miracle of the loaves and fishes, which had just been performed? No; those who asked Him the question, "What sign showest thou then, that we may see, and believe thee?" had been among the multitude miraculously fed. They came to Christ in the hope that in response to their words, He would again work a similar miracle. They desired to see just how He increased the food, supposing it was some science they could catch and be benefited by. Christ desired to awaken faith in their hearts, to lead them to accept him, the Son of God, as the Bread of life; but they despised the lesson He sought to teach. They had witnessed many of His wonderful miracles, but they were not willing to receive Him as the Son of God. [Cf: 13MR220.01] p. 119, Para. 6, [1901MS].

Concerning God's dealing with the children of Israel, we read in Nehemiah: (Nehemiah 9:11-21, quoted). Thus Christ had wrought for ancient Israel. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led them through the wilderness. "Nevertheless, they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations" (verse 26). (Let every soul be careful now else he will do as did the children of Israel. Many who do not know it, are taking sides today.) [Cf: 13MR220.02] p. 119, Para. 7, [1901MS].

Christ was their Redeemer, Protector, and wonder-working God. But the miracles He wrought in their behalf did not save them, because they were not willing to walk in obedience to His will. And when He came to their children in person, He found them filled with the same rebellious spirit. The sin charged to the disbelieving Pharisees was, "I know that ye have not the love of God in you." Shall these words be said of those who today have been given great light and wonderful opportunities? [Cf: 13MR220.03] p. 120, Para. 1, [1901MS].

From first to last God has wrought in mighty power for His people, and He desires that they shall praise Him. "Whoso offereth praise glorifieth God." He is glorified by those who worship Him in spirit and in truth and in the beauty of holiness. Obedience to His law is the righteousness of His people. Those who love Him and trust in Him will reveal His love and compassion, His long-suffering and holiness. [Cf: 13MR221.01] p. 120, Para. 2, [1901MS].

"The law is holy, and the commandment holy, and just, and good." (Rom. 7:12). This law is to be obeyed. In him who loves God supremely and his neighbor as himself, holiness will be perfected. When man submits to the control of the Holy Spirit, he works out his own salvation with fear and trembling, in humiliation and self-distrust. He depends upon God's power, allowing Him to will and to do of His good pleasure. So God, the divine agent, and man, the human agent, work in cooperation. As man receives the Holy Spirit, he loves God with all the heart and soul and strength and mind. Putting on Christ, he sits in heavenly places with Christ and his brethren. [Cf: 13MR221.02] p. 120, Para. 3, [1901MS].

I am instructed to say that the church needs to take a much higher view of what is comprehended in yielding all to God. When the individual members of the church are obedient to the commands of God, following in the way which Christ has trodden before them, they will find fewer difficulties to encounter. The distress and sorrow that are the result of wrong moves, will no more prove their destruction. Self-sufficiency will be purged from the soul. God's people will eat the flesh of Christ and drink His blood. From the heart they will obey the commandments. [Cf: 13MR221.03] p. 120, Para. 4, [1901MS].

"When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:20-23). [Cf:

13MR222.01] p. 120, Para. 5, [1901MS].

These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely following the path where Satan is leading them. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, "I will overturn, overturn, overturn." Men say in Battle Creek, "The temple of the Lord, the temple of the Lord are we" but they are using common fire. Their hearts are not softened and subdued by the grace of God. [Cf: 13MR222.02] p. 120, Para. 6, [1901MS].

Many claiming to obey the truth are captives to Satan's rule. And they have no power from his snare to go, [for] they have submitted to his way so long. How long will they act on the principles of the power of darkness? I am instructed to say to you, my brethren in every place, "It is high time that ye awake out of sleep. Put off the works of selfishness and darkness. No longer abuse the sacred principles of heaven by your unrighteousness, lest in your experience the history of the children of Israel is repeated. Take heed lest ye fall after the same example of unbelief. We are now a spectacle to the world, to angels, and to men. Satan has linked your arm, who have given him opportunity, within his arm." [Cf: 13MR222.03] p. 121, Para. 1, [1901MS].

While we inscribe on our banner the words, "The commandments of God and the faith of Jesus," we must not forget to cleanse the heart, that it may be a fit dwelling-place for the Holy Spirit. By your words and your works, show that you love God supremely and your neighbor as yourself. The members of Christ's flock are the objects of His constant favor. In holy love to their Saviour and to one another, they are to be hid with Christ in God. Discord and strife testify that the union with Christ is imperfect. God desires us to be bound heart to heart by His Spirit. He will save those who are imbued with His grace, for in dealing with one another they reveal His love and tenderness. They deal generously with one another. [Cf: 13MR223.01] p. 121, Para. 2, [1901MS].

The goods you handle, whatever they may be belong to God. They are to be used where help is needed, that God's work may go forward. He who is working for God is to strengthen the hands of his brethren, as he would like to have his own hands strengthened. But the Spirit of selfishness has been allowed to enter. Many professing Christians have carried out the devices of the enemy, hindering the word of God. The vineyard is barren where today thousands should be rejoicing in the truth. The seeds of truth have not been widely scattered. The work has been bound about, and this has left the vineyard unworked. Facilities have been multiplied in Battle Creek, while in other parts of the field souls are starving for the bread of life. God says, "Shall I not judge for these things? Men have withheld money, so that My vineyard could not be worked, and as a result I have withheld My goods from them. They have disregarded My word. There should today be 100 laborers where there is but one." [Cf: 13MR223.02] p. 121, Para. 3, [1901MS].

(Isaiah 62:1-3, quoted.) A great lack of wisdom is shown in centralizing the work in one or two places, gathering the people together in large congregations, when the believers should be spread over a larger surface, where they can be working agencies and proclaim the message of warning to those who have no knowledge of present truth. And in the place of preaching Sabbath after Sabbath to those who know the truth until they have no soul-hunger for the Word of God, let ministers go to new places where, in the power of the grace of God, they can warn those in the darkness of ignorance. [Cf: 13MR224.01] p. 121, Para. 4, [1901MS].

The truth must extend over the world. Let men beware lest they misapply the means which should be used to give to the world the last message of mercy. It is not more buildings that you need, but more re-conversions to right methods of labor, more men who are wide-awake, men who will go to God and with strong crying and tears plead for the precious souls who are going to ruin. [Cf: 13MR224.02] p. 121, Para. 5, [1901MS].

There can be no harvest without seed-sowing. God knows how hard has been the labor of those who have been engaged in pioneer work--the Lord marks all these things--while in other places where the work is established, means have been invested for which nothing can now be shown. Leave behind the principles of death. Go forth to enter and work new fields. God will not bless you in erecting additional buildings in places where there are already too many buildings. Facilities are needed in destitute regions. I call upon the institutions which have been established by sacrifice to be ready to do more than they have done to place the work upon a correct basis. [Cf: 13MR224.03] p. 122, Para. 1, [1901MS].

Christ gave His life to save sinners, and He says to His people, "Go ye into all the world, and preach the gospel to every creature." Shall we do nothing but try to keep the churches together? Shall we leave those in darkness to perish? It is doing the churches great harm to treat them as though their salvation depended on the sermons of our ministers. Every church member should be actively engaged in the service of the Master to bring souls to Christ. [Cf: 13MR225.01] p. 122, Para. 2, [1901MS].

Heed the message to the Laodicean church: (Rev. 3:14-19; 22:12, quoted.)--Letter 73, 1901. (Written July 7, 1901, from St. Helena, Calif., "To those who occupy responsible in Battle Creek.") [Cf: 13MR225.02] p. 122, Para. 3, [1901MS].

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, and devoting their hearts to earnest prayer, 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: 13MR247.01] p. 122, Para. 4, [1901MS].

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 consecrated 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: 13MR247.02] p. 122, Para. 5, [1901MS].

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 His divinity and humanity combined might make Himself a stepping stone whereby man might succeed in reaching 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: 13MR247.03] p. 122, Para. 6, [1901MS].

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, and will be partakers of His divine nature. Let us all search the Scriptures, for in them you will find our Saviour a present help in every time of need. 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 the Lord God of Israel says, and then do what He commands. Christ said, "I must work the works of him that sent Me." The Father and the Son are united. Will you [during this] morning address consecrate yourselves to God? [Cf: 13MR248.01] p. 123, Para. 1, [1901MS].

We are to follow the principles God has laid down in His Word 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, God's dear Son! We cost His life. He was crucified for us on Calvary's cross, and yet those whom He desires to see standing in the light of heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness. [Cf: 13MR248.02] p. 123, Para. 2, [1901MS].

It is not emotion that we need, but a living faith in the living word of a living Saviour, a Saviour who was crucified for us and 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 here today 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 apparently 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 heavenly unity. [Cf: 13MR249.01] p. 123, Para. 3, [1901MS].

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." This has been done. "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: 13MR249.02] p. 123, Para. 4, [1901MS].

There is a world to be warned. Are we to have committees in this our day which will bind about the work which means so much to the success of souls? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? Satan will work on the right hand and on the left. But wake up. For your souls' sake, delay no longer. 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."-- Manuscript 43, 1901, pp. 9-11. (A talk to "representative brethren" in the Battle Creek College library, April 1, 1901.) [Cf: 13MR249.03] p. 123, Para. 5, [1901MS].

Yesterday I received a letter from my son, W. C. White, stating that you have loaned \$1,000 to the Southern field, and have made a present of \$200 to me. Thank you, my sister. [Cf: 13MR251.01] p. 124, Para. 1, [1901MS].

We realize that the work now being done in the South should have been done long ago. But the Lord is gracious. He will not leave that destitute field in its present condition. I am glad that you are willing to loan this money in order that the Southern work may no longer be hindered as it has been in past years. [Cf: 13MR251.02] p. 124, Para. 2, [1901MS].

The managers in the Southern field are doing their best to work in economical lines. They have secured property at one-half the estimated cost. The owners erected the buildings, supposing that the business center of the city would soon be in that locality. To their great disappointment, the business interests centered in another part of the city, and the property in which they had invested could not be used to advantage. [Cf: 13MR251.03] p. 124, Para. 3, [1901MS].

One-half of a large building was sold for \$8,000. The other half has been sold to my son for \$4,000, less \$25. This building is to be used as a sanitarium in the Southern field, where needed treatments can be given to colored people who are sick. I have seen this place, and all the other buildings that have been purchased at half their estimated cost. They are very well situated for our work. [Cf: 13MR251.04] p. 124, Para. 4, [1901MS].

I have donated a set of plates of the book, *Christ Our Saviour*, and

other books of mine that can be issued and used in the Southern field. The royalties also on these books are used for the benefit of the work in that field. Besides, I have made gifts and loaned money to be used by my son, James Edson White, in advancing the cause in its infancy in the Southern field, for I desire that something be done without delay. [Cf: 13MR252.01] p. 124, Para. 5, [1901MS].

The Lord is working with and for the laborers in the South. As they advance step by step, the people will see that something is established. Those living in this destitute field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, the present now, is our time to work. And your means loaned at a low rate of interest will encourage the hearts of those who are there. Others will donate of their means to advance the work in this large, neglected field. [Cf: 13MR252.02] p. 124, Para. 6, [1901MS].

From Elder Kilgore I receive the most encouraging reports in regard to the providences which have qualified Brethren James Edson White and W. O. Palmer for working in the South. I know that these men are bravely bearing responsibilities with true faithfulness and Christian integrity. Many others are putting their shoulders to the wheel to help in advancing the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers in that field. [Cf: 13MR252.03] p. 124, Para. 7, [1901MS].

The apostle Paul says, "When I am weak, then am I strong." When the human agent feels his weakness, the Lord blesses him. All who call upon the Lord will be strengthened. I am trusting in the Lord, waiting, hoping, and praying for Him to advance His work. [Cf: 13MR252.04] p. 125, Para. 1, [1901MS].

If you have more money to loan, I desire to call your attention to the mission field of Australia. It is in great necessity. May God help them, is my prayer. [Cf: 13MR253.01] p. 125, Para. 2, [1901MS].

I am glad that you and I can be a blessing to others by helping forward the work in these new fields. We shall never regret the help that we can afford to render by making donations and loans to needy fields. I am so glad I made the donation of the book, *Christ's Object Lessons*. It is having a large sale, and the money thus secured is relieving our schools in every place. These schools are a necessity. Our children must be educated to work intelligently. Parents should be more careful to instruct their children in Bible truths, impressing the lessons on their minds. My heart yearns after the children. Schools should be established by our churches. If the brethren and sisters practice self-denial and self-sacrifice, they can have schools, maintaining them by their influence and their means. [Cf: 13MR253.02] p. 125, Para. 3, [1901MS].

It is advisable for us to make our wills, directing what shall be done with the Lord's money when we are resting in our graves and are no longer able to use the means entrusted to us. I have made my will, and I advise you to make yours after careful consideration and consultation with those who have knowledge in these lines. I hope you will take good care of your health and that your life may be spared, for there is work to do for those who are in need of light and knowledge. [Cf:

13MR253.03] p. 125, Para. 4, [1901MS].

Trust in the Lord. Always trust Him who is our Helper, our Source of strength. Be of good courage. Be thankful to God for His goodness. I praise the Lord for His goodness and His loving-kindness to the children of men.--Letter 147, 1901. (Written from St. Helena, Calif., September 25, 1901, to Mrs. Anna J. Gilson.) [Cf: 13MR253.04] p. 125, Para. 5, [1901MS].

Christ's Command Is, "Go Ye Into All the World"--A true sense of equity, judgment, and the love of God is to be brought into our devising and planning. Those who bear responsibilities are to set an example that will give church members confidence that they are wise men who are not influenced by selfishness or pride. [Cf: 13MR408.02] p. 125, Para. 6, [1901MS].

God brings His people together in church fellowship that they may better impart to the world the blessings of light which they receive from Him. There is no need of an education in criticism. All should strive to be true missionaries, encouraging and sustaining one another by speaking words of encouragement and hope, lifting up the hands which hang down, and strengthening the feeble knees. Each is to work according to his ability. But even after they have done their best, God's people will not feel a sense of self-congratulation. The true worker always feels a sense of abasement, of dissatisfaction with self. Humility is the fruit borne on the Christian tree. [Cf: 13MR408.03] p. 125, Para. 7, [1901MS].

Christ said, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." This commission comes from the lips of One who loves the world, not [merely] a few human beings. When the church ignores the word, "Go ye into all the world," she makes the promise of none effect. She places herself where she cannot see the realization of the words, "Lo, I am with you always, even unto the end of the world." [Cf: 13MR409.01] p. 126, Para. 1, [1901MS].

Let not the church, by binding up her interests in a few places, refuse to obey the command of Christ. Thus she draws away from Him who gave His life for the life of the world. The Saviour desires His cause to make proportionate advancement in the various openings made by the proclamation of the truth. He does not direct men to make extravagant expenditures in a few spots, multiplying the advantages there while other places remain barren and unworked. By such misappropriation of means the work in foreign fields is hindered. The way is not prepared for Christ. [Cf: 13MR409.02] p. 126, Para. 2, [1901MS].

For our publishing houses to add continually to their conveniences is not according to God's plan. Constant investment in new machinery means that commercial work must be brought in to keep the new presses running. [Cf: 13MR409.03] p. 126, Para. 3, [1901MS].

God calls for a higher devotion on the part of His people. There is need of a revival of the Holy Spirit in every place. A reformation is needed. The expense is to be carefully guarded lest too much money shall be expended in a few places. Human planning has been seen in the erection of costly buildings involving a large expenditure, when less

expensive buildings would have been sufficient for the needs of the work. All the buildings erected should be neat and tasteful, but unnecessary expense should be avoided. These buildings are to represent our faith. They are not to be put up at such an expense that the debt on them will deny our faith. It is the integrity of the workers, not the costliness of the building, that exalts an institution before men and angels. [Cf: 13MR409.04] p. 126, Para. 4, [1901MS].

Success in any field means support for that field. Success brings with it increased responsibilities. It means that the work must widen, that the church must put forth every effort to properly sustain the advancing work. It means that new territory must be annexed, that the standard must be planted in towns and cities that have not heard the word of truth.--Manuscript 99, 1901, pp. 5-7. [Cf: 13MR410.01] p. 126, Para. 5, [1901MS].

(Written July 2, 1901, to R. M. Kilgore, from St. Helena, California.) You are represented to me as walking in mist and fog, your arm linked in the arm of Brother Y. I can write only a few words today, but I wish to say that unless you are freed from the influence of Brother Y, you will voice his sentiments, to the injury of the cause of God. You are not to accept his ideas, for he is not being educated by the Holy Spirit. Why do you allow your mind to be confused by those who are not walking in the light? Why do you not do as the Lord has signified you should do--stand by the work in the South? [Cf: 14MR50.01] p. 126, Para. 6, [1901MS].

I might say much more, but have not the strength today. You are already confused by men whose counsel is erratic. If you will come out from these men and be separate, you will be in a much better position to advance the work. There is no safety in following the counsel of men who are not vivified by the Holy Spirit, but must be reformed, else they will be weighed in the balances of the sanctuary, and found wanting. [Cf: 14MR50.02] p. 127, Para. 1, [1901MS].

You were represented to me as entering a path, arm in arm with Brother Y. A hand was laid on your shoulder, and the words were spoken, "I am at your right hand to help you to walk with God, that you may not be led into uncertain paths by the speech of men." [Cf: 14MR50.03] p. 127, Para. 2, [1901MS].

My brother, hinder not the work of God. The Lord specially honored you by indicating that you should be president of the Southern Conference. But Brother Y was not selected to guide you. His influence upon you is not sanctifying. [Cf: 14MR51.01] p. 127, Para. 3, [1901MS].

I have little to say now except that I endorse the movements that have been made by the brethren, and your harmony with the work. [Cf: 14MR51.02] p. 127, Para. 4, [1901MS].

I am sorry for Brother Y, for he is not daily converted. His spirit of criticism and his desire to have control, to run the work, has been a snare to him. God pity him, for he has not the elements of peace of upbuilding in his soul. He needs to be subdued under the hand of God. He is developing the attributes of unsanctified self. He is not a safe adviser or counselor, for he nearly always sees some course to be pursued opposite to the course his brethren desire to follow; and if he

can get anyone to favor his views, he makes it hard for those who are opposed to him. When will those who have had great light, great opportunities, learn to work in harmony with their brethren, not to be always pulling on the wrong side? Why cannot they learn that they manufacture a great many burdens for others to carry? [Cf: 14MR51.03] p. 127, Para. 5, [1901MS].

I am so glad that Brother Stone has been learning of the Master. I have had great fears for him these many years. I am glad he has placed himself where the Lord can use Him to the glory of His name. My brother, I hope that you will place yourself among the wise, who understand. [Cf: 14MR51.04] p. 127, Para. 6, [1901MS].

This is all I have strength to write now. If I can, I will write more later. God bless you.--Letter 68, 1901. [Cf: 14MR51.05] p. 127, Para. 7, [1901MS].

[Written from Crystal Springs, St. Helena, California, January 28, 1901, to J. H. Kellogg.]--I received your letter yesterday. Thank you for your advice and counsel. I have not been as well as before I was poisoned by the ill-ventilated meeting rooms for worship, because I have not had time to rest. I have had many letters to write to our people in Australia on matters that deserve immediate attention. In three days before the Australian mail my hand penned 75 pages of letter paper which were copied, and ten which were not copied. [Cf: 14MR139.01] p. 127, Para. 8, [1901MS].

I have kept closely to my room, and though I could walk downstairs I did not consider it advisable. I have thought, Where shall I go to obtain a genuine rest? I cannot go to any church; for then I must speak. How to manage the matter, I know not. When summer comes, I may go to Lake County, in response to an urgent invitation from a wealthy lady, Mrs. Hulburt by name. She is a Sabbathkeeper, and although her husband is not, yet all his sympathies are with her, though he has not made a public profession of religion. Mrs. Hulburt has taken orphan children to her home, with the full consent of her husband. Now, she informs me, she is building a larger house, which will accommodate more children. This house is to be opened in May, and I had promised to visit there then, for I had no thought but that I could do this. But this will have to wait. [Cf: 14MR139.02] p. 128, Para. 1, [1901MS].

Dr. Kellogg, there is a field that should be worked, but where are the workers? As locality after locality has been presented to me in different parts of the Lord's world vineyard, the words have been spoken, "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" [John 4:35-38]. [Cf: 14MR140.01] p. 128, Para. 2, [1901MS].

Say not ye when ye have committed your seed to the ground, There are yet four months--the usual time between seed-sowing and harvest--and then cometh harvest. Christ was referring to the Samaritans. The woman

to whom He had been talking had left her waterpot and gone into the city to say to the people there, "Come, see a man which told me all things that ever I did: is not this the Christ?" [verse 29]. "Then they went out of the city, and came unto Him" [verse 30]. [Cf: 14MR140.02] p. 128, Para. 3, [1901MS].

The coming of these people to Christ was an object lesson to the disciples, and it should teach important lessons to all who are interested in the salvation of souls. "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all things that ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" [verses 39-42]. [Cf: 14MR140.03] p. 128, Para. 4, [1901MS].

This is the lesson the ministers must learn before they can accomplish the work of God has appointed them. God has not given those who know the truth the work of hovering over the churches when there are souls close by them who are perishing for lack of knowledge. [Cf: 14MR141.01] p. 128, Para. 5, [1901MS].

"He that soweth and he that reapeth." Christ had been sowing the seeds of truth in the streets of the cities and in the synagogues. The truth had been presented to the people. The conditions of salvation had been outlined clearly and distinctly; for the truth never languished on the Saviour's lips. As the result of His words an interest had been created, and the disciples were to follow up the work of the greater Sower, that both Sower and reapers might unitedly rejoice. [Cf: 14MR141.02] p. 128, Para. 6, [1901MS].

"I sent you to reap that whereon ye bestowed no labor." These words were spoken in anticipation of the ordination and sending forth of the disciples. The earthly work of the great Leader and Teacher was soon to close, but He had prepared the way by sending holy men before Him, and the apostles were to follow after to perfect the work by reaping the harvest. [Cf: 14MR141.03] p. 129, Para. 1, [1901MS].

All parts of God's vineyard are to be worked. There is need of wise men and wise women who will labor unitedly to accomplish the work committed to them. God will use them as His instruments in the conversion of souls. They will reap the harvest of the seed sown by the great Teacher. Let those who go forth into the great harvest field, some to sow and some to reap, ever remember that they are not to take to themselves the glory of the result of their work. God's appointed agencies have been at work before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [Cf: 14MR141.04] p. 129, Para. 2, [1901MS].

Those who sow the seed, who present before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their work and rest from their labors, other men of God's appointment may go over the

ground, and under their labors many souls may see the truth. Adversity, sorrow, loss of property, changes of God's providence, recall to their minds with vivid distinctness the words spoken by the faithful servants of God many years before. Thus the way is prepared for the finishing of the work of the sower, for the reaping of the harvest. There is much rejoicing as the precious fruit is gathered. [Cf: 14MR142.01] p. 129, Para. 3, [1901MS].

Let every laborer do his very best to improve his talents. that he may be a successful sower as well as a successful reaper of the harvest which other men of God's appointment have sown. [Cf: 14MR142.02] p. 129, Para. 4, [1901MS].

Read these verses carefully. Take in their meaning; for in them the plan of God is revealed. "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Often God's workers are opposed in the place where they labor, and thus their usefulness is hindered. They may have done their best in all wisdom. They have sown good and precious seed. But the opposing elements become fiercer and more discouraging, and it may be wise for them to go to another place, for even though some are convinced of the truth, they are intimidated by the opposition. They have not the courage to acknowledge that their reason is convinced. [Cf: 14MR142.03] p. 129, Para. 5, [1901MS].

Let the messengers of truth pass on to another field. Here there may be a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear. [Cf: 14MR142.04] p. 129, Para. 6, [1901MS].

The rejection of the truth of the gospel by some prepares the way for its reception by others, who can see the weakness and inconsistency of the arguments used to make the truth of none effect. Thus those who oppose the counsel of God are by their inconsistency advancing the truth rather than hindering it. One thing we must be prepared to encounter: the enemy's determined resistance. He works through human agencies whom he can use to hold the people in ignorance of the word of the Lord. [Cf: 14MR143.01] p. 130, Para. 1, [1901MS].

In some places where the opposition is very pronounced, the lives of God's messengers may be endangered. It is then their privilege to follow the example of their Master and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." [Cf: 14MR143.02] p. 130, Para. 2, [1901MS].

As food to the hungry and water to the thirsty, so is the doing of God's work to those who obey His will because they love Him. Those who are engaged in the work of the ministry are to give evidence that God has a message for them to bear and a work for them to do. They are to labor in the spirit of meekness, showing that they have learned in the school of Christ His lowliness of heart. Those who are ever humble and contrite carry with them the evidence that they have been with Jesus and learned of Him. "Thus saith the high and lofty One that inhabiteth

eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" [Isa. 57:15]. "The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" [Isa. 66: 1, 2]. God knows how to distinguish between the righteous and the wicked in His church. To those who do righteously He will give peace and comfort and a good hope in this life, because they are partakers of the divine nature and are striving to overcome the corruption that is in the world through lust. [Cf: 14MR143.03] p. 130, Para. 3, [1901MS].

"And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 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 1:5-11]. [Cf: 14MR144.01] p. 130, Para. 4, [1901MS].

Let us strive with persevering energy for the life to come. The shame and guilt of selfishness and covetousness belongs to man alone. The glory of his repentance belongs to God alone. The best religious culture and the highest advantages have no power to sanctify or to preserve nations or individuals from degeneracy. By uncontrollable fits of passion, man at times gives evidence that he cannot be trusted, that he would sell his Lord, as did Judas, for thirty pieces of silver. The sinfulness of the members of God's church is not chargeable to any neglect on the part 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." The Lord of heaven has bestowed abundant labor upon the human race. The Holy Spirit operates upon the man as the leaven operates upon the meal. It is man's part to submit to be operated upon, to allow his will to be brought into conformity to the will of God. [Cf: 14MR144.02] p. 130, Para. 5, [1901MS].

Man cannot change one attribute of his diseased character. Man aspired to be as God, and from that fatal moment the originator of evil began to alienate him from God. Satan is the author of all envy, all jealousy, all deception, and all strife. He erected the traitor's ensign of revolt upon this earth. He manifested his apostasy by his insane effort to create an empire governed by himself. He is the author of every sin which has cursed the earth. [Cf: 14MR145.01] p. 131, Para. 1, [1901MS].

God has shown His great and marvelous love by providing, in His only begotten Son, a remedy for sin. Christ came to bear the sin of the whole world, that whosoever believeth in Him should not perish, but have everlasting life. [Cf: 14MR145.02] p. 131, Para. 2, [1901MS].

There is a power in the association of man with man, and Satan uses this power for the carrying out of his principles. He strives to lead men to strive, as he did, for the supremacy, for preeminence, for recognition and power. Those who yield to these temptations will go over the same ground that he did. He has cut himself away from God. He acts as though he were God to himself. He is his own king, his own ruler, his own sufficiency. Thus it will be with those who choose, as he did, to have their own way. [Cf: 14MR145.03] p. 131, Para. 3, [1901MS].

Those who are under Satan's rules and laws suppose themselves to be independent atoms. Each follows his own human passions. It is Satan's principles which have placed men in collision with their fellow men. They lead men to draw apart from one another in suspicion, jealousy, and evil-surmising. Under the power of these principles, violence, crime, and every species of iniquity are steadily increasing. [Cf: 14MR146.01] p. 131, Para. 4, [1901MS].

Should not these things be object lessons to those who claim to be Christians, leading them to avoid the first step that will open the way for the entrance of these principles into the church? Why are those who claim to be the people of God so deceived? [Cf: 14MR146.02] p. 131, Para. 5, [1901MS].

Love to God and love for one another are the two great principles which are to bind us in union with one another and the whole in oneness with Christ in God. The world is discarding these principles. It is catching the sophistries of the great deceiver. If these sophistries are introduced into the church, they will bring discouragement and spiritual ill-health. Those in the world, having lost their connection with God, are making desperate, insane efforts to make centers of themselves. This causes distrust of one another, which is followed by crime. The kingdoms of the world will be divided against themselves. Fewer and fewer will become the sympathetic cords which bind man in brotherhood to his fellow man. The natural egotism of the human heart will be worked upon by Satan. He will use the uncontrolled wills and violent passions which were never brought under the control of God's will. [Cf: 14MR146.03] p. 131, Para. 6, [1901MS].

This man wants his own way; the next man wants his own way. Every man's hand will be against his fellow man. Brother will rise against brother, sister against sister, parents against children, and children against parents. All will be in confusion. Relatives will betray one another. There will be secret plotting to destroy life. Destruction, misery, and death will be seen on every hand. Men will follow the unrestrained bent of their hereditary and cultivated tendency to evil. [Cf: 14MR147.01] p. 131, Para. 7, [1901MS].

What is any stage or feature of prodigality but selfishness? The world is full of it. It leads to the decoration of the graves of the dead with monuments, and to thousands and tens of thousands of selfish indulgences. While widows and orphans and so many are suffering for food to satisfy hunger, [the money spent for] these memorials created over the dead might be used to relieve the living sufferer. Why cannot people act reasonably, and expend means for the living sufferers? This would be more sensible. [It] will show honor to God to lessen the

suffering [of the] living with the Lord's goods. It [i.e., selfishness] leads man to sacrifice to himself as a god. Man is worshipping the reflection of his own image. He is setting his own practices and the peculiar tendencies of his nature where God's law should be. This is the world picture. What is the representation in the church? [Cf: 14MR147.02] p. 132, Para. 1, [1901MS].

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" [2 Tim. 3:1-5]. [Cf: 14MR147.03] p. 132, Para. 2, [1901MS].

These are the things which we must see and understand and turn away from. We are to work entirely contrary to them. God has a storehouse of retributive judgments, which He permits to fall upon those who have continued in sin in the face of great light. I have seen the most costly structures in buildings erected and supposed to be fireproof. And just as Sodom perished in the flames of God's vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty waters, seeking to breast the angry billows. But with all their treasures of gold and silver, and with their human freight, they sink into a watery grave. Man's pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for help from oppression and abuse. And the Lord keeps a record of every action of good or evil. [Cf: 14MR148.01] p. 132, Para. 3, [1901MS].

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men's greatness will be crumbled in the dust, even before the last great destruction comes upon the world. [Cf: 14MR148.02] p. 132, Para. 4, [1901MS].

The words of Revelation 18 will be fulfilled. Is not this description enough to cause all who read it to fear and tremble? But those who do not love the light, who will not come to the light lest their deeds shall be reprov'd, will not follow on to know the Lord. By their attitude they say, I want not Thy way, Lord; I want my own way. [Cf: 14MR148.03] p. 132, Para. 5, [1901MS].

God has given His object lesson. If the world will not heed, will not the people of God take heed? In the twenty-first chapter of Luke, Christ foretold what was to come upon Jerusalem; with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Mark the words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" [verses 34-36]. [Cf: 14MR149.01] p. 132, Para. 6, [1901MS].

This is a warning to those who claim to be Christians. Those who have had light upon the important, testing truths for this time, and yet are not making ready for the coming of the Son of man, are not taking heed. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." There is no period of time when spiritual slothfulness is excusable. [Cf: 14MR149.02] p. 133, Para. 1, [1901MS].

Only by being clothed with the robe of Christ's righteousness can we escape the judgments that are coming upon the earth. Let all remember that these words were among the last that Christ gave His disciples. If this instruction were often repeated in our papers and publications, and less space were taken for matter which is not one-hundredth part so important, it would be more appropriate. In these sacred, solemn warnings the danger signal is lifted. It is this instruction that church members and the people of the world need; for it is present truth.--Letter 20, 1901. [Cf: 14MR149.03] p. 133, Para. 2, [1901MS].

(Written June 28, 1901, to A. G. Daniells.) I am sending you some things which I wrote some time ago, but have not before had the strength to search for. [Cf: 14MR203.01] p. 133, Para. 3, [1901MS].

Phariseeism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered, instead of advancing, His work. He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power. [Cf: 14MR203.02] p. 133, Para. 4, [1901MS].

In the past one set of men have tried to keep in their own hands the control of all the means coming from the churches, and have used this means in a most disproportionate manner, erecting expensive buildings where such large buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced a hundredfold. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked. [Cf: 14MR203.03] p. 133, Para. 5, [1901MS].

A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has passed from the treasurers and been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ. [Cf: 14MR203.04] p. 133, Para. 6, [1901MS].

For years the same routine, the same "regular way" of working has been followed, and God's work has been greatly hindered. Narrow plans have been followed by those who did not lift up their eyes to see the fields all ripe unto the harvest. They have not had clear, sanctified judgment, [and this] has resulted in a showing that is not approved by

God. [Cf: 14MR204.01] p. 133, Para. 7, [1901MS].

God calls for a revival and a reformation. The "regular lines" have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility. [Cf: 14MR204.02] p. 134, Para. 1, [1901MS].

The present showing is sufficient to prove to all who have the true missionary spirit that the "regular lines" may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called "regular lines." Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done now and in the future to fulfill the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example, in His life of self-sacrifice, of the way in which we must work to advance the kingdom of God. Christ says, "Learn of Me, for I am meek and lowly of heart. Take My yoke upon you, and ye shall find rest to your souls." [Cf: 14MR204.03] p. 134, Para. 2, [1901MS].

God does not call upon His missionaries to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and rejection Christ purchased the salvation of the human race. By His death He made it possible for man to enjoy a home in His eternal kingdom. [Cf: 14MR205.01] p. 134, Para. 3, [1901MS].

Those who love the Lord will look at Calvary, and will think of how the Lord of life and glory laid aside His royal robe and kingly crown, and, clothing His divinity with humanity, came to a world all seared and marred with the curse, to stand at the head of the fallen race, becoming their example in all things, bearing all the trials they have to bear, and enduring all the temptations they have to endure. He lived the life of the poorest, and suffered oft with hunger. "The foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head" [Matt. 8:20]. [Cf: 14MR205.02] p. 134, Para. 4, [1901MS].

As man beholds this divine love, this wonderful sacrifice, he is filled with a desire to spend his life in the service of the Redeemer. [Cf: 14MR205.03] p. 134, Para. 5, [1901MS].

As the sinner is convicted and converted, Jesus says to him, "Follow Me, and you shall not walk in darkness." [cf. John 8:12.] To each human being God has assigned an individuality and a distinct work. Abraham was called to go into new territory. He was to be a light-bearer to the heathen. Those who believe in the Lord are not to live to please themselves. The soul of every sinner is precious in the sight of God, and demands the care of those whose names are on the church books. [Cf: 14MR205.04] p. 134, Para. 6, [1901MS].

Christ's commission is, "Go ye into all the world, and preach the

gospel to every creature." Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives, and He will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be. [Cf: 14MR206.01] p. 134, Para. 7, [1901MS].

We look to see whether new fields have been worked, whether the barren portions of the Lord's vineyard have received attention. We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work, for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect imposing and unnecessarily expensive buildings. If men had received the wisdom of God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord's vineyard would have received a just proportion of help. [Cf: 14MR206.02] p. 135, Para. 1, [1901MS].

There are many who with proper encouragement would begin in out-of-the-way places to make efforts to seek and to save that which is lost. The Lord blesses those self-sacrificing ones, who have such a hunger for souls that they are willing to go anywhere to work. But in the past how much encouragement has been given to such workers by their brethren? Many of them have waited long for something to do, but no attention has been given to them. [Cf: 14MR206.03] p. 135, Para. 2, [1901MS].

If the ministers had given help and encouragement to these men and women, they would have been doing the work appointed them by the Lord. They have seen the spiritual poverty of unworked fields, and have longed to do something to help. But it has taken so long for encouragement to come to them that many have gone into other lines of work. [Cf: 14MR206.04] p. 135, Para. 3, [1901MS].

Shall the "regular lines," which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message? [Cf: 14MR207.01] p. 135, Para. 4, [1901MS].

The Lord has encouraged those who have started out on their own responsibility to work for Him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ, whom He hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity proclaim the message of warning. [Cf: 14MR207.02] p. 135, Para. 5, [1901MS].

The Lord has blessed the work that J. E. White has tried to do in the South. God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the

appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it has today. [Cf: 14MR207.03] p. 135, Para. 6, [1901MS].

I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating my books, let this be done, for I need money to pay my workers. [Cf: 14MR208.01] p. 135, Para. 7, [1901MS].

I have to say, my brother, that I have no desire to see the work in the South moving forward in the old, regular lines. When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue. Let those who are laboring in Nashville, do the will of God in all humility. I sincerely hope that the changes will be made that the necessities of the case demand. [Cf: 14MR208.02] p. 136, Para. 1, [1901MS].

I have more to write, but have no time now.--Letter 60, 1901. [Cf: 14MR208.03] p. 136, Para. 2, [1901MS].

In the night season I am laboring earnestly with persons who do not seem to understand that in the providence of God the medical missionary work is to be as the right hand of the body. Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease. [Cf: 14MR269.01] p. 136, Para. 3, [1901MS].

Continually increasing light has been given me on this subject. Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the tithe should not be used to support medical missionaries, who devote their time to treating the sick. [Cf: 14MR269.02] p. 136, Para. 4, [1901MS].

In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel, who is also a medical missionary, who through Christ can cure physical ailments as well as minister in spiritual things, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete. [Cf: 14MR269.03] p. 136, Para. 5, [1901MS].

For many years I have been gathering rays of divine light on this subject. Let those who are being educated for the ministry receive an education in medical missionary lines. It is of great advantage to the minister of the gospel who expects to go to foreign fields that he should have a knowledge of surgery, that in cases of necessity he will know how to handle medical instruments. This knowledge will open doors for the presentation of the truth to the higher classes, as well as to the most lowly. [Cf: 14MR269.04] p. 136, Para. 6, [1901MS].

This sacred, solemn trust should be carefully guarded, and wisely,

judiciously used. Those who understand the principles of the gospel and the work of a physician should be encouraged to seek the Lord daily, as Christ's healer, His instrumentality of the soul as well as of the body, believing that He will give knowledge. Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth. [Cf: 14MR270.01] p. 136, Para. 7, [1901MS].

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sinsick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism. [Cf: 14MR270.02] p. 136, Para. 8, [1901MS].

The gospel "is the power of God to every one that believeth, to the Jew first, and also to the Greek." It is God's purpose that His gospel shall go to all nations, kindreds, tongues, and peoples. And medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message. Preaching the gospel to the heathen means much more than the well-filled churches in more favored lands comprehend. Will those who have had the true light upon the Word of God let that light shine forth in good words and works? [Cf: 14MR270.03] p. 137, Para. 1, [1901MS].

As the medical missionary cares for the sick, if he is well equipped with knowledge and is furnished with facilities for putting that knowledge into practice, he will surely break down prejudice. [Cf: 14MR270.04] p. 137, Para. 2, [1901MS].

Women should be educated in medical missionary lines, that as they go forth to heathen countries they may help those of their sisters who need help. In His service the Lord will open doors whereby His word can find entrance. [Cf: 14MR271.01] p. 137, Para. 3, [1901MS].

Living the gospel, maintaining its principles--this is a savor of life unto life. Doors that have been closed to him who merely preaches the gospel will be opened to the intelligent medical missionary. A seed of truth is dropped into the mind, and is watered by God. Much patience may be required before this seed shows signs of life, but at last it springs up and bears fruit unto eternal life. [Cf: 14MR271.02] p. 137, Para. 4, [1901MS].

How slow men and women are to understand God's preparation for the day of His power. God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the Word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to all His followers? [Cf: 14MR271.03] p. 137, Para. 5, [1901MS].

The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and save life, hearts are softened. Those who are helped are filled with gratitude. [Cf: 14MR271.04] p. 137, Para. 6, [1901MS].

As the medical missionary works upon the body, God works upon the heart. The comforting words that are spoken are as a soothing balm,

bringing assurance and trust. Often the skillful operator will have an opportunity to tell of the work Christ did while He was upon this earth. Tell the suffering one the story of God's love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This gospel message, connected with practical missionary work, will be a savor of life unto life. The soul will be saved through a belief in Christ. [Cf: 14MR271.05] p. 137, Para. 7, [1901MS].

Ignorance can appreciate the work of relieving suffering, and minds darkened by prejudice will give way before the God-fearing medical missionary. Thus the gospel will be brought to many souls who otherwise would not be reached. [Cf: 14MR272.01] p. 137, Para. 8, [1901MS].

Let no one consider that the medical missionary work is taking the place of the gospel; for it is the gospel practiced, the gospel adapted to the needs of suffering humanity. It prepares the way for the reception of the truth. [Cf: 14MR272.02] p. 138, Para. 1, [1901MS].

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." The gospel of Christ is to be preached in its true bearings, as that which saves to the uttermost all who believe. The doing of loving deeds is a helping hand which opens the door for the living word, making the wilderness and the solitary place to rejoice and blossom as the rose.--Manuscript 58, 1901. [Cf: 14MR272.03] p. 138, Para. 2, [1901MS].

"Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. [Cf: 14MR343.01] p. 138, Para. 3, [1901MS].

"For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by Myself, saith the Lord, that this house shall become a desolation" [Jer. 22:1-5]. [Cf: 14MR343.02] p. 138, Para. 4, [1901MS].

These words show plainly that God's promises are fulfilled on condition of obedience to God's commandments. These commandments are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly stated the laws of His kingdom, and has declared that He will abundantly bless His people if they will obey them. It is their life to obey. In keeping God's commandments there is great reward. [Cf: 14MR343.03] p. 138, Para. 5, [1901MS].

God sends messengers to tell His people what they must be and do in order to obey His laws of righteousness, which if a man do, he shall also live in them. They are to love God supremely, having no other gods before Him; and they are to love their neighbor as themselves, doing to

him as they would wish him to do to them. [Cf: 14MR343.04] p. 138, Para. 6, [1901MS].

Not one tittle of God's holy law is to be treated lightly or disrespectfully. Those who transgress a "Thus saith the Lord," stand under the banner of the prince of darkness, in rebellion against their Maker and their Redeemer. They claim the promises given to the obedient, saying, The temple of the Lord, the temple of the Lord are we, while they dishonor God by misrepresenting His character, by doing the very things He has told them not to do. They set up a standard which God has not given. Their example is misleading, their influence corrupting. They are not lights in the world, for they do not follow the principles of righteousness. [Cf: 14MR344.01] p. 138, Para. 7, [1901MS].

Men cannot show greater treachery toward God than by disregarding the light He sends them. Those who do this mislead the ignorant, for they set up false waymarks. They are continually perverting pure principles. [Cf: 14MR344.02] p. 139, Para. 1, [1901MS].

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. [Cf: 14MR344.03] p. 139, Para. 2, [1901MS].

"Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it" [verses 13-17]. [Cf: 14MR344.04] p. 139, Para. 3, [1901MS].

In the words of Holy Writ we are plainly told why desolation came upon the Jewish nation. They had great light, rich blessings, and wonderful prosperity. But they proved unfaithful to their trust. They did not care faithfully for the Lord's vineyard, or render Him the fruits thereof. They acted as though there were no God, and therefore calamity overtook them. [Cf: 14MR345.01] p. 139, Para. 4, [1901MS].

During the journeyings of the children of Israel through the wilderness, Jesus Christ, enshrouded in a pillar of cloud by day and in a pillar of fire by night, led them on their way, indicating where they should march and where they should pitch their tents. Christ guarded them from all the beasts of the wilderness and from the poisonous serpents. This they had reason to know; for when God removed His restraining power from the serpents, great was the affliction in the camp of the Israelites. Their murmuring was a constant offense to God. He saw that they had thrown off all fear of Him, and He permitted fiery serpents to attack them, that they might realize how in the past His power had guarded them from untold dangers. [Cf: 14MR345.02] p. 139, Para. 5, [1901MS].

Those bitten by the serpents cried out in their dying anguish, entreating Moses to call upon the Lord for deliverance. Moses cried to

the Lord, and the Lord heard him, and told him to make a serpent of brass, and lift it up in the sight of all the people. To this serpent the people were to look, and those who looked were healed. [Cf: 14MR345.03] p. 139, Para. 6, [1901MS].

God desires men and women to awaken to a sense of His great mercy and lovingkindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made known. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death. [Cf: 14MR345.04] p. 139, Para. 7, [1901MS].

It is Satan's studied plan to keep God out of men's thoughts. He has great success in carrying out this plan. He is constantly bringing forward inventions to keep the mind absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly devices, that the things of eternity make no impression on them. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom. [Cf: 14MR346.01] p. 140, Para. 1, [1901MS].

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions who know nothing of their true relation to God, nothing of the laws which He has given them, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not duly consider these facts as applied to their own case. All know that they must die, but not all ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the selfishness of sin. They follow a course which the Lord of heaven has told them not to follow. [Cf: 14MR346.02] p. 140, Para. 2, [1901MS].

God will not let those who dishonor His name go unpunished. Unless they repent as they see the signs of His displeasure, unless they change the course of action which is dishonoring to His name, He will stretch forth His hand to punish again and again. [Cf: 14MR346.03] p. 140, Para. 3, [1901MS].

Satan calls intrigue, selfishness, [and] idolatry, proper and commendable. The children of disobedience are controlled by a spirit from beneath, which works with an intensity of effort against God. [Cf: 14MR347.01] p. 140, Para. 4, [1901MS].

God's character is revealed in the precepts of His holy law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It cannot be impeached or altered. [Cf: 14MR347.02] p. 140, Para. 5, [1901MS].

Wonderful inducements are held out to us to lead us to strive to attain to the glory and virtue manifested in Christ. Every

encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. Divine knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven. [Cf: 14MR347.03] p. 140, Para. 6, [1901MS].

If we have that faith that works by love and purifies the soul, we shall gain an experience of more value than gold or silver or precious stones. The Holy Spirits works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and not discouraging those around him. [Cf: 14MR347.04] p. 140, Para. 7, [1901MS].

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practicing the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are constantly losing ground. Many professed Christians have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to obtain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the author and finisher of our faith. [Cf: 14MR347.05] p. 141, Para. 1, [1901MS].

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to go to God in humble faith, and on our knees give ourselves wholly and entirely to Him. We are to make it our choice to do as Christ would do. Christ has placed every one of us on vantage ground. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore 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 also to succor them that are tempted" [Heb. 2:16-18]. [Cf: 14MR348.01] p. 141, Para. 2, [1901MS].

Christ assumed human nature that He might reach humanity and at the same time through His divinity lay hold of divine power. He became a man that men and women might become one with Him as He is one with the Father. While on this earth, He was tempted in all points like as we are. He says to every believing child, Fear not; I have overcome the world. The victories that I obtained make it possible for you to be more than a conqueror. [Cf: 14MR348.02] p. 141, Para. 3, [1901MS].

I am instructed to present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptation that we shall be called upon to endure and overcome. He knows what it means to be tried and tested. His experience in suffering with humanity has given Him a

tender, sympathetic heart for all human suffering. He is willing to give grace to all who are tempted. [Cf: 14MR349.01] p. 141, Para. 4, [1901MS].

He who claims to be a teacher, a shepherd of the flock, a guide and an instructor, should show that his perverse heart has been changed by a knowledge of the truth as it is in Jesus. By his kindness and tenderness he is to show what the truth can do for one who will practice it. As precious jewels, words of sympathy are to fall from his lips, strengthening and encouraging and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and action. [Cf: 14MR349.02] p. 141, Para. 5, [1901MS].

God is in earnest with us. Only those who are converted will enter into the kingdom of heaven. What would we think of Christ manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers. They are cold and unsympathetic. They make no efforts to help those with whom they come in contact. They show that they are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love. [Cf: 14MR349.03] p. 141, Para. 6, [1901MS].

They need to repent and be converted, for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feelings of others' infirmities. They are self-centered, harsh, unaccommodating. They choose to represent the spirit that dwells in the children of disobedience. [Cf: 14MR350.01] p. 142, Para. 1, [1901MS].

If when Christ comes the second time, they are as they are now--harsh in words, coarse in spirit, destitute of Christian love--their candlestick will be removed out of its place. They will be unready to meet their Lord. Oh, that they would feel the necessity of putting on the Lord Jesus! Oh, that they would seek to understand what is due from man to God! [Cf: 14MR350.02] p. 142, Para. 2, [1901MS].

I tell you in the name of Jesus of Nazareth, that there must be an individual reformation. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of heaven in every particular, they will never enter the city of God. There is no excuse for anyone to fail. Christ's character is before all, for study and imitation. [Cf: 14MR350.03] p. 142, Para. 3, [1901MS].

When, like Christ, men manifest good will toward men, the truth will sanctify the soul. But preaching the truth while the practice is corrupt makes the truth of none effect. God is dishonored by those who honor Him in theory only. [Cf: 14MR350.04] p. 142, Para. 4, [1901MS].

If one does a piece of work which is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the work of His disciples thus? If He should treat erring human beings as their shortcomings deserve, what would become of them? Well may every mortal say, "Let me fall into the hands of the living God, rather than into the hands of men." God is too wise

to err, and too good to do us harm. [Cf: 14MR350.05] p. 142, Para. 5, [1901MS].

There are those who are driven away from Christ by the harshness of professing Christians. They might have done a good work in saving souls, but they have been stung to death by the inconsistency of those claiming to follow Christ, those who are Christians in name only. These weave into the web of life unsightly threads of selfishness, but their eyes are not anointed with the heavenly eyesalve, therefore they assert that the pattern is correct. But the threads of selfishness are there. [Cf: 14MR351.01] p. 142, Para. 6, [1901MS].

To some it appears degrading to wear Christ's yoke of submission and obedience. Many prefer to wear the yokes which they have manufactured for themselves. They choose the way that seems right in their own eyes. Their actions testify that they have not an experimental knowledge of God. [Cf: 14MR351.02] p. 142, Para. 7, [1901MS].

Those who are connected with God's service should be sanctified, soul, body, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But in order to do this they must learn of Christ His meekness and lowliness. "This is life eternal," the Saviour said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [Cf: 14MR351.03] p. 142, Para. 8, [1901MS].

Study the instruction given in the first chapter of First Peter. It points out to us the source of our strength. By the sacrifice of Christ every provision has been made for believers to receive all things that pertain to life and godliness. God calls upon us to reach the highest standard of glory and virtue. The perfection of Christ's character makes it possible for us to gain perfection. [Cf: 14MR351.04] p. 143, Para. 1, [1901MS].

He who desires to rise to true greatness must walk humbly before God, not with a forced humility, but with a genuine sense of his own inefficiency and of God's greatness. He is to strive earnestly to make the soul temple a place where God delights to dwell. [Cf: 14MR352.01] p. 143, Para. 2, [1901MS].

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can cooperate.--Ms 73, 1901. [Cf: 14MR352.02] p. 143, Para. 3, [1901MS].

(Written February 13, 1901, from Crystal Springs, St. Helena, California, to "Brother and Sister Starr and Mother Sisley.") [Cf: 15MR10.01] p. 143, Para. 4, [1901MS].

I can write you only a few lines. I thank you for your letter. I was very glad to hear the good news of your camp meeting and to know that interest is still shown. I am glad that the door is not closed by any discussions or controversy. Then there is no taking sides. Those who place themselves on the wrong side seldom change to the right side,

therefore there should be no controversies at our camp meetings. We are to use the strength of our words and influence to advance the truth in clear, straight lines, receiving and imparting light. As the leaven of the precious truth is introduced, it silently diffuses itself, imparting its own properties and tendencies, until the whole lump is leavened. Satan's evil leaven of unbelief will often be introduced to prevent the work of reformation [from] going on, but nevertheless the vital current of truth must constantly flow forth and impress minds. [Cf: 15MR10.02] p. 143, Para. 5, [1901MS].

New territories must be entered, and the closer these territories are to one another the better can they be cared for. As fields near together are worked, the small companies raised up gain strength from association with one another. It is not always best when arranging for a camp meeting, to hold it a long way from where the camp meeting was held the year before. If it [is] held near, those who were not converted at the previous meeting may be at this. [Cf: 15MR10.03] p. 143, Para. 6, [1901MS].

I am sure [that] revival efforts are just what is needed to bind off the work. And in every place where souls are brought unto the truth, a place of worship should be prepared for them as soon as possible. [Cf: 15MR11.01] p. 143, Para. 7, [1901MS].

I must now stop. I am not fit to write. Remember when you see mistakes, that Sister White can hardly hold the pen in her fingers sometimes. I write because I desire the chain of communication [to be] kept unbroken and to let you know that we feel an interest in you and your work. [Cf: 15MR11.02] p. 143, Para. 8, [1901MS].

May the Lord help you and bless you as a family, and guide you, is my most earnest prayer. May He strengthen and bless you and give you the precious sunlight of His countenance.--Letter 25, 1901. [Cf: 15MR11.03] p. 144, Para. 1, [1901MS].

Unrepentant Members to Be Disfellowshipped--Those who walk in obedience to the commandments of God are the Lord's representatives in our world. Church members are to be lightbearers. They are to help one another. If there are those in the church who are walking contrary to the word of God, who give no evidence that they are seeking to live the life of Christ, faithful shepherds are to labor for them. If they refuse to come out from the world and be separate, if they continue to walk contrary to Bible rules, they should be suspended from church fellowship, that they may not be stumbling blocks to sinners. If after being earnestly labored with, they refuse to repent and humble themselves before God, let them be separated from the church.--Letter 102, 1901, p. 6. (Written July 21, 1901, from St. Helena, California, to the church at Healdsburg.) [Cf: 15MR167.01] p. 144, Para. 2, [1901MS].

Avoid Harshness Toward Erring Ones--You are in a position where you can do much good. As you fill your position as elder of the church, be true and kind to God in the person of the erring ones in the church. Bear in mind, my brother, that you should not fail to heed the admonition of the Spirit of God to bring into your heart all the kindness, all the tenderness, all the love of Christ. Do not cherish a cold, unsympathetic spirit. Let your words be carefully chosen. Speak

and act so that you will have a great influence for good over the church members. [Cf: 15MR167.02] p. 144, Para. 3, [1901MS].

God desires you to avoid all harshness. Cover yourself with the robe of Christ's righteousness. Speak the truth in love, and in so doing you will be a blessing. Do not allow a rash spirit to control your words. May the Lord soften and subdue your heart, that your words shall be a blessing to the church.--Letter 100, 1901, p. 1. (Written July 29, 1901, from St. Helena, California, to Brother Mills.) [Cf: 15MR167.03] p. 144, Para. 4, [1901MS].

The first chapter of Colossians is a decided address to every believer. The Holy Spirit indited this instruction for the help of those who should afterward compose the church, as well as for those to whom Paul addressed his letter. [Cf: 15MR253.01] p. 144, Para. 5, [1901MS].

The apostle writes: [Col. 1:1-11, quoted]. This Scripture speaks of the vital union which should exist between Christ and His disciples. Constantly we are to strive to obtain this union. The religion which consists only of profession is but a pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light. [Cf: 15MR253.02] p. 144, Para. 6, [1901MS].

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" [verses 12, 13]. The great object for which Christ came to our world was to demonstrate the falsity of Satan's claim to the sovereignty of the world and to reassert the original and supreme ownership of God and His supreme authority. As the Restorer and Life-giver, Christ placed Himself in the enemy's pathway. He planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out. [Cf: 15MR253.03] p. 144, Para. 7, [1901MS].

[Col. 1:14-23, quoted.] We have been taught by God concerning the great plan of redemption. This should be to us a matter of earnest thanksgiving. God's promises will never fail if we constantly watch unto prayer. Having learned the excellent way, we are to be sanctified body, soul, and spirit. We are to be purified and cleansed through the washing of the Word. I am instructed to say that it is the privilege of everyone to be grounded and settled in the faith. No one who exercises that faith which works by love and purifies the soul will be moved away from the hope of the gospel. [Cf: 15MR254.01] p. 145, Para. 1, [1901MS].

Cherishing goodness in the heart is a work which many have strangely neglected. Those whose hearts are sanctified and cleansed will follow no sharp practices. God despises a selfish, covetous spirit. Evil passions fill the heart that is actuated by selfishness. Selfishness leads to oppression, and as acts of oppression are repeated, the intellect is corrupted, and fails to make correct decisions. [Cf: 15MR254.02] p. 145, Para. 2, [1901MS].

In no case will Christ serve with unfair, unfaithful dealing. "You,

that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight" [verses 21, 22]. God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. We need to feel the converting power of truth. This will remove the arbitrary exactions which have done such harm, casting a cloud over the minds of men. The Lord calls for men and women who by their good works show that the truth has brought about a change in their lives. His workers are now to draw out the threads of selfishness which have marred the pattern. [Cf: 15MR254.03] p. 145, Para. 3, [1901MS].

Our knowledge should give spirituality to the understanding. Our knowledge of the Scriptures should be practical. The Lord is pleased when those who are connected with Him are filled with a knowledge of His will. His servants should daily gain more knowledge of Him. Daily they should grow in grace and in spiritual understanding, strengthened with might according to His glorious power. They are to increase in spiritual efficiency, that they may give strength to the people of God. [Cf: 15MR255.01] p. 145, Para. 4, [1901MS].

God does not ask sinners to enter His service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Those who have not been brought under the control of the law of justice and mercy might better step down from their position of authority until they learn that the Lord will have mercy and not sacrifice. [Cf: 15MR255.02] p. 145, Para. 5, [1901MS].

The hard, cruel spirit which judges and condemns has left the trace of the enemy upon everything. But mercy is to come in and lay her broad impress upon every plan. The world is to see principles different from those which have hitherto been presented. Christ has erected the cross. He does not call upon any man to manufacture tests and crosses for His people. He presents His requirements before them, and gives them the invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light" [Matt. 11:28-30]. Wear My yoke, and in your daily experience you will find the rest which comes only to the obedient. [Cf: 15MR255.03] p. 145, Para. 6, [1901MS].

Christ invites all to come to Him, but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at [the foot of] His cross. This He requires because He loves them, and desires to save them, not in their sins but from their sins. He who accepts the truth longs for transformation, and the light comes to him in bright rays. [Cf: 15MR256.01] p. 146, Para. 1, [1901MS].

The truth is to be believed and practiced, because Christ asserts it to be the word of the living God. The brightest beams of light from the threshold of heaven are thrown on the pathway in which God requires His people to walk. When sinners accept Christ as their personal Saviour, they realize the greatness of God's gift to them, and praise and thanksgiving flow to the divine Giver. [Cf: 15MR256.02] p. 146, Para. 2, [1901MS].

The recovery of souls from sin is to be a revenue of goodness to men and of glory to God. [Cf: 15MR256.03] p. 146, Para. 3, [1901MS].

But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "which hath made us meet to be partakers of the inheritance of the saints in light? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. The heavenly angels are constantly engaged in serving us, bringing to us the most wonderful opportunities. Why then should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers grateful praise to His heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright beams of light when in the home and in the church we express our appreciation of the Lord's goodness. [Cf: 15MR256.04] p. 146, Para. 4, [1901MS].

[Col. 1:26-29, quoted.] Through His human instrumentalities God desires to demonstrate the power of His grace. By His saints He would make known among the Gentiles the riches of His plan of redemption. [Cf: 15MR257.01] p. 146, Para. 5, [1901MS].

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they make a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines will deal faithfully with human minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding, an advancement that will make an impression on the world. [Cf: 15MR257.02] p. 146, Para. 6, [1901MS].

Those who are daily learning of Christ will become so meek and lowly that Christ can lead them. He will go before them, as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in their lives, they are doing the work that He did. As they behold Christ, they are changed from glory to glory, from character to character. Such believers will move the world. Let us strive for Christ's peace and gentleness, that it may be said of us as it was said of Him, "Thy gentleness hath made me great."--Ms 44, 1901. [Cf: 15MR257.03] p. 146, Para. 7, [1901MS].

Pure Religion Revealed in Deeds of Mercy. I cannot sleep after half past two o'clock. I wish to speak to my brethren who occupy positions of trust. As God's husbandry you are invested with the responsibility of acting in His stead, as His helping hand. Those who are placed in positions of trust must have the authority of action, but they are never to use this authority as a power to refuse help to the needy and helpless. It is never to be exercised to discourage or depress one struggling soul. Let those to whom have been given positions of influence ever remember that God desires them to carry out the mind of Christ, who, by creation and redemption, is the owner of all men. Just as long as a man is imbued with the Spirit of Christ, he is registered in the books of heaven as a co-partner with God. He is God's helping

hand. As the disciples received bread from the hands of the Saviour to give to the people, so he receives divine grace to impart to those in need. And in the distribution, the gift is increased. [Cf: 16MR70.01] p. 147, Para. 1, [1901MS].

I wish we could appreciate more fully the value of the lesson taught by the miracle of feeding the five thousand. He who makes it his lifework to labor together with God, not apart from Him, is carrying out the purposes of Christ. It is only such who are fit to be entrusted with the work of dealing with human minds. Those who are not partakers of the divine nature cannot properly estimate the value of the human soul. They do not share in Christ's deep, earnest longing for the souls which cost such an immense price. They have not a personal piety. They cannot be trusted to work in Christ's lines, to lift up, not to tear down; to encourage, not to depress; to restore, not to mar and deface by their own imperfection. They are not safe, accurate judges of the necessities of the soul. They have not the pure, unselfish Spirit of Christ, and therefore they are not qualified to judge of human merit in cases that present peculiar difficulties. [Cf: 16MR70.02] p. 147, Para. 2, [1901MS].

By the great law of God man is bound up with his fellow man. To the answer given by the lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live." [Cf: 16MR71.01] p. 147, Para. 3, [1901MS].

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors. [Cf: 16MR71.02] p. 147, Para. 4, [1901MS].

The true disciple, in whose heart Christ abides, shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is medical missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of God to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty Physician, a great Medical Missionary, to heal the wounds sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul. [Cf: 16MR71.03] p. 147, Para. 5, [1901MS].

Pure and undefiled religion is not a sentiment, but a doing of works of love and mercy. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruder. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of

Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory. [Cf: 16MR72.01] p. 148, Para. 1, [1901MS].

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground. [Cf: 16MR72.02] p. 148, Para. 2, [1901MS].

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth as light to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: 16MR72.03] p. 148, Para. 3, [1901MS].

Again, He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says, "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Cf: 16MR73.01] p. 148, Para. 4, [1901MS].

When Christians do not reveal Christ, of what value are they? Are they not, like savorless salt, "good for nothing"? But when they reveal in their lives the saving properties of the truth, poor, sin-hardened souls are not left to perish in corruption. God's works are seen, for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls. [Cf: 16MR73.02] p. 148, Para. 5, [1901MS].

Christ inculcates the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His commandments, they would indeed be lights in the world. [Cf: 16MR73.03] p. 148, Para. 6, [1901MS].

God's promises to the obedient are "good tidings of great joy." They are gladdening to the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lords helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their reward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, who has given them the promise, "Lo, I am

with you alway, even unto the end of the world." [Cf: 16MR73.04] p. 148, Para. 7, [1901MS].

Look, thirsty, bewildered souls! Can ye not see the fountain of life opened for the weary, wayworn traveler? Can ye not hear the voice of mercy as she beckons to you, saying, "Ho, every one that thirsteth, come ye to the waters"? "Whosoever will, let him take the water of life freely." The waters of this fountain contain medical properties which will heal spiritual and physical infirmities. All are invited to wash away their pollution in this fountain. Drink deeply from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls. [Cf: 16MR74.01] p. 149, Para. 1, [1901MS].

Christ said of His work, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Notice--you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause that I knew not, I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him." [Cf: 16MR74.02] p. 149, Para. 2, [1901MS].

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [Cf: 16MR75.01] p. 149, Para. 3, [1901MS].

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience of the goodness of God. [Cf: 16MR75.02] p. 149, Para. 4, [1901MS].

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the ministers of our God." [Isa. 61:6-11; 62:2, 3, quoted.] [Cf: 16MR75.03] p. 149, Para. 5, [1901MS].

Shall we not try to crowd all the goodness and love and compassion we can into our lives, that these words may be said of us?--Letter 7, 1901. (Written to "Brethren Who Occupy Positions of Trust," from St. Helena, California, Jan. 17, 1901. Entire Letter.) [Cf: 16MR75.04] p. 149, Para. 6, [1901MS].

Children have not been instructed as God has declared they should be. Blind affection has led many parents to walk contrary to the Word of God. Their spiritual eyesight has been blinded, and their children have grown up undisciplined and unrestrained, a care, a burden, and a reproach to those who should faithfully have trained them. Such children are described by the apostle Paul as being "disobedient to

parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of all that is good. [Cf: 16MR143.01] p. 149, Para. 7, [1901MS].

Fathers and mothers can clear themselves of responsibility for the corrupt actions of their own or their adopted children only by coming into the clear light of the Sun of Righteousness, seeing the great danger of their wrong course, repenting before God, and calling evil by its true name. Too often they compromise themselves by pursuing a vacillating course, or by endeavoring to cover up the wicked deeds of their children. The Lord calls for a work of purification to be done in His church. Those who remain on the side of Satan must be counted as workers of evil. [Cf: 16MR143.02] p. 150, Para. 1, [1901MS].

If ungrateful children are fed and clothed and allowed to go uncorrected, they are emboldened to continue in their course of evil. And inasmuch as their parents or guardians thus favor them and do not require obedience, they are partakers with them in their wicked deeds. Such children might just as well be with the wicked, whose iniquitous course they choose to follow, as to remain in Christian homes, to poison others. In this age of wickedness every Christian must stand firm in condemnation of the evil, satanic actions of wayward children. Evil youth should not be treated as kind and obedient, but as disturbers of the peace and corrupters of their companions. [Cf: 16MR143.03] p. 150, Para. 2, [1901MS].

I ask God's people to come to their senses in regard to their home duties. There are Christian parents who do not discern that Satan is working cunningly to catch unwary souls. Unless fathers and mothers become converted, unless they prayerfully consider the home duties which they have to perform, which it is sinful negligence to leave undone, unless they work strenuously at every point to outgeneral the enemy, their hearts will be pierced with many sorrows, for their children will be a disgrace to them and to the church. [Cf: 16MR144.01] p. 150, Para. 3, [1901MS].

The heads of families need to be converted. Then they would make diligent efforts to redeem their past neglect. The father should feel that he is the house-band of the family. In this age of sin and intemperance, violence and crime, he should show his true interest in his household. [Cf: 16MR144.02] p. 150, Para. 4, [1901MS].

With what care parents should guard their children from careless, loose, demoralizing habits! Fathers and mothers, do you realize the importance of the responsibility resting on you? Do you allow your children to associate with other children without being present to know what kind of education they are receiving? Do not allow them to be alone with other children. Give them your special care. Every evening know where they are and what they are doing. [Cf: 16MR144.03] p. 150, Para. 5, [1901MS].

Are they pure in all their habits? Have you instructed them in the principles of moral purity? If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, let not another day pass without confessing to them your neglect to do this. Then tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Let each help the other

in the performance of duty. [Cf: 16MR144.04] p. 150, Para. 6, [1901MS].

We have come to a time when every member of the church needs to take hold of medical missionary work. On every hand we see those who have had much light and knowledge and all the advantages that could be given them, deliberately choosing evil in the place of righteousness, mercy, and the love of God. Making no attempt to reform, they are becoming agents of Satan, and are continually growing worse and worse. [Cf: 16MR145.01] p. 151, Para. 1, [1901MS].

Let our people show that they have an interest in medical missionary work. Let them study the books that have been written for our instruction in these lines. These books deserve much more attention, respect, and appreciation than they have received. I understand that Dr. Kellogg has published a new book, which has been written for the special purpose of instructing others in the health principles that it is for the advantage of all to understand. Those who follow these principles will be greatly blessed, both physically and spiritually. The understanding of the philosophy of health is true, sensible knowledge--knowledge that will be a safeguard against the evils that are continually increasing. [Cf: 16MR145.02] p. 151, Para. 2, [1901MS].

Many who desires to become intelligent in medical missionary lines have home duties that they cannot neglect. These may learn many things in their own home, thus increasing their ability to help others. Fathers and mothers, there is much that you may learn in regard to the expressed will of God concerning true missionary work. Obtain all the help you can from the study of our books and publications. I see great advantage in every family's reading *Good Health*. It is full of valuable information. Let every family obtain instruction from this journal. It is a physician that you may always have in your home. [Cf: 16MR145.03] p. 151, Para. 3, [1901MS].

Fathers and mothers, take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach your children the importance of taking care of the body--the house they live in. Form a home reading circle in which every member of the family lays aside the busy cares of the day and gathers for study. Fathers, mothers, brothers, sisters, take up this work unitedly, and see if the home-church will not be greatly improved. [Cf: 16MR146.01] p. 151, Para. 4, [1901MS].

Especially should the young women who have been accustomed to read novels and cheap storybooks, join in the evening family study. The Lord has appointed them to be His helping hand. Young women, read the literature that will give true knowledge and that will interest the entire family. Say firmly, "I will not spend my precious moments in reading that which will be of no profit to me. I will devote my time to God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's property, and I will not take them where I shall hear the subtle reasoning of the enemy. My voice must not in any way be subject to a will that is not under the influence of the Spirit of God. [Cf: 16MR146.02] p. 151, Para. 5, [1901MS].

If in every church the young men and the young women would solemnly

consecrate themselves to God, if they would practice self-denial in the home, relieving their tired, careworn mothers, what a change would take place in our churches! The mother could find time to make neighborly visits. When opportunity offered, the children could give assistance by doing little errands of mercy and love to bless others. Thus thousands of the homes of the poor and needy not of our faith could be entered. [Cf: 16MR146.03] p. 151, Para. 6, [1901MS].

Books relating to health and temperance could be placed in many homes. The circulation of these books is an important work; for they contain precious knowledge in regard to the treatment of disease--knowledge that would be a great blessing to those who cannot afford to pay for the physician's visits or for the drugs which, even if obtained, would be only an injury. [Cf: 16MR147.01] p. 152, Para. 1, [1901MS].

I ask the church, Will you remain in the condition of the Laodicean church, or will you change your position? In the name of the Lord I call upon [the members in] every family to show their true colors. Reform the church in your own home. Let your conversation be pure and elevating. [Cf: 16MR147.02] p. 152, Para. 2, [1901MS].

Arouse, parents, and be converted! Let the light of your sanctification shine forth in clear, distinct rays. The great day of salvation has come. Those who humble themselves, repent, confess their sins, and draw near to God, will find that God will draw near to them. Let us fear to continue in transgression. Everywhere let it be known that it is the Father's will that everyone who seeth the Son, and believeth on Him, shall have everlasting life. [Cf: 16MR147.03] p. 152, Para. 3, [1901MS].

"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" [Titus 2:11-14].--Ms 119, 1901. [Cf: 16MR147.04] p. 152, Para. 4, [1901MS].

(Written at South Lancaster, Massachusetts, November 27, 1901.) Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably have expected. I spoke from 1 John 3. The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers. [Cf: 16MR188.01] p. 152, Para. 5, [1901MS].

We need now as never before to call attention to the words, "Look unto Me, and be ye saved, all the ends of the earth." What the Lord inscribed upon His temple was in perfect harmony with His plan. His invitation is to go forth to all places of the earth. Unlimited was His invitation of mercy. "My house shall be called a house of prayer for all people; it shall proclaim that I am now on My throne, giving audience to the world." Let the people praise Thee, O God, let all the people praise Thee. And let the whole earth be filled with Thy glory. [Cf: 16MR188.02] p. 152, Para. 6, [1901MS].

God calls upon you, a church that has been blessed with the truth. Thus saith the Lord, "This people have I formed for Myself; they shall show forth My praise." God has given the most sacred, solemn message of warning to His appointed agencies. They were His chosen representatives to an apostate world. It was an impossibility for the church, to whom had been entrusted the greatest truths ever given to our world, to represent and maintain these truths but by revealing themselves as a distinct existence. [They were to be] separate from the idolatrous nations that were deep in apostasy and idolatry, and present a character for excellence and entire obedience, teaching the highest standard of spirituality, far, far above all worldly policy and all idolatry. [Cf: 16MR188.03] p. 152, Para. 7, [1901MS].

How would it be possible to maintain their integrity for truth and righteousness, and present to the world the divine benevolence of our God, but by cooperating with God and becoming channels of light to all nations of the earth? Then what if they venture to lower the standard to a cheap level? The mission of Christ, from the heavenly courts to His death upon the cross, embraces in it the true, unchanging principle that should be developed in every mission that shall be entered upon and established by all who believe in Jesus Christ. Through the grace and the gift of the Holy Spirit is the great promise to be fulfilled in the Christian endeavors of every company of believers associated together in church capacity. [Cf: 16MR189.01] p. 153, Para. 1, [1901MS].

All are to make it their Christian practice to exhibit to a world dead in trespasses and sins, the great and heavenly principles of the love of Christ for one another, although they are not assigned the same class of labor, but all working intelligently to advance the work in their line. The example of Christ can never be equaled, for the Saviour of the world worked out an example for every living creature in the world in regard to the principles of that heavenly country from which He came. [He] set us all an example in obeying the laws of that better country and the city He has builded for all who will be obedient to the laws of God. Christ gave His life to make it possible in our humanity to meet the conditions that will give all an entrance into that city whose builder and maker is God. [Cf: 16MR189.02] p. 153, Para. 2, [1901MS].

Now, cannot we see the obligation every soul is under who has decided to take the name of Christian, to set ourselves to the exalted possibility of answering the character of excellence in humanity that we shall reveal Christ's character in our works, showing that we are appointed His chosen representatives to an apostate world? "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation)" (2 Cor. 6:1). [Cf: 16MR189.03] p. 153, Para. 3, [1901MS].

Bear in mind [that] the Now is ever and ever the eternal Now. There is no tomorrow that is ours. This whole chapter, from the first verse to the last, is of great importance. These conditions are scarcely thought of as principles that in no case should be neglected. [Cf: 16MR190.01] p. 153, Para. 4, [1901MS].

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). 1 John 3:1-5. [Cf: 16MR190.02] p. 153, Para. 5, [1901MS].

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God for the spiritual recovery of the moral image of God in man, was the object of Christ [in] assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people. [Cf: 16MR190.03] p. 153, Para. 6, [1901MS].

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." The Lord our Redeemer had not yet demonstrated fully that love to its completeness. After His condemnation in the judgment hall, His crucifixion on the cross, when He cried out in a clear, loud voice, "It is finished, " that love stands forth as an exhibition of a new love--"as I have loved you"--is demonstrated. Can the human mind take this in? Can we obey the commandment given? [Cf: 16MR190.04] p. 154, Para. 1, [1901MS].

Christ requires nothing of any soul that it is not possible for him to do. "By this shall all men know that ye are My disciples, if ye have love one to another." "If ye love Me, keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him" (John 14:21, 23). [Cf: 16MR191.01] p. 154, Para. 2, [1901MS].

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and 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" [John 15:8-12]. [Cf: 16MR191.02] p. 154, Para. 3, [1901MS].

This love among brethren is of the greatest consequence for the prosperity of the church. Satan knows this, and he is ready with his temptations of selfishness, working in them a spirit of envy, jealousy, evil surmisings. "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" [John 17:20, 21]. [Cf: 16MR191.03] p. 154, Para. 4, [1901MS].

Here is the strength of Christ's prayer for unity: "That the world may believe that Thou hast sent Me. And the glory [character] which Thou gavest Me I have given them; that they may be one, even as we are one. [Wonderful request; it seems almost too great for expectation!] I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" [verses 21-23]. [Cf: 16MR191.04] p. 154, Para. 5, [1901MS].

Then why is there not a practical carrying out of this principle of love? Christ gave His own life for the life of the world. "Therefore doth My Father love Me, because I lay down My life for the sheep." Why do not these words of Christ stir our souls with intense desire to love one another as He has loved us? Christ engaged in covenant with God the Father to represent the love of God in His humanity for the fallen race. Christ knew that this great display of the grace of God, which He Himself engaged to represent--nothing less could represent that love of infinity than in giving His own Son to save the guilty sinner. Christ undertook the plan when He knew all things, that nothing else than the infinite capabilities that made Him equal with the Father could possibly express the plan unless He became one with humanity, taking upon Him the nature of man, and thus bearing all the temptations as man, and dying that man might live through faith in His redeeming power. [Cf: 16MR192.01] p. 154, Para. 6, [1901MS].

[Hebrews 2:7-11, 17, 18; 4:14-16, quoted.] "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry [of contention and alienation and strife? No, no] of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:17-21). [Cf: 16MR192.02] p. 155, Para. 1, [1901MS].

I wish to say that no human language could be framed to give a just conception of the fullness of the love of God, even the Infinite God, [who] suffered in His Son; and nothing He could express in His words or actions in doing and suffering could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us. Now, what is required of every child of God? To search diligently "and learn what that meaneth, I will have mercy, and not sacrifice" [Matt. 9:13]. Will all [respond] individually who claim to believe in Christ as their personal Saviour--all who truly believe Christ has developed the same in His individual members of His body, to multiply the similitude of His character in them? [Cf: 16MR193.01] p. 155, Para. 2, [1901MS].

As God made Christ His messenger to the world, Christ has made all who claim Him as their Redeemer, to represent Christ in mercy, forgiveness, and pardon, to the world. Now, in every generation Christ has required that all who believe in His name should become His witnesses, bearing His message to the world, and expressing His character. All of us are pledged to do, in our individual instrumentality, for Christ, what Christ did in His human life here upon the earth as the Sent of God for the representation of the Father. All are to represent the goodness of God in His compassion and His love. They are channels of light, light bearers to the world. Graciously has the Lord made them partakers of the divine nature through Christ. [Cf: 16MR193.02] p. 155, Para. 3, [1901MS].

The Lord requires that each one, as their pattern of life, shall [be]

drawn out in love to the perishing world. They are to go forth as God's watchmen, representing the quickening, vivifying influence of the power of the truth. He withheld nothing; He gave His own self. "He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." He endured the cross, despising the shame. Oh, the riches of the love of God is beyond our computation! Now the Lord expects [this love to be revealed] through the persevering efforts made in behalf of the salvation of souls ready to perish in their ignorance and unbelief and sin. We are individually under bonds to God to convey the message of truth, and His followers are to express to their fellow men that mysterious love which Christ expressed to a world. When they are thus imbued with His Spirit, they will be messengers to bear the life-giving message to the world, that Christ is waiting to receive them, to pardon their transgressions and sins. Many are saying, Oh, that I might find Him! They need the words and compassion and sympathy of one who has found Him precious to their souls. [Cf: 16MR193.03] p. 155, Para. 4, [1901MS].

Tell the poor, perishing sinner the story of His love. The Saviour has given Himself to bring light and salvation to you, and now He says, I give you as My representative to the world; consider yourself as dedicated to My service. Speak tenderly, pityingly; tell them the glad tidings of Christ and His love; express your love in unselfish, Godlike deeds to save perishing souls. [Cf: 16MR194.01] p. 156, Para. 1, [1901MS].

The wicked, selfish, loveless spirit that has come into the church puts Christ to open shame. Look at the cities in New England. How long have they laid waste? And yet the message of God has come that the church [members] that believe advanced truth are to labor most earnestly, with the Holy Spirit of God, for the conversion of the ministry, and many will be converted who are willing to set them to work, who are willing to take them, instruct them, pray for them and with them. [Cf: 16MR194.02] p. 156, Para. 2, [1901MS].

Christ's field was the world. He shall embrace the world of sin. That is the work of the Holy Spirit through the human agencies in bearing to them the life-giving message. Church members, I call upon you. Are you converted? What was the instrumentality that was to be employed? Whose voice is to proclaim the all-important message to our world, that they may be convinced of sin? God calls upon all to act a part, and tax their resources to the uttermost. God has His workmen. He has been using them in the great city of New York. [Cf: 16MR195.01] p. 156, Para. 3, [1901MS].

Brother and Sister Haskell have been working. God has worked with them. They have not had an easy time, by any means. Sister Haskell has stood by the side of her husband as a faithful worker together with him. She has watched lest her husband become worn out with constant anxiety and labor, and when this became apparent, she has added his labors and appointments to her labor, for she was stronger than he was. These two faithful servants worked with us in Australia, and they are now working in New York City by the appointment of God; and their mission place is not the most lovely and quiet place in the world. The workers connected with them are receiving an experience, growing in knowledge and grace. [Cf: 16MR195.02] p. 156, Para. 4, [1901MS].

While at the General Conference the destitute fields were laid out before me--what should have been done in the Lord's vineyard in sowing the seed of truth, that there should be a harvest to reap in these large cities. [Cf: 16MR195.03] p. 156, Para. 5, [1901MS].

Elder Franke has been laboring in New York City for the worldlings and all who would hear the message, and a number embraced the truth; but other gifts were needed to engage in the same kind of mission work which has been [carried on] in Australia. I said to Elder Haskell, Will you go and take hold of the work in New York City after the conference? He said he had a burden for New York City, and if I would come and bear [the] testimony the Lord has given to me, to those who were professing to believe the truth, he would take hold in New York. I consented to do this after the conference should close; but my work was marked out to visit Indiana, Des Moines, College View, Denver, Colorado, and Oregon. I had appointments in this round of meetings, and then attended the camp meeting in Oakland. So it was made impossible for me to go to New York as I had purposed to do. [Cf: 16MR195.04] p. 156, Para. 6, [1901MS].

But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world and to angels and to men. All who are called [are] prepared and aided by one Agency. From one great and powerful Source there would be love and unity; their Christian instrumentality to be proved and to glorify God in love and harmonious action, each strengthening the other and each taking diligent heed to his own course of action in the great and solemn work before them in presenting the sanctifying truth to souls ready to die. [Cf: 16MR196.01] p. 157, Para. 1, [1901MS].

All who should receive the truth in the love of the principles of the truth would make straight paths for their feet, lest the lame be turned out of the way. Many for want of meekness and humility and wholehearted kindness, would consider themselves independent atoms, or, as in the days of the apostle Paul, would consider they were to link up with the one man under whose labors they received the light of present truth. 1 Corinthians 3. This whole chapter was the education the apostle was trying to give to those who claimed to believe, and yet a strong spirit had taken possession of them. He did not give them up and let them alone as irreclaimable, but tried to bring them to a better understanding of the spirit that should control their actions as believers in Christ Jesus. [Cf: 16MR196.02] p. 157, Para. 2, [1901MS].

All who placed themselves on the side of the one who brought to them light and truth, and refused to be in harmony with their brethren, were not being sanctified through the truth. 1 Corinthians 3:1. The difficulty is plainly stated to warn all believers off this dangerous ground. Those who suppose that they are cemented to the man who brought them the truth, and tie up in separate bundles, need a reconversion as soon as possible, else their claimed conversion is a stumblingblock to sinners. [2 Cor. 3:1-5, quoted.] [Cf: 16MR197.01] p. 157, Para. 3, [1901MS].

"Do we begin again to commend ourselves? [as though such a strange

thing was essential?] or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" [2 Cor. 3:1-3]. Read Romans 12:3-5. [Cf: 16MR197.02] p. 157, Para. 4, [1901MS].

"I have planted, Apollos watered; but God gave the increase" [1 Cor. 3:6]. These were men ordained of God as His helping hand to do this work; if they became exalted because of their success, and lifted up their souls unto vanity, the Lord would remove their light from them. "So then neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase" [verse 7]. Now the wise conclusion: "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building" [verses 8, 9]. [Cf: 16MR197.03] p. 157, Para. 5, [1901MS].

Here is our subject matter. "Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" [verses 10, 11]. Shall one draw apart from his brother for no other reason, only his own misconceived opinions? Would he not much better go apart for himself and think soundly what he is doing in estranging himself from his brethren? This is a much more inconsistent thing to persist in handling, for if he begins in self-confidence to build after certain notions of his own plans and his own desires, without reference to his brethren, he will bring in material and lay on the foundation a mass of suppositions of his own, which is only rubbish. [Cf: 16MR198.01] p. 158, Para. 1, [1901MS].

[1 Cor. 3:12-15, 18-20, quoted.] Let us humble our hearts before God, and be very careful not to judge our brethren because they do not consider all our words and spirit and actions perfection. [Cf: 16MR198.02] p. 158, Para. 2, [1901MS].

"Therefore let no man glory in men." [1 Cor. 3:21-23; 4:1-5, quoted.] "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another [showing and talking your preferences, comparing one with another to the detriment of the one you do not prefer]. For who maketh thee to differ from another? " And now comes the grave question: "And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hast not received it?" [verses 6, 7]. [Cf: 16MR198.03] p. 158, Para. 3, [1901MS].

May the Lord help all who receive the truth to open their minds and hearts to receive, likewise, the beauty and loveliness of the virtues of the truth, and practice the truth as well as being advocates of the truth. Christ's practice is to become our practice. So vast was His conception of the love of God that He did not describe it but lived and practiced this love. [Cf: 16MR199.01] p. 158, Para. 4, [1901MS].

What efforts are we putting forth as the believers of unpopular truth, in self-denial, in self-sacrifice? We can never equal the Pattern, because it is infinite goodness practiced in His human nature, [yet] we

should make determined efforts with all the powers of our being to follow His example. Hear His words: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." Having given His life to save the world from ruin, if they would be saved in God's way, [their hope lay] in obeying the laws of His kingdom. The Lifegiver expects all His followers to be faithful stewards of the grace of God, to live for the same object, to do according to His appointed will, and to be His human helping hand to save perishing souls. [Cf: 16MR199.02] p. 158, Para. 5, [1901MS].

As to our work: We are entrusted with the grace of God, and our commission is to resemble Him, making it our first business and calling to seek first the kingdom of God and His righteousness. Read Acts carefully. Theirs [the believers] was the highest expectation of the fulfillment of the promise. Ten days were devoted to most earnest prayer, and they were in this time searching their own hearts, to put away everything that should hinder the fulfillment of the promise. "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey" [Acts 1:12]. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren" [verse 14]. [Cf: 16MR199.03] p. 158, Para. 6, [1901MS].

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" [Acts 2:1-4]. [Cf: 16MR200.01] p. 159, Para. 1, [1901MS].

There was the power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were converted in a day. The sword of the Spirit in the Word of God was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief. [Cf: 16MR200.02] p. 159, Para. 2, [1901MS].

The seed sown by Christ in His mission work with His disciples needed no other evidence than that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart, all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found [that] wherever they went in Christ's name, the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, and all felt that their resources must be taxed to the utmost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work the works of Christ, as His representatives to as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor. [Cf: 16MR200.03] p. 159, Para. 3, [1901MS].

Those who had accepted the influence of priests and rulers, and united

with them in opposing the claims of Christ, were now soundly converted to the faith. And what was the design of the Spirit in all this? "He shall not speak of Himself." "He shall testify of Me." "He shall glorify Me." As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ. [Cf: 16MR201.01] p. 159, Para. 4, [1901MS].

The world's eye must rest on Christ as the Creator of man and as the Redeemer of man. The sphere of [that] Man's influence is to belt the world; He shall convince the world of sin. The work of the gospel message must go forth, to bear the truth before them, to convince the world of sin, the most convincing power that humanity [can exercise] under the influence of heavenly principles. [Cf: 16MR201.02] p. 159, Para. 5, [1901MS].

"The multitude of them that believed were of one heart and of one mind" [Acts 4:32]. The Spirit of Christ animated and made strong and earnest workers of all [who were] of one heart and of one mind. The Lord was magnified. Now there is just as much necessity for believers to put their whole being in communion with God, pleading the promise, "Ask, and ye shall receive." "Every one that asketh receiveth." Here is the connection: Asking, believing, and receiving. All who receive Christ by faith are to be channels to carry the living truth to the world. [Cf: 16MR201.03] p. 159, Para. 6, [1901MS].

What is the promise to those living in these last days? "Turn ye to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" [Zech. 9:12; 10:1]. [Cf: 16MR202.01] p. 160, Para. 1, [1901MS].

The world must have evidence, and be convinced of sin, and then the Lord will receive the repentant, and condemn the despisers of His mercy. God's mighty hand is stretched out still to save all who come unto Him. Our people who claim to believe the truth, and all who see and understand, are accountable to God for the knowledge they have of past and future events, and they are to be lightbearers to the world. There is every promise made that they shall receive of Christ, and, filled with His Spirit, work as cooperating with God. He requires everyone who knows the truth to influence the entire church to unity of action, to do the truth. [Cf: 16MR202.02] p. 160, Para. 2, [1901MS].

The absence of a single means which might have been employed and is not, whatever the hindrance, is committing robbery toward God in standing in the way of sinners that might be labored for, and are left out without help. There are those who have kept back workers because it takes money to feed and support them. How much better would it be to devise methods whereby these souls should have the truth that are praying for light? And God has promised the influence of the Holy Spirit to accompany the teacher in any line he may work; but He regards [or "takes note of"] all you that believe and fear your prospects will not stand as favorable if more workers are encouraged. [Cf: 16MR202.03] p. 160, Para. 3, [1901MS].

We see these destitute cities in the South, unworked. What an account will those have to give who have felt at liberty to use means to add

building to building, and bring upon themselves the rebuke of God, which is upon every soul that has not done to the extent of his powers to encourage with words and means, workers to go out into the waste places of the Lord's vineyard! [Cf: 16MR202.04] p. 160, Para. 4, [1901MS].

Christ had a mission to educate His workers. Christ worked and suffered and died for the world, that it might be saved. He sent forth the Twelve with their commission, two and two; then sent out the Seventy to go before Him whither He Himself would go. They were to proclaim the kingdom of God through Judea, and He taught them [that] piety must be diffusive. Christ abolished the distinction between neighbor and enemy with regard to those who need light and truth. [Cf: 16MR203.01] p. 160, Para. 5, [1901MS].

Not a member of the church is to be an uninterested faction. Life is to be held in their mind as under obligation to do service to Christ in their devising and planning from the first period of their conversion, to consecrate the entire life-influence to unite with Christ in the object for which He gave His life. He would have them patterns of His own love for fallen humanity. They are to love one another, as Christ has loved them. The principles of this kind of labor in love for one another were the badge of their connection with Christ. By this shall all men know ye are my disciples, if ye have love one to another. [Cf: 16MR203.02] p. 160, Para. 6, [1901MS].

His last prayer for His church, was that they all may be one with the Father, "that the world may believe that Thou hast sent Me." [Cf: 16MR203.03] p. 161, Para. 1, [1901MS].

I have seen the coming in and increase of selfishness in the working of fields or the non-working of fields. What does it mean, these destitute places left unworked, and so little earnest effort made to put workers into these fields? The Lord Jesus gave His last testimony to John in Revelation: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" [Rev. 1:19]. Here message after message is given. [Cf: 16MR203.04] p. 161, Para. 2, [1901MS].

"Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor." And to the angel of the church in Pergamos write; and unto the angel of the church in Sardis write; and to the angel of the church in Philadelphia write; and unto the angel of the church of the Laodiceans write. Rev. 3:14-22. [Cf: 16MR204.01] p. 161, Para. 3, [1901MS].

These messages Christ did not withhold from His followers--that they must do their work amid trials and exposure to persecution and life itself. But they must not become dim or cease to shine as lights amid the moral darkness, to irradiate the dense gloom of immorality and sin. They are to unite in bearing one another's burdens. "Ye are the light of the world." [Cf: 16MR204.02] p. 161, Para. 4, [1901MS].

There was kept before them that His people must be a combined, united power in love and efficiency, to become a light amid the moral darkness. By these combined forces [He] specified that they all may be

one. Hear it, every one who is a Seventh-day Adventist; hear it: "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. . . . 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" [John 17:21, 23]. [Cf: 16MR204.03] p. 161, Para. 5, [1901MS].

The Lord Jesus described the difficulties they should meet. Having called their minds to rise to an eminence, He bids them behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength. The angelic host coming as ministers of God would be in that battle. Also there would be the eternal heavenly dignitaries--God, and Christ, and the Holy Spirit--arming them with more than mortal energy, and would advance with them to the work, and convince the world of sin. [Cf: 16MR204.04] p. 161, Para. 6, [1901MS].

This is your work. "I left heaven, My riches, My command, My honor, My glory, to save a world from death. If they will take hold of My strength, and make peace with Me, I will make peace with them." [Cf: 16MR205.01] p. 161, Para. 7, [1901MS].

The great missionary spirit of the church is to be aroused. But the Lord Jesus comes forth yet once again to speak to John, and present the missionary work to be done in our world. He sees that the message, the last message of warning, is not thoroughly understood. The angel with the everlasting gospel did not awaken the people to move them to action. He came personally to John and announced to him the missionary work to be done. [Rev. 22:10-17, quoted.]--Ms 130, 1901. [Cf: 16MR205.02] p. 162, Para. 1, [1901MS].

We are compassed with the infirmities of humanity. So also was Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh.--Ms 125, 1901, p. 14. [Cf: 17MR28.02] p. 162, Para. 2, [1901MS].

Friday, December 21, (1900), I left St. Helena for San Francisco, where I was to spend the Week of Prayer. I was taken to the home of Dr. Mattner, where I was made every comfortable. [Cf: 17MR38.01] p. 162, Para. 3, [1901MS].

On Sabbath morning I went to the church, intending to speak. I found two stoves in the meeting room, one on either side midway between the door and the pulpit. Fires were burning in each of these. Sabbath school had just been held in the room, and, owing to the imperfect ventilation, the atmosphere was very impure. I felt the effect of this as soon as I entered. My heart began to pain. I could not breathe freely and I knew that exhaustion was coming over me. [Cf: 17MR38.02] p. 162, Para. 4, [1901MS].

I said to Elder Corliss, "I know that I cannot speak this morning." He was greatly disappointed, and asked me if I would venture to speak in the afternoon. I said that I thought I could, and, as nothing had been

said before about an afternoon meeting, he put the question to the people. They unanimously decided to have a meeting. [Cf: 17MR38.03] p. 162, Para. 5, [1901MS].

I would have left the church then, but I thought Sara had gone, so I sat down in a chair in the stand. I pressed close behind the organ, fearing that I might fall from my chair and create a sensation. I did not attempt to walk out by myself, for I feared that I could not do it. Presently a hand was laid on my shoulder, and Sara said, "How is it, Mother?" I cannot describe the relief that came to me to know that Sara was there. She helped me into the open air, and immediately I felt better. [Cf: 17MR38.04] p. 162, Para. 6, [1901MS].

I lay down as soon as I could get to my room, and while I rested I asked the Lord to give me strength for the afternoon. He heard my prayer, and helped me to stand before the people, though I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the people to pray for me, and I would do my best. The Lord was with me, and I had great freedom in speaking from Revelation 2:1-5: [quoted]. [Cf: 17MR38.05] p. 162, Para. 7, [1901MS].

The deep moving of the Spirit of God came upon me, and the people were deeply impressed. After I had finished speaking, Elder Corliss invited all those who desired to give themselves to the Lord to come forward. A large number responded, among them a young man who is a Catholic. Prayer was offered for these precious souls. Several who came forward were in the valley of decision. May the Lord strengthen the good impression made upon their minds, and may they give themselves wholly to the Lord, in my prayer. Oh, how I long to see souls converted, singing a new song, even praise to God's name. [Cf: 17MR39.01] p. 162, Para. 8, [1901MS].

On Sunday afternoon, I spoke to a large and intelligent audience. Many of those present were outsiders. My strength was renewed, and I was able to stand without help before the people. The Lord's blessing rested upon me, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. I united with Elder Corliss in prayer, and the blessing of the Lord came to me in a special manner. I felt so greatly strengthened that after the meeting I walked to the place where I was staying, a distance of five blocks. [Cf: 17MR39.02] p. 163, Para. 1, [1901MS].

Notice was given that I would speak again on Monday afternoon. We found a large company assembled in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter prayerfully and carefully, and the Lord give you understanding. It is a treasure house of encouragement to the believer. [Cf: 17MR39.03] p. 163, Para. 2, [1901MS].

I urged all to receive the rich promises of God, which are so full, so abundant, and so assuring. I dwelt upon the folly of turning from Christ to humanity for help. When Jesus is appreciated we shall see the salvation of God; but when we treat the Saviour indifferently, closing the door against the divine Helper, and look to man for guidance, how

can we expect to have power? I tried to show my hearers what Christ is to us, and what we may be to Him as His helping hand. [Cf: 17MR40.01] p. 163, Para. 3, [1901MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." This work has been neglected. If the heart were filled with gratitude, its precious treasure of love and thanksgiving would flow forth to refresh others. Little grievances would not be noticed. Larger difficulties would be met in the spirit of Christ. The heart would go out in prayer to God for patience, perseverance, and forbearance. Then when the enemy came in like a flood, the Spirit of the Lord would lift up a standard for tried, tempted souls. [Cf: 17MR40.02] p. 163, Para. 4, [1901MS].

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." [Cf: 17MR40.03] p. 163, Para. 5, [1901MS].

God says, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" [Jer. 29:13]. There is altogether too little courtesy and reverence shown to God. Those who are serving under the blood-stained banner of Prince Emmanuel, who have on their side the heavenly host, should give to the world a bright evidence of the saving power of truth. "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" [Luke 12:35, 36]. [Cf: 17MR40.04] p. 163, Para. 6, [1901MS].

Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility. We should have ever-increasing faith and joy in the Lord. Our joy should be proportionate to the greatness of the truth which we claim to believe. [Cf: 17MR41.01] p. 164, Para. 1, [1901MS].

I made an earnest appeal to the people to give to the world a correct representation of the great work before us. I urged them not to mar their faith by accepting errors. We may be complete in Him who is the head of all principalities and powers. [Cf: 17MR41.02] p. 164, Para. 2, [1901MS].

The Lord gave special victory. The countenances of those present expressed their desire to advance in grace and in the knowledge of the truth. [Cf: 17MR41.03] p. 164, Para. 3, [1901MS].

We have every reason to believe that the work carried on in San Francisco by Brother Corliss and his brethren is the work that needs to be done. San Francisco is a center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges. All classes must be invited to the banquet provided by the Lord. [Cf: 17MR41.04] p. 164, Para. 4, [1901MS].

On Tuesday Brother Pierson drove us to Strawberry Hill, explaining many things of interest along the way as we wound up the ascending

grade. Here there are large parks, to which the people can come from the bustle of the city. This is a blessing which all classes are free to enjoy, the poor as well as the wealthy. Here they can see trees and plants and shrubs from every clime, with roses and lilies and pinks and many other flowers. All are free to enjoy these things, but none are permitted to pick the flowers. Should they do this, the beauty of the scenery would soon be no more. [Cf: 17MR41.05] p. 164, Para. 5, [1901MS].

I could but be thankful that we had visited this place at a time when the park was not filled with men smoking pipes and cigars and cigarettes. As it was, the few men who were there marred the beauty of the place by smoking, testifying to the curse of being under a vile habit. Tobacco is a slow, but sure poison, which destroys the nerve brain power, rendering the user unable to discriminate between good and evil, righteousness and sin. I thought, Oh, how I wish they knew what harm they are doing to themselves by using tobacco, while at the same time they poison the Lord's free atmosphere, so that others are injured. [Cf: 17MR42.01] p. 164, Para. 6, [1901MS].

From the park we went to our vegetarian restaurant in San Francisco, where we received an invitation to take dinner. Here we found in a narrow building tables set to accommodate as many as possible; but many who desired to come in were obliged to turn away. The plain, simple food placed before the guests was fully in accordance with the sign placed in the only window in the room--Vegetarian Restaurant. There was on the table not a particle of meat, poultry, or anything that has animal life, and yet everything was palatable and acceptable. Our party enjoyed the wholesome, substantial food. The neat appearance of the waitresses, with their dark dresses covered with white aprons, was very pleasant. [Cf: 17MR42.02] p. 164, Para. 7, [1901MS].

We were very much pleased with our visit to this restaurant. We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only things that I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the restaurant. If more of these restaurants could be carried on in San Francisco, what a blessing it would be. By the practical demonstration of how to prepare wholesome, palatable food without the use of meat, many would learn valuable lessons. They would become acquainted with health principles. [Cf: 17MR42.03] p. 165, Para. 1, [1901MS].

I wish that some of those who have means tied up in banks could be led to study the situation and devise means whereby this restaurant could be enlarged, so that it will accommodate more people. It would be a school to our people, who need to learn how to prepare food without using the flesh of dead animals. That which is dead should ever be regarded as unfit for food. We shun the dead bodies of animals, because they are repulsive to us, while at the same time we prepare their flesh for our tables. There is no good reason for our doing this. We should learn that fruits, grains, and vegetables can be so skillfully and tastefully prepared that they will be chosen before any preparation of meat. [Cf: 17MR43.01] p. 165, Para. 2, [1901MS].

After dinner we went to the church, where we found a goodly number of people assembled, notwithstanding the fact that it was Christmas day.

We praised the Lord that so many were desirous of hearing the truth. I continued my remarks on the second chapter of Colossians, and the Lord gave me freedom. My burden during the meetings of this Week of Prayer has been to impress the people that true service makes believers self-denying and self-sacrificing. They keep in view the need of individual holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence to the uplifting of others. [Cf: 17MR43.02] p. 165, Para. 3, [1901MS].

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but 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." Thus is presented the experience of the thankful heart. It continually overflows in blessings to others. [Cf: 17MR43.03] p. 165, Para. 4, [1901MS].

Paul greatly desired to see the Colossians enjoying to the full the blessings of the gospel. He longed to be with them to speak to them words of encouragement, that their hearts might be comforted, "being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God." The Word of God is full of consolation, and presents great possibilities and advantages, which we should strive to appreciate. Through faith in Christ we may reach the highest standard in Christian perfection. [Cf: 17MR44.01] p. 165, Para. 5, [1901MS].

The gospel influences those who receive it to attain to Christian obedience. They are inspired with hope, having that faith which works by love and purifies the soul, making the receiver Christlike in character. As Redeemer and Creator, Christ is the owner of man. He is glorified by the individual service of those who on this earth act as His helping hand. [Cf: 17MR44.02] p. 166, Para. 1, [1901MS].

To refuse to obey the requirements of Christ, to fail to devote every capability to His service, is to rob God. He, our Lord and Saviour, calls for the cooperation of every human agency. As they strive to do good and be good, they will be successful in their work of reconciling man to God through Jesus Christ, unto all the riches of the full assurance of understanding. [Cf: 17MR44.03] p. 166, Para. 2, [1901MS].

Christianity is not a half-and-half work--a service of God and mammon--but a full conversion to God. Christians have an understanding of spiritual things which unites them with Christ and with one another in love. There is no undecided work about true conversion. It is the work of the Holy Spirit upon human character. [Cf: 17MR44.04] p. 166, Para. 3, [1901MS].

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, for gifts and offerings, that there may be in His treasury means wherewith to advance His work. Our money is His, and it is to be returned to Him. Christ is the light and life and joy of His people. Because He lives, they shall live also, and when He appears it will be to be glorified in His saints and to be admired in all them that believe. [Cf: 17MR44.05] p. 166, Para. 4,

[1901MS].

The spirit of liberality came into our meetings, and the offerings in the San Francisco church amounted to between two [hundred] and three hundred dollars. I feel very thankful to our heavenly Father for this evidence of the working of His Spirit upon hearts. The mission in San Francisco is self-supporting. Many calls are made upon the people for means to sustain the work in their own borders, yet they do not complain but willingly unite in giving for other parts of the field. [Cf: 17MR45.01] p. 166, Para. 5, [1901MS].

Read the eighth chapter of Second Corinthians in the churches, and see if they will not catch the inspiration of liberality. God will help His people to see things in a correct light, and to meet the pressing emergencies which arise in aggressive warfare. As they give liberally of the Lord's entrusted means, they will learn that as they impart they receive. God will give to them that they may give to others. [Cf: 17MR45.02] p. 166, Para. 6, [1901MS].

During these meetings in San Francisco we had positive evidence of the presence of the Spirit of God. The Lord came very near to us, and His light shone upon us. Elder Corliss labored very earnestly, though suffering from a sever cold. [Cf: 17MR45.03] p. 166, Para. 7, [1901MS].

On Wednesday I left San Francisco for Oakland, where I had promised to spend the last Sabbath and Sunday of the Week of Prayer. On Sabbath I spoke to a company of 600 people in the Oakland church. Through various circumstances I had been brought into a state of exhaustion, and as I looked over the congregation, and thought of my heart trouble, I feared that I would not be able to make the people hear. I asked them to pray for me. At first the weakness of my voice was apparent, but the Lord heard prayer, and my voice increased in strength.--Ms 1, 1901. [Cf: 17MR45.04] p. 166, Para. 8, [1901MS].

Here I am in San Francisco. Two weeks ago Elder Corliss came up to St. Helena and urged me to go to San Francisco and help in the meetings during the Week of Prayer. [Cf: 17MR47.01] p. 167, Para. 1, [1901MS].

A few weeks ago I visited this place, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungering for the word of the Lord, and we believe they heard to a purpose. As I spoke in plain, simple language the word of life, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live. [Cf: 17MR47.02] p. 167, Para. 2, [1901MS].

After the meeting Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly 200 people came forward. Men and women, youth and children, pressed into the front seats. This is a work the Lord would have done in every church. [Cf: 17MR47.03] p. 167, Para. 3, [1901MS].

Many could not come forward because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination,

"I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard." [Cf: 17MR47.04] p. 167, Para. 4, [1901MS].

The most earnest efforts should be made to lead the older and younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and women who give themselves to the work of teaching the truth and laboring for the conversion of souls should first be vitalized by the Holy Spirit, and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges. [Cf: 17MR47.05] p. 167, Para. 5, [1901MS].

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of the truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for church members who are living in carelessness. Those who on their knees and with the Bible before them seek for a living connection with the Source of all power, will gain an experience which will be of more value to them than gold. [Cf: 17MR48.01] p. 167, Para. 6, [1901MS].

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He cooperates with God by using in His service all the capabilities and gifts entrusted to him. He spends much time searching the Scriptures and with God in prayer, and divine power comes to him, enabling him to understand the sacred art of saving souls. [Cf: 17MR48.02] p. 167, Para. 7, [1901MS].

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God, but how little effort is put forth to educate the youth before they go out into God's vineyard. Little genuine zeal is shown in the work of educating and training the inexperienced disciple to seek for souls as they that must give an account. [Cf: 17MR48.03] p. 168, Para. 1, [1901MS].

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite ones. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads which will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own soul's destiny and the souls of others by his consistent, godly life. [Cf: 17MR49.01] p. 168, Para. 2, [1901MS].

The church is in great need of purification. There are sins which are

unrepented of and unconfessed. The poison of sin must be cleansed from the church. Many have been so deceived, their principles are so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds he has done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous. [Cf: 17MR49.02] p. 168, Para. 3, [1901MS].

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their fruits ye shall know them." God calls for works. Our future happiness depends on our active faith in the Word of God, including His will. [Cf: 17MR49.03] p. 168, Para. 4, [1901MS].

Christ created human beings, and then, by a life of suffering and humiliation and a death of agony and shame, He redeemed them from sin. O, sinner, the Saviour endured all this for you. He died that you might be led to see the sinfulness of sin and come unto Him that you might have life.--Ms. 3, 1901. [Cf: 17MR49.04] p. 168, Para. 5, [1901MS].

(Written January 3, 1901, from St. Helena, California, to Dr. E. R. Caro, in Sydney, Australia.)--I have before me a letter expressing the same opinion that you have expressed that the Newcastle Bath business should not be taken over by the Cooranbong Retreat, but should remain under the control of the Sydney Sanitarium. [Cf: 17MR87.01] p. 168, Para. 6, [1901MS].

In saying that the Retreat should take over the Newcastle work I have followed the light given me. The proposition that the Sydney Sanitarium should control the Newcastle work is not in the order of God. Were this proposition followed the work in Newcastle would be bound about. You should not seek to take this extra responsibility. You have not been appointed to act as a manager, but as a physician. You are not to feel that you are qualified to manage all the Sanitariums which may be established in Australia. This is not in the order of God. You are to counsel with the officers of the Union Conference. [Cf: 17MR87.02] p. 168, Para. 7, [1901MS].

You should not feel authorized to follow your own judgment alone in choosing persons to fill positions in the Retreat or the Sanitarium, for you are not the best judge. You fail to read character aright. [Cf: 17MR87.03] p. 169, Para. 1, [1901MS].

You have asked me in regard to your mother coming to New South Wales to take part in the work. I respect and love your mother too well to advise her to do this. She cannot read character or deal safely with human minds. [Cf: 17MR87.04] p. 169, Para. 2, [1901MS].

You cannot be depended on as a safe judge of people. You would suppose certain persons fitted to fill certain positions, when older and more experienced men would read beneath the surface and see that if these persons should be placed in these positions they would either prove inefficient, or would influence others in a way that would bring about results difficult to counteract. [Cf: 17MR87.05] p. 169, Para. 3, [1901MS].

In your trips through the Colonies you see certain persons whom you suppose to be just the ones for certain positions. But do not call any such person to fill a position until you have talked the matter over with experienced counselors. The Lord has men who have an understanding of the work, and with these you should counsel. [Cf: 17MR88.01] p. 169, Para. 4, [1901MS].

Lay your plans before the men who have carried responsibilities in the work in Australia. This will bring you peace and rest. You and Brother Sharp need to counsel with those who have had an experience in cultivation of land and in dealing with human minds, who can better judge of people and their qualifications than it is possible for you to do. Be cautious, Dr. Caro. Do not feel at liberty to move independently, as you have sometimes done in the past, to your own hurt and to the injury of the cause of God. There is safety in counseling together. [Cf: 17MR88.02] p. 169, Para. 5, [1901MS].

I think that this has been presented to you again and again. Again I am instructed to repeat to you: A wrong order to things must not be brought into the institutions erected at so great a cost of money, anxiety and care. In no case is the work in medical missionary lines which God has outlined to be done in Australia to be left for you to manage, for you have not the qualifications which would fit you for this work. The work of a physician is enough for any man to carry. [Cf: 17MR88.03] p. 169, Para. 6, [1901MS].

God has given us men who are fitted to act as managers who have had experience in this line and who are men of prayer, men who study the Word and who will, when given a chance, do the work that God has appointed them. Those who are appointed to act as managers in our institutions must be men who will consult their brethren. The very evidence given that one man or two men feel that all the responsibility devolves on them is the sure sign they are not qualified for the work and cannot discern how much is pending. They must be men who will watch unto prayer. God will use men who walk humbly before Him, who keep His fear before them, and who tremble at His word. But self-confidence, if encouraged, will lead to disastrous results. [Cf: 17MR88.04] p. 169, Para. 7, [1901MS].

Christ's prayer for His disciples, "For their sakes I sanctify myself, that they also might be sanctified through the truth" [John 17:19] has been left on record for us. You need to realize that you have much to learn, that you need a higher, holier sanctification of soul, body, and spirit before you can be a leader. There is great need for you to walk in humility of mind. Do not lay plans in accordance with your own wisdom. Thus you will imperil the cause and hinder its advancement. [Cf: 17MR89.01] p. 170, Para. 1, [1901MS].

He who assumes the grave responsibilities of a physician needs to take counsel with God and with his older and more experienced brethren. Unless he walks in the light, keeping his soul purified, elevated, and ennobled through the truth, he will reap the consequence of failing to understand his own strength and his need of gaining his reputation by the sanctifying, glorious power of the truth. [Cf: 17MR89.02] p. 170, Para. 2, [1901MS].

No one can transgress God's laws without suffering the consequence. God calls upon physicians to walk before Him in truth and righteousness. He will cooperate with all who do this. But when a physician trusts in his own sharpness, Satan leads him into strange paths, where the footsteps of Christ are not seen. [Cf: 17MR89.03] p. 170, Para. 3, [1901MS].

God will work with every Christian physician. And to Him the physician is to give the honor and glory for the success that attends his work. The only safety for physicians is in walking and working in humility and faith. The physician who does not put his trust in God will use his profession to hide many unrighteous deeds. [Cf: 17MR90.01] p. 170, Para. 4, [1901MS].

You must not suppose that because the patients at the Sanitarium have your instruction in regard to present truth they do not need the help of God's delegated ministers, whom the Lord has used and will still use to do His work. You have not as deep a knowledge of the Scriptures as you should have because you have not made the work of God your first consideration. If the work of ripening off the people of God were left in your hands many would bear the impress of half-done, superficial work. [Cf: 17MR90.02] p. 170, Para. 5, [1901MS].

You are wholly dependent upon the great Physician for the ability and power to do good work. Cling to Jesus. He will give you sharpness of intellect to discern with readiness, and steadiness of nerve to execute with precision. [Cf: 17MR90.03] p. 170, Para. 6, [1901MS].

I write you this but I have not liberty, at the present time, to say all that I might say. Will you read the article entitled, "Responsibilities of Physicians," found in *Testimony No. 32*, p. 198? Read this through carefully and follow the instruction it contains. [Cf: 17MR90.04] p. 170, Para. 7, [1901MS].

My much-beloved brother, you need to realize that in some respects your ideas are contrary to the lessons God has given in His Word. Our Saviour has left us all an example of self-denial and self-sacrifice. But this lesson you have not learned by experience. You have carried out your own ideas and plans, to the injury of the work. This God has opened before me and I dare not withhold. [Cf: 17MR90.05] p. 170, Para. 8, [1901MS].

During your experience in Sydney as a physician your example has not always been correct. You established yourself in an expensive house. Why? To make such a display that people would think you a wonderfully successful, popular physician. Having started in this way, everything else must correspond. [Cf: 17MR91.01] p. 171, Para. 1, [1901MS].

While you were at Ann Arbor you gained wrong ideas in this respect. It would have been better if those sent from our schools to Ann Arbor had never had any connection with that institution. The education in drug medication and the false religious theories have brought forth a class of practitioners who need to unlearn much they have learned. They need to obtain an altogether different experience before they can say in word and in deed, We are medical missionaries. Till they obtain such an experience, the great Physician does not acknowledge them as medical missionaries. They come onto the platform of action unprepared for the

high and holy work which needs to be done at this time. [Cf: 17MR91.02] p. 171, Para. 2, [1901MS].

The Lord has placed you in a position where you can bear responsibilities, if you have that wisdom gained from on high by most earnest prayer and humility of soul. God will hear your supplications if you will seek Him earnestly. You have at times made some excellent movements. But again, you are in danger, by your impressions and prejudices, of creating difficulties hard to remedy. Link up with men older and more experienced than yourself, men who can give you advice and counsel, even if you are a physician. Do not feel that it is your work to manage the sanitariums which may be established in Australia. When you reveal by your life and influence that you *consider*, that you ask wisdom of God, that you have gained an experience different from the experience which you have had in the past, you will be a man who can be depended on in emergencies. [Cf: 17MR91.03] p. 171, Para. 3, [1901MS].

I am very anxious that you shall not feel that God has given you the work of a director. You are a physician, not a manager. It is possible for a physician to assume far more responsibility than he should. Do not cast aside my words as of no consequence, as some physicians have done. Remember that a refusal to receive light does not alter facts. The truth will stand and will be vindicated. I hope and pray that you will link up with your brethren. Never feel that it is your prerogative to disparage the ministers of the gospel and exalt physicians as infallible. This has been done repeatedly. God help you to avoid this fatal mistake. [Cf: 17MR91.04] p. 171, Para. 4, [1901MS].

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work, have had their influence. God will work in His own time and His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths by physicians. [Cf: 17MR92.01] p. 171, Para. 5, [1901MS].

The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed. [Cf: 17MR92.02] p. 172, Para. 1, [1901MS].

God has given His people talents to use and improve. He desires them, by cooperation with Him, to grow up into the full stature of men and women in Christ Jesus. Through the testimonies which He has been given to His people, He has presented truth line upon line. Many rejoiced in the light, but Satan came in, and working through the mis-named medical missionary work, he led them to cast under their feet the work of presenting the truth as it is in Jesus. [Cf: 17MR92.03] p. 172, Para.

2, [1901MS].

The work of God is a great work. Wise men are needed to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If these souls are saved it will be as by fire, because they conscientiously thought they were working in harmony with the Word. They will only be as brands snatched out of the burning. [Cf: 17MR93.01] p. 172, Para. 3, [1901MS].

The work which might have been pure, elevated, and noble, has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world a jumble of conflicting principles in its practical working. [Cf: 17MR93.02] p. 172, Para. 4, [1901MS].

Oh, how many there are who have yet to learn to manifest Christlike patience and forbearance in the home and in the church! What is the lesson that should be learned by those connected with our schools, our publishing houses, our sanitariums? "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" [Phil. 2:3]. "Be kindly affectioned one to another with brotherly love; in honor preferring one another" [Rom. 12:10]. [Cf: 17MR93.03] p. 172, Para. 5, [1901MS].

My brother, when will you learn this lesson! It is not houses, lands, carriages, expensive furniture, outward display, which make a man stand high in the sight of a holy God and the ministering angels. God looks at the heart. He reads every purpose of the mind. He knows the motives which prompt to action. He reads between every line of writing sent out. He can distinguish between the true and the false. He places His seal upon the deeds that are done and the books that are written in humility and contrition of heart. He values sincerity and purity of principle above everything else.--Letter 3, 1901. [Cf: 17MR93.04] p. 172, Para. 6, [1901MS].

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" [Rev. 14:6-8]. [Cf: 17MR236.01] p. 173, Para. 1, [1901MS].

"And the third angel followed them." The first and the second angels' messages are of great importance, and are followed by the third angel's message. All three should be understood and combined. The warning contained in these messages means much more to the whole world than the majority of God's people comprehend. We are in the Lord's great day of preparation. [Cf: 17MR236.02] p. 173, Para. 2, [1901MS].

Satan is watching all the outposts to see where he can steal an entrance. For years he has been working with all his deceivableness of unrighteousness to find standing room in the Review and Herald publishing house. And he has found it. He has been allowed to come into the very place that should ever have been regarded as a sacred, holy place, the temple of God, from which the Lord would send forth clear, bright rays of light to all parts of the world. Satan has succeeded in placing in the hands of the employees of our publishing houses a class of literature that is prepared to deceive, if possible, the very elect. Matter containing dangerous errors has been brought into our office of publication, and these errors have been perpetuated by being printed on our presses and published in book form. These principles of evil have influenced the minds of those who have handled this matter. As a result, souls will be lost to the cause of God. Already some have nearly lost their sense of discernment between truth and error. [Cf: 17MR236.03] p. 173, Para. 3, [1901MS].

Even the men who are endeavoring to exalt their own sentiments as wonderful science are astonished that men in positions of responsibility in our office of publication--a printing office set for the defense of the truth of God--have consented to print their books. To do this outside work, the managers of the publishing house have neglected to do the work that they should have been doing. The denominational work has been delayed, while the commercial work, which should ever be regarded as second in importance to our own work, has been made first. The employees have worked on books containing spiritualistic, demoralizing theories. They have spent their time on strange matter, much of which is filled with satanic science. [Cf: 17MR237.01] p. 173, Para. 4, [1901MS].

God has not appointed us to the work of publishing satanic theories. This class of literature has been represented to me as counterworking the means that should ever be used to meet the foe on his own ground. Books containing false theories have been permitted to come from an office controlled by Seventh-day Adventists, while the very books that the managers should have been active and zealous in circulating everywhere have been left to lie unused on the shelves. When the pure truth is mingled with the slime of satanic deceptions, how can God work for the advancement of His cause? [Cf: 17MR237.02] p. 173, Para. 5, [1901MS].

The very fact that satanic literature has come from the presses of the Review and Herald Office, is a victory for the forces of Satan; for seemingly it bears the endorsement of the Office, and the enemy will use this fact to influence others to accept this objectionable matter. Satan is now working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." [Cf: 17MR238.01] p. 174, Para. 1, [1901MS].

In the place of treating the commercial work as something of secondary importance, those in positions of trust have treated it as being of primary importance. Books that should have been circulated in these critical times have been put aside until the worldly work had first been finished. The very class of literature that God has especially condemned has been allowed to come in. [Cf: 17MR238.02] p. 174, Para. 2, [1901MS].

The introduction of this class of matter has been distinctly pointed out to me as the most effective way of demoralizing the apprentices. It reveals a decided lack in those who have to do with these questions. Some in responsible positions are not controlled by the Holy Spirit. The Lord regards as unfaithful stewards those who have agreed to take into the Office for publication this class of literature. The apprentices working in the Office have been left unguarded by unfaithful shepherds. Seeds of evil have been sown in the hearts of the apprentices and in the hearts of all who have handled this literature--seeds that will spring up and grow, "first the blade, then the ear, after that the full corn in the ear." Thus error will continue to grow. [Cf: 17MR238.03] p. 174, Para. 3, [1901MS].

Why has this blindness been upon those to whom have been entrusted grave responsibilities in connection with our publishing houses? Why have they walked like blind men? Because they have disregarded the light that God has given them; because they have heeded neither the Scriptures nor the testimonies of warning sent them. Have they put out their eyes, that they can neither see nor understand the warnings given in the Scriptures in regard to false science? Cannot they see the necessity of having clear spiritual discernment, that they may be able to choose the good and to reject everything that has a tendency to confuse the understanding? [Cf: 17MR238.04] p. 174, Para. 4, [1901MS].

Those who have handled these publications have been brought into close connection with unseen, satanic agencies. How many of those working on this pernicious matter put into their hands, have been contaminated! How many, because of their connection with the office of publication, have been injured seriously in their religious faith! In how many has confidence been weakened in the managers of the publishing interests! How many have had their faith undermined by receiving thoughts of infidelity in regard to the truth, instead of having their faith strengthened by receiving an increased knowledge of the last message of mercy to be given to the world! [Cf: 17MR239.01] p. 174, Para. 5, [1901MS].

To do the work that has been undertaken, it has been necessary to hire many apprentices. The apprentices received into our offices of publication should be given a careful, thorough education in the trade they desire to learn. And they should also be given instruction from the Word of God. But in the education of the young men and young women who have been brought into the Office there has been shown surprising looseness, carelessness, and inefficiency. [Cf: 17MR239.02] p. 174, Para. 6, [1901MS].

By many the Lord has been dismissed from the Office as unnecessary. Every moment devoted to religious instruction has been given grudgingly, and as though a timepiece were held in the hand, that the moments for the continuation of the service might be exactly counted. Some have treated the time thus spent as so much lost time. Can we be surprised that the Lord is displeased? Can we wonder why there is a dearth of means? The Lord cannot prosper those who do a work such as has been done. [Cf: 17MR239.03] p. 175, Para. 1, [1901MS].

Some changes have been made. Last year there was a most remarkable revival meeting at the Pacific Press, in Oakland, in which many were converted. I know that the ministering angels of God were there. But

our mind is not at rest. This meeting has been followed up by special work, but unless the workers themselves shall day by day be guarded, Satan will seek to regain his place of control, leading them in false paths and causing them to do a strange work. [Cf: 17MR240.01] p. 175, Para. 2, [1901MS].

"It is time for Thee, Lord, to work: for they have made void Thy law." The law has been made void by those who have followed the wrong principles that have characterized the work for the past twelve years. As these things were presented before me in Australia, the whole of the third chapter of Zechariah was portrayed before me. These words were repeated: "And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. 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?" [Cf: 17MR240.02] p. 175, Para. 3, [1901MS].

Satan was accusing backsliding Israel. In like manner he purposes to point to the unprincipled proceedings of those who have had great light in these last days. He keenly observes the backsliding of those who have been placed at the head of the work--the very men who through communications have been informed that they were out of place and in error in representing the voice of the General Conference president as being the voice of God. For many years it has not been thus, and it is not thus now; nor will it ever be thus again, unless there is a thorough reformation. [Cf: 17MR240.03] p. 175, Para. 4, [1901MS].

After Satan leads men into wrong positions, he stands at the right hand of the angel as the adversary of man, to resist every effort made to save the purchase of the blood of the Lamb of God. The devil persecutes those whom he has caused to sin. He is the accuser of the brethren. Day and night he accuses them before God. This is his special work. [Cf: 17MR241.01] p. 175, Para. 5, [1901MS].

A perversion of right principles is a transgression of God's law. Those who in their actions pervert the grand principles of His holy law are under condemnation, for the righteousness of Christ cannot cover one unconfessed sin. The law has been lightly regarded. "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." We must obey God's law, if we are loyal to Him and accepted by Him. [Cf: 17MR241.02] p. 175, Para. 6, [1901MS].

The first step toward obedience is to examine ourselves in the light of the law, thus discovering the penalty of transgression. Those of God's people who do not purify their souls by coming into clearer and still clearer light are a reproach to His glorious cause. Too often those who should remain true and faithful to principle are obnoxious to God, because in His justice He cannot endure the sins that they cherish--sins that not only lead them into false paths but cause others also to be led astray. [Cf: 17MR241.03] p. 176, Para. 1, [1901MS].

Carefully reread these two verses: "And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. 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?" Joshua was the

representative of an imperfect, sinful people, those who had become contaminated with sin. Satan accused Joshua of being a criminal. What, then, is the only hope of the people of God in their defection of Christian character? Their only hope is reconversion, repentance toward God, and faith in our Lord and Saviour Jesus Christ, who is made unto us righteousness and sanctification. In heaven Joshua was accounted as a justified sinner. [Cf: 17MR241.04] p. 176, Para. 2, [1901MS].

Here, then, comes in the Redeemer's work. Satan stood by the side of the angel as an adversary, to accuse Joshua as a transgressor of the law. This angel, who is our Saviour, was seen by John the Revelator and represented as standing in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about the breast with a golden girdle. Christ is represented in actual ministry for His people, as was Joshua in the day of atonement in behalf of the children of Israel. [Cf: 17MR242.01] p. 176, Para. 3, [1901MS].

As at that time Satan pointed to the defilement of God's people and triumphed in their discomfiture, so he is doing now. Joshua was accused as a sinner; but Jesus Christ, the Sin-bearer, the Substitute for the offender, to whom all types point, cannot be thus accused. He is the one who takes away the sin of the repentant, believing transgressor. How sad it is that human agencies, by their loss of spirituality, make it possible for Satan to accuse them of being unworthy!--Manuscript 124, 1901. [Cf: 17MR242.02] p. 176, Para. 4, [1901MS].

It should be made a part of gospel labor to help forward promising young men who give evidence that the love of truth and righteousness has a constraining influence upon them, leading them to dedicate themselves to the work of God, as medical missionaries, as canvassers, as evangelists. Let a fund be established to carry this work forward. Then let those who have received help go forth to minister to the sick and suffering. This work will surely open the way for the balm of Gilead to be applied to sin-sick souls. [Cf: 17MR244.01] p. 176, Para. 5, [1901MS].

Much instruction is given in the Scriptures regarding the necessity of the work of helping one another. When on earth our Saviour manifested the tenderest pity for physical suffering, and while giving physical relief He never failed to minister to the spiritual necessities. This example is to guide all who shall engage in God's service. His children are to follow in His footsteps. [Cf: 17MR244.02] p. 176, Para. 6, [1901MS].

The gospel is the manifestation of the grace of God to fallen man. Those who obey the Word of God will understand that by bearing much fruit they testify to the power of God. The tame, spiritless work which produces no fruit is no evidence of a living connection with God. Without heart religion, a love for God that is all-absorbing, how can men and women labor for souls, doing the work essential for genuine conversion? Until the heart is humble and contrite before God, until the sins which the Word of God denounces are put away, God's blessing cannot be given. Those who work successfully for God must learn the first principles of Christianity. Those who find that they do not love God with heart, soul, strength, and mind, might better go "apart . . . and rest a while." They might better take up some other work until they breathe a higher, purer atmosphere; for God will not work with them

until their hearts are purified through obeying His Word. [Cf: 17MR244.03] p. 177, Para. 1, [1901MS].

It is those who have the least evidence of the true working of the Spirit of God in their labors who feel the most self-exaltation. These will repress and count of little esteem those to whom God has given the precious truths for whom His flock is starving--the Bread of life, which will satisfy their soul-hunger. [Cf: 17MR245.01] p. 177, Para. 2, [1901MS].

There have been many who have not given encouragement to the principles of health reform. They have not encouraged the medical missionary work. Why? Let them answer this question themselves. They refused to become acquainted with the medical missionary work within their own borders. For no well-defined reason they brought it into disrepute, refusing to give it their sympathy and cooperation. The Lord has marked the motives of those who have bound about the work in its various lines. [Cf: 17MR245.02] p. 177, Para. 3, [1901MS].

Evangelistic work has been done by some who have not been regarded as qualified for the ministry. These persons have moved forward as the Lord has made known to them their duty, and have done a noble work. Brother _____ has been doing missionary work for many years. To all intents and purposes he has practiced the gospel. It is not sermonizing that makes a minister. This is where men have failed who from lack of spiritual discernment have failed to judge righteously. Brother _____ has established churches and built meetinghouses in various places. When he has in one place carried the interest as far as he felt warranted, he has passed on to another place to which the truth had never been carried, leaving behind a large number converted to the truth, with a place of worship in which to meet. [Cf: 17MR245.03] p. 177, Para. 4, [1901MS].

Those who audit the accounts of the workers should not settle with such workers as Brother _____ according to the precise time they have spent in preaching sermons. Their practical work is of more value than any number of sermons, for it is the gospel lived, the gospel acted. The manner in which Brother _____ has been treated needs correction. The time he has spent in establishing schools and building meetinghouses is not to be counted out. In his practical work he was preparing minds to understand the truth as it is in Jesus. It is such men as this that God has honored. But the work He has originated and blessed men have passed by with scarcely a word of encouragement. Workers He has sent out have been settled with by the auditing committee in a way not proportionate to the work they have done. [Cf: 17MR246.01] p. 177, Para. 5, [1901MS].

The Lord calls for workers, not for sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work we have done in this life. Then every man's work will stand at its true value. Then those who have souls to show as a result of their labor will receive recognition from God. [Cf: 17MR246.02] p. 178, Para. 1, [1901MS].

If those who have criticized had gone forth into the dark places of the earth, where the light of truth has never shone, and had worked earnestly for the Master, they would today have been standing on

vantage ground. God would have enabled them to do acceptable service for Him. [Cf: 17MR246.03] p. 178, Para. 2, [1901MS].

Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a longing desire to save souls for Christ. He enabled them to impart a knowledge of the truth to other souls. [Cf: 17MR246.04] p. 178, Para. 3, [1901MS].

The field has been presented to me. Not a few, but many, souls will be saved as a result of men looking to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. What we need is men who will labor for those who know not the truth, who will go out to rescue those who are out of the fold. [Cf: 17MR247.01] p. 178, Para. 4, [1901MS].

Let our experienced ministers take young men with them into the field. The camp meeting season is right upon us. At these meetings men are to learn to labor for souls as they that must give an account. There are thousands and thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for the many souls uncared for, without God and without hope in the world? [Cf: 17MR247.02] p. 178, Para. 5, [1901MS].

When ministers, teachers, and managers breathe the breath of God, a high and holy consecration will be manifest. [Cf: 17MR247.03] p. 178, Para. 6, [1901MS].

Men have lost the life of God by opposing those who have received a message from heaven. God calls for workers who will wrestle earnestly for the prize of eternal life. The Spirit of God must come to every gospel worker, to every church member, if those who are perishing in sin are [to be] saved to Christ. The crown of life is gained by those who run with patience the race set before them. [Cf: 17MR247.04] p. 178, Para. 7, [1901MS].

Brethren, God forbid that you should lose this prize. God is not pleased with your inefficiency. You are doing nothing to gain a high, noble spirituality. The torpor of spiritual death has been long upon you. It is not your orthodox theories, not your membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. [Cf: 17MR247.05] p. 178, Para. 8, [1901MS].

In an ancient tower in Switzerland I saw the image of a man moved by machinery. It looked like a living man, and I whispered when I came near, as if it would hear me. But though the image looked lifelike, it had no real life. It was moved by machinery. [Cf: 17MR247.06] p. 178, Para. 9, [1901MS].

Motion is not necessarily life. We may go through all the forms and ceremonies of religion, but unless we are alive in Christ, our work is worthless. The Lord calls for living, truth-loving, Bible-believing Christians. There are hundreds who though professedly following the Lord, have no light from heaven to reflect to the dark parts of the earth. Oh, if we realized how the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek

the Lord. [Cf: 17MR248.01] p. 179, Para. 1, [1901MS].

I say to you in the name of the Lord, Repent, repent, repent. Humble your hearts as you have not done for years. God knows that you are in need of a power out of and away from yourselves. You should be alarmed at your deficiency and unchristlikeness. Be thankful that it is not too late for wrongs to be righted. [Cf: 17MR2548.02] p. 179, Para. 2, [1901MS].

There are many in the ministry who are consumers and not producers. All have been bought with a price, and all should use in God's service the energy which they have received from Him. Christ says, "It is My Father's good pleasure that ye bear much fruit." [Cf: 17MR248.03] p. 179, Para. 3, [1901MS].

God desires His ministers to deal wisely with all who are connected with His work. He abhors careless dealing, giving faithful workers little reward, while those who produce nothing receive much. [Rev. 3:1-5, quoted.] [Cf: 17MR248.04] p. 179, Para. 4, [1901MS].

God calls for sincere, earnest, persevering laborers. We have considered the tithe to be a blessing. God forbid that through the perversity of men it should become a snare to those who receive it. It means much for men who are sustained by the tithe to be consumers and not producers, failing to show any fruit for their labor. The workers must make a better record than they have done in the past. They are not doing justice to themselves or to the cause of God. Work, brethren. Go into the vineyard of the Lord and labor for souls. Consider no work too taxing. God sees that selfishness is being cherished by some who for years have been in the cause as paid workmen. They have wasted the opportunities given them. By inaction they have weakened their spiritual sinews and muscles. [Cf: 17MR248.05] p. 179, Para. 5, [1901MS].

Those who would become successful wrestlers must put to the tax brain, bone, and muscle. Improvement is needed in many lines of the work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect. [Cf: 17MR249.01] p. 179, Para. 6, [1901MS].

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life; and they are they which testify of Me." "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: 17MR249.02] p. 179, Para. 7, [1901MS].

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine-tenths of our people, including many of our teachers and ministers, are content with surface truths. [Cf: 17MR249.03] p. 179, Para. 8, [1901MS].

In the Bible the truth is compared to "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in

the name of the Lord to sink the shaft deep into the mines of truth.
[Cf: 17MR249.04] p. 180, Para. 1, [1901MS].

The Lord declares that His church is not to be governed by human rules or precedents. Men are not capable of ruling the church. God is our Ruler. I am oppressed with the thought of the objectionable human management seen in our work. God says, Hands off. Rule yourselves before you attempt to rule others. Strange things have been done, things that God abhors. For men to claim that the voice of their councils in their past management is the voice of God seems to me to be almost blasphemy.--Manuscript 35, 1901. [Cf: 17MR250.01] p. 180, Para. 2, [1901MS].

Christ knows the sinner's trials. He knows his temptations. He has taken upon Himself our nature. He was tempted in [all] points like as we are, and He knows how to succor those who shall be tempted. He has wept, and He knows your sorrows, He has witnessed all your griefs. To all who believe and trust in him He will be as a hiding place from the wind and a covert from the tempest. [Cf: 17MR336.02] p. 180, Para. 3, [1901MS].

Those who claim that it was not possible for Christ to sin, cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave man the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust. [Cf: 17MR336.03] p. 180, Para. 4, [1901MS].

Jesus says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Here is the beginning of our confidence which we must hold steadfast unto the end. If Jesus resisted Satan's temptations, He will help us to resist. He came to bring divine power to combine with human effort. [Cf: 17MR336.04] p. 180, Para. 5, [1901MS].

Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances the most trying. True, He declared, "There is none good but one, that is, God"; but again He said, "I and My Father are one." Jesus speaks of Himself as well as the Father as God, and claims for Himself perfect righteousness. [Cf: 17MR337.01] p. 180, Para. 6, [1901MS].

In Christ dwelt the fullness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded with it. Are we not also to become partakers of that fullness, and is it not this, and this only, that we can overcome as Christ overcame? [Cf: 17MR337.02] p. 180, Para. 7, [1901MS].

Why are we so dull of comprehension? Why do we not cling to Jesus, and draw from Him by faith the strength and perfection of His character as the vine-branch draws the sap from the living vine? We are to look to Jesus, and climb up step by step in the work of overcoming, as the

temptations close us about. Abiding in Christ, we become one with Him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life. We shall talk of Christ because we meditate upon Him. We shall grow up into Christ to the full stature of men and women in spiritual understanding. [Cf: 17MR337.03] p. 181, Para. 1, [1901MS].

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life no less than by His death. He assumed human nature, with its infirmities, its liabilities, its temptations. "Himself took our infirmities and bore our sicknesses" [Matt. 8:17]. "In all things it behooved Him to be made like unto His brethren" [Heb. 2:17]. He was "in all points tempted like as we are" [Heb. 2:14]. He exercised in His own behalf no power which man cannot exercise. As man he met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature, and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law. [Cf: 17MR337.04] p. 181, Para. 2, [1901MS].

In Christ were united the divine and the human--the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus--the Son of God and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance to the witnessing universe, that Christ will be "a merciful and faithful High Priest" [Heb. 2:17]. [Cf: 17MR338.01] p. 181, Para. 3, [1901MS].

The working out of the great plan of salvation, as manifest in the history of this world, is not only to men but to angels a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against the Divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy. [Cf: 17MR338.02] p. 181, Para. 4, [1901MS].

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." Here is the human: "He was made in the likeness of man"; "found in fashion as a man." [Cf: 17MR338.03] p. 181, Para. 5, [1901MS].

He was in all things like unto us. Though He was God, He did not appear as God. He veiled the manifestations of Deity, which had commanded the homage and called forth the admiration of the universe. He divested Himself of the form of God, and in its stead took the form

of man. He laid aside His glory, and for our sakes became poor, that we through His poverty might be rich. [Cf: 17MR339.01] p. 182, Para. 1, [1901MS].

As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death, and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature imparting vitality and undecaying vigor to the human. But He voluntarily laid down His life that He might give life, and bring immortality to light. He must bear the sins of the world, and endure the penalty that rolled like a mountain upon His divine soul. The whole treasure of heaven was poured out in one gift to save fallen man. The Saviour brought into His human nature all the life-giving energies that human beings may need and will receive. Wondrous union of man and God! [Cf: 17MR339.02] p. 182, Para. 2, [1901MS].

The Son of God entered into the plan for man's salvation, knowing all the steps that He must descend in order to make expiation for the sins of the burdened, groaning world. What humility was this! It amazed the angels. Tongue can never describe it, the imagination cannot take it in--the eternal Word consented to be made flesh; God became man. But He stepped still lower; the Man must humble Himself to bear insult, reproach, shameful accusations, and abuse. [Cf: 17MR339.03] p. 182, Para. 3, [1901MS].

It was not enough that Jesus should die in order to meet the demands of the broken law; it was needful for Him to die a shameful death. He says through the prophet, "I hid not My face from shame and spitting." He stood as the substitute for man, who was under sentence as a traitor, a rebel. Hence Christ died as a malefactor, in the place of the traitors, with all their treasured sins upon His divine soul. "He was numbered with the transgressors. [Cf: 17MR340.01] p. 182, Para. 4, [1901MS].

All this He deemed of small account in view of the results that He was working out, in behalf, not only of the inhabitants of this speck of a world, but of the whole universe--every world that God had created. All this humility of the Majesty of Heaven was for guilty, condemned man. He went lower and lower in His humiliation until there was no lower depth that He could reach, in order to lift man up from his moral degradation.--Ms. 141, 1901. [Cf: 17MR340.02] p. 182, Para. 5, [1901MS].

(Written September 18, 1901, from Healdsburg, California, to "Dear Brother and Sister Sanderson.") [Cf: 18MR78.01] p. 182, Para. 6, [1901MS].

Your letters have been received and carefully read. I will now write a few lines in reply. I thank you for writing, for your letters have taken a heavy weight off my heart. I greatly desire that you shall both so will and so do that God will be honored and glorified by your service in the sanitarium. I know that changes must be made, and we shall help you in every way possible. [Cf: 18MR78.02] p. 182, Para. 7, [1901MS].

I felt like weeping when I read Sister Sanderson's letter. I thank the Lord, my sister, that you are resolved to open your heart to the Saviour. I would not speak one word to discourage you. I will try to help you in every way that I can. My heart is drawn out to pray for you, not to depress you. My prayer is, "Lord, increase Sister Sanderson's faith. Let the operation of the Holy Spirit be felt on her mind. Take her into a sacred nearness to Thine heart of infinite love." [Cf: 18MR78.03] p. 183, Para. 1, [1901MS].

God alone can lead you to so recognize His mercy, love, and forbearance that you will have the faith that works by love and purifies the soul. This is the gift of God. It is the opening of the heart to receive the Word which is as the leaves of the tree of life. May God fill your heart with His love so that it may be said that you, my sister, have purified your soul by obeying the truth. Believing in Christ and receiving His transforming grace is not guesswork, but a work which causes Christ's virtues to be reflected in mind and character. When you gain this experience you will say, "I have tasted and seen that the Lord is good. The Lord Jesus shall be my portion forever." [Cf: 18MR78.04] p. 183, Para. 2, [1901MS].

The power of the cross will move in you the mysterious springs of hope and fear, adoration and love. Angels are watching and waiting and will witness to the fact that the world has you not. Jesus has found you sitting at His feet to learn from Him, the Way, the Truth, and the Life. Henceforth, surrendering your will to the will of Christ, you are drawn into a region where the cross is the central object. The world fades from your view. The glory shining from the threshold of heaven is the all-attractive influence. The riches of the grace of Christ hold you in willing obedience. You delight in the precious blessings of your allegiance. You are only too glad to impart to others the gift you have received. [Cf: 18MR79.01] p. 183, Para. 3, [1901MS].

I long to see you improving the capabilities given you by God so that you can respond to the inquiry, "What must I do to be saved?" Let the words fall from sanctified lips, "Be saved by accepting Christ by faith as your personal Saviour." God is love. The sinner need not perish if he will exercise faith in the wonderful efficacy of the cross of Christ. The cross is the stupendous expedient by which is harmonized the love and justice of God. It is the sinner's only means of salvation. [Cf: 18MR79.02] p. 183, Para. 4, [1901MS].

"Behold the Lamb of God, which taketh away the sin of the world." The image of His love may be so stamped upon the mind that it can never be effaced. Then Jesus Christ will be so evidently set forth crucified before you that you will be a partaker of the dignity of His suffering. I have such an intense longing that you may look into the heart of this great mystery and find that its interpretation is Love. [1 John 2:24-29, quoted.] [Cf: 18MR79.03] p. 183, Para. 5, [1901MS].

I want to see Sister Sanderson standing on vantage ground as one who has spiritual dominion over the powers of darkness. Cultivate love. [1 John 4:7-14; 5:2-5, quoted.] [Cf: 18MR80.01] p. 183, Para. 6, [1901MS].

Sister Sanderson, I am pleading with God for your soul's salvation. I feel an intense desire to see you free and happy in Christ Jesus, your

heart full of the grace of God. I cannot endure the thought that you shall remain where you are. I cannot let you go. I long for your soul in Jesus Christ. I want to see you obtaining victory after victory. I have been conversing with you in the visions of the night. I saw your countenance changed by the reflection of the Spirit of God, and I was made joyful in the Lord. [Cf: 18MR80.02] p. 184, Para. 1, [1901MS].

What you expressed in your letter gave me hope and courage to believe that you will be truly converted and be a help to your husband. Your letter was an encouragement to me, and though the enemy may tell you that I do not care for you, do not believe him. I do care for your soul. I have spoken plainly to you by letter because I wished to tell you the truth and arouse you to make the determined effort you can make if you will. I want to see you and your husband free in God right here in the sanitarium. Then you will not move under false impressions. [Cf: 18MR80.03] p. 184, Para. 2, [1901MS].

Never was there a time in your experience when you were so much in need of a wholehearted conversion as you are now. You have not yet sufficiently touched the vital springs of happiness. When you know your Saviour, when you realize that He is precious to your soul, you will have found your way to the wellspring of life and will be able to rejoice in the hope of the glory of God. [Cf: 18MR80.04] p. 184, Para. 3, [1901MS].

Let your mind come fully and habitually under the belief that Christ loves you. As you make a full surrender of your will to God's will, your way to God's way, you will learn of Him who is meek and lowly in heart, and will find rest unto your soul. (Matt. 11:29). A calm confidence will preside over you. Your heart will possess a dignity to which before it was a stranger. You will experience more and more clearly the sense of an ever-present, all-pervading Saviour. This will give the soul power to hold its stability, power which the changing circumstances of earth cannot undermine. It plants the feet upon a solid rock. [Cf: 18MR80.05] p. 184, Para. 4, [1901MS].

Then you can sing with the spirit and with the understanding also. Under all discouraging circumstances your heart will rejoice in your Saviour. You will find opportunity to speak words of hope to the weary and the desponding. [Cf: 18MR81.01] p. 184, Para. 5, [1901MS].

When you are converted you can give instruction to many disheartened souls. As you contemplate God and heaven, you will love to minister, and you will feel a sacred, solemn awe as you realize that you are ministering in connection with the hand of God, which opens only to do good.--Letter 123, 1901. [Cf: 18MR81.02] p. 184, Para. 6, [1901MS].

(Written Oct. 6, 1901, from St. Helena, California, to Dr. Sanderson.) I beseech you by the mercies of God that you take your position for the right without reference to the will or judgment of your wife. You have allowed her mind to be a controlling power in your life. Yet you do not see this or many other things you ought to see because you are not prepared to see them in the light of the Spirit of God. For years your wife has refused to submit herself to the influence of the Holy Spirit. She has never been transformed in character. She has a strong mind and a powerful influence over you which confuses your judgment, making you in some respects a weak man. While you allow her to lead you on, while

you consent to merge your individuality in hers, anything I may say to you or write to you will be as idle tales. [Cf: 18MR262.01] p. 184, Para. 7, [1901MS].

I have some things to say to you which I shall say when I am at liberty to say them, when your mind is capable of understanding them. At the present time I know that you could not possibly comprehend them, for spiritual things are spiritually discerned. [Cf: 18MR262.02] p. 185, Para. 1, [1901MS].

No one could take the position you have taken in regard to the mind-cure science without becoming confused and dazed, unable to see things in a true light, for this science is Satan's masterpiece. At present you are strongly tempted; the enemy is guiding your imagination, and you do not understand your own mind. Unless you take your position as a man, unless you consent to be entirely subordinate to the will of God, this spell which the enemy has cast over you will leave its mark on mind and character, and especially on your physical powers. I entreat you not to partake of the dish of fables which Satan is offering you. Cherish the practical godliness which leads you to sanctify the Lord God of hosts in your heart, and be ready always to give to everyone that asks, a reason of the hope that is in you, with meekness and fear. [Cf: 18MR262.03] p. 185, Para. 2, [1901MS].

You stand in an undecided position, allowing your mind to be molded and guided by your own ideas and the unsanctified counsel of those who have separated themselves from God, who are not sanctified by the Holy Spirit. A spell is upon you. You are dazed. Of what use would be anything I could say to you until you see the truth of what I have already said? [Cf: 18MR263.01] p. 185, Para. 3, [1901MS].

The less conversation you have with your wife about the science of mind-cure, the better it will be for you both. The only hope for your wife's salvation is for you to refuse to let her influence you for the wrong. She has not the mind of Christ, and you should not allow her to lead or rule you. If she does this, both her soul and yours will be lost. Her religion has never been what it should be. Her life has not been what the life of a Christian should be. This has nearly been your ruin. Your only safety is in realizing that your identity cannot be submerged in hers. For years you have walked uncertainly. Will you not now take a correct position and maintain it firmly, in righteousness working out a character that God can approve? Draw near to God and He will draw near to you. [Cf: 18MR263.02] p. 185, Para. 4, [1901MS].

Had you and your wife humbled yourselves before the Lord as I hoped you would, the light would have shone into your minds. When you and she make that entire surrender that God requires you to make, you will both see things in an entirely different light. Consistency will then be seen in your lives. [Cf: 18MR263.03] p. 185, Para. 5, [1901MS].

While your wife is making up her mind what she will do, Satan has decided what he will do in order to carry out his purposes. He is seeking a door by which he can enter your mind and take possession of it, to make of it a workshop for himself. If your wife repents and is converted, if in contrition of heart she asks for pardon for her estrangement from God, and as a little child bows in submission before Him, He will receive her and bless her. But repentance must come before

conversion can take place. I tremble for her and for you. Unless she is converted, soul, body, and spirit, Satan will use her as his helping hand to mislead others. [Cf: 18MR263.04] p. 185, Para. 6, [1901MS].

If your wife were converted to God, she would be a great blessing in humbly denying herself. But her past experience is misleading. Unless she changes and determines to make a business of serving the Lord, she is not qualified to act as a medical missionary for the Lord in any place. She has not led the nurses away from selfishness and the attractions of the world. If she had any real knowledge of herself, she would know that she is a friend of the world. Her influence leads into false paths. Can we mingle in entertainments, amusements, parties and suppers with those who have no thought of God or heaven, without slighting God? Is not His Spirit grieved by the worldly, frivolous entertainments to which Christ cannot be invited, to which He would not go unless it were to seek and save the lost? [Cf: 18MR264.01] p. 186, Para. 1, [1901MS].

I have no accusing to do, but I shall make a determined effort for your soul. The whole matter has been laid out before you for your benefit, and it is your privilege to heed the warning, break Satan's snare, and take your position with your brethren, determined to serve on the Lord's side. In the past you have desired to stand as the chief one in the sanitarium. God has not appointed you to this place. You are wanting in the qualifications essential to success in bearing these responsibilities. You have been unwilling that another experienced physician should stand by your side. But it would have been highly appropriate for you to have had someone with whom to consult and cooperate. [Cf: 18MR264.02] p. 186, Para. 2, [1901MS].

Before I returned to America I was given instruction regarding the condition of things in the sanitarium here. I need not that any man tell me. No human being has the faintest conception of the masterly efforts by satanic agencies to prevent the doing of the good that should have been done. [Cf: 18MR265.01] p. 186, Para. 3, [1901MS].

Jesus says, "My son, My daughter, give Me thine heart, that I may mold and fashion the character." This is all He asks. My dear Sister Sanderson, is it not time for you to be disgusted with yourself? Is it not time that you came to your best Friend, your Counselor? Will you any longer dare to run the fearful risk of losing your soul? The day of God is right upon us. What preparation are you making for it? Do you realize that you are building for time and for eternity? Will you allow the love of amusement and your stubborn self-will to divorce you from God? Will you become married to another instead of being the bride of Christ? [Cf: 18MR265.02] p. 186, Para. 4, [1901MS].

My sister, God pities and loves you. But He does not love your sinful course of action which is leading others astray. Eating and drinking is the order of the age in which we live. Thousands are sacrificing health and life to the indulgence of lustful appetites and sinful practices. Just as far as you associate with such persons, you give evidence that you are not walking in fellowship with Christ. [Cf: 18MR265.03] p. 186, Para. 5, [1901MS].

Dr. Sanderson has known what it means to have an abiding Christ. And had he received from you the help he should have received, you might

both now be ascending the ladder which reaches to heaven. God is above the ladder, and His brightness would have guided you heavenward. Had your course been in harmony with the great truths of the gospel, your husband would not have been content with his present spiritual condition. You have qualifications which, if refined, sanctified, and rightly employed, would do much in the Master's service. You might have been a channel for the communication of light for the saving of souls. You might have been a great help to your husband and to those around you. But you have chosen your own way. You have not followed on to know the Lord that you may know that His going forth is prepared as the morning. Your selfishness works against truth and righteousness. Your interest in gatherings for pleasure has been sufficient to eclipse the light of heaven and to separate your soul from God. [Cf: 18MR265.04] p. 186, Para. 6, [1901MS].

Had you followed the example of Jesus, you would have set a saving example before those with whom you have been associated. But God has been greatly dishonored by your course of action. The truth has not been exalted by your worldly representation of religion, and the Lord has given me His word to speak to you. He desires you to exemplify in your life the truths of the gospel. What you need is personal communion with God. The restlessness you feel cannot be cured by mechanical operations. [Cf: 18MR266.01] p. 187, Para. 1, [1901MS].

Should you connect with any sanitarium as you now are, you would dishonor God by your irreligious, worldly aspirations. Self is determined to rule in your life. Your only hope is to crucify self. When the heart is once given unreservedly to God, it will be softened and subdued. You are not your own, for you have been bought with a price. Will you not die to self and consecrate your life to Christ? This will mean a severe struggle, but God will be your helper as you seek to do His will. [Cf: 18MR266.02] p. 187, Para. 2, [1901MS].

When you and your husband left the sanitarium, it was because you were not willing to humble yourselves before God. In leaving the sanitarium you acted very unwisely. What influence will this have on the patients and nurses who as yet know nothing of the matter? What interpretation will they place on your actions except that you thought yourself abused? But it is not true that you have been abused. God has been dealing with you, and you have been kicking against the pricks. It is not you who has been wronged, but the Lord Jesus. He has been dishonored by your course of action. Are you willing to meet your record in the judgment? [Cf: 18MR266.03] p. 187, Para. 3, [1901MS].

I have no evidence that it is best for either of you to place yourselves once more where the trial will come more severely than it has in the past, unless a thorough reformation takes place in you both. Your success has not accomplished what it might have accomplished if you had realized that you were connected with the sanitarium not to please and glorify yourselves, but to please and glorify God. Had you worked as Christians ought to work, with the fear and love of God ever before you, it would have been seen that God was working with you, and His name would have been glorified. [Cf: 18MR267.01] p. 187, Para. 4, [1901MS].

It is not best for you to use your gifts in teaching, in molding and fashioning the characters of children, because you have not the

patience or longsuffering necessary to deal with children or youth, who are to be treated as the younger members of the Lord's family. Your temperament forbids your dealing with children. They are sometimes provoking, and there is cruelty in your manner of administering punishment. You show severity which grieves the Holy Spirit and greatly injures your own soul. But when you are converted, decidedly changed in character, there is a field of labor for you in sanitarium work. In this work you will forget yourself. If you will turn your attention from self to Christ, you can use your capabilities to good purpose. It is not too late for you to repent and be converted. Up then, and be doing! The Master calls for you to work the works of righteousness. [Cf: 18MR267.02] p. 187, Para. 5, [1901MS].

In the name of the Lord I ask you to awaken to your responsibilities and take up your work in the right way, with honest, earnest endeavor. Use your talents for good, and not for evil. Christ invites you, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [Matt. 11:29, 30]. All the Lord asks is a faithful discharge of the duties revealed in His holy Word. From the lowliest to those occupying the highest positions, each one is required to fill his appointed place. The interest the Lord expects is proportionate to the capital entrusted. [Cf: 18MR268.01] p. 187, Para. 6, [1901MS].

Has not Christ a right to your service? What relation have you sustained to Him during the years of your life? You have supposed that you must be waited on, that every attention must be shown you, when, had you exercised yourself judiciously, nerve and muscle would have done excellent work. You have been bought with a price, and you are living in this world on trial, to be tried as gold is tried in the fire. God will strictly examine you to see what use you have made of His goods. What of your stewardship? Have you faithfully improved the opportunities which have come to you to win souls to Christ? Do you realize that you have not been a faithful steward of your Lord's goods? [Cf: 18MR268.02] p. 188, Para. 1, [1901MS].

Is the matter of gaining eternal life one to be trifled with? With His own life Christ paid the price of our redemption. He died to secure our love and willing obedience. All the blessings we enjoy come from Him. He calls upon us to remember that the humblest opportunity to serve Him is a consecrated gift. You need to become acquainted with your Bible. You will then see that age after age Jesus has been delivering His goods to men and women. Each generation has its special trust. Your future welfare depends on the use you make of your entrusted talents. [Cf: 18MR268.03] p. 188, Para. 2, [1901MS].

You can do for yourself that which no one else can do for you, if you will give yourself to Christ in loving service. If your husband should spend more of his time with you to please you, it would not remedy the evil of your thoughts and disposition. He is a physician and he must attend to his work. When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto Me, and drink." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Cf: 18MR269.01] p. 188, Para. 3, [1901MS].

Will you listen to the voice of Christ? Will you break away from self and respond, "We come, Lord, we come. With joy shall we draw water out of the wells of salvation"? Then shall your life henceforth be a continual Feast of Tabernacles, a continual thank offering for unnumbered and unmerited blessings. [Cf: 18MR269.02] p. 188, Para. 4, [1901MS].

Of all the destructive errors which are entering religious bodies, none is so fatal a deception, none so sure to separate man from God, as the one with which you have ventured to experiment. You are not in the right way. I present to you the guide for Christian service--the pure, unadulterated Word of God. This is a treasure house of knowledge. Practical religion rests upon the principles found in this Word. Vague ideas and suppositions have no part nor lot in the matter. In the Word of God there is definiteness, clearness, and beautiful symmetry. Its proportions are harmonious. [Cf: 18MR269.03] p. 188, Para. 5, [1901MS].

God's way, not man's way, is to be taken as the guide of action. He has a plan, well and wisely ordered. He has revealed this plan to us in His Word, and He expects us to take it as our guide in all things, great and small. Man is not to make plans according to his finite judgment. He is to search for and find God's plan. Walk in the way of the Lord. It is plainly defined. A disregard of God's way leads to fruitless efforts. Following unscriptural plans leads to false theories and a false piety. [Cf: 18MR269.04] p. 188, Para. 6, [1901MS].

It is God's design that His name shall be honored before the heavenly universe. The whole earth is to show forth His infinite glory. He is gathering from this earth a people for Himself. His will is the law of the universe. He calls upon every human being to cooperate with Him. But He forces no one. He has placed man's destiny in His own hands, telling him that his future welfare depends on his choice. To be saved, he must cooperate with God in His work of restoration. [Cf: 18MR270.01] p. 189, Para. 1, [1901MS].

The religion of self makes easy conversions. Scripture is perverted, God dethroned, and self deified. The operation of the Holy Spirit on hearts is denied. This is the new, broad way, substituted as an improvement on the strait gate and the narrow way. When self becomes thus prominent, God is lost sight of and the work cannot prosper. The Lord is misrepresented and misjudged. The importance of the truth is lost to view while human opinions rise to vast importance. Thus the experience is cheapened. Zeal for self takes the place of the higher aims which should mold the life. Egotism develops and strengthens. Religion is used as a means for carrying out selfish purposes. The solemn claims of God are treated as a farce, spoken of with levity and irreverence. A man with such an experience has lost his anchorage, and is drifting without guide or compass. [Cf: 18MR270.02] p. 189, Para. 2, [1901MS].

My sister, the Lord has sent me with a special message to you. In the past your aspirations have been marred by defects. Your efforts to please self have not in any sense honored the truth. You are a woman in years, but I tell you in the name of the Lord that in character you are as a stubborn child. You want to follow your own ideas of what

constitutes Christianity. By your influence on your husband you have nearly destroyed his sense of what he is and what he should be. You have almost ruined his spirituality. He is as a man lost in the woods, unable to find the way. He has lost his bearings, and how to lead him to safe paths seems to be a mystery. [Cf: 18MR270.03] p. 189, Para. 3, [1901MS].

I will not burden you with many more words, but I entreat you to make right decisions, for you are working for time and for eternity. Redeem the time because the days are evil. You know that what I tell you is true. Will you stand any longer in peril of losing eternal life? [Cf: 18MR271.01] p. 189, Para. 4, [1901MS].

You have erred. By your self-sufficiency you have lost time and wasted precious opportunities. If, when the message came to you, you had humbled yourself under the mighty hand of God, you would have found life and hope and power in His grace. The crisis in your life has come. Will you not fall on the Rock and be broken, to be rebuilt upon the divine plan? [Cf: 18MR271.02] p. 189, Para. 5, [1901MS].

Do not, because I tell you the truth, abandon yourselves to discouragement and despair. Satan may come to you with the cruel suggestion, "It is a hopeless case. You are irredeemable." But this is a lie which he has originated. There is hope for you in Christ. There is no need of your turning away from the Saviour, for He is making every effort to lead you to Him. There is no need of your remaining in the condition that you are now in. You can be free in Christ if you will refuse to allow the enemy to make you a stumbling block to others. God does not tell you that you must overcome your love of yourself and of the world in your own strength. He asks you to come close to His side. He will be your helper. Will you not lay hold of His power that your influence may be a blessing, not a curse? [Cf: 18MR271.03] p. 189, Para. 6, [1901MS].

Have I made you my enemy because I have told you the truth? I wish to be your sister, your friend, your helper. But encourage you in wrongdoing, I never shall. I must lay before you that which God has presented to me concerning you. Take heed to the instruction He has given. Doing this, you will find peace and comfort and hope, and a happiness you have never yet experienced. Which will you choose? God asks you to draw near to Him. As you do this, He will draw near to you. [Cf: 18MR272.01] p. 190, Para. 1, [1901MS].

You may wish me to let you alone, to cease to labor for you. But this I cannot do. I must entreat you to heed the voice of the Lord. I want you to see that it is best for you to be an overcomer. I want you and your husband to stand with the redeemed on Mount Zion. My heart yearns after you. I cannot consent to give you up. Though you are now content to be without God and His grace, it may be that you will not delay to become wise unto eternal life. [Cf: 18MR272.02] p. 190, Para. 2, [1901MS].

All the influence you are capable of exerting is now required on the Lord's side. It has been exerted long enough on Satan's side. God asks you to live no longer for self. You may wish to consult your own inclinations, but do not, I beg of you, do this work now. God is calling for your service. Today, if you will hear His voice, harden not

your heart. Now is the accepted time, now is the day of salvation. Do not say to the Spirit, "Go thy way for this time; when I have a convenient season, I will call for Thee." Give yourself to the Lord while mercy's sweet voice still invites you. God bless you, is my most earnest prayer.--Letter 133, 1901. [Cf: 18MR272.03] p. 190, Para. 3, [1901MS].

(Written July 29, 1901, from Elmshaven, St. Helena, California, to Brother and Sister Burden.)--I did not think it possible for me to write you anything this mail, but I have a few moments and will begin and write until the mail goes, which is at 2:00 p.m., and it is now nearly dinner time. [Cf: 18MR346.01] p. 190, Para. 4, [1901MS].

We are always glad to hear from you and how the work is progressing. We feel sad that so many distressing necessities are pressed in upon us, as the big sinking institutions in Scandinavia and the great necessity of the work in the Southern field; and everything seems to come in a great rush crying, "Send us money, send us money." We will have to meet the demand as soon as possible, but the comfort is that the Lord is our bank; He can furnish us means. "I will not fail nor be discouraged," must oft be repeated. [Cf: 18MR346.02] p. 190, Para. 5, [1901MS].

The Lord will work in our behalf when all connected with the institutions and the medical missionary work will consent to drop their own way and take up the Lord's plans. When men begin to weave in the human threads to compose the pattern of the web, the Lord is in no hurry. He waits until men shall lay down their own human inventions, and will accept the Lord's way and the Lord's will. [Cf: 18MR346.03] p. 190, Para. 6, [1901MS].

I have written matters for the churches and sent them to Elder Farnsworth. You will probably see it. [Cf: 18MR346.04] p. 190, Para. 7, [1901MS].

I can't get this copied--have no time--but if you read without perplexity letters from my own hand, I can do as I am doing now. While my editors are preparing the matters to send, I will drop a few words to you with my pen. I would give you a relation of an experience Sarah and I had in going to the top of Howell Mountain, but I can't do it for this mail. Will try to prepare it for next mail. I am straining every nerve and muscle to meet the many varieties of difficult problems which must be met. [Cf: 18MR346.05] p. 191, Para. 1, [1901MS].

This is the time that all we do in the cause and work of God must be "without spot or wrinkle or any such thing." The present state of the church is far behind the correct standard, and the backsliding has been so gradual and so imperceptible that it is a hard matter to represent its true, lamentable condition. The members of the church seem to settle in so low a grade that no power but the Lord God of Heaven can place her where the evil shall be seen and corrected. There are existing evils in the church which no human power can heal. We must hold the standard high, and then in our own words and attitude and actions represent "the One altogether lovely." All misapprehension produces unkindness consciously or unconsciously, and then unkindness provokes retaliations, and strife propagates itself. I am thankful that Christ has given us such a clear, definite expression of His will that

if we will to do the will of God, we shall not fail to know of the doctrine whether it be of God. We need the divine virtues brought into our life constantly. [Cf: 18MR347.01] p. 191, Para. 2, [1901MS].

It is well for us to dwell often upon the words of Christ in Matthew 5. I was reading in Proverbs 18, "He that answereth a matter before he heareth it, it is a folly and a shame unto him." I feel deeply [that] we must give most earnest labor through the grace of Christ to work to break up in the church the many words that tend to separate very friends. Let us represent this evil as it is. [Cf: 18MR347.02] p. 191, Para. 3, [1901MS].

I have to stop now. E.G.W. [Cf: 18MR347.03] p. 191, Para. 4, [1901MS].

I must say a few words more. I send these few words to you regarding Stephen Belden in Norfolk Island. He was sustained there by the conference. I thought it best for him to be near us in Sunnyside, and therefore was at the expense to have him leave his island home. After a time Elder Nobbs urged him so persistently to come back to the island, stating that they needed him there as a counselor and as one who could enlighten them in many ways and act a part in their meetings. I read these letters and finally gave my consent, saying that I would see that the N.S.W. Conference would help him to about two or three dollars per week. I think it should be three at least. Brother Nobbs is now sick, and upon Stephen Belden falls the burden of holding the fort until there can be some man sent. [Cf: 18MR348.01] p. 191, Para. 5, [1901MS].

I left, I supposed, explicit orders with Brother Hindson to this work of sending at least that which would in money be two or three dollars per week, and a box of flour, oil, and such things as they have to buy and pay very high for on the island. But I judge from Brother Belden's letter that nothing has been sent. I feel very sad over this. I gave \$1,400 from my own resources at one time for the Health Retreat. Now, this matter should be as just and right without any of the reasons I have written, but the matter for some reason has fallen through, and now, understanding the situation, I say, Send three dollars per week and let Brother Belden live and not be pressed for want of food. This is due them by the conference. [Cf: 18MR348.02] p. 191, Para. 6, [1901MS].

I will now close this, for the mail goes in about half an hour, and I have fourteen pages of manuscript to read.--Letter 181, 1901. [Cf: 18MR348.03] p. 192, Para. 1, [1901MS].

(Written at St. Helena, California, Dec. 30, 1900, to "Conference Officers and Managers of Our Schools.")--Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member. [Cf: 19MR1.01] p. 192, Para. 2, [1901MS].

We thank the Lord for the good work being done in behalf of our

schools in the publication and sale of the book, *Christ's Object Lessons*. We rejoice that so large a number of our people have given themselves to the work, and that their efforts are proving so successful. We rejoice that our conference and Tract Society officers have given their influence and energy to this grave enterprise; and that ministers, Bible workers, colporteurs, and church members, old and young, have all engaged so heartily in the special effort to speedily relieve our schools. [Cf: 19MR1.02] p. 192, Para. 3, [1901MS].

Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools and a fund is created for the establishment of schools in important fields where there is great need of educational work. [Cf: 19MR1.03] p. 192, Para. 4, [1901MS].

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work and we will continue to labor for the circulation of *Object Lessons*, and for the freedom of our schools. Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come. [Cf: 19MR2.01] p. 192, Para. 5, [1901MS].

As our publishing houses have shown themselves exceedingly large-hearted and liberal toward our schools, so let our school managers and teachers be very considerate of the interests of the publishing houses and the Tract Societies. [Cf: 19MR2.02] p. 192, Para. 6, [1901MS].

The school men should say to the regular canvassers, "We are glad of your interest in this work, and should be glad of your assistance, but the relief of our schools is not the only work in which we are interested. It is not the only work for this time. All our books on present truth, including health reform, are needed by the people. Therefore we urge you to go forward with your regular work. The Tract Societies that are handling *Christ's Object Lessons* without profit need an increased volume of regular business for their support, and the publishing houses that have given so many thousands of dollars in labor need a greatly increased volume of regular business, that they may sustain the strain brought upon them by their liberality. We beg of you therefore to throw your energies into the regular work as never before. [Cf: 19MR2.03] p. 192, Para. 7, [1901MS].

"On our part we will encourage all our students of sufficient age and experience to work for the school by selling our book, but we will also work as diligently as in former years to train those specially qualified for the canvassing work to handle other books so that the schools may do their part in furnishing recruits to the force of regular canvassers." [Cf: 19MR2.04] p. 193, Para. 1, [1901MS].

Our conference officers and State canvassing agents should take comprehensive views of the work in all its phases and all its bearings. They should so foster and guide this work of selling *Christ's Object Lessons*, that the regular canvassing force shall not be weakened, but that it shall be strengthened, while the work in behalf of the schools is going steadily forward. [Cf: 19MR3.01] p. 193, Para. 2, [1901MS].

Our publishing houses have done a noble thing in giving so largely to help in lifting the debts from our schools. Shall we not plan to be

considerate of their interests, as they have been so generously considerate of the schools? In all our planning, the principles of honor, justice, and generosity are to be maintained. Judicious plans should be laid to relieve other institutions that are in pressing need of help. The Lord would not have us lose sight of the welfare of any of His appointed instrumentalities for the diffusion of light. [Cf: 19MR3.02] p. 193, Para. 3, [1901MS].

Let us endeavor, then, to carry forward the grand and glorious work of lifting the indebtedness from the schools without calling our regular canvassers away from the sale of the precious books they are handling. Let us encourage students who have not made a record as successful canvassers to fit themselves to do acceptable work for the schools during vacations. Let us encourage our church members to go forward nobly with the work they have so well begun. Let us say to the Tract Societies and publishers, "Be patient, and from this number you will have many to enter the general canvassing force." Let us then work diligently to fulfill this expectation. [Cf: 19MR3.03] p. 193, Para. 4, [1901MS].

Oh, that we might view these matters in such a way that all would move in wisdom and in harmony! It was never intended by the framers of the plans that the sale of *Object Lessons* should lead to the neglect of other precious books. We must never repeat the mistakes of past years, when the plea was made that only one book at a time should have the field, and as a result books that have been signified as specially important to come before the people were left idle on the shelves of our publishing houses. Let our State agents with their canvassing forces keep right on with their regular work uninterrupted. [Cf: 19MR3.04] p. 193, Para. 5, [1901MS].

Let those who handle *Christ's Object Lessons* pray in faith that the Lord will help them to speak words which will be a blessing to those whom they meet while presenting the book for sale. Carefully improve the opportunities to sow the seeds of truth. Do not introduce doctrinal subjects nor engage in controversy, but speak of the Christian's faith and hope. Thus you will become acquainted with persons whom you may afterwards visit Bible in hand, and upon whom you may reflect the light which God has given to you. You will find opportunities to comfort the depressed and discouraged, and to lift up those that are bowed down. [Cf: 19MR4.01] p. 193, Para. 6, [1901MS].

All the work of canvassing should be considered as evangelistic work. The Lord will give His grace to all those who will seek for it in humility, and He will open ways for the dropping of seeds of truth into good soil. We have no time to lose, no hours or moments to devote to selfish pleasure. We, as workers together with God, are to labor with all interest and earnest energy to pull souls out of the fire, hating even the garment spotted with the flesh. [Jude 13.] [Cf: 19MR4.02] p. 194, Para. 1, [1901MS].

There have been presented before me the very many precious opportunities to save souls, which have been unheeded and lost. Let us now see how many souls we can save for our Saviour. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" [Dan. 12:3].--Letter 1, 1901. [Cf: 19MR4.03] p. 194, Para. 2, [1901MS].

(Written May 11, 1901, at Denver, Colorado, to "Dear Edson and Brother Palmer.") We have had an evidence of the sustaining grace of God since we left you. I slept well on the cars, and at half past eight in the morning we reached Des Moines. We found good accommodations at the sanitarium, but nearly all I met were strangers to me. The old believers, whom I had known years ago, were gone, and their sons remember me as boys when I knew their parents. [Cf: 19MR141.01] p. 194, Para. 3, [1901MS].

The weather was wet while we were at Des Moines, but when we held meetings the chapel was filled with people, and the Lord gave me a message for those assembled. I spoke twice at this place. Several ministers were present, and we are sure the meeting will be a blessing to those assembled. My message was especially upon the necessity of preserving unity and love, which at this time the people of God must cherish for one another. I spoke about the medical missionary work and the small sympathy Dr. Kellogg had received in his work. I asked them to compare the work he had been doing with the work they had been doing. All seemed to see that they had not acted wisely, and I hope that in the future there will be less friction. [Cf: 19MR141.02] p. 194, Para. 4, [1901MS].

When we left Des Moines I went with the rest of the party into a chair car. The car was heated, and though there was no smoking in it, yet the air was poisoned by smokers passing through--by their breath and the scent of their clothing and bodies. Soon the tobaccoized air began to tell on me, and I became exhausted. They took me out of the car at once, and it was none too soon. For a time I suffered severely with pain in the heart and palpitation of the heart. But I was made comfortable and lay down the rest of the journey in the sleeper, and felt grateful for the change. [Cf: 19MR141.03] p. 194, Para. 5, [1901MS].

At half past five in the afternoon we reached College View where I was made very comfortable. Here I met several of my old friends. I spoke once in the sanitarium and twice at the church. There was a large congregation at the church at every meeting. Many came from Lincoln and from other places for miles around, and all the available space in the church was filled. The first time I addressed the people I spoke for about one hour, presenting the need of harmony in our work. It seems that there has not been harmony between the church and the sanitarium. I can assure you that I am deeply pained as I see that things have been moving in a kind of systematic discord. This service is not acceptable to God, and His name is greatly dishonored. But I am sure that the people will be helped to see matters in a different light than heretofore. I spoke to them about the matter of legal quarreling. This is disloyalty to God and disloyalty to one another. [Cf: 19MR142.01] p. 194, Para. 6, [1901MS].

Much prayer and work in Christ's lines will cure the evils in the church. All dissension must be laid at the foot of the cross of Calvary. A clear, unobstructed view of Jesus will heal the existing difficulties. The heart will be softened and subdued as we look upon the wonderful sacrifice God has made in giving His only begotten Son to die for us. The heart will break with emotion as we think of what it has cost heaven to place the sinful race upon probation. [Cf:

19MR142.02] p. 195, Para. 1, [1901MS].

No sin is so general as the sin of selfishness. It has hidden the Saviour from our view. It is a root of bitterness springing up whereby many will be defiled. Were this obstruction removed, we would realize why the Saviour was lifted up upon the cross in our behalf. I am so glad that the Holy Spirit can enable us to understand that we have been bought with a price. We are Christ's purchased possession, and we are not at liberty to allow the mind to become so engrossed with the things of this world that we seldom think of the marvelous manifestation of God's love. Christ claims the entire consecration of the whole being. When selfishness is cut away from our experience, what a change will be seen in our lives. We shall not then be at variance with one another. We will not forget that upon us rests the responsibility of rightly relating ourselves to God and to our Redeemer, who gave His precious life for us that we might not perish, but have everlasting life. Let us adore Him who is our life, our hope, our eternal happiness. [Cf: 19MR142.03] p. 195, Para. 2, [1901MS].

If Satan can keep the human agent intoxicated with worldly ambition and worldly plans, he is well pleased. We deprive ourselves of the greatest blessings by failing to cooperate with our Redeemer in seeking to raise the fallen race, by failing to be God's helping hand in the restoration of humanity. "We are laborers together with God: ye are God's husbandry, ye are God's building" [1 Cor. 3:9]. He has made every sacrifice in our behalf, and shall we not make sacrifices to show our appreciation of the heavenly Gift?--Letter 97, 1901. [Cf: 19MR143.01] p. 195, Para. 3, [1901MS].

(Written from St. Helena, California, June, 1901, to "My dear son Edson.") I am again much burdened as I see you selecting words from writings that I have sent you, and using them to force decisions that the brethren do not regard with clearness. I have received letters from Elder Daniells and Elder Kilgore asking me to send them instruction at once, if I have any light in reference to the points you have quoted from my letters. [Cf: 19MR146.01] p. 195, Para. 4, [1901MS].

Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. No issues are to be forced. [Cf: 19MR146.02] p. 195, Para. 5, [1901MS].

All the light that God has given me is that the work has been greatly hindered by the books having to pass through so many hands. Each publishing house that handles a book must be remunerated for its work. There is need to consider whether the book work cannot be handled in some improved way. There is something wrong in the tract and missionary work when so much money is needed to sustain it after all the advantages that it has had. [Cf: 19MR146.03] p. 195, Para. 6, [1901MS].

The books should certainly be brought before the people without having to pass through so many hands, but we must move guardedly. Our words and actions must be such that they will bless others. Remember, Edson, that you are not to carry your own ideas against the judgment of the brethren and the general interests of the cause. Elder Kilgore is to be your counselor. Things will adjust themselves, if we will make our

interests secondary. The Lord Jehovah is our strength and our shield. He has work for you to do, for me to do. By our faith and works, we are to declare that God is our wisdom, our sanctification, our righteousness. He has given us the strongest encouragement to draw nigh to Him; and the nearer we come to Him, the nearer we come to the law of harmony and unity, and holiness. [Cf: 19MR146.04] p. 196, Para. 1, [1901MS].

The practical lesson we are all to learn in genuine Bible religion is that we are to be of one mind and one judgment, that the law of God is a law of love to God and to man. Even disappointment and suffering is made unto us a means of sanctification. It elevates and purifies the soul, helping us to work out the will of God. [Cf: 19MR147.01] p. 196, Para. 2, [1901MS].

God desires us to understand that we are never to try to rule or to seek for the supremacy. Active humility and true goodness are to be constantly cherished. The spirit is to be softened and subdued. God will lead every one who will be led. My son, do not manifest a dictatorial spirit. Work with an eye single to the glory of God. Whatever may come into your experience, remember that the heavenly Father knows all things, and that He will set things in order, if we are not in too great a haste. He is our sanctification and righteousness. [Cf: 19MR147.02] p. 196, Para. 3, [1901MS].

For what is the Christian to live? The answer comes, He is to live in this world of sin, and strife, and variance as a peacemaker, doing all in his power to advance the work of God. [James 3:13-18, quoted.] [Cf: 19MR147.03] p. 196, Para. 4, [1901MS].

June 5. Dear Son Edson: I have received your letter, also letters from Brethren Daniells, Kilgore, and Sharp. It hurts me to think that you are using words which I wrote prior to the conference. Since the conference great changes have been made. Do not urge that Mother has said thus and so. I know that reforms are to be made; but when I am not present to hear the words that are spoken, I cannot advise you to select a few words from a letter I have written and use these words to forbid a course which the brethren wish to pursue regarding the publication and handling of books. Changes have been made, and I trust that our brethren who are interested in the book work will manifest an unselfish interest in the disposal of books for the Southern field. [Cf: 19MR147.04] p. 196, Para. 5, [1901MS].

A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people God has brought about changes. I think that when I took my writings out of my satchel to give you something in regard to the Southern work, I must, by mistake, have given you that which I did not mean should fall into the hands of you or anyone else. When the Lord takes hold of the work as He did at our last conference, your mother can stand back and not be brought so prominently into matters. And, oh, how pleased I am when this can be so. [Cf: 19MR148.01] p. 196, Para. 6, [1901MS].

In the name of the Lord, I charge you, in whom I have the deepest interest, not to make the burdens resting upon me doubly hard to carry. The course of action which before the conference might have been a necessity is no longer necessary, for the Lord Himself interposed to

set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong. [Cf: 19MR148.02] p. 197, Para. 1, [1901MS].

The less you try to control matters, the better will be your influence. And you must not, my son, use my name in such a way that you will come in between the people of God and your mother's influence to weaken that influence in any respect. There is danger that in your zeal and ardor you may hurt your influence and my influence so that I cannot in a crisis, as at the General Conference, do the work that God has spared my life to do. [Cf: 19MR148.03] p. 197, Para. 2, [1901MS].

There is now to be no swaying of things in wrong lines. All are to work in perfect harmony. Unify, unify is the word from heaven. The work of bringing about perfect harmony cannot be done in a moment. It will take close examination and careful study on the part of those who bear responsibilities. Not a selfish thread is to be drawn into the web. [Cf: 19MR149.01] p. 197, Para. 3, [1901MS].

Keep close to your Redeemer. He has helped you in a marked manner, favoring you with privileges and opportunities. If you will continue to learn of Him, His meekness and lowliness, He will give you rest and peace. Make God your Counselor. If you think there is a wrong understanding at the Review and Herald or among the men at present in authority, do not move hastily. Be calm. They are on test and trial, and you, my son, are also on test and trial. If you will walk wisely, the Lord will work for you. Let your determination be, In all my service to God I will endeavor to renew on earth the harmony of heaven. Place yourself where the prayer, "Thy will be done on earth, as it is done in heaven," is fulfilled in you. Amid the strife and discord that predominates on the earth, the lives of God's people are to answer this prayer. [Cf: 19MR149.02] p. 197, Para. 4, [1901MS].

My son, do not attempt to do great things in your own strength. Counsel with your brethren. If you do not do this, it will often be said of you, He is determined to have his own way. You will be misunderstood. Leave with God the wrongs which you think exist. Be easily entreated, and be not easily provoked. Do not speak angry words because of something you have heard. This hurts your influence. May the grace of God help you to have patience. [Cf: 19MR149.03] p. 197, Para. 5, [1901MS].

From the light given me by God, Elder Kilgore should be your counselor. Do not wrestle as you have done in the past to carry things in your own way, and then be filled with tumult and restlessness. If you are not guarded, you will allow your feelings to rise to the highest pitch of distress, and will then forget that you are not in a position of perfect faith and humble trust. Learn to look upon things which do not appear straightforward without being made unhappy and wretched. We must learn to suffer annoyances from others without becoming irritated. Try to meet disappointment and hindrance without taking it so much to heart. Let not God be dishonored by a single murmur from your lips. We can afford to part with anything in this world, but we cannot afford to part with God as our wisdom. [Cf: 19MR149.04] p. 197, Para. 6, [1901MS].

Nothing will move us if the mind is stayed on God. You must be calm. A

disturbed mind cannot enjoy the peace of Christ Jesus. You are surrounded with token after token of the working of the Holy Spirit in behalf of God's cause. The enemy has worked through some to block your way, but the Lord has worked to make this of the greatest advantage to you. You have obtained an experience in preaching the Word and in laboring together with God. The Lord desires you to understand that He has preserved you as you have labored in the Southern field. [Cf: 19MR150.01] p. 198, Para. 1, [1901MS].

By His might and power He has kept His shield over you. When men refused to work in accordance with the light given, the Lord worked in other ways to bring about the prosperity needed for the carrying forward of His work. You must acknowledge His power as your wisdom and your sufficiency. God has greatly loved you, and again and again has preserved your life by spreading His shield over you. He has been your rock of defense. He desires you to have a clear perception that He has opened the way for you in Nashville, and that, by the advancement of the work in this place, the way might be prepared in other places. [Cf: 19MR150.02] p. 198, Para. 2, [1901MS].

Keep the way of the Lord in justice and judgment. Make no urgent calls upon the Review and Herald. Let them do what they will. We hope that they will so repent of the past that the Lord can blot it out of His book. [Cf: 19MR150.03] p. 198, Para. 3, [1901MS].

Did you realize how many times the Lord has ordered your way, that the will of Satan should not be done on you and your life extinguished, you would not stumble along complainingly. Walk always before God in humility. Trust fully in Him. Let the words on your lips be pleasant words. Censure no one. Educate yourself to excuse and pity all who make mistakes. [Cf: 19MR151.01] p. 198, Para. 4, [1901MS].

I can write no one. Only be sure to remember that the Lord has managed matters for you because you have put your trust in Him. He will bring to pass that which He desires to do, if you will hide yourself in Him. Be of good courage in the Lord. Remember how merciful and kind He is, how great has been His keeping power over you. That which men have failed to do, God has done. Honor Him. Be an example of piety to all with whom you are connected. Let God do all judging. Your work is to love and serve God and to be a help to others. [Cf: 19MR151.02] p. 198, Para. 5, [1901MS].

Fight the good fight of faith. Overcoming requires constant watchfulness and unceasing prayer. Let not your words in the desk be contradicted by your words out of the desk. The love of Christ is progressive. By constant effort you will grow in the knowledge of God. It costs something to be pure, holy, and undefiled. But remember that he that offendeth "not in word, the same is a perfect man, and able also to bridle the whole body" [James 3:2]. Put your hand in the hand of Christ saying, Lead me, keep me, bless me. [Cf: 19MR151.03] p. 198, Para. 6, [1901MS].

This morning Sara and I will drive to Vallejo, thirty-five miles from here. Then a brother will take the horse and buggy over on the boat, and we will go on to Oakland by train. I am taking the buggy to Oakland that I may have a chance to ride out while there.--Letter 54, 1901. [Cf: 19MR151.04] p. 198, Para. 7, [1901MS].

(Written June 24 and 30, 1901, at St. Helena, California, to Elder A. G. Daniells.) I was made sorry by your request that Brother [Crisler] remain with you until we go to the Eastern camp meetings. All that it is my duty to say on this subject I said to you when I was with you. I have no more to say, except that you understand all about the matter and know what my expectations were when I left Battle Creek. [Cf: 20MR140.01] p. 199, Para. 1, [1901MS].

I have been absent from home for nearly four months, and have worked beyond my strength. My workers have been scattered, and Willie and I have given our undivided attention to the general work. Now we are trying to gather our forces. Sister Peck will be home this week, I hope. I shall be glad when we are once more in working order. Attending so many meetings has made a deep impression on me, and has revived many things in my mind. I have decided that the members of our churches need the matter I have for them. [Cf: 20MR140.02] p. 199, Para. 2, [1901MS].

I shall not attend the camp meetings in the East. I do not consider this in any sense to be my duty. Should I attend these meetings we should no sooner get settled here than we should have to break up and scatter again. If the Lord said, "Go," I would not hesitate a moment. But I have to regard my writings in a different light from that which I have done in the past, in relation to traveling and speaking. My duty is to get out my books, and those who help me must be carefully selected. My work demands the very best workers, workers who will not cause me any anxiety. You can get workers more easily than I, though they might not suit you quite as well as some you might choose. [Cf: 20MR140.03] p. 199, Para. 3, [1901MS].

The matter I have cannot be entrusted to anyone who may happen to be a good typewriter. The one who connects with me in my work must be a person who loves and fears God, and who will exert a good influence. I cannot accept those who are not qualified for the place. [Cf: 20MR140.04] p. 199, Para. 4, [1901MS].

The work in which I am engaged needs just such a worker as Brother Crisler, and he told me that for some time he had felt a burden to connect with me in my work. Brother Irwin knew my perplexity and distress for want of help, but never mentioned the fact that the one working for him was the one I needed. I think this was wrong. [Cf: 20MR140.05] p. 199, Para. 5, [1901MS].

Maggie has all she can do in supplying the papers with articles and in copying my letters. There is much more besides this to be done, but at present she is the only copyist I have. [Cf: 20MR140.06] p. 199, Para. 6, [1901MS].

In the past I have asked the Lord to send me the one He would choose to help us in the important work we are doing. I have prayed Him to send me one who would not be a continual burden and perplexity to me. When Brother Crisler told me that he had been impressed that he should connect with me, I was greatly relieved, for I knew that the Lord had answered my prayer. I wrote to Brother Crisler some weeks ago and told him that I expected to meet him at the Oakland camp meeting. But I have received no response to my letter. I know not what more I can do. [Cf:

20MR141.01] p. 199, Para. 7, [1901MS].

It would be wrong of me to leave home to make another trip to take up the taxing labor of attending camp meetings. During the last four months I have worked to the extent of my power, and I would not dare to venture on another campaign unless the Lord said, "Go." The light I have is that W. C. White and I shall devote our time and best energies to placing before the people the light God has given me. My writings must be gotten out as fast as possible. W. C. W. must remain with me, and we must labor earnestly to get the light before the people. This work must no longer be interrupted. [Cf: 20MR141.02] p. 200, Para. 1, [1901MS].

Since I have come to America there have constantly been perplexing burdens on my soul. During my recent journey, I have always, sick or well, been at my post of duty. I must now change the program and devote my strength to preparing matter for publication. If the Lord will spare my life and give me strength and His Holy Spirit, I will do my best to place before the people the light He has given me. [Cf: 20MR141.03] p. 200, Para. 2, [1901MS].

You must understand that with my heart difficulty it is very hard for me to travel on the cars amid the heat and confusion. During the last few weeks I have taxed myself too much. I see that it was not right for me to attempt to do so much. It is not wise; it is not reasonable. [Cf: 20MR141.04] p. 200, Para. 3, [1901MS].

When attending camp meeting I never ask myself whether I am sick or well. I must stand at my post. I cannot throw off the responsibility. And when I stand before the people, the wants of the cause come up before me and I am forced to relieve my soul of its burden. I feel as though called up before the bar of God to answer for the souls before me. The scenes of the judgment, when every case will be decided, urge themselves upon my mind. [Cf: 20MR141.05] p. 200, Para. 4, [1901MS].

I dare not place myself where I see so many who are unready to cooperate with God in the sacred, holy work for this time, who are in no way fitted for the position of trust which they occupy. Standing before a congregation, I see face after face of those whom I know will be lost unless they change square about. And then my soul is in distress as to how I can best reach them. I go from the meeting with my heart so burdened that I cannot close my eyes in sleep. I entreat the Lord to help the men in responsible positions to reason from cause to effect. I see beneath the surface the intents and purposes that will lead to certain results. They see not, and I keep silent, for fear lest the changes that would be made should I speak would have results which would not advance but retard the work of God. [Cf: 20MR141.06] p. 200, Para. 5, [1901MS].

Men devise and plan, but the result of their devising and planning is not always favorable to the advancement of the truth. I know them to be wrong, but feel compelled to keep silence, begging the Lord to open blind eyes. Oh, how burdened I am! My soul at times wrestles in silent agony, and I realize that I cannot bear this continual strain without endangering my life. I must not be presumptuous. [Cf: 20MR142.01] p. 200, Para. 6, [1901MS].

I do not think it is right for me to place myself in a position where I will feel this burden. I feel such a terrible sense of responsibility. It is as though it would be the last effort I would ever make; and sometimes I think that it will be. [Cf: 20MR142.02] p. 200, Para. 7, [1901MS].

I must now keep away from congregations as much as possible. If I could spend some months in a retired spot where I would not see the faces of so many who need reforming, my mind would be at peace and rest. I would be better able to present the dangers and perils threatening those in responsible positions. [Cf: 20MR142.03] p. 201, Para. 1, [1901MS].

When your letter and Elder Kilgore's, regarding the work in Nashville, were read to me, a great burden came upon me, and for a time I thought that my reason would give way. I was so weary, having just come from the Portland camp meeting and having labored very hard while there, that I was in no condition to have such matters brought before me. It takes so long for our leading brethren to read beneath the surface that I feared that perhaps I had said something which would have been better deferred in regard to the publishing work in Nashville being conducted as separate and independent from the work in Battle Creek. So often the same old difficulties arise and are presented in regard to disturbing the "regular lines." But God will work in some way to make His people understand that the regular lines have become full of irregular practices. [Cf: 20MR142.04] p. 201, Para. 2, [1901MS].

How many more years will it be before our brethren receive the clear, keen perception which calls evil evil, and good good? When will men cease to depend upon the same routine which has left so much work undone, so many fields unworked? Is not the present presentation enough to make men see that a revival is necessary and a reformation essential? If not, it is useless for me to repeat the same things over and over again. [Cf: 20MR143.01] p. 201, Para. 3, [1901MS].

I want my brethren to begin to understand some things for themselves. God alone, by the quickening, vivifying influence of His Holy Spirit, can enable men to distinguish between the sacred and the common. God alone can make men understand that working on regular lines has led to irregular practices. God alone can make men's minds as they should be. The time has come when we should hear less in favor of the regular lines. If we can get away from the regular lines into something which, though irregular, is after God's order, it may cut away something of the irregular working which has led away from Bible principles. [Cf: 20MR143.02] p. 201, Para. 4, [1901MS].

God's principles are the only safe principles for us to follow. Phariseeism was filled with regular lines, but so perverted were the principles of justice that God declared, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey" (Isa. 59:14, 15). How true these words have proved. [Cf: 20MR143.03] p. 201, Para. 5, [1901MS].

It is God who gives men wisdom by which to tell truth from a lie. Those under His guidance almost instinctively separate the good from the evil. God is trying to bring the backsliders in prominent places

back to their senses. He corrects the evils to which men who ought to know better, who have heard His warnings and reproofs, have held fast as if evil were a choice commodity of which not one grain must be lost. [Cf: 20MR143.04] p. 201, Para. 6, [1901MS].

It is as hard today to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life. [Cf: 20MR143.05] p. 202, Para. 1, [1901MS].

June 30. Friday afternoon, June 28, I became quite sick. While on the Oakland campground I contracted a cold, which was quite trying, resulting in bowel difficulty. The heat for the last few days has been very severe. A hot wave has been passing over the country. I felt it on Thursday, but on Friday I was busy getting off matter that would not admit of delay. I was seized with bloody flux, but I worked on to complete the matter which I thought must go. My head felt like a furnace, and about the middle of the afternoon I was very sick. In the evening Dr. Anderson came to see me. He said that my fever was running high, and gave me special direction not to read or write. My temperature was up to one hundred, and my heart pained me greatly. I seemed to be in for a hard time. [Cf: 20MR143.06] p. 202, Para. 2, [1901MS].

On Sabbath my room was kept cool by placing wet towels over the screens in the windows, and I slept the greater part of the day. I perspired freely, and my fever was broken up. [Cf: 20MR144.01] p. 202, Para. 3, [1901MS].

This morning I had an interview with A. T. Jones. He is much improved in health. During the Oakland meeting his face was red and almost purple, but he now looks much better. He is a man who must not be confined to mental work, with no exercise of his physical powers. [Cf: 20MR144.02] p. 202, Para. 4, [1901MS].

I am better today, but still weak and suffering. I fear that it was not wise of me to attend the meetings held the week after the camp closed. They were very taxing, but the Lord sustained me and brought me home in safety. How long I shall be in this feeble state I cannot tell. I seem to have inward fever, with stricture across the lungs and a pain in the heart. The weather today is quite warm, but not as hot as on Friday. [Cf: 20MR144.03] p. 202, Para. 5, [1901MS].

I wish to say to the General Conference officers that for 1901 I must have my usual wages, eighteen dollars a week. Very little money is coming to me from my books. I have used up machine after machine in making copies of testimonies, and then new ones have to be purchased. This is done at my expense. I think now that the Conference should place my wages as they used to be. [Cf: 20MR144.04] p. 202, Para. 6, [1901MS].

And I wish to say also that I hope you will send Brother Crisler as soon as you can. I feel that any one of these attacks may end my life. And as the Lord has impressed Brother Crisler to help me, I feel that God's hand is in it. Since coming to America I have not been able to

find anyone in whose hands I could place my work. [Cf: 20MR144.05] p. 202, Para. 7, [1901MS].

If the Lord will raise me up, I am now ready to take up my work again. There is abundant matter for my workers to begin upon. I have articles written regarding our sanitariums which should be copied, but only having Maggie to depend upon, I have only been able to get the most important matter copied.--Letter 65, 1901. [Cf: 20MR144.06] p. 202, Para. 8, [1901MS].

(Written June 13, 1901, from Oakland, California, to Dr. and Mrs. J. H. Kellogg.) I have had a prosperous journey. I have attended many meetings in different places. At Indianapolis I was surprised to meet so large a number. On the Sabbath I met with most intelligent looking people in the church. The audience presented a singular appearance, for all the sisters had removed their hats. This was well. I was impressed with the favorable appearance. The people were not obliged to stretch their necks to see over a mass of flowers and ribbons. I believe that this is an example worth following by other congregations. [Cf: 20MR307.01] p. 203, Para. 1, [1901MS].

I spoke twice in Indianapolis, on Sabbath and Sunday. Brethren Jones, Daniells, and Prescott were with us at the meeting. The Lord gave me a message for the people similar to the one given me in Battle Creek in regard to the errors which have crept in among us. Especially was this my duty when I spoke on Sunday. The people were ready to hear and receive the Word. [Cf: 20MR307.02] p. 203, Para. 2, [1901MS].

When errors come into our ranks, we are not to enter into controversy over them. We are to present the message of reproof and then lead the minds of the people away from fanciful, erroneous ideas, presenting the truth in contrast with error. Presenting heavenly scenes will open up principles that rest upon a foundation as enduring as eternity. Christ is the Root, His people are the branches. This makes a perfect whole. Those people are most serviceable to the Master whose Christian convictions are so consistent and so commendable that their characters are of solid worth. Nothing can move them from the faith. Truth is to them a precious treasure. [Cf: 20MR307.03] p. 203, Para. 3, [1901MS].

The truth of God is found in His Word, and those who feel that they must seek elsewhere for present truth need to be converted anew. They have habits to mend, evil ways to be abandoned. They need to seek anew the truth as it is in Jesus, that their character building may be in harmony with the lessons of Christ. As they abandon their human ideas and take up their duties, beholding Christ and becoming conformed to Him, they say, "Nearer, my God, to Thee, nearer to Thee, e'en though it be a cross that leadeth me." [Cf: 20MR307.04] p. 203, Para. 4, [1901MS].

With the Word of God in hand, we may draw nearer, step by step, in consecrated love to Jesus Christ. Let those who have been deluded give up all their fallacies. The love of Jesus will not endure such rivals. As the Spirit of God becomes better known, the Bible will be received as the only foundation of faith. God's people will receive the Word as the leaves of the tree of life, more precious than fine gold purified in the fire, and more powerful to sanctify than any other agency. To talk of Christ without the Word leads to sentimentalism. And to receive

the theory of the Word without accepting and appreciating the Author makes men legal formalists. But Christ and His precious Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. [Cf: 20MR307.05] p. 203, Para. 5, [1901MS].

If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture and to meditate upon the Word. They would be more eager for the light of the Word than for the morning papers, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of His Word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all weariness and toil. They would be strengthened and encouraged by the words of inspiration. [Cf: 20MR308.01] p. 203, Para. 6, [1901MS].

Then the ministers would be inspired by divine truth. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten as the soul basks in the sunlight of the heavenly atmosphere. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, continually satisfying the soul. "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. . . . 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" (Isa. 58:11, 14). [Cf: 20MR308.02] p. 204, Para. 1, [1901MS].

The Lord's philosophy is the rule of the Christian's life. The entire being is imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper, subordinate position before a healthy, sanctifying, Bible piety. The Bible, and the Bible alone, can produce this good fruit. [Cf: 20MR308.03] p. 204, Para. 2, [1901MS].

It is the wisdom of God and the power of God, and it works with all power in the receptive heart. Oh, what might we not reach if we would conform our wills to the will of God! Oh, it is the power of God we need, my dear brother and sister, wherever we are. The mass of frivolity that cumpers the church makes it weak and inefficient. The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world. [Cf: 20MR308.04] p. 204, Para. 3, [1901MS].

Artificial lights may appear, claiming to come from heaven, but they cannot shine forth as the star of holiness, the star of heavenly brightness, to guide the feet of the pilgrim and the stranger into the city of our God. Shall we allow heaven's bright beams to be eclipsed by artificial lights? False lights will take the place of the true, and many souls will be for a time deceived. God forbid that it should be so with us. The true light now shineth, and will light up the windows of the soul that are opened heavenward.--Letter 43, 1901. [Cf: 20MR309.01]

p. 204, Para. 4, [1901MS].

(Written December 7, 1901, from South Lancaster, Massachusetts, to P. T. Magan.) Your letter from Chicago received yesterday. I am very sorry that circumstances have taken the shape that they have, but why are you so faithless? Thank the Lord that you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the world, in Joseph's new tomb? Do we not read, "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" (Heb. 7:25)? Now look away from every discouraging presentation, because we have a living Christ, to save them to the uttermost that come unto God by Him. [Cf: 20MR310.01] p. 204, Para. 5, [1901MS].

The bank of heaven has not failed; you have not overdrawn: "For 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 for evermore" (Heb. 7:26-28). [Cf: 20MR310.02] p. 204, Para. 6, [1901MS].

"For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, 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 iniquities will I remember no more" (chapter 10:14-17). Chapter 6:17-20. Let your faith be strong in God. Look not upon appearances at this time. Chapter 2:16-18. [Cf: 20MR310.03] p. 205, Para. 1, [1901MS].

Brethren Sutherland and Magan, God is testing your faith, but let not your faith fail. Cling to the promises, with full faith in the One back of the promise. [Cf: 20MR310.04] p. 205, Para. 2, [1901MS].

I have been having a severe test of my faith. Overdoing is not profitable. I have been shorn of my strength, quite feeble, nearly voiceless, too weak to see or converse with anyone except it was positively essential. I have not dared to go from the rooms assigned me in the sanitarium, dared not go home to California, which I so much desired to do in my weakness. Many prayers have been offered to God in my behalf. I have had every attention given me in solid treatment. Yesterday was the first day of recovery, and though sorely perplexed as to what I should do in regard to traveling, I have not become discouraged. [Cf: 20MR310.05] p. 205, Para. 3, [1901MS].

It has been bitterly cold, snow came two feet upon the level, everything frozen up in wash pitchers and bowl, teeth frozen in a solid mass of ice, and ink frozen. Yesterday the weather moderated, and the sleighs are flying briskly. I looked upon the world around me clothed in its pure vestment of white. Whiter than the snow, God has promised to make all who shall come to Him with broken hearts and contrite

spirits. A beautiful symbol is before me of those who are mentioned in Revelation, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels" (Rev. 3:4, 5). Praise the Lord. With my whole heart will I give thanks unto His holy name. [Cf: 20MR311.01] p. 205, Para. 4, [1901MS].

My brethren, have faith in a living, all pitiful and loving Saviour. I have words given me for you and Brother Sutherland, [Isa. 41:10-14, quoted]. [Cf: 20MR311.02] p. 205, Para. 5, [1901MS].

Your business now is simply to trust in the Lord. In your intense earnestness your efforts to make a success in a good work have been too much for your human frame, but you put your trust in the Lord, my brother; fear not. You are doing the best thing possible for yourself and family in going to Los Angeles. We intend to follow your example. This was decided upon long ago, to spend some time of the winter months in Los Angeles. We will meet you there if I can be spared from home. [Cf: 20MR311.03] p. 205, Para. 6, [1901MS].

I had decided to take the advice of physicians and ministers, and brethren generally, to make this journey at once, and not call at any place, not even at Nashville, but a telegram came last evening from Edson saying my home was prepared for me, everything comfortable, a wood fire, and everything that I could ask, so I dare not refuse. I shall come either the last of this week or the first of next through Battle Creek. May tarry there a day, and expect to spend Sabbath in Nashville if the Lord wills. [Cf: 20MR311.04] p. 205, Para. 7, [1901MS].

W.C.W. is in Philadelphia attending meetings. He will today, we think, be in New York City. We will meet him there and then start on our homeward route, not full of sadness but of joy. [Cf: 20MR311.05] p. 206, Para. 1, [1901MS].

Christ has come very near to me in my great weakness and failing voice. I am now changed for the better, healthwise, but in my greatest feebleness I have been uplifted and comforted. Once I thought I must almost be in heaven. I seemed to be encircled in the arms of Jesus Christ as if He were carrying me and all my burdens. My peace has often been as a river, and the righteousness thereof as the waves of the sea. [Isaiah 48:18.] [Cf: 20MR311.06] p. 206, Para. 2, [1901MS].

I do not know whether I shall attend the conference held in the South. If it is held in Nashville, I may, if it appears consistent, be able to help them a little in the meetings. If the meeting is at Graysville, No must be my answer. [Cf: 20MR312.01] p. 206, Para. 3, [1901MS].

I may not be able to bear any meeting, for anything connected with the work of God to be done for this time sets me to thinking, and my heart burns within me to see the work advance on right lines, and [I feel] like lifting up my voice like a trumpet, and appealing to the people. [Cf: 20MR312.02] p. 206, Para. 4, [1901MS].

I have been able to write much upon pressing matters. Even during my

feebleness, my pen is at work. All the physicians, ministers, and friends have begged me to make no tarrying in this cold climate. I have not seen snow for eleven years. The keen, cutting cold is too much for me to endure. I have been doing nothing since one week ago yesterday. I am at the sanitarium; everyone is so kind, and doing everything possible in the line of treatment and proper food, denying visitors, for I could not talk. [Cf: 20MR312.03] p. 206, Para. 5, [1901MS].

It is a pleasant thought that we will meet in Los Angeles. This will be my halting, resting spot before returning home. I think that you, as well as I, should have complete rest. [Cf: 20MR312.04] p. 206, Para. 6, [1901MS].

Now in regard to the school, you seem to think that the plant is to put forth full bloom lilies, roses, and pinks before the root is fully set deep to do this grand work. You must begin small and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies; and do not worry about leading teachers or under-teachers before you have sufficient students to warrant the steps you take. [Cf: 20MR312.05] p. 206, Para. 7, [1901MS].

Let not human pride hurt your record. Do you not suppose the Lord sees, and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over His own work? You may suppose, my brethren, that you have to do all the devising, all the strengthening, and all the organizing, and I ask you, Is it not best to show that you have confidence in God? Is it not best to consider that our God is manager--that He is director? You must not be anxious to develop too fast. The hand of Providence is holding the machinery. When that hand starts the wheel, then all things will begin to move. [Cf: 20MR312.06] p. 206, Para. 8, [1901MS].

How can finite man carry the burdens of responsibility for this time? God's people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader. [Cf: 20MR312.07] p. 207, Para. 1, [1901MS].

We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Micah 6:8]. [Cf: 20MR313.01] p. 207, Para. 2, [1901MS].

Now the Lord will not be pleased with those men whom He hath appointed to do a certain work [if they] take on many lines of work and carry them until they become so wearisome that it breaks their strength. You,

nor any other agency, cannot heal the hurt that has come to God's people by neglect to lift up His standard and occupy new territory. The churches should now be acting in their strength, with capabilities, talents, and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth. [Cf: 20MR313.02] p. 207, Para. 3, [1901MS].

But if all now would only see and confess and repent of their own course of action in departing from the truth of God and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded, but a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard bearers will fail, and who will take their place? [Cf: 20MR313.03] p. 207, Para. 4, [1901MS].

Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared thy burdens as they should have done, the work would have been far advanced. But now, just now, you must come apart and rest awhile. Be not concerned in regard to your wages; God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of your experience, One going before you preparing the way. [Cf: 20MR313.04] p. 207, Para. 5, [1901MS].

I cannot tell you what you should do, but I can tell you what not to do: Do not worry, be not unbelieving, and do not think that you can blossom into a perfect school in its very planting on new soil. You must remember that it takes time to plant and to perfect that plant. You just hold fast every inch you have. [Cf: 20MR314.01] p. 207, Para. 6, [1901MS].

Broad daylight now. I have been writing since half past three. Much love to your family. Be of good courage.--Letter 184, 1901. [Cf: 20MR314.02] p. 208, Para. 1, [1901MS].

(Written October 29, 1901, from St. Helena, California, "To the Brethren in Iowa.") "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, to whom be praise and dominion for ever and ever" (1 Peter 4:7-11). [Cf: 20MR326.01] p. 208, Para. 2, [1901MS].

The churches in Iowa are in need of far greater spiritual life. When we separate from God we assert our own independence and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity which must not be

submerged in any human being. Supreme love for God is the great principle that keeps men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings. But he who is absorbed in correcting his neighbor neglects to give attention to his own defects and loses God out of his reckoning. He does not appreciate God enough to seek to be like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ. [Cf: 20MR326.02] p. 208, Para. 3, [1901MS].

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace, saying, "Freely ye have received, freely give." They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do. [Cf: 20MR326.03] p. 208, Para. 4, [1901MS].

And this is the work we also are to do in the world. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays, for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ. [Cf: 20MR326.04] p. 208, Para. 5, [1901MS].

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods which appeal to men and women of intelligence. Through a belief in the truth souls are awakened to a need of a preparation for life's duties. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel. [Cf: 20MR327.01] p. 208, Para. 6, [1901MS].

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many like the sluggard are folding their hands in inactivity. [Cf: 20MR327.02] p. 209, Para. 1, [1901MS].

The Lord has a work for everyone to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling the man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity to the Spirit of Christ. There is a development of all the powers, for the heart is changed. [Cf: 20MR327.03] p. 209, Para. 2, [1901MS].

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ...

understand all mysteries, and all knowledge ... and have not charity, I am nothing.... Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." It is not position or profession that makes a man of value in God's sight. It is being good and doing good. [Cf: 20MR327.04] p. 209, Para. 3, [1901MS].

Christ says, "Except a man be born again, he cannot see the kingdom of God." He who has only an emotional religion is controlled by "another spirit," not the Spirit of Christ. Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed. [Cf: 20MR327.05] p. 209, Para. 4, [1901MS].

By the death of His only begotten Son God has made it possible for man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin. [Cf: 20MR327.06] p. 209, Para. 5, [1901MS].

Is Christ your personal Saviour? He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5). There is power in Christ to enable us to gain the victory over every sinful practice. [Cf: 20MR328.01] p. 209, Para. 6, [1901MS].

There is a great work to be done, a work in which we shall meet with many difficulties. Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth. [Cf: 20MR328.02] p. 209, Para. 7, [1901MS].

Our sanitariums have done more than sermons could possibly do to show the enlightening, restoring influence of medical missionary work. In a special manner the Lord has given prominence to the work done in our medical institutions. He has brought into connection with these institutions men who can teach the truths of the Bible. God has wrought through Dr. Kellogg, using him as His helping hand. Dr. Kellogg has been signally blessed in bearing the responsibilities given him, but he has taken too many burdens. [Cf: 20MR328.03] p. 209, Para. 8, [1901MS].

Dr. Kellogg has placed himself where he could accomplish much good. He has not sought to divorce medical missionary work from the gospel. But while the ministers should have acknowledged medical missionary work to be the Lord's helping hand, many of them have stood aloof from it, refusing to cooperate with those who were trying to cooperate with Christ. The position taken by some claiming to be Seventh-day Adventists has brought a heavy burden on Dr. Kellogg, and at times he has become almost desperate because he has not received the sympathy which he should have received, but has met with prejudice and opposition from those who should have helped him. Some among our people have gone to worldly physicians, passing by the physician God has blessed and honored. Some have stood in Dr. Kellogg's way, to harass and oppose him. This pleased the enemy, for Dr. Kellogg has at times reproached them unsparingly in a way that grieved the Holy Spirit. [Cf: 20MR328.04] p. 210, Para. 1, [1901MS].

There are ministers who in their habits of eating have wholly disregarded the light God has given His people on health reform. Their self-indulgence has weakened their piety and diseased their spirituality. They have set the church members an example of intemperance in eating and drinking, and this has cut Dr. Kellogg to the quick. He has lost confidence in many of our ministers and church members. He has been led to this by their failure to give up the use of flesh meat and other harmful articles of diet. [Cf: 20MR328.05] p. 210, Para. 2, [1901MS].

The dangers of the position which Dr. Kellogg has occupied for so long have been presented to me, and I gave him the warning. Had he not had confidence in the testimonies given him, had he not feared God and believed the truth, he would have separated from Seventh-day Adventists to take up work among those who would have appreciated his labors and sustained him by pen and voice. But God sent him words of warning. He who knows all things, who sees the motives which prompt to action, would not permit His servant to be overborne. [Cf: 20MR329.01] p. 210, Para. 3, [1901MS].

God approves of the work which has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not work for them or through them. God says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47). It is intemperance in eating that causes so much invalidism and robs the Lord of the glory due to Him. Because of a failure to deny self many of God's people are unable to reach the high standard of spirituality He has set for them, and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness. [Cf: 20MR329.02] p. 210, Para. 4, [1901MS].

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and dishes prepared to tempt the appetite. [Cf: 20MR329.03] p. 210, Para. 5, [1901MS].

Eat simple, wholesome food, and eat it with thanksgiving. God will cooperate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth. [Cf: 20MR329.04] p. 210, Para. 6, [1901MS].

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as you can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ. [Cf: 20MR329.05] p. 211, Para. 1, [1901MS].

He who does not heed the instruction God has given in His Word and in His works, who does not obey the divine commands, has a defective experience. He is a sickly Christian. His spiritual life is feeble. He

lives, but his life is devoid of fragrance. He fritters away the precious moments of grace. [Cf: 20MR329.06] p. 211, Para. 2, [1901MS].

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect, but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, to no longer dishonor Him by dwarfing the physical, mental, and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the judgment we shall see how seriously God regards the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have builded, if we had taken the Bible as our counselor. [Cf: 20MR329.07] p. 211, Para. 3, [1901MS].

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation. [Cf: 20MR330.01] p. 211, Para. 4, [1901MS].

There is need of decided changes. It is time for us to humble our proud, self-willed hearts and seek the Lord while He may be found. As a people we need to humble our hearts before God, for the scars of inconsistency are on our practice. [Cf: 20MR330.02] p. 211, Para. 5, [1901MS].

God calls upon His people to be converted. "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" (Isa. 55:7-9). [Cf: 20MR330.03] p. 211, Para. 6, [1901MS].

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be?" (Rev. 22:12). "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him" (Isa. 40:9, 10).--Letter 152, 1901. [Cf: 20MR330.04] p. 211, Para. 7, [1901MS].

(This manuscript, entitled, "What Is the Chaff to the Wheat?" was dated July 30, 1901, when copied from Ellen White's diary; however, one section of the manuscript is dated "April 14, 1899.") There is a special work to be done at this time. Please read and study carefully the first, second, and third chapters of First Corinthians. I present these chapters as of great importance. The Lord desires His people to

understand and practice the instruction they contain. [Cf: 20MR335.01] p. 212, Para. 1, [1901MS].

Paul writes, "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 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:1-3). [Cf: 20MR335.02] p. 212, Para. 2, [1901MS].

Those addressed in these words had not been feeding on Christ, and therefore they were not advanced in spiritual knowledge. Paul said, "I have fed you with milk"--the plainest, most simple truths, suitable for converts young in the faith; "not with meat"--the solid, nourishing, spiritual food suited to those who have made progress in a knowledge of divine things. They were living on a low level, dwelling on the surface truth which call for no thought, no deep research. [Cf: 20MR335.03] p. 212, Para. 3, [1901MS].

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (verse 4). Their contentions did not reveal growth in grace, but a narrow, limited comprehension, a defective experience. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. Now he that planteth and he that watereth are one" (verses 5-8). He who is a partaker of the divine nature will not seek to stand at the head of a party. True workers for God will not attract men to themselves, but to Christ. They will preach the truth which makes all men one in Christ Jesus. [Cf: 20MR335.04] p. 212, Para. 4, [1901MS].

"And every man shall receive his own reward according to his own labor" (verse 8). "Ye shall know them by their fruits," Christ declared. "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 cannot 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" (Matt. 7:16-19). [Cf: 20MR335.05] p. 212, Para. 5, [1901MS].

A banquet has been prepared for us. The Lord has spread before us the treasures of His Word. But we must not come to the repast clothed in citizen's dress. We must have on the white robe of Christ's righteousness which has been prepared for all the guests. But the spirit of the world is carnal. "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" (1 Cor 2:14). The more spiritual knowledge one has, the better able is he to distinguish between good and evil. [Cf: 20MR336.01] p. 212, Para. 6, [1901MS].

"The natural man receiveth not the things of the Spirit of God." He is not with Christ in mind and heart, and he cannot rightly appreciate or enjoy the high, exalted truths of God's Word. It seems foolishness to him to put on the white garment of Christ's righteousness. With him the religious experience is a matter of chance. He is not born of the Spirit, therefore he cannot judge correctly concerning spiritual

things. Many of those who claim to believe in Christ reveal by their words and actions that they are not partakers of the divine nature. They do not appreciate the truths of eternal value. [Cf: 20MR336.02] p. 213, Para. 1, [1901MS].

The Lord meets men where they are. The Apostle declares, "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). The Holy Spirit teaches those who are willing to be taught, not only what they should impart but how they should impart. To the believing Christian the highest purest instruction is given. Heavenly wisdom is imparted to him. [Cf: 20MR336.03] p. 213, Para. 2, [1901MS].

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God from Genesis to Revelation must be studied in the light which streams from the cross of Calvary and in connection with the wondrous central truth of the Saviour's atonement. Those who study the Redeemer's wonderful sacrifice grow in grace and knowledge. [Cf: 20MR336.04] p. 213, Para. 3, [1901MS].

I present before you the great, grand monument of mercy and regeneration, salvation and redemption--the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse. Christ declares, "And I, if I be lifted up ... will draw all men unto Me" (John 12:32). [Cf: 20MR336.05] p. 213, Para. 4, [1901MS].

"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" (Gal. 6:14). The more deeply the ministers of God feel their inefficiency and their entire dependence upon Christ for success, the less they will seek to be head and shoulders above their brethren. Hiding in Christ, self will not appear. Christ will be revealed as the chiefest among ten thousand and the One altogether lovely. They will know the meaning of Paul's words: Cor. 2:3-10, quoted . [Cf: 20MR336.06] p. 213, Para. 5, [1901MS].

If we would love God supremely and our neighbor as ourselves, we must come to Christ to be imbued with His love. Let every member of the church try to realize what he is and what he may be if he yields to Christ's control. Under the Saviour's guidance he will exert upon others a saving, restoring influence. Christians must be brought into family relationship with Christ. He must be formed within, the hope of glory. [Cf: 20MR337.01] p. 213, Para. 6, [1901MS].

April 14, 1899. I am awakened this morning at one o'clock. The Spirit of the Lord came upon me in the night season. I was bearing a message to persons assembled in council. I present to you this morning the words of the apostle Paul to the believers at Colosse: [Col. 1:1-6, 9-14, 21-25, quoted]. [Cf: 20MR337.02] p. 213, Para. 7, [1901MS].

This is the work we are to do for the saving of the souls ready to perish. We have truth, present truth, to give to those in the darkness of error. [Cf: 20MR337.03] p. 214, Para. 1, [1901MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in

Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (chap. 2:6-10). These are the vital, practical truths upon which we are to dwell. [Cf: 20MR337.04] p. 214, Para. 2, [1901MS].

Those who present the truth should be men of solid minds, who will not lead their hearers into a field of thistles, as it were, and there leave them. What is the chaff to the wheat? There are those teaching others who need that one teach them how to labor for the present and eternal good of those they instruct. Some readily catch up trivial theories, calling them truth, and neglecting for them the immortal principles which must be interwoven with the life-experience of him who is saved. They are ready to open the mind to any fallacy that is presented. These are in danger of bringing in vain things, which make of none effect the important truths of God's Word. This Word is the Lord's revealed will, given for the instruction of His people. Let no one bring dishonor to the precious truth by mingling with it theories which have no foundation in the Word of God. [Cf: 20MR337.05] p. 214, Para. 3, [1901MS].

When Christ came to this world He found the Jewish people burdened with a heavy weight of traditions and ceremonies which the religious teachers had handed down from generation to generation. So great was the mass of tradition brought in that the commandments of God were made of none effect. Today there are those who are doing a work similar to that done by the Jewish teachers. They are dishonoring the law of God by their extreme teaching. There are those who say that nothing, not even insects, should be killed. God has not entrusted any such message to His people. It is possible to stretch the command "Thou shalt not kill" to any limit, but it is not according to sound reasoning to do this. Those who do it have not learned in the school of Christ. [Cf: 20MR338.01] p. 214, Para. 4, [1901MS].

This earth has been cursed because of sin, and in these last days vermin of every kind will multiply. These pests must be killed, or they will annoy and torment and even kill us, and destroy the work of our hands and the fruit of our land. In places there are ants [termites] which entirely destroy the woodwork of houses. Should not these be destroyed? Fruit trees must be sprayed that the insects which would spoil the fruit may be killed. God has given us a part to act, and this part we must act with faithfulness. Then we can leave the rest with the Lord. [Cf: 20MR338.02] p. 214, Para. 5, [1901MS].

God has given no man the message, Kill not ant or flea or moth. Troublesome and harmful insects and reptiles we must guard against and destroy, to preserve ourselves and our possessions from harm. And even if we do our best to exterminate these pests, they will still multiply. At camp meeting held at Brighton, Australia, the people were obliged to wear veils to keep the poisonous flies from their faces. While speaking, I was obliged to fan myself continually. [Cf: 20MR338.03] p. 214, Para. 6, [1901MS].

As long as this life shall last, we shall have to fight the evils

which have come in as a result of the curse. Evil will cease only when Satan ceases to exist. With the agencies which he has employed to annoy and grieve the people of God, Satan will at last be cast into the lake of fire and brimstone. Then sin will be no more. [Cf: 20MR338.04] p. 215, Para. 1, [1901MS].

Those who advance the theory that vermin should not be killed know not of what they speak. There is nothing of this order in the teachings of Christ. It is not the Spirit of God that brings such theories as this to the mind. They originate with Satan who prepares every idle tale he can devise for the itching ears which cannot distinguish between truth and fiction. Discard all such theories for your own good and for the good of those with whom you associate. Those who go to such extremes do great harm. They bring the truth into disrepute. They place principles which are as precious as gold on a level with fables. Men might better let the fables rest in the silence of the grave than to speak and teach those things which have no foundation in the Word of God. [Cf: 20MR338.05] p. 215, Para. 2, [1901MS].

The people of God should not fill their minds with theories which Christ never taught when enshrouded in the pillar of cloud or when as a man among men He taught in the streets and synagogues of Judea. There is a rich abundance of precious truths in God's Word--truths which are of vital consequence to the people of God, truths which will fill the mind with fragrant thoughts of heavenly things and provide a solid foundation for character building. Discard fables and vain imaginings. Present only the words, "It is written." Let Jesus take possession of mind and heart. Let those who teach be sure that the Word of Christ dwells in them richly. Let them instruct church members and students in the lessons of the Saviour. [Cf: 20MR339.01] p. 215, Para. 3, [1901MS].

What should we teach? The answer to this question is found in Paul's dying charge to Timothy, his son in the Gospel: Tim. 4:1-5, quoted . [Cf: 20MR339.02] p. 215, Para. 4, [1901MS].

Peter declares, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1:16). [Cf: 20MR339.03] p. 215, Para. 5, [1901MS].

Like the serpent gliding stealthily along, fanaticism has been stealing in to cause variance and strife, to take the attention of the people of God from elevating, eternal truth. I charge my brethren and sisters not to give heed to fables. Do not put into the minds of others the erroneous theories which should never be entertained. Teach what Christ taught. He said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). His lessons contain just what is needed in these last days. There is no need to bring in a mass of rubbish which in the end will be consumed. Let us not give to the world the impression that we are a body of fanatics. [Cf: 20MR339.04] p. 215, Para. 6, [1901MS].

The first chapter of Second Peter contains instruction which should be given in our schools and churches. The flock of God is to be fed with pure provender, thoroughly winnowed from the chaff. The minds of those who have mixed truth and error, presenting fables as truth, need to be purified and elevated, that they may grasp the immortal truths which

concern the soul's salvation. The work for these last days is a most solemn, important work. No man has a right to give the people of God a message not indited by the Holy Spirit. Those who do this are doing a work which must be counter-worked. [Cf: 20MR339.05] p. 215, Para. 7, [1901MS].

I warn my brethren in the educational work not to allow the threads of fanaticism to be interwoven with the church-school work. Preach and teach the words of eternal life. In establishing church schools, do not move uncertainly. Let the foundation of your building be solid rock, not shifting sand. Before you attempt to educate, be sure that you have a message bearing the divine credentials. No one can teach others of God who does not first learn in the school of Christ. Leave out everything which will divert the mind from the truth as it is in Jesus. "Preach the Word." [Cf: 20MR340.01] p. 216, Para. 1, [1901MS].

I have had to deal with fanaticism of every grade. From my first experience in the work I have had to combat fanaticism on the right hand and on the left. God forbid that the closing years of my life should be made sad through having to deal with this evil.--Ms 70, 1901. [Cf: 20MR340.02] p. 216, Para. 2, [1901MS].

(Written August 4, 1901, from St. Helena, California, to Mr. and Mrs. E. K. Beaman.) Your letter has just been placed in my hand. I am very sorry to hear that you are so afflicted, but you need not despair. [Cf: 21MR134.01] p. 216, Para. 3, [1901MS].

My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out of doors, away from all the perplexities of business, it might save your brain and your soul. It is not wise, merely because you can make money readily, to continue in the work of tuning pianos if this affects your nervous system. [Cf: 21MR134.02] p. 216, Para. 4, [1901MS].

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity. [Cf: 21MR134.03] p. 216, Para. 5, [1901MS].

We are made up of nerves and senses, as well as of conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul. [Cf: 21MR134.04] p. 216, Para. 6, [1901MS].

The canvassing work is a good work, but it may not be the best work for you if, while engaged in it, you are obliged to eat irregularly and cannot get healthful food. [Cf: 21MR134.05] p. 216, Para. 7, [1901MS].

My sister, you and your mother should do all in your power to please your husband. Remember that he is a nervous dyspeptic. I hope you may never know what a nervous dyspeptic has to endure. Do everything you can to restore your husband to health. In no case withhold your sympathy, but encourage him in every way possible. Give up your own ideas and your own wishes if by so doing you can help him. Thus you will be blessed. Do not persist in having your own way when you know that this afflicts him. [Cf: 21MR134.06] p. 216, Para. 8, [1901MS].

I know what it is to be nervous. For weeks together I have had to have my meals brought to my room because I could not endure the clattering of dishes. [Cf: 21MR134.07] p. 217, Para. 1, [1901MS].

Your husband would better not remain in the business of piano tuner. If he can, he should get a place in the country where he can keep chickens or raise vegetables. Any out-of-door work would be better for him than tuning pianos. [Cf: 21MR134.08] p. 217, Para. 2, [1901MS].

Your mother should defer to your husband's expressed wishes. We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath if this can be managed. [Cf: 21MR134.09] p. 217, Para. 3, [1901MS].

I cannot see but that you are trying your best to live out the principles of health reform. Study economy in everything, but do not withhold from the diet the food which the system needs. With regard to the nut foods, there are many who cannot eat them. If your husband enjoys dairy butter, let him eat it until he is convinced that this is not best for his health. [Cf: 21MR135.01] p. 217, Para. 4, [1901MS].

My sister, you and your mother need the sweet influence of the Spirit of God that you may reveal the love of Christ. If you all try to understand the blessed mystery of abiding in Christ, fewer words will be spoken to chafe and irritate. Silence for God is often more eloquent than words. Let the soul be hushed in silent awe, that the unseen Presence may be appreciated and the still, small voice of the Spirit be heard. [Cf: 21MR135.02] p. 217, Para. 5, [1901MS].

Read and study the sixty-second Psalm. We are now to prepare for the mansions Christ is preparing for us. God help us to abide in the Saviour. [Cf: 21MR135.03] p. 217, Para. 6, [1901MS].

I am glad that you have a little child in the family. The home should be a heaven upon earth. Nothing should be allowed to enter to mar the happiness of the members. The little things in the home should be so adjusted that no one will be irritated. Our work in this world is to be pleasant, kind, and thoughtful. My sister, let there be no contention in your home. You must act as the peacemaker. Be careful to do nothing to irritate your husband. Let the peace of God rule in your house. [Cf: 21MR135.04] p. 217, Para. 7, [1901MS].

We all need to study the life of Christ and the lessons He gave that we may know how to conduct ourselves in our relation with one another. Cherish the soothing influence of the Spirit of God. Remember that speech is a talent of great value if used aright, and that "out of the abundance of the heart the mouth speaketh." Remember also that by thy words thou shalt be justified "and by thy words thou shalt be condemned." Unadvised words often create difficulties which otherwise would not exist. [Cf: 21MR135.05] p. 217, Para. 8, [1901MS].

We are placed in this world to be children of God and to prepare for the future immortal life. Speak no unkind, thoughtless words. As you associate in family relationship, be careful to speak kind, tender

words which will comfort and encourage. Do not forget the little acts of kindness which do so much to help the member of the family who is struggling with infirmities which no one but himself can understand. [Cf: 21MR135.06] p. 217, Para. 9, [1901MS].

It does not pay to persist in having one's own way, to be unwilling to yield in the little things which are of small consequence, thus bringing bitterness and wrath into the home. Life is too short, too full of sorrow. We have no time to spare for the bruising of any sore, tempted heart. [Cf: 21MR135.07] p. 218, Para. 1, [1901MS].

Let each one be kind and considerate of the other. Never let the sun "go down upon your wrath" (Eph. 4:26). Never close your eyes in sleep without making right the little, pettish difficulties which hurt and bruise the soul. [Cf: 21MR136.01] p. 218, Para. 2, [1901MS].

Confess your weakness and lift the weight from your husband. Let nothing come in to hurt and destroy your peace of mind. We are Christ's property, and every afflicted soul should be helped, not hindered. [Cf: 21MR136.02] p. 218, Para. 3, [1901MS].

The Lord does not want anyone to be unhappy. My brother, your case is not hopeless. With regard to the colporteur wagon, cannot you go to the church officers and get them to buy it from you? Then with this money you can pay your debts, and for a year, if need be, work out of doors, not touching a piano. Leave the business which makes your nervous and restless. When you have done all you can, trust in God. Get out of debt, and never again get into debt. Live so economically that you will not have to feel the galling burden of debt. [Cf: 21MR136.03] p. 218, Para. 4, [1901MS].

When you are tempted to think or speak unwisely, kneel wherever you are, and pray till you find rest in Jesus. I am sure that He will not leave you or forsake you. You may scorn yourself because of your passionate utterances, but remember that Jesus pities you, and that He will heal you, body and soul, if you will do His bidding. Here is His word to you, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5). [Cf: 21MR136.04] p. 218, Para. 5, [1901MS].

Jesus desires to make celestial harmony in your soul. Read His words, not with discouragement, but with confidence and hope. Listen to the blessed words which God speaks to you. Walking with Christ means to believe that, though unseen, Christ is walking with you. The soothing voice of God comes to you, saying, "Commit the keeping of your soul to Me and I will preserve you and sanctify and bless you. 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.'" [Cf: 21MR136.05] p. 218, Para. 6, [1901MS].

The Lord never leaves the one who is physically and spiritually afflicted. Look to Jesus, the author and the finisher of your faith. (Heb. 12:2.) Believe in the One who so loves you that He gave His life that you should not perish, but have everlasting life. The Captain of our salvation is with us. He will lead us onward and upward to certain victory. [Cf: 21MR136.06] p. 218, Para. 7, [1901MS].

When you are tempted to speak rashly, remember that harsh, hasty words will dishonor your divine Companion. The Lord Jesus asked you to put your trust in Him. It is the privilege of all, ministers and people, to put their trust in the Saviour. Let your conversation be heavenly. Reveal by your words that Christ is abiding in the soul. When tempted to speak words that will grieve the Holy Spirit, lift the heart to God in prayer. He will help you to speak right words. Hope thou in God. Be a humble, trusting child of faith. I know that the Lord will not forsake you if you will put your trust in Him. [Cf: 21MR136.07] p. 218, Para. 8, [1901MS].

Have you not brethren in the faith who can help you by their counsel? If so, go to them, tell them just how you are situated, and ask them to pray that the Lord will bless and encourage you. Then you must cooperate with God. "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, 13).--Letter 104, 1901. [Cf: 21MR137.01] p. 219, Para. 1, [1901MS].

(Written January, 1901, from St. Helena, California, to Elder E.E. Franke.) I am awakened this morning with a burden to write to you. I have a message for you from the Lord. At the present time you are in serious peril healthwise, and this involves more than you realize. You are becoming a religious dyspeptic. God sees that you are in danger of making shipwreck of the faith, and thus greatly dishonoring the Lord Jesus Christ who bought you with His own precious blood. If you will not heed counsel, you will be left to become the sport of Satan's temptations. [Cf: 21MR269.01] p. 219, Para. 2, [1901MS].

The Lord did give you a message for the people, and so long as you worked as His servant, He sustained you. He says, "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another" (John 15:14-17). [Cf: 21MR269.02] p. 219, Para. 3, [1901MS].

God commands His agencies to work in perfect harmony. Nothing in this world is so dear to God as His church; nothing is guarded by Him with such jealous care; nothing so offends Him as when an injury is inflicted on His servants and His church. [Cf: 21MR269.03] p. 219, Para. 4, [1901MS].

Christ says to His undershepherds, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). How can we do a work that will bear the test and strain of trial? By directing the people to the Source of all power. Christ does not say, If any man thirst, let him go to Brother J or some other disciple. No. He says, "Let him come unto Me and drink." God does not say of the sinner, "Let him take hold of the strength of some human being." No, no. He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5). [Cf: 21MR269.04] p. 219, Para. 5, [1901MS].

The messengers sent by God are to act as true undershepherds. They are not true undershepherds who care only for those who do as they direct, who say of the people, They must do precisely as I command. If they do not follow my voice, I will have no love or care for them. [Cf: 21MR269.05] p. 219, Para. 6, [1901MS].

My brother, you have a misconception of your position. You are not to treat those to whom you are sent to minister as your heritage. You must not seek to take the place of God, teaching the people that you are to be conscience for them. You are not their sin-bearer. You cannot take away your own sins or atone for your own inconsistencies. If in the future you follow the same course that you followed in the past, the Lord will not, cannot, accept you as a shepherd of His flock. He will surely remove you. [Cf: 21MR270.01] p. 219, Para. 7, [1901MS].

God only can forgive sins. In Micah the question is asked, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah 7:18-20). [Cf: 21MR270.02] p. 220, Para. 1, [1901MS].

God has given to no man the power to bless or curse. This is His prerogative. You are not to feel at liberty to rule or oppress His heritage, to set up or cast down as you please. You are but a man, compassed with infirmities. The power which you have thought was yours to exercise is God's power. You can not, like God, read the hearts of men and know who to favor or condemn. You cannot be conscience for them. God has not given you any such work. You are only a human agent. You have taken burdens on you which do not belong to you, and have presented in word and spirit an objectionable representation of Christ. [Cf: 21MR270.03] p. 220, Para. 2, [1901MS].

Jesus came to this earth to stand at the head of humanity. He passed through all the phases of human experience, and at the end died on the cross that we might be saved. He became poor, that we by following in His steps in meekness and lowliness of heart, might become wise unto salvation, and rich with the eternal reward that is for everyone who will accept the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:29, 30). [Cf: 21MR270.04] p. 220, Para. 3, [1901MS].

Christ, and Christ alone, knows the value of the souls He has purchased. He declares that He has graven them upon the palms of His hands. The marks of the crucifixion upon the body of the Redeemer speak in behalf of every truly repentant soul. [Cf: 21MR270.05] p. 220, Para. 4, [1901MS].

Christ tells us not to depend for help upon those who themselves bear the defects of humanity, but to come to Him. He promises to give us rest. The condition upon which rest may be obtained is obedience to the words, "Take My yoke upon you, and learn of Me." This, my brother, is the experience you need. If you do not comply with the conditions

Christ has laid down, you will never know the joy of rest in Christ. You are now fretting over that which you can no more bring about than you can make a world. Because you suppose that you must be conscience for your brethren, you are taking upon yourself burdens which will crush you. [Cf: 21MR270.06] p. 220, Para. 5, [1901MS].

As soon as human beings are converted by receiving Christ as a personal Saviour, they belong to Him, for He has redeemed them by the sacrifice of His life. He does not give them up to any man. God has not given any man the work of ruling over His heritage. He has given His shepherds direction to feed His sheep and His lambs, but not to whip them or drive them. [Cf: 21MR271.01] p. 220, Para. 6, [1901MS].

God is omniscient. No sin escapes His notice. He has given to no human being the work of judging the hearts and motives of His blood-bought heritage. He has given all judgment into the hands of His Son, whom He placed at the head of humanity to live in our behalf a life pure and undefiled, without a trace of sin. [Cf: 21MR271.02] p. 221, Para. 1, [1901MS].

Christ knows every temptation to which the human soul is subjected. He has been tempted in all points like as we are, only with as much greater force as He is greater than we. Against the Redeemer, Satan, once a covering cherub, directed his fiercest attacks. Christ knows how to meet every device and artifice of the enemy. [Cf: 21MR271.03] p. 221, Para. 2, [1901MS].

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of Life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony. And as they learn what it means to overcome, they will endure the seeing of Him who is invisible. [Cf: 21MR271.04] p. 221, Para. 3, [1901MS].

To Christ has been committed all judgment because He is the Son of man. Nothing escapes His knowledge. However high the rank and great the power of spiritual apostates, One higher and greater has borne the sin of the whole world. He is infinite in righteousness, in goodness, and in truth. He has power to withstand principalities and powers and spiritual wickedness in high places. Armed and equipped as the Captain of the Lord's host, He comes to the front in defense of His people. His righteousness covers all who love and trust Him. The General of armies, He leads out the heavenly host to stand as a wall of fire about His people. He alone is the judge of their righteousness, for He created them and at infinite cost to Himself redeemed them. He will see that obedience to God's commandments is rewarded, and that transgressors receive according to their works. [Cf: 21MR271.05] p. 221, Para. 4, [1901MS].

In the future there will be perplexity and trouble and deception. The only safety of God's people is their unity in the work He has given them to do, over which He alone can act as supervisor. All who hold the beginning of their confidence firm unto the end will receive in their

foreheads the mark of God. Of them He will say, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy" (Rev. 3:4.) At the appointed time the glad tidings of their deliverance will come, filling their hearts with gladness and their lips with joyful praise. [Cf: 21MR272.01] p. 221, Para. 5, [1901MS].

At this time the only safety of those who are keeping God's commandments is in being of one heart, bound up with Christ and with one another, hid with Christ in God. (John 13:33-35.) The Saviour looks upon the coming conflict and He calls upon His people to strengthen themselves by taking hold of His strength, by making peace with Him so that when they are challenged, as they will be, God can give them the experience of Jacob, enabling them to claim the words of the promise: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Eze.37:26-28). [Cf: 21MR272.02] p. 221, Para. 6, [1901MS].

Oh, my brother, do not interpose yourself between God and His heritage. God desires His people to look to Him for guidance that they may be led by His Spirit. He is the eternal, self-existent Source of all life, physical and spiritual. No man is to condemn and denounce his brethren because they do not entertain the ideas and plans that he has worked out. [Cf: 21MR272.03] p. 222, Para. 1, [1901MS].

God gives to every man His work. He has given different ones different endowments. All must work according to the ability God has given them. No man has a right to condemn and denounce His fellow man. Those who are seeking for light and truth are not to be treated indifferently, for they are Christ's purchased possession. He can read the heart. He only can rightly estimate the human soul. He says to men, "Keep your hands off My blood-bought heritage. All human beings make mistakes, but I will receive and forgive every one who comes to Me. No one is beyond My saving power." [Cf: 21MR272.04] p. 222, Para. 2, [1901MS].

He alone who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life," who is able when the last trump shall sound, to raise His saints from the grave and clothe them with immortality, giving them everlasting victory over death and the grave, is able now to keep the souls of all committed to His trust against that day, and to deliver them in their perplexities. He has invited them to come to Him, and He has promised to help them, whatever their extremity, and to give them peace and rest as they wear His yoke and learn of Him lessons of meekness and lowliness. He leaves not His heritage to the judgment of any man. [Cf: 21MR273.01] p. 222, Para. 3, [1901MS].

It is not according to God's order for His people to break up into separate parties. His ministers are not to follow their own impulses and feelings, doing as the human impulse dictates, as though they were not under God's authority. Every minister of God is to live in the strictest obedience to His Word, following the example of Christ. In his dealing with his fellow men he is to put on Christ. [Cf:

21MR273.02] p. 222, Para. 4, [1901MS].

Those newly come to the faith are to be instructed from the Word of God, line upon line, precept upon precept. They are to be taught to seek wisdom from God, to go for help to the Source of all efficiency that they may be strong, to be guided by the unerring Mind, that they may reach sound conclusions. All should be educated and trained to think for themselves, to seek guidance from God's Word. [Cf: 21MR273.03] p. 222, Para. 5, [1901MS].

Man has a character to form for himself. This character must be formed in accordance with the elevated, divine standard. No human mold will satisfy the measurement of God. He is the essence of all goodness and truth. There is need for every human being to obtain, as fast as possible, an understanding of his relation to his Creator and Redeemer. Daily the life should be assimilated to the Christ-life. Daily the will and the affections should be brought into subjection to the Saviour. [Cf: 21MR273.04] p. 222, Para. 6, [1901MS].

The will of God is man's life. The understanding is only the means by which the love of the human agent for God is brought into activity. The willpower is to be under God's control. One human mind is not to be a power to control all other minds. The fact that one man through much study has received advanced ideas to give to others is no evidence that he is to tie other minds to his mind, keeping them under his influence, doing all in his power to prevent others from influencing them. [Cf: 21MR273.05] p. 222, Para. 7, [1901MS].

Christ is the only Head of the church. He only has the right to demand of man unlimited obedience to His requirements. [Cf: 21MR274.01] p. 223, Para. 1, [1901MS].

The ministers of God must be ministers of righteousness, who always wear the yoke of Christ and always follow the path of justice and integrity. No words caused by religious dyspepsia should be spoken. God has a people on this earth, and those who minister in word and doctrine must be one, as Christ is one with the Father. The Lord desires all to draw together in even cords as they engage in the solemn services of His sanctuary. As God meets with His people, let not those who are leading the service seek to draw the people to themselves. Let them say instead, "God is among us. We are in the presence of Him whom we have come to worship. It is His will that all who worship Him shall respect and love one another, carrying out the instruction given by Christ just before His crucifixion." John 17:19-26. [Cf: 21MR274.02] p. 223, Para. 2, [1901MS].

It is God's will that all parts of His service shall be managed in an orderly, becoming manner that will impress those strangers who may attend, as well as the regular attendants, with the elevated, ennobling character of the truth and its power to cleanse the heart. [Cf: 21MR274.03] p. 223, Para. 3, [1901MS].

In His providence God impresses people to attend our tent meetings and church services. Some come from curiosity, others to criticize or ridicule. Often they are convicted of sin. The word spoken in the spirit of love makes a lasting impression on them. How carefully then should these meetings be conducted. The words spoken should be such

that the Holy Spirit can impress them on minds. The speaker who is controlled by the Spirit of God has a sacred dignity, and his words are a savor of life unto life. Let not unsuitable illustrations or anecdotes be introduced into the discourse. Let the words spoken be for the edification of the hearers. [Cf: 21MR274.04] p. 223, Para. 4, [1901MS].

Those in the household of faith should cherish love for one another, praying with and for one another. "A new commandment I give unto you," Christ said, "That ye love one another; . . . By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34, 35). Thus a living, practical testimony is to be borne in favor of the truth. There is not one thread of selfishness woven into this web. [Cf: 21MR274.05] p. 223, Para. 5, [1901MS].

Schisms and divisions in the household of faith are not of God. Let us study the prayer which Christ offered for the unity of His followers, and let us make earnest efforts to answer this prayer. Christ said, (John 17:19-23, quoted). [Cf: 21MR274.06] p. 223, Para. 6, [1901MS].

Those who serve in Christ's army are to present an unbroken front. They are to love one another as Christ loves them. [Cf: 21MR274.07] p. 223, Para. 7, [1901MS].

The presence of God will be recognized by the world when His people reveal in their lives the sanctifying power of the truth, when they show respect and love for one another. Then God will enter the assembly of His people to commune with and bless them. [Cf: 21MR275.01] p. 223, Para. 8, [1901MS].

Supreme love for God and unselfish love for one another, this is the best gift that the heavenly Father can bestow. Let all believers draw near to God and to one another, that God may draw near to them. No man is to be exalted as supreme. No man is to suppose that he is infallible because he has been enlightened by God and used by Him in bringing souls to the truth. Our endowments are valuable only as they are used as God's entrusted talents to magnify the truth. The one through whom God works is never to exalt himself, never to seek to rule. As a wise steward, he is to do his work in sincerity and humility. He is to do God service by imparting what he has received, by speaking the truth in love in a clear, decided manner. Thus he is to enlighten others, remembering always that God only can impress the mind and purify the heart. [Cf: 21MR275.02] p. 224, Para. 1, [1901MS].

Paul wrote to the Corinthians: (2 Cor. 1:18-24, quoted). [Cf: 21MR275.03] p. 224, Para. 2, [1901MS].

"Not for that we have dominion over your faith." The apostles wished it to be understood that they did not set themselves up as lords over the faith and consciences of the believers. They avoided all the severity they possibly could, and labored to promote the joy of the believers, leading them by kindly persuasion to renounce their errors. Thus we are to work, by faith in God fulfilling our duty, not by exercising authority or dominion, but by revealing Christlikeness of character. [Cf: 21MR275.04] p. 224, Para. 3, [1901MS].

"The elders which are among you I exhort, who am also an elder, and a

witness of the sufferings of Christ, and also a partaker of the glory that 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" (1 Peter 5:1-5). [Cf: 21MR275.05] p. 224, Para. 4, [1901MS].

"Likewise, ye younger, submit yourselves unto the elder." Those who have had a long experience in the work of the third angel's message are to be highly respected and esteemed. (Verses 6-10, quoted.) [Cf: 21MR275.06] p. 224, Para. 5, [1901MS].

I have but partially brought out a portion of the many things which need to be written. My brother, the Lord desires you to take a different position in your ministry. In some things your labors are in need of reform. God has not given you the work of being conscience for any man. You have not been guided by the Holy Spirit in your decisions regarding those whom you fancied were not right because they did not heed all your words and follow all your plans. God does not require anyone to follow implicitly the ideas of another man unless he presents "It is written." By your influence you are closing doors which would be open if you would walk before God with humility. [Cf: 21MR275.07] p. 224, Para. 6, [1901MS].

My heart is drawn out to write these things to you this morning. There is a great and solemn work before us, and we all need to seek to answer Christ's prayer for unity. The Lord has given you a work to do, but He has not given you liberty to do just as you please, to act in accordance with your independent judgment. [Cf: 21MR276.01] p. 224, Para. 7, [1901MS].

The twelfth chapter of First Corinthians contains instruction for all who minister before God. The apostle says, "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12:4-6, 12). [Cf: 21MR276.02] p. 225, Para. 1, [1901MS].

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself. [Cf: 21MR276.03] p. 225, Para. 2, [1901MS].

God will use you when you are willing to be used in His appointed way. Remember that the church of believers constitutes the body of Christ and "that there should be no schism in the body; but that the members

should have the same care one for another" (verse 25). God calls upon you to unite with your brethren. He has assigned different gifts to the different members of His body. He has given them such talents and opportunities as will best promote His glory and the advancement of His kingdom. He is put to shame when the members of His body work contrary one to the other. [Cf: 21MR276.04] p. 225, Para. 3, [1901MS].

A man does not gain perfection and influence by doing the work of another, but by faithfully discharging his own duties as a part of the great whole. All the members of Christ's body are to be united by sympathy for one another and by fidelity to Christ. With humble faith they are to do their work, laboring in Christ's lines. The man who walks and works away from Christ will finally reach the lowest place, whatever his position and influence may now be. [Cf: 21MR276.05] p. 225, Para. 4, [1901MS].

Christ has spoken to the whole world, saying, "Whosoever will come after Me, let him deny himself, and take up his cross"--and run ahead of Me in his manner of ministering? No--"Follow Me." (Mark 8:34.) [Cf: 21MR277.01] p. 225, Para. 5, [1901MS].

My brother, you are not working in the Lord's appointed way. You handle a large amount of the Lord's money as you please. This does not exert a right influence. Should all use money as extravagantly as you have done, what would be our showing in missionary lines of work? The Lord has not given you any permission to work contrary to the example He has left for His people. [Cf: 21MR277.02] p. 225, Para. 6, [1901MS].

God desires you to unite with your brethren in your work. If you do not do this, Satan will surely ensnare you. You will fall through the carrying out of your own plans and ideas. Success will not attend your efforts. You will reveal a spirit uncontrolled by God. If you continue to strive to be a distinct whole, refusing to cooperate with your brethren, working away from the directions God has given, you will bring ruin upon yourself. The sin will lie at your own door. [Cf: 21MR277.03] p. 225, Para. 7, [1901MS].

It is the duty of yourself and your wife to think soberly, to wear Christ's yoke, and to draw under His leading. Remember that the perfection of the physical body depends on the perfection of the individual organs. Thus it also is with the spiritual body. [Cf: 21MR277.04] p. 226, Para. 1, [1901MS].

"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" (Rom 12:1-3). This you are constantly doing. (Verses 3-16, quoted.) [Cf: 21MR277.05] p. 226, Para. 2, [1901MS].

Practice the instruction given in this chapter. If you continue in usefulness you must change your attitude. You must keep E. E. Franke under control. It is possible for you to reach the standard of

perfection. The success which you have had in the past will not be lost if you will heed the warning now given you. The intelligent, pure, cordial belief in the grace of Christ, which brings salvation to all, will place your feet on the eternal Rock. [Cf: 21MR277.06] p. 226, Para. 3, [1901MS].

The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot, to do his appointed work according to the ability which has been given him. [Cf: 21MR277.07] p. 226, Para. 4, [1901MS].

To do unto others as we would they should do to us, this rule we must follow or we are none of Christ's. My brother, study the words spoken by Christ from the Mount of Blessing: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). The poor in spirit are the ones whom Christ loves. They are humble; they feel their dependence upon the Lord for all temporal and spiritual blessings. They do not trust in themselves, but depend on their Redeemer, the Alpha and Omega. [Cf: 21MR278.01] p. 226, Para. 5, [1901MS].

There is to be no self-exaltation among God's people. He will not tolerate self-righteousness. "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. 66:1, 2). The Lord is to be glorified and adored, but man is never to seek to be glorified by man or to glorify himself. [Cf: 21MR278.02] p. 226, Para. 6, [1901MS].

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died" (Hosea 13:1). Just as long as you seek the Lord earnestly, and humble yourself before Him as a little child, He will use you to the glory of His name. But when self-sufficiency takes possession of any minister, when he dictates to his brethren and acts in a masterly manner as though he could read hearts; when he feels it his prerogative to praise or censure as he pleases, let him know that the Lord is not working with him, but Satan has the mind and heart under his control. [Cf: 21MR278.03] p. 226, Para. 7, [1901MS].

My dear brother, you are in ill health. You have not peace and rest in the Lord. Your spiritual experience is not healthy. You do not do the good you might if you would place yourself as a learner in the school of Christ. The Lord cannot prosper you while you continue to seek for authority. Your passionate outbursts against your brethren hurt your influence and grieve your Redeemer. Thus you misrepresent Him. [Cf: 21MR278.04] p. 227, Para. 1, [1901MS].

God has not given you the work of forming a separate party with yourself as leader. God's people are to be one. They are to blend with one another in their service for God. They are to link up with Christ. (Hosea 14:2-9, quoted.) [Cf: 21MR278.05] p. 227, Para. 2, [1901MS].

My brother, you need the blessing of the Lord in your home. This is necessary if you would be a wholesome, healthy Christian. Keep yourself under control, or else you will kill your influence for good. Eat daily

of the leaves of the tree of life. Thus you will be enabled to glorify God. Speak no hasty, overbearing, dictatorial words, for thus you misrepresent Christ. Strive to reveal in your life the fruits of righteousness. Make earnest efforts, by a well-ordered life and a godly conversation, to perfect the church. Remember that God is looking on and that the world is taking knowledge of you, and that the world is looking to discern in you the likeness of Christ. [Cf: 21MR278.06] p. 227, Para. 3, [1901MS].

Do you love God supremely and your neighbor as yourself? This is the whole duty of man. On these two principles hang all the law and the prophets. If you fulfill them, light and joy and peace and gladness will come into your life. Show by your life your preparedness for the inheritance of the saints in light. In word, in spirit, in action, be a true representative of Christ. Then you will be rich for all eternity. [Cf: 21MR279.01] p. 227, Para. 4, [1901MS].

My brother, will you wear Christ's yoke? Doing this, your peace will be as a river and your righteousness as the waves of the sea. Will you not take right hold and wrestle for the victory? [Letter 19, 1901.] [Cf: 21MR279.02] p. 227, Para. 5, [1901MS].

(Written January 22, 1901, from St. Helena, California, to Dr. S. Rand, Hamilton, Newcastle, New South Wales.) I wish to express to you my satisfaction at your connection with the Hamilton Bath Business and the Retreat. There is a large and progressive work to be done in Newcastle and Maitland. I look upon this work as a growing work, and if it is not hindered by unchristlike, unwise movements it will do much good. [Cf: 21MR285.01] p. 227, Para. 6, [1901MS].

My brother, I wish your ideas upon health reform were more clear and pronounced. Your advice in regard to the eating of meat and butter is not as it should be. That is not giving correct ideas. In many cases the result of eating these articles has been bring more suffering upon the patients than relief. You need health reform in practice. You need to teach health reform and keep your own soul in the love of God. [Cf: 21MR285.02] p. 227, Para. 7, [1901MS].

I have received letters from New Zealand in which the writers stated that nut foods do not agree with them. I did not know just how to answer these letters. In the night season I was instructed that education in using the nut food needs reforming, that too large a quantity of nut food is an injury. The combination is not correct when nuts are cooked with other food, and that some nuts are not as wholesome as others. These experiments must not be too certainly recommended, but experiment and move carefully. [Unless this is done], using this nut food will do harm. A reform must be made in the matter of health foods. [Cf: 21MR285.03] p. 228, Para. 1, [1901MS].

The foods used should correspond to the climate. Some foods suitable for one country would not do at all to be recommended in another place. And the nut foods should be made as inexpensive as possible so they can be procured by the poor. Light has been given me that almonds are preferable to peanuts, but peanuts in limited quantities may be used in connection with grains to make nourishing food which can be cared for by the digestive organs. But every soul must experiment for himself. Every family that have capabilities must improve them learning how to

cook. [Cf: 21MR285.04] p. 228, Para. 2, [1901MS].

But let all who can eat freely of fruit. Fruits and grains are preferable to nuts. [Cf: 21MR285.05] p. 228, Para. 3, [1901MS].

Olives may be prepared in such a way that they will be superior to any drug in helping consumptives and those who have inflamed, irritated stomachs. Olives might be eaten with good results at every meal. The advantage supposed to be gained by the eating of butter may be obtained by eating properly-prepared olives. The oil in olives is a remedy for constipation and kidney diseases. [Cf: 21MR285.06] p. 228, Para. 4, [1901MS].

It would be well for us to do less cooking and eat more fruit in its natural state. Let us eat freely of fresh grapes, apples, peaches, oranges, blackberries, and all other kinds of fruit which can be obtained. Let these be prepared for winter use by canning, always using glass instead of tin. [Cf: 21MR286.01] p. 228, Para. 5, [1901MS].

Dr. Rand, educate yourself to discard all flesh meat. Soon butter will never be recommended, and after a time milk will be entirely discarded, for disease in animals is increasing in proportion to the increase of wickedness among men. The time will come when there will be no safety in using eggs, milk, cream, or butter. [Cf: 21MR286.02] p. 228, Para. 6, [1901MS].

God will give His people ability and tact to prepare wholesome food without these things. Let our people in Australia discard all unwholesome recipes and learn how to live healthfully, in accordance with the directions God has given. Let them impart this knowledge as they would Bible instruction. Let them preserve the health and increase the strength by avoiding the large amount of cooking which has filled the world with chronic invalids. We are coming to the time when recipes for cooking will not be needed, for God's people will learn that the food God gave Adam in his sinless state is the best for keeping the body in a sinless state. [Cf: 21MR286.03] p. 228, Para. 7, [1901MS].

Hot drinks are not required, except as a medicine. The stomach is greatly injured by a large quantity of hot food and hot drink. Thus the throat and digestive organs, and through them the other organs of the body, are enfeebled. [Cf: 21MR286.04] p. 229, Para. 1, [1901MS].

The Lord would be pleased to see His people intelligent upon many matters where they are now ignorant. Let those who have obtained knowledge of how to eat and drink and dress so as to preserve health impart this knowledge to others. Let the poor have the gospel of good health preached unto them from a practical standpoint that they may know how to care for the body properly. [Cf: 21MR286.05] p. 229, Para. 2, [1901MS].

Our people should experiment how to prepare food without the use of milk or butter. The time is near when the whole animal creation will groan under the disease which curses our earth because of the iniquity of the fallen race. [Cf: 21MR286.06] p. 229, Para. 3, [1901MS].

How safe is it now to use these articles? We may not say with certainty, for it is difficult to know which cattle are diseased and

which are not. One thing we do know. The physicians connected with our sanitariums should be health reformers in every respect. They should never prescribe flesh meat or butter for their patients. Let them prescribe instead a diet of bread and fruit. [Cf: 21MR286.07] p. 229, Para. 4, [1901MS].

Now, my brother, you are suffering from dyspepsia. This should not be. In the institution with which you are connected, you should see that the table is provided with the best food that can be prepared. And as regularly as possible take your seat at the table with the family. Association with others at the meal and pleasant, cheerful conversation will be a great blessing to you. But you are not a health reformer and therefore will be a deficient instructor. [Cf: 21MR287.01] p. 229, Para. 5, [1901MS].

You should have your office in the institution. In the providence of God your business may become much larger than it is. God may provide for you a more suitable location. But if He does not, do the best you can, and above all, be a health reformer. [Cf: 21MR287.02] p. 229, Para. 6, [1901MS].

Do not think that you must blanket your faith in order to obtain patronage. The reason that we as a people establish sanitariums is that the souls as well as the bodies of men and women may be saved. The truth is never to be concealed, for we are to be God's light-bearers to the world. Christ says, "Ye are the salt of the earth." By your pure doctrines, your correct deportment, your prayers, your Christlike example, you are to exert a preserving influence in the world. "But if the salt have lost his savor, wherewith shall it be salted?" (Matt. 5:13). [Cf: 21MR287.03] p. 229, Para. 7, [1901MS].

The Jewish leaders had hidden the truth by a mass of tradition. Christ pronounced their teachings of no value. They were as salt which has lost its savor. (Physicians that are not health reformers will be losing very much of their honor in advising and treating the sick.) Christ came to this world to rescue the jewels of truth from the rubbish of falsehood and tradition and all selfish indulgence, and give them back to the world clothed with their original purity and life-giving power, that the souls and bodies of men might be preserved from corruption. And He desires His people in this age to present the truth in all its freshness, that it may stand out in marked contrast with the customs and practices of the self-indulgent, meat-eating people of the world. [Cf: 21MR287.04] p. 229, Para. 8, [1901MS].

All human thought is but a fractional part of what is comprehended in the mind of Christ. He caused the truth to stand out superior to the most learned lore of the rabbis. He made the truth appear in its original excellence, for He is the Author of all truth. In His hands truth was simplified, dignified, and ennobled. Shall we follow His example? [Cf: 21MR287.05] p. 230, Para. 1, [1901MS].

"Ye are the light of the world." Thus He regards those who believe and practice the truth. When truth is mingled with error and selfish indulgence, its saving properties are destroyed. God calls upon the people on whom His light has shone to present the truth as it is in Jesus, to show by their genuine goodness the power of truth, to reveal in their lives the saving principles of the gospel. By their words and

actions they are to cause the preserving qualities of truth to appear with distinctness. Let them remember that the men and women in the world form their opinion of God by the characters of those who profess to serve Him. (Matt. 5:15-19, quoted.) [Cf: 21MR287.06] p. 230, Para. 2, [1901MS].

It is our work to give this message. We are to teach men and women not to regard lightly one principle of the law of God. By precept and example we are to explain the nature of God's holy requirements. Thus we shall be in the world a savor of life unto life. [Cf: 21MR288.01] p. 230, Para. 3, [1901MS].

Physicians are inclined to feel justified in doing many things on the Sabbath which they should refrain from doing. The needs of suffering humanity are never to be neglected. But as far as possible, all work should be laid aside on the Sabbath. At this time we should do all in our power to let light shine to a benighted world, for Satan is doing his utmost to cast his hellish shadow across the pathway of every soul. [Cf: 21MR288.02] p. 230, Para. 4, [1901MS].

Please read Exodus 31:12-18. Could anything be more positive than this? The Sabbath of the fourth commandment is not to be hidden under a bushel. In all our sanitariums the light on this question is to shine forth. By our methods of work we are to exalt God's memorial and refrain from lessening the sacred, exalted character of the law of God. We are ever to acknowledge the binding claims of the Sabbath command before all believers and unbelievers. This, God declares, is a sign between Him and us throughout our generations forever. [Cf: 21MR288.03] p. 230, Para. 5, [1901MS].

Let us remember that it means much to the educators and those being educated in our sanitariums to keep the Sabbath aright. This should be regarded as much more important and essential than it has been in the past. Testing truth is to be given to the world. Men are to be taught that the seventh day is God's memorial of creation. Yet this truth is not to be presented in such a way as to render it offensive. The light is to shine forth in such a way that it will illuminate the minds of all.--Letter 14, 1901. [Cf: 21MR288.04] p. 230, Para. 6, [1901MS].

(Diary entry, August 8, 1901) God has sent His message to the churches. Every means possible is to be used to arouse those who claim to believe in Christ yet do not keep the commandments of God. The medical missionary work is to be so conducted that it will maintain a holy, exalted standard, moving steadily onward and upward, presenting God's claims to those who have never heard the truth for this time. Medical missionary work is to be to the third angel's message as the right hand to the body, increasing its usefulness and efficiency. [Cf: 21MR442.01] p. 230, Para. 7, [1901MS].

The truth is not to languish. Medical missionary work is not to be done only in the slums of our large cities. It is possible to sway the work so heavily in the line of working for the hopelessly degraded that the fields ripe for the harvest will be neglected. Yet this work is not to be neglected. At our camp meetings there should be men who devote themselves to the work of rescuing those held by Satan in the slavery of appetite. God says, "Bring in hither the lame, and the halt, and the blind." In the meetings the subject of temperance is to be presented.

Angels of God pass through the congregation, convicting and converting souls. [Cf: 21MR442.02] p. 231, Para. 1, [1901MS].

At our camp meetings medical missionary work is to be carried forward by workers free from fanaticism. At these meetings the truth is to be taught in clear lines. The sword is to cut both ways. The third angel's message is to find its place in the world. Daniel is to stand in his lot and in his place, bearing his message that the time of the end is near. May the Lord give His people wisdom. [Cf: 21MR442.03] p. 231, Para. 2, [1901MS].

The means and talents God has given His people must not be wasted in desultory efforts. Decidedly and earnestly God's people must carry forward His work. [Cf: 21MR442.04] p. 231, Para. 3, [1901MS].

There are those in the world who are longing for truth and who, when converted, will be helpers in the Lord's great vineyard, serving the cause of God intelligently. By their faith and works they will show that the labor put forth for them has not been in vain. [Cf: 21MR442.05] p. 231, Para. 4, [1901MS].

In the seventeenth chapter of John, Christ tells His people that it is by their unity that the world is to be convinced of the genuineness of Christianity. It is God's plan that His people shall work together in church capacity. There is to be no disarrangement of His plan. Satan would hold a jubilee, the forces of hell would triumph, if the church of God, becoming disorganized, were to break up into separate atoms. [Cf: 21MR442.06] p. 231, Para. 5, [1901MS].

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" (John 13:34, 35). This is the love church members are to manifest for one another. Such love will exert a powerful influence in favor of the truth. Christ desires to work through His appointed agencies to make His cause a power in our world. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments" (John 14:13-15). [Cf: 21MR443.01] p. 231, Para. 6, [1901MS].

We need to study carefully and prayerfully the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. If we study these chapters with a heart softened and subdued, we shall receive ideas which will make us wise unto salvation. [Cf: 21MR443.02] p. 231, Para. 7, [1901MS].

It is impossible to find a welcome in the denominational churches, and therefore the Lord directed that camp meetings should be held. Thus the third angel's message is to be proclaimed. The Lord has especially endorsed this means of reaching the masses. Thus high and low, rich and poor, free and bond, may be reached. It is a pleasure to see thousands of people sitting as though riveted to their seats, listening with astonishment to the presentation of the truth. To them the Bible is as a new book. Oh, how earnestly they listen, as things new and old are brought forth from the treasury of the Word. Through this work many from the higher as well as the lower classes have received the truth.

The Holy Spirit has impressed human minds, and men and women through whom God could work have been brought together in church fellowship. [Cf: 21MR443.03] p. 232, Para. 1, [1901MS].

In every camp meeting held in Australia, a call for Bibles has been made by the outsiders attending the meetings. The people have asked for Bibles just like those used by Seventh-day Adventists. Many, with serious faces, have come to us to purchase a Seventh-day Adventist Bible. They had been told that our ministers used a Bible different from theirs. We assured them over and over again that our Bible is just the same as theirs, but to no avail. A new Bible they were determined to have. Large numbers of Bibles have been sold at our camp meetings. [Cf: 21MR443.04] p. 232, Para. 2, [1901MS].

After a minister has faithfully done his duty in presenting the truth from the desk, he is to make personal efforts for his hearers. Ministers are not to exhaust their vitality by preaching long sermons. They are to save their strength for personal efforts. Thus only can the light of truth be carried to all parts of the world. [Cf: 21MR443.05] p. 232, Para. 3, [1901MS].

After the service is over, those desirous of asking questions should be requested to pass into another tent, and workers should be appointed to talk with them. During the camp meeting an interest is aroused and a minister with a company of workers remains to follow up the interest. The workers have appointed hours for study, and the remainder of the time is given to personal labor among the people. The interest is not allowed to lag. Aggressive work is done. [Cf: 21MR444.01] p. 232, Para. 4, [1901MS].

God desires His workers to reach a higher standard. The missionary spirit is the true spirit of the gospel. Study Christ's manner of teaching. Placing Himself in the great thoroughfares of travel, He gave the message of warning to hundreds and thousands. Into the hearts of many His words sank deeply, and they went to their homes to search the Word of God as never before. Many who came to Him careless and indifferent, went away so deeply convicted that they at once began to ask God for the truth that saves the soul. [Cf: 21MR444.02] p. 232, Para. 5, [1901MS].

The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*, *The Great Controversy*, *Patriarchs and Prophets*, and *The Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God's helping hand. [Cf: 21MR444.03] p. 232, Para. 6, [1901MS].

Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to

eclipse the light which should be given to the world. [Cf: 21MR444.04] p. 233, Para. 1, [1901MS].

The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who otherwise would never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. Many will be healed by the prayer of faith, and will rise to health to advocate the precious principles of health reform.--Ms 76, 1901. [Cf: 21MR444.05] p. 233, Para. 2, [1901MS].

Some Thoughts for the New Year. The old year, with its burden of record, is fast passing away. The new year, with all its possibilities, will soon be ushered in. What advancement have we made in the knowledge of Christ during the past year? Are we prepared to show, more decidedly than ever before, that we are on the Lord's side? At this time, when the nations of the world are wavering between infidelity and idolatry, are we prepared to stand as faithful ambassadors for Christ? Shall we not, at the beginning of this new year, give ourselves and all we have to God? Shall we not listen to His voice, which calls us to a renewed contest, to a more thoro consecration of ourselves and our intrusted capabilities to His service? [Cf: ST 01-02-01 para. 01] p. 233, Para. 3, [1901MS].

To God we owe all we have and are. In Him we live and move and have our being. We have not been forgotten by Him. In His book each human being has a page, on which is recorded his whole history. Constantly and untiringly God is working for our happiness. The treasures which He has placed within our reach are numberless. "The Lord is good to all; and His tender mercies are over all His works. Thou openest Thine 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 His goodness. Creation proclaims, with myriad voice, the forbearance, love, and compassion of the Almighty. [Cf: ST 01-02-01 para. 02] p. 233, Para. 4, [1901MS].

Thru all the ages God has manifested for the human race a love that is without a parallel. He so loved man that He bestowed on him a gift that defies computation. That the abundance of His grace might be revealed, He sent His only-begotten Son to our world, to live a man among men, to spend His life in the service of humanity. In our behalf the Son of the Infinite God was numbered with the transgressors. Christ was the channel thru which the Father poured into the world the rich stream of His grace. God could not give less than the fulness, nor was it possible for Him to give more. "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 01-02-01 para. 03] p. 233, Para. 5, [1901MS].

God has made us His stewards. To every one He has given some talent, which is to be improved and returned to Him. Every one is the possessor of some trust. Time, intellect, reason, money, the tender ministry to which some are adapted,--these are the gifts of God. From the lowliest to the highest, all have been intrusted with the goods of heaven, and all are called upon to make a return to the Giver. [Cf: ST 01-02-01

para. 04] p. 233, Para. 6, [1901MS].

The first thing we are to do is to give ourselves to the Lord. Life, with its endowments and privileges, is God's gift. Let us remember that it comes from God, and is to be wholly consecrated to Him. Let us say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." [Cf: ST 01-02-01 para. 05] p. 234, Para. 1, [1901MS].

When we have given ourselves to God, we shall be willing to give Him what He has given us. All we have and are is to be laid at Christ's feet. We have been bought with a price which can not be estimated, and we should count it a privilege to cooperate with God by denying self, by giving of our earthly possessions to make it possible for those in the darkness of error to hear the truth. Each soul saved is worth more than a world; for he is saved unto eternal life. Those who invest their means in this work double their talents. [Cf: ST 01-02-01 para. 06] p. 234, Para. 2, [1901MS].

Whether or not we give mind, soul, and strength to God, it all belongs to Him. God speaks to each human being, saying: "I have a claim on you. Give me your zeal, your capabilities, your energy, your means." He has a right to ask this; for we are His, redeemed by His boundless love and by the agony of the cross of Calvary from the service of sin. On no account are we to devote our powers to self-serving. Day by day we are to return to the Lord that which He has intrusted to us. And we are to ask Him, not only for temporal blessings, but for spiritual gifts. He who asks in faith, believing that God will fulfil His word, and who acts in accordance with His prayer, doing God's will in all things, will receive rich blessings from on high. And as he receives, he is to impart to those who need help. [Cf: ST 01-02-01 para. 07] p. 234, Para. 3, [1901MS].

The Christian has been given the management of his Lord's goods. Great trust is reposed in him, and he is to treat the property in his hands with as much care as if it were his own; yea, he is to be more exact in his treatment of it, putting more thought, more energy, more devotion into his work, because he has been trusted to stand in his Master's place. His interests are to be bound up with the interests of his Master. He is to lose all selfishness in working for the One who has honored him by trusting him. If he were to use for his own advantage any portion of the goods intrusted to him, he would prove himself unworthy of the trust placed in him. He would sacrifice his honor at the shrine of mammon. [Cf: ST 01-02-01 para. 08] p. 234, Para. 4, [1901MS].

Christ warns us against laying up treasure on this earth, "where moth and rust doth corrupt." He urges us to use our goods for the advancement of God's kingdom. He sees men risking everything to secure earthy riches, crazed with the prospect of getting gain; and, lifting up His voice, He cries, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" In comparison with the value of one soul, the whole world sinks into insignificance. Mrs. E. G.

White. [Cf: ST 01-02-01 para. 09] p. 234, Para. 5, [1901MS].

I would point the intemperate to a power out of and beyond themselves,--the power of Jesus. Flee to your Saviour. He has overcome in behalf of just such helpless, sinful ones as you. In His strength you may be honest, faithful men, true to your Maker. But no half-way work will suffice. You must be thoro. And do not think that you can do the work of abstaining gradually. Leave the accursed thing once and forever. "Touch not, taste not, handle not." Drink not a drop of the liquor which sets depraved appetite on fire. [Cf: ST 01-30-01 para. 01] p. 234, Para. 6, [1901MS].

Do not rob God of the powers He has given you for high and holy purposes. Remember that you speak and act in the presence of God and the holy angels. Think, O, think of the superiority of a Christian man over a poor votary of sin! See the difference between a man sunken in vice, the victim of his own passions, and a man reclaimed by the truth of God's Word, ennobled by beholding Jesus. Look at the condition of those who give themselves up to intemperance. Degraded and belittled, they are without God and without hope in the world. This is the result of their own course. The Word of God declares, "Whatsoever a man soweth, that shall he also reap." God does not will that man shall be lost. He has made every provision for his salvation. He gave His beloved Son to save men from misery. But too often they refuse to accept the gift. There are men who, had they accepted the Gospel of Jesus, might be standing among their fellows, their countenances not as they now appear, bloated, depraved, and coarse, but radiant with intelligence, their hopes bright, and their whole demeanor indicating the dignity and self-possession derived from intercourse with good men and the study of God's Word. [Cf: ST 01-30-01 para. 02] p. 235, Para. 1, [1901MS].

Drunkards choose the way of sin, a path strewn with thorns and ending in death. They have no acquaintance with God or His Word. They remember not their high origin, but debase their God-given powers to the level of the brute. Shall these degraded, besotted beings charm you? Shall they induce you to degrade your powers? Would you become besotted like them? Will you allow yourself to sink into debauchery? Shall those who bear scarcely a trace of the moral image of God be your pattern? Will you follow their example in evil-doing? Is not the picture of their condition enough to make you shun the first step in intemperance? [Cf: ST 01-30-01 para. 03] p. 235, Para. 2, [1901MS].

Gladly would I write something to lead the intemperate to fasten their grasp by faith upon the mighty Helper. Heaven may invite them, presenting its choicest blessings, but all will be useless unless they are willing to help themselves. They must put forth their powers to overcome, or they will sink lower and lower. [Cf: ST 01-30-01 para. 04] p. 235, Para. 3, [1901MS].

We can hardly conceive what man may become, what God can do thru him. Tho fallen and degraded, he may, thru the merits of Christ, be an heir of immortality, his thoughts elevated and ennobled, his heart purified, his conversation in heaven. [Cf: ST 01-30-01 para. 05] p. 235, Para. 4, [1901MS].

Let me say to him who is struggling to overcome, God presents before

you a strong hope that you may lay hold on eternal life. Lose not your opportunity for becoming a man. When you look at yourself, and think of the strength of temptation, you say, "I can not resist." I tell you that you can resist. Tho you are weak and degraded, you may be a child of God. Tho self-indulgence has marked your path, it need not always be thus. You can resist temptation. Jesus is your Helper. In His strength you can overcome the power of appetite. Summon willpower to your aid; for unless your will is placed on the Lord's side, you can never be successful in overcoming, in trying to elevate yourself. Do not think that you can not say, I can and I will. God has pledged Himself to help you in every determined effort you make to regain your manhood. If you accept His help, you will become a bright and shining light in the world, and will at last hear the benediction, "Well done." [Cf: ST 01-30-01 para. 06] p. 235, Para. 5, [1901MS].

God created Adam pure and noble, but thru the indulgence of appetite he fell. Yet notwithstanding the great gulf thus opened between God and man, Christ loved the hopeless sinner. He left His royal throne, clothed His divinity with humanity, and came to our world to bridge the gulf which sin had made, and to unite divine power with human weakness, that in His strength and grace man might wrestle against Satan's temptations, overcome, and stand in his God-given manhood, a victor over perverted appetite and degrading passions. The last words of David to Solomon, his son, who was soon to be seated on the throne of Israel, were, "Be strong, and show thyself a man." To the weak and tempted one I address the same words, "Show thyself a man." I point him to the cross of Calvary. In the name of Jesus I bid him look and live. Destroy not yourself. It is possible for you to gain the ascendancy over appetite and passion. Jesus is reaching over the battlements of heaven to lift you in His strong arms and set you upon your feet. [Cf: ST 01-30-01 para. 05] p. 236, Para. 1, [1901MS].

Life is in all cases burdened with weighty responsibilities, and happy will it be for those who brace themselves to meet it manfully, with Christlike steadfastness resisting every temptation, with Christlike fortitude bearing every trial, and overcoming in the name of the Redeemer. God has made man capable of constant progress in mental and moral worth. No other creature of His hand is capable of such advancement. Man can reach an eminence in self-control that will place him above the slavery of appetite and passions, where he can stand before God with thankfulness and rejoicing. [Cf: ST 01-30-01 para. 08] p. 236, Para. 2, [1901MS].

To those who are contending with the power of habit, God says: "Would you walk by and by the streets of the holy city? Then obey the command, Come out from among them, and be ye separate, and touch not the unclean thing. I, the infinite God, the Creator of the universe, will receive you. I will be a Father unto you, and ye shall be My sons and daughters." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Connect with Heaven. Thus you may become children of the heavenly King. Do you want higher honor, greater exaltation? Riches God has in abundance for those who overcome; for the streets of the holy city are paved with gold. It is your privilege to enter this city, to partake of the tree of life, to listen to the voice that is sweeter and richer than any music that ever fell on mortal ears. There is strength in the arm of the Lord. Take hold

upon it, and you will one day stand victors in the city of God, each wearing on his brow a crown of immortal glory. Mrs. E. G. White. [Cf: ST 01-30-01 para. 09] p. 236, Para. 3, [1901MS].

In His life Christ has given an example of how we should treat one another. He went about "doing good," ministering to the suffering and teaching the ignorant. He did not come to this world to save the righteous; for there was none righteous. He came to save all who felt their need of a Saviour. For this end He worked untiringly, never thinking of Himself. [Cf: ST 02-13-01 para. 01] p. 236, Para. 4, [1901MS].

Christ labored unceasingly 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 has not yet learned of the divine Teacher, tho he may profess to be a Christian. It is one thing to passively assent to the truth, and another to apply the truth to the practical life. There are many hearers, but few doers. [Cf: ST 02-13-01 para. 02] p. 236, Para. 5, [1901MS].

God is measuring the temple and the worshipers therein. There are those who in the providence of God have been placed in positions where they have opportunity to do much good with the blessings they have received. Upon these He places the responsibility of ministering to those who have few blessings and little encouragement. "Freely ye have received," He says; "freely give." Human beings in their suffering are crying to God, and their prayers are just as surely ascending before Him as did the blood of Abel. God is not indifferent to the needs of His children, wherever they may be; and His angels are waiting to see what testimony they can carry to the courts above regarding the help which those who are highly privileged have given to these suffering ones. [Cf: ST 02-13-01 para. 03] p. 237, Para. 1, [1901MS].

God never forsakes His children. Jacob obtained his birthright by fraud, and then fled to escape his brother's wrath. He knew that he had sinned. Sad and despondent, he lay down to sleep. But God had not forsaken him. That night he saw a ladder reaching from heaven to earth, the base of it planted firmly on the earth, and the topmost round reaching to the highest heaven. And continually angels of shining brightness ascended and descended this ladder. Jacob understood the meaning of this dream, and he said: "This is none other but the house of God, and this is the gate of heaven." "Surely the Lord is in this place; and I knew it not." [Cf: ST 02-13-01 para. 04] p. 237, Para. 2, [1901MS].

There are in our Lord's discourses numerous places where He speaks of being personally injured by an injustice done to His followers. He is affected by all that befalls them; for He has identified Himself with them. He is never an indifferent spectator of the doings of men. He puts Himself in the place of His injured, oppressed children. His soul throbs with compassionate pain as the members of His body suffer; for He is the great sympathetic nerve of the church. All the suffering of the members is felt by Him. At the last great day He says to the selfish, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." [Cf: ST 02-13-01 para. 05] p. 237, Para. 3, [1901MS].

In the "new commandment" Christ has laid down the rule we are to follow in dealing with our fellow-men. "A new commandment I give unto you," He said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." If we do not obey this command, we shall not glorify our Redeemer. It should be our ambition to excel in all that is noble and good and unselfish. Never should we do anything that will mar our representation of God's character. We are to hold the beginning of our confidence firm unto the end. The friends of the truth are friends of one another. By the golden links of love they are bound with one another and with Christ. Each one is to labor earnestly for the highest good of his brother. [Cf: ST 02-13-01 para. 06] p. 237, Para. 4, [1901MS].

We need as never before to pray with heart and voice for the indwelling of the Spirit, that we may be used in God's service. We are to unite with our fellow-workers in the upbuilding of God's kingdom. We are never to be satisfied with present attainments, but are ever to press upward and onward, seeking greater fervency and purer zeal. Our greatest desire should be to be found faithful to the Master. [Cf: ST 02-13-01 para. 07] p. 237, Para. 5, [1901MS].

Do you wish your heart to overflow with the love of God? Then cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. Lose sight of self by beholding Christ. Then you will be changed from glory to glory into His image. Bridle your disposition. Then peace and contentment will fill your soul. [Cf: ST 02-13-01 para. 08] p. 238, Para. 1, [1901MS].

God desires His church to be firmly united in the bonds of Christian unity. The want of harmony is the result of the development of the root of bitterness. Unless every fiber of this is eradicated, many will be defiled. [Cf: ST 02-13-01 para. 09] p. 238, Para. 2, [1901MS].

James wrote to his brethren: "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. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: ST 02-13-01 para. 10] p. 238, Para. 3, [1901MS].

The spirituality of many is being killed by their selfishness. Many cherish a spirit of self-sufficiency, which leads them to treat harshly the purchase of Christ's blood. Unless such are converted, they can never see the kingdom of heaven. God says: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Bear ye one another's burdens, and so fulfil the law of Christ." "The Lord make you to increase and abound in love one toward another, and toward all men, . . . to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." Mrs. E. G. White. [Cf: ST 02-13-01 para. 11] p. 238, Para. 4,

[1901MS].

Christ foretold the destruction of Jerusalem, as well as of the temple. His words were spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew came to Him, saying, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" [Cf: ST 02-20-01 para. 01] p. 238, Para. 5, [1901MS].

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem, and the last great day of His coming. The city of Jerusalem represented the world, and the utterances regarding its destruction are to be connected with the world's more terrible destruction. In speaking of Jerusalem, His prophetic words reached beyond that event to the conflagration that will take place in that day when the Lord shall rise "out of His place to punish the inhabitants of the earth for their iniquity." The description of the two events is mingled, and the entire subject is a warning to those who shall live in the last scenes of earth's history. [Cf: ST 02-20-01 para. 02] p. 238, Para. 6, [1901MS].

"Take heed that no man deceive you," Christ said. "For many shall come in My name, saying, I am Christ; and shall deceive many." False messiahs will appear, claiming to work miracles, and declaring that the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem, many false messiahs appeared. But this warning is given to those also who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem will be practised again. The events that took place at the overthrow of Jerusalem will be repeated. [Cf: ST 02-20-01 para. 03] p. 238, Para. 7, [1901MS].

"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." Prior to the destruction of Jerusalem, there were rumors of wars. Men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. "All these things must come to pass," Christ said, "but the end is not yet. [Cf: ST 02-20-01 para. 04] p. 239, Para. 1, [1901MS].

"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." The rabbis, Christ said, would declare that the signs that appeared were tokens of the advent of the Messiah. But be not deceived; they are the beginning of His judgments. The people have not repented, and been converted, that I should heal them. The signs that they argue are tokens of their release from bondage, are signs of their approaching destruction. [Cf: ST 02-20-01 para. 05] p. 239, Para. 2, [1901MS].

"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." All this the Christians suffered. Mothers and fathers betrayed their children; children betrayed their parents. Friends delivered their friends up to the Sanhedrin. [Cf: ST 02-20-01 para. 06] p. 239, Para. 3, [1901MS].

Thru the apostles God gave the Jewish people a last opportunity to repent. He manifested Himself thru His witnesses, in their arrest, in their trial, and in their imprisonment. He had told His disciples that they would be delivered up to councils; but He told them also that they were not to be anxious as to how they might vindicate the truth, for He would give them a wisdom that all their adversaries could not gainsay nor resist. Yet their persecutors wrought out their purpose in killing Stephen, Paul, Peter, and other Christians, men of whom the world was not worthy. In killing them the Jews crucified afresh the Son of God. [Cf: ST 02-20-01 para. 07] p. 239, Para. 4, [1901MS].

On every occasion that persecution takes place, the witnesses make decisions, either for Christ or against Him. Those who show sympathy for the men wrongly condemned, and are not bitter against them, show their attachment to Christ. [Cf: ST 02-20-01 para. 08] p. 239, Para. 5, [1901MS].

"And many false prophets shall rise, and shall deceive many." False prophets and false Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is a sign of the second advent. Satanic agencies will be prepared to deceive and to delude. [Cf: ST 02-20-01 para. 09] p. 239, Para. 6, [1901MS].

"And because iniquity shall abound, the love of many shall wax cold." In times of trial many will be offended because the principles of truth cut directly across their practise or their income. Many will stumble and fall. They have professed to love the truth; but they will then show that they had no vital union with the True Vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers. "But he that shall endure unto the end, the same shall be saved." [Cf: ST 02-20-01 para. 10] p. 239, Para. 7, [1901MS].

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed, and not one of them perished in the destruction of the city. [Cf: ST 02-20-01 para. 11] p. 240, Para. 1, [1901MS].

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Christ, who made the Sabbath, did not abolish it, nailing it to His cross. The fourth commandment was not rendered null and void by His death. It was to be held sacred forty years after His death; even as long as the heavens and the earth remain, so long will it hold its claim upon the human family. [Cf: ST 02-20-01 para. 12] p. 240, Para. 2, [1901MS].

"Then if any man shall say unto you, Lo, here is Christ, or there; 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. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Here, again, the warning concerning Jerusalem is blended with the warning of the second advent. [Cf: ST 02-20-01 para. 13] p. 240, Para. 3, [1901MS].

The disciples heard Christ's words; but they did not fully understand them. They did not know why He connected the perils of the overthrow of Jerusalem with the perils attending His second advent. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. But those who live in this age may understand the general warning, and should appropriate it, applying it to the period where it belongs. [Cf: ST 02-20-01 para. 14] p. 240, Para. 4, [1901MS].

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mrs. E. G. White. [Cf: ST 02-20-01 para. 15] p. 240, Para. 5, [1901MS].

The Sabbath is to be a sign between God and His people. "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." This is Bible sanctification. [Cf: ST 03-20-01 para. 01] p. 240, Para. 6, [1901MS].

Those who teach for doctrines the commandments of men make void the law of God thru their tradition. Said Christ: "Ye are the light of the world. A city that is set on an hill can not 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. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Just as long as the heavens remain above us, and the earth is beneath our feet, there can be no semblance of excuse for any power in heaven or earth to change the law of God. "Whosoever therefore," continued Christ, "shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Cf: ST 03-20-01 para. 02] p. 240, Para. 7, [1901MS].

"As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." The eye of Him who sees the present condition of things

has portrayed the state of things existing in the world and the church to-day. Ps. 14:1-4. And what has brought about this terrible condition?--It is the making void of the law of God. [Cf: ST 03-20-01 para. 03] p. 241, Para. 1, [1901MS].

The men who have the oracles of God not only break the law themselves but teach those who would investigate and obey the light to do the same. The men who claim to be teachers deceive the people, as did the leaders in Israel in Christ's day. He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow between Him and the souls whom Christ came to save. When accused by the Pharisees, He said, "Ye make void the law of God by your tradition." "Ye teach for doctrines the commandments of men." Again He said to those so-called teachers, "Ye are both ignorant of the Scriptures and the power of God." [Cf: ST 03-20-01 para. 04] p. 241, Para. 2, [1901MS].

Satan is continuing the work on earth that he commenced in heaven. He leads men to transgress the commandments of God. The plain "Thus saith the Lord" is put aside for the "thus saith" of men. The whole world needs to be instructed in the oracles of God, to understand the object of the atonement, the at-one-ment, with God. The object of this atonement was that the divine law and government might be maintained. The sinner is pardoned thru repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet the law of God stands immutable, eternal as His throne. [Cf: ST 03-20-01 para. 05] p. 241, Para. 3, [1901MS].

There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It can not be repealed or changed in one principle. It is eternal, immutable as God Himself. To "honor" or "dishonor" it is but the speech of men. The law is to awaken respect and honor in the minds of the human family. Christ honored the law of Jehovah by giving it His implicit obedience. The law of Jehovah was always holy, just, and good, and complete in itself. The law is altogether a different thing from what in their ignorance men have considered it. It is because of Satan's falsehoods that such blindness exists in regard to the law. [Cf: ST 03-20-01 para. 06] p. 241, Para. 4, [1901MS].

The law of God was given for the human family, and in punishing sin, Christ reveals His holiness, and His love even for those whom He has punished. Men did not obey the Word of God in this world; and because He loved them, He gave them a probation; He gave them His only-begotten Son to bear all the guilt of their transgression. If they refuse the expensive Offering of heaven, and will not obey His commandments in their lifetime, while wholly dependent upon God; if they show no gratitude and love by keeping His commandments, Christ can do no more for them. But if they will receive the Son of God, believe in Him, they will find their way back, thru Jesus Christ's own merits, to the place of sons and daughters of God. Mrs. E. G. White. [Cf: ST 03-20-01 para. 07] p. 241, Para. 5, [1901MS].

As the days of Noah 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 Noah entered into the ark, and knew not until the flood came, and took them

all way; so shall also the coming of the Son of man be." [Cf: ST 04-10-01 para. 01] p. 242, Para. 1, [1901MS].

Instead of showing gratitude to God for His blessings, the antediluvians used His blessings as a means of separation from Him. They did not seek to honor and glorify their Creator. The gold and silver which He entrusted to them they used for self-gratification. Violence filled the land. Appetite and passion bore sway. Men spent their time in dissipation and amusement and in enriching themselves. The earth was polluted under the inhabitants thereof, and God said, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." He declared that by a flood He would cleanse the earth from its pollution. [Cf: ST 04-10-01 para. 02] p. 242, Para. 2, [1901MS].

To Noah was given the work of warning the people of the coming flood. For one hundred and twenty years the faithful preacher of righteousness sounded the warning. In obedience to God's command he built an ark, that in the day of destruction those who believed his message might find a refuge. By his works as well as by his words, he warned the world. Every blow struck on the ark was a note of warning. [Cf: ST 04-10-01 para. 03] p. 242, Para. 3, [1901MS].

At that time the world showed scarcely the first signs of decay. Everything in nature was beautiful and lovely. The lofty trees, the towering mountains, the signs that God had hung in the heavens, appeared so great and grand to the people that they refused to believe that the earth was to be destroyed. [Cf: ST 04-10-01 para. 04] p. 242, Para. 4, [1901MS].

The antediluvians had abundant opportunity to learn in regard to the flood, but they would not learn. The warning was given; but they closed their eyes that they should not see, and their ears that they should not hear, the evidence of coming doom. Deception, violence, pride, and iniquity prevailed. The people went on as before, eating and drinking, marrying and giving in marriage. These things are not in themselves unlawful, but they were carried to excess. The minds of the people were so engrossed by them that they forgot their God. [Cf: ST 04-10-01 para. 05] p. 242, Para. 5, [1901MS].

Does not a similar state of things exist to-day? Are not our daily papers filled with records of crime, murder, and iniquity of every kind? Do they not testify that as it was in the days of Noah, so it is to-day? [Cf: ST 04-10-01 para. 06] p. 242, Para. 6, [1901MS].

The antediluvians were warned, but the record states that they knew not until the flood came and took them all away. "We can not believe your message," they said to Noah. "Everything about us is so firm, so enduring. Look at the beautiful earth. It knows nothing of decay, neither will it for thousands of years." [Cf: ST 04-10-01 para. 07] p. 242, Para. 7, [1901MS].

To the people Noah's course seemed inconsistent. Together they talked about the foolishness of building an ark on dry ground, and the unbelief of one was strengthened by the unbelief of another. [Cf: ST 04-10-01 para. 08] p. 243, Para. 1, [1901MS].

But Noah believed that God would do as He had said, and he acted in accordance with his belief. While the people laughed and mocked and jeered, he kept steadily on with his work, teaching and building. He did not stop to listen to the false reports, to contradict the slander thrown at him. To him had been committed the work of warning the world and preparing a refuge for those who would receive his word, and he allowed nothing to turn him from this work. [Cf: ST 04-10-01 para. 09] p. 243, Para. 2, [1901MS].

The time came for the Word of God to be fulfilled. Still the people went on in their own way, irrespective of the warning. Still they allowed their minds to be engrossed by the things of the world. [Cf: ST 04-10-01 para. 10] p. 243, Para. 3, [1901MS].

The ark is finished, and the people see animals coming from the forest, and of their own accord entering the ark. Soon they see that the heavens are black with birds, and the inquiry is made, "Where can they be going?" Lo, they are flying toward the ark, and two by two they pass into it. With curious interest the people watch the strange sight. They can not understand what it means. They are alarmed; but they try to find some reason for the occurrence, and soon make light of it. [Cf: ST 04-10-01 para. 11] p. 243, Para. 4, [1901MS].

Could not the people see from this that the building of the ark was the work of God? Did they not know that animals and birds would not enter the ark in perfect order and of their own accord without the guidance of a divine hand? They might have known; but for a hundred and twenty years they had been hardening their hearts. For a hundred and twenty years they had been training themselves to reject the message of truth. Now, when unmistakable evidence was given them, their hearts were so hard that they laughed it away. [Cf: ST 04-10-01 para. 12] p. 243, Para. 5, [1901MS].

Presently they saw Noah and his wife and their sons and their wives passing into the ark; and the door was closed upon them. Only eight persons entered that refuge from the storm, and for a week they waited for the rain to come. Can we imagine the trial that this waiting brought to Noah's faith? During this time the enemy suggested doubts, while outside the people laughed at the crazy old man who with his family had shut himself in an ark. Daily the sun rose and set in a clear sky, and daily there came to Noah the temptation to doubt. But the Lord had said that the flood was coming, and Noah rested in this word. [Cf: ST 04-10-01 para. 13] p. 243, Para. 6, [1901MS].

At the end of seven days clouds began to gather. This was a new sight; for the people had never seen clouds. Previous to this time no rain had fallen; the earth had been watered by a mist. Thicker and thicker gathered the clouds, and soon rain began to fall. Still the people tried to think that this was nothing very alarming. But soon it seemed as if the windows of heaven had been opened; for the rain poured down in torrents. For a time the ground drank up the rain; but soon the water began to rise, and day by day it rose higher and higher. Each morning as the people found the rain still falling they looked at one another in despair, and each night they repeated the words, "Raining still!" Thus it was, morning and evening. [Cf: ST 04-10-01 para. 14] p. 243, Para. 7, [1901MS].

For forty days and forty nights the rain poured down. The water entered the houses and drove the people to the temples which they had erected for their idolatrous worship. But the temples were swept away. The crust of the earth was broken, and the water that had been concealed in its bowels burst forth. Large stones were thrown into the air. [Cf: ST 04-10-01 para. 15] p. 244, Para. 1, [1901MS].

Everywhere could be seen human beings fleeing in search of a refuge. The time had come when they would have been only too glad to accept an invitation to enter the ark. Filled with anguish they cried, "O for a place of safety!" Some shrieked to Noah, pleading for admission into the ark. But amid the furious blast of the tempest their voices were unheard. Some clung to the ark till they were washed away by the dashing waves. God had shut in those who believed His word, and no others could enter. [Cf: ST 04-10-01 para. 16] p. 244, Para. 2, [1901MS].

Parents with their children sought the highest branches of the trees yet standing; but no sooner had they reached this refuge than the wind flung tree and people into the foaming, seething water. Terrified animals and terrified human beings climbed the highest mountains, only to be swept together into the angry flood. [Cf: ST 04-10-01 para. 17] p. 244, Para. 3, [1901MS].

Where was now the ark and those at whom the people had jeered and mocked?--Preserved by the power of God, the immense boat was riding safely upon the waters, and Noah and his family were safe inside. Mrs. E. G. White. [Cf: ST 04-10-01 para. 18] p. 244, Para. 4, [1901MS].

The Inspired Record says, "As the days of Noah were, so shall also the coming of the Son of man be." [Cf: ST 04-17-01 para. 01] p. 244, Para. 5, [1901MS].

To us has been given the message of Christ's second coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the words, "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." This message was given to the disciples to give to us, and God designs that it shall sound till the end of time. We are to wait and watch for Christ to come in His own appointed time, without sin unto salvation. [Cf: ST 04-17-01 para. 02] p. 244, Para. 6, [1901MS].

Those in the world fail to realize that the judgments of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails. [Cf: ST 04-17-01 para. 03] p. 244, Para. 7, [1901MS].

How is the message of warning received?--Just as it was in Noah's day. "All things continue as they were from the beginning," men say. [Cf: ST 04-17-01 para. 04] p. 244, Para. 8, [1901MS].

Christ declares, "If that evil 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." [Cf: ST 04-17-01 para. 05] p. 244, Para. 9, [1901MS].

Man was created to glorify his Maker. But iniquity has so increased that at the present time men and women do not appreciate the goodness of God. They do not believe His Word. Self is the god they worship. [Cf: ST 04-17-01 para. 06] p. 245, Para. 1, [1901MS].

Ever since his fall, Satan has been working at cross-purposes with God, seeking to obliterate all trace of the divine likeness in man. He has led human beings to indulge an appetite for liquor and tobacco. He knows that those who give themselves up to indulgence of these appetites can not stand in their God-given manhood. They are slaves. Their reason is beclouded, their intellect dulled. [Cf: ST 04-17-01 para. 07] p. 245, Para. 2, [1901MS].

All over the world, pride, vanity, and self-indulgence are crippling men and women, so that they dishonor God as their Creator. The wrath of Jehovah is soon to fall upon the ungodly; but human beings are so controlled by the enemy that they see not what is coming. So deeply engrossed are they in the things of this world that they have no time to study God's Word, no time to think seriously of their spiritual welfare. Their one thought is to gain wealth, to make a display; and tho they make mistakes, they have no time to remedy them, but hurry on, scarcely thinking that soon they must give an account of their lifework. [Cf: ST 04-17-01 para. 08] p. 245, Para. 3, [1901MS].

Satan comes to men and women with his specious temptations. Offering them riches and power, he says, "All these things will I give thee, if thou wilt fall down and worship me." And thousands upon thousands listen to his words, and worship him by becoming wholly engrossed in a search for wealth or in following the fashions of this degenerate age. Thus the world is being led captive. The beings whom God created in His own image are entirely neglecting to prepare for the Judgment. [Cf: ST 04-17-01 para. 09] p. 245, Para. 4, [1901MS].

As the waters of the flood cleansed the earth in the days of Noah, so will the fire of God purify it in the last great day. Then the water from the heavens united with the water in the bowels of the earth; and in the destruction that is coming, fire from heaven will unite with the fire that is stored up in the earth. [Cf: ST 04-17-01 para. 10] p. 245, Para. 5, [1901MS].

Are we preparing for what is coming upon the earth? Have we thought seriously of these things? You who are giving yourselves up to pride and vanity, have you thought of the day when you must give an account for the time and money you have wasted? [Cf: ST 04-17-01 para. 11] p. 245, Para. 6, [1901MS].

Christ said to His disciples, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." They tell us that Christ is soon coming, to take to Himself those who have loved Him and have waited for His appearing; and for those who have devoted time to pleasure-seeking and display, to a search for the riches that perish with the using, they bring the message: "I never

knew you; depart from Me, ye that work iniquity." [Cf: ST 04-17-01 para. 12] p. 245, Para. 7, [1901MS].

As Noah warned the people of the coming flood, so God desires His people to-day to give the warning message of Christ's soon coming. There is no time to lose. Christ's coming is near at hand, and instead of spending our lives in inactivity, instead of investing our means in the things of this world, we should use our talents to the glory of God. Let us put out our money to the exchangers, that at His coming Christ may receive His own with usury. [Cf: ST 04-17-01 para. 13] p. 246, Para. 1, [1901MS].

Those who serve God will meet with trials and temptations. They will have burdens to bear, and difficulties to encounter. Noah was ridiculed and scorned. His work was made a laughing-stock. But none of these things moved him from his purpose, and God's people must not allow the trials they meet to lead them away from Him. All the difficulties we meet, all the burdens laid upon us, we are to take to the Lord in prayer, asking Him for help. Those who do this will surely gain the victory. [Cf: ST 04-17-01 para. 14] p. 246, Para. 2, [1901MS].

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in crucifying self by sacrifice, we shall come up to the Judgment unprepared. In that day many will plead as an excuse, that they did not know that Christ's coming was near. But this excuse will not be accepted. They did not know simply because they did not want to know. God gave them abundant opportunity for knowing, but they closed their eyes that they might not see, and stopped their ears that they might not hear. Their one thought was to enjoy the things of this world. Like the people of Noah's day, they spent their lives in self-gratification. [Cf: ST 04-17-01 para. 15] p. 246, Para. 3, [1901MS].

The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the Judgment the question will not be, "What profession did you make?" but, "What have you done for Me? What fruit have you borne to My glory?" Now is the time to prepare for the coming King. Cultivate the mind; for it is capable of the highest cultivation. Prepare to be among those who shall be saved with an everlasting salvation when the Master comes to gather out His jewels. "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." [Cf: ST 04-17-01 para. 16] p. 246, Para. 4, [1901MS].

All defects must be remedied. The character must be assimilated to the character of Christ. "Whosoever will come after Me," the Saviour declared, "let him deny himself, and take up his cross, and follow Me." Everything that is unlike Christ, all hatred, jealousy, folly, covetousness, must be put away. We must here be like the angels in spirit if we would join them in the kingdom of glory. [Cf: ST 04-17-01 para. 17] p. 246, Para. 5, [1901MS].

As John saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?"--"These are they which came out of great tribulation," the angel answered, "and have washed their robes, and

made them white in the blood of the Lamb." At an infinite cost a fountain has been prepared for our cleansing. In the blood of the Son of God we may wash our garments of character, and make them white. If now we crucify self, and live for Christ, God will give us a place in the mansions He is preparing for those who love Him. [Cf: ST 04-17-01 para. 18] p. 246, Para. 6, [1901MS].

Thank God that we have a time in which to get ready, a time in which to wash and iron our garments of character, that we may appear before Christ without spot or wrinkle or any such thing. [Cf: ST 04-17-01 para. 19] p. 247, Para. 1, [1901MS].

In the day of Christ's coming, many will cry, "Too late, too late." Others will plead for mercy, but mercy will have folded her wings and taken her departure. Christ will have stepped down from the throne. Then will be heard the terrible cry to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" [Cf: ST 04-17-01 para. 20] p. 247, Para. 2, [1901MS].

Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? Shall we not strive to be among the number who will welcome Christ with the words, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; 'we have waited for Him, we will be glad and rejoice in His salvation'" Mrs. E. G. White. [Cf: ST 04-17-01 para. 21] p. 247, Para. 3, [1901MS].

In His manner of teaching, Christ has given us the secret of all effectual teaching. He did not appeal to the understanding merely. He sought to reach the heart. With the greatest simplicity He presented sublime, eternal truths. [Cf: ST 05-01-01 para. 01] p. 247, Para. 4, [1901MS].

Christ's words were forcible and easy to be understood. His illustrations were those best calculated to impress with convincing power the minds of all classes of people, the learned as well as the unlearned. By the objects with which His hearers were most familiar, on which their eyes rested daily, He illustrated His lessons. A city set on a hill, salt which has lost its savor, the candle set in a candlestick, the vine and the branches, the shepherd and the sheep, the fruitless tree, the narrow gate, thru which men seek to enter but are not able, the wide gate, which admits the multitude, the sower and the seed, the tares among the wheat,--by these things Christ illustrated divine truths, knowing that afterward, whenever His hearers should see these objects they would recall the words He had spoken. [Cf: ST 05-01-01 para. 02] p. 247, Para. 5, [1901MS].

Christ spoke with clearness, and in a distinct, melodious voice. His tones were natural and even. Had He raised His voice to an unnatural key, as so many speakers to-day do, its pathos and melody would have been destroyed, and much of the force of the truth would have been lost. [Cf: ST 05-01-01 para. 03] p. 247, Para. 6, [1901MS].

The Jewish teachers had taken away from the people the key of knowledge. The rabbis had shut the kingdom of heaven against the poor and ignorant, leaving them to perish. Christ came to proclaim the

Gospel to all humanity, high and low, rich and poor, learned and unlearned. [Cf: ST 05-01-01 para. 04] p. 247, Para. 7, [1901MS].

Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in, a framework of error. Christ came to replace the jewels of truth in their rightful position. He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever. He could use these truths with perfect freedom; for He was their author. He had cast them into the minds of each generation; and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave them to the world for the benefit of future generations. [Cf: ST 05-01-01 para. 05] p. 247, Para. 8, [1901MS].

To us has been given the precious legacy of Christ's teaching. This is recorded in His Word. In order to make it our own, we must search the Word diligently. Many truths are hidden, as the precious ore is hidden in the earth. And we must not only search; we must ask God for wisdom to aid us in searching. The truths essential for us to know are too deeply buried to be discovered by unaided human research. [Cf: ST 05-01-01 para. 06] p. 248, Para. 1, [1901MS].

Satan has misrepresented God's purpose, and caused man to look upon Him in a false light; yet thru the ages God's love for man has never ceased. Christ, the divine Teacher, came to reveal the Father as a merciful, compassionate Being, full of goodness and truth. The Saviour swept back the shadow in which the enemy had enveloped the Father, declaring, "I and My Father are one; look on Me and behold God." [Cf: ST 05-01-01 para. 07] p. 248, Para. 2, [1901MS].

Christ came to give knowledge to the ignorant and hope to the despairing. He offered men wisdom which would make them wise unto salvation. He sought to lighten their self-imposed burdens of worldly anxiety and care. He invited them to come to Him, to exchange their cumbrous, galling yokes for His yoke, which is light. And down thru the ages have been sounding the gracious words of invitation, "Come unto Me, . . . and I will give you rest." [Cf: ST 05-01-01 para. 08] p. 248, Para. 3, [1901MS].

Christ has most precious lessons for us to learn. Strength of purpose and moral courage are obtained thru His grace. He is made unto us "wisdom, and righteousness, and sanctification, and redemption." His treasures of truth have been opened to us, that we may understand the great love wherewith God has loved us. "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; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Mrs. E. G. White. [Cf: ST 05-01-01 para. 09] p. 248, Para. 4, [1901MS].

In the sixth chapter of John is recorded the plain testimony which Christ bore to His followers. "It is the Spirit that quickeneth," He said; "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." [Cf: ST 05-15-01 para. 01] p. 248, Para. 5, [1901MS].

It was necessary that Christ should speak thus plainly in regard to His work. Those who claimed to be His disciples must be tested. They must be proved, and this before He should leave them, lest after His departure their apostasy should come as a surprise to the true disciples, and the trial be too severe for them. The Saviour saw that this test was necessary for the future safety of His church. [Cf: ST 05-15-01 para. 02] p. 248, Para. 6, [1901MS].

"There are some of you that believe not. . . . Therefore said I unto you that no man can come unto Me, except it were given unto him of My Father." He desired to impress them with the fact that if they were not drawn to Him, it would be because they were not sensible of the greatness of the Father's love for fallen human beings. "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 by a living, ever-increasing faith that the soul sees and appreciates the holiness of Christ. This is the glory that pure faith receives, and it awakens in the soul the decided action which demonstrates the power of God. [Cf: ST 05-15-01 para. 03] p. 248, Para. 7, [1901MS].

The plainly spoken truth did its work. By it many were offended. They showed by their actions that truth was unpalatable to them. Closing their eyes to the light, and their hearts to rebuke, they chose the praise of men rather than the admonition of God. They willingly misapprehended Christ's words. "From that time," we read, "many of His disciples went back, and walked no more with Him." [Cf: ST 05-15-01 para. 04] p. 249, Para. 1, [1901MS].

With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected; and He felt this keenly. It was such developments as this that made Him a man of sorrows, and acquainted with grief. [Cf: ST 05-15-01 para. 05] p. 249, Para. 2, [1901MS].

The news quickly spread that Christ Himself had declared that He was not the Messiah. This garbled statement changed the tide of popular feeling, and turned many away from Him. But Christ did not enter into controversy with those who had left Him. He did not seek to remove from their minds the impression which had resulted in their leaving. He did not try to explain away His words. Looking upon the twelve who remained, He asked, "Will ye also go away?" Peter responded by the inquiry, "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." "To whom shall we go?" Separated from Christ, where would they be? Should they leave His lessons of love and mercy for the unbelief and wickedness of the world? [Cf: ST 05-15-01 para. 06] p. 249, Para. 3, [1901MS].

Those who were reprov'd in love were offended, and turned from Christ in disdain, uniting with His enemies. They could not bear the test sent

to save them from fatal deception. [Cf: ST 05-15-01 para. 07] p. 249, Para. 4, [1901MS].

Today souls are being tested and tried, and many are passing over the same ground trodden by those who forsook Christ. When tested by the Word, they reject the divine Teacher. When rebuked because their lives are not in harmony with truth and righteousness, they turn from the Saviour; and their decision, like that of the offended disciples, is never reversed. They walk no more with Christ. Thus are the words fulfilled, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner." [Cf: ST 05-15-01 para. 08] p. 249, Para. 5, [1901MS].

To those who are controlled by the Holy Spirit, Christ's lessons appear complete in their harmony with His mission of love. Those who are partakers of the divine nature, will be melted into tenderness when the Spirit sends conviction of sin. They will see the great work that must be done for the soul before it is prepared to dwell in the presence of God. They will not be too self-sufficient to receive correction. And in their dealing with one another, they will manifest the pitying tenderness which Christ revealed in His words and works. [Cf: ST 05-15-01 para. 09] p. 249, Para. 6, [1901MS].

True, earnest, self-sacrificing Christians will understand more and more of the mystery of godliness. The Spirit of Christ abides with them. They are co-laborers with Christ, and to them the Saviour reveals His purposes. There is seen in them none of the surface-work which leaves the character dwarfed, feeble, and sickly. Daily they grow in grace and in the knowledge of God. They recognize the mercy which administers reproof and reaches out the hand to restrain evil. In word and deed they say, "Lord, to whom shall we go? Thou hast the words of eternal life." Mrs. E. G. White. [Cf: ST 05-15-01 para. 10] p. 249, Para. 7, [1901MS].

When the lawyer came to Christ with the question, "What shall I do to inherit eternal life?" the Saviour laid the burden of the answer on the questioner. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." [Cf: ST 05-22-01 para. 01] p. 250, Para. 1, [1901MS].

Supreme love for God and unselfish love for our neighbor,--this is the foundation of all true godliness. The greatest in the kingdom of heaven are those who love the Saviour too well to misrepresent Him, who love their fellow-men too well to imperil their souls by setting them a wrong example. [Cf: ST 05-22-01 para. 02] p. 250, Para. 2, [1901MS].

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burntofferings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Cf: ST 05-22-01 para. 03] p. 250, Para. 3, [1901MS].

God does not ask us to purchase His favor by any costly sacrifice. He asks only for the service of a humble, contrite heart, a heart that has gladly and thankfully accepted His free gift. The one who receives Christ as his personal Saviour has in his possession the salvation provided by Christ. And he is never to forget that as he has freely received, so he is freely to impart. When there is a failure to appreciate the necessities of humanity, an unwillingness to be God's helping hand, the most costly offerings, the grandest display of liberality, are abominable in the Lord's sight. [Cf: ST 05-22-01 para. 04] p. 250, Para. 4, [1901MS].

The words and works of the Lord harmonize. His words are gracious and His works bountiful. "He causeth grass to grow for the cattle, and herb for the service of man." How liberally He has provided for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious Benefactor treat us as we treat one another, where would we be? [Cf: ST 05-22-01 para. 05] p. 250, Para. 5, [1901MS].

What marvelous condescension the Saviour showed in His work. How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." [Cf: ST 05-22-01 para. 06] p. 250, Para. 6, [1901MS].

Varied were the circumstances and needs of those who besought Christ for aid. One came in behalf of his son, another in behalf of his daughter. A generous, compassionate master came to ask help for his servant, who was stricken with the palsy. He had done all he could for him, but he saw that there was need of a healing power which he did not possess. He came to the Great Physician, saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion shown by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him." [Cf: ST 05-22-01 para. 07] p. 250, Para. 7, [1901MS].

To do good to all, to encourage and strengthen instead of discouraging and weakening,--this is true missionary work. Paul enjoined upon the Philippians, "Look not every man on his own things, but every man also on the things of others." And as their example he points them to Christ, "who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." [Cf: ST 05-22-01 para. 08] p. 251, Para. 1, [1901MS].

Christ did not come to this earth merely to live as any man might live. He descended to the very depths of human woe, becoming obedient to a shameful, ignominious death, even death by crucifixion. So deeply was Paul impressed with the Saviour's condescension that he traces His history from stage to stage, as if the sacrifice were too great to be comprehended all at once. Step by step he leads us down, until the

lowest depths of humiliation are reached, and we see the Saviour hanging on the cross, while the priests and rulers say tauntingly, "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 05-22-01 para. 09] p. 251, Para. 2, [1901MS].

I present to Christians this wonderful picture. If it is clearly discerned, will it not annihilate selfishness? As we see the royal Sufferer hanging on the cross, let us think of the height from which He descended in our behalf. From the heavenly courts He beheld the misery of the race, and coming to this earth He found a ransom for us, even thru great humiliation and suffering. To rescue us, the Lord of life and glory took up the position and duties of a servant. For us He submitted to mockery, insult, and rejection. He became 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 05-22-01 para. 10] p. 251, Para. 3, [1901MS].

Shall we disregard this wonderful sacrifice? Shall it make no impression on our minds? Shall those who take the name of Christian, dishonor their Redeemer by selfishly neglecting the needs of those around them?" Shall they not rather follow the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them?" [Cf: ST 05-22-01 para. 11] p. 251, Para. 4, [1901MS].

Before angels and before men we are representing Christ. Shall we not try to represent Him aright? Shall we not love one another as He has loved us? Let not those who have been redeemed by the shedding of Christ's blood, hinder by their selfishness the working out of His plan of salvation. Let them not become so bound about by selfishness that they will fail to see the necessities of their suffering fellow-beings. Let them rather become God's helping hand, to restore, to heal, and to bless. Mrs. E. G. White. [Cf: ST 05-22-01 para. 12] p. 251, Para. 5, [1901MS].

God created man for His own glory. It was His purpose to re-populate heaven with the human race, if after test and trial they proved to be loyal to Him. Adam was to be tested, to see whether he would be obedient or disobedient. Had he stood the test, his thoughts would have been as the thoughts of God. His character would have been moulded after the similitude of the divine character. [Cf: ST 05-29-01 para. 01] p. 251, Para. 6, [1901MS].

But Adam did not endure the test. Satan, the fallen angel, jealous of God, determined to defeat the purpose of heaven by leading Adam and Eve into sin. He approached Eve, not in the form of an angel, but as a serpent, subtle, cunning, and deceitful. With a voice that appeared to proceed from the serpent, he spoke to her, and his conversation was like the words which to-day wise and wicked angels speak thru various agencies. As Eve listened, the warnings that God had given faded from her mind. She yielded to the temptation, and as she tempted Adam he also forgot God's warnings. He believed the words of the enemy of God. [Cf: ST 05-29-01 para. 02] p. 252, Para. 1, [1901MS].

In Eden Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species

of deception to hedge up the path of righteousness cast up for the ransomed of the Lord to walk in. [Cf: ST 05-29-01 para. 03] p. 252, Para. 2, [1901MS].

What were the words Satan spoke to Eve?--"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." The "evil" was disobedience to God's commands. And Adam did indeed go thru the experience of *knowing* evil, with all its fearful consequences. [Cf: ST 05-29-01 para. 04] p. 252, Para. 3, [1901MS].

The eyes of Adam and Eve were opened, but to what?--To see their own shame and ruin, to realize that the garments of heavenly light that had been their protection were no longer around them as a safeguard. They saw that nakedness was the result of transgression. As they heard the voice of their Creator in the garden, they hid themselves from Him; for they anticipated that which before they had not known,--the condemnation of God. [Cf: ST 05-29-01 para. 05] p. 252, Para. 4, [1901MS].

The lie which Satan told Eve, "Ye shall not surely die," has been sounding thru the centuries from generation to generation. Thus Satan tempted our first parents, and thus he tempts us to-day. And from age to age men and women have fallen into his snare, notwithstanding that they have before them Adam's disobedience and its results. Today men think and act the words of the great deceiver, giving the impression that God does not mean what He says. [Cf: ST 05-29-01 para. 06] p. 252, Para. 5, [1901MS].

The accusation which Adam brought against Eve, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," had no influence to save him from the result of disobedience. God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." [Cf: ST 05-29-01 para. 07] p. 252, Para. 6, [1901MS].

Adam and Eve were shut out of Eden, and an angel with a flaming sword guarded the way to the tree of life, that the disloyal, disobedient pair might not gain access to it, and thus immortalize transgression. [Cf: ST 05-29-01 para. 08] p. 252, Para. 7, [1901MS].

Mark this point. The Lord did not place in Adam fallen and disobedient the confidence which He placed in Adam loyal and true, living by every word that proceeded out of the mouth of God. God's plan was to give man clear-sightedness in all his work. This was arranged for Adam by his heavenly Father. There was to be cooperation between God and man. But this plan was interfered with by Adam's transgression. Satan led Adam into sin, and the Lord could not communicate with him after he had sinned as He did when he was without sin. [Cf: ST 05-29-01 para. 09] p. 253, Para. 1, [1901MS].

Satan's instrument, the serpent, was cursed. And all who to-day allow themselves to be used by Satan as his instruments in leading others to disregard the commands of heaven, are under the curse of God. Man's safety lies in wholehearted belief in a "Thus saith the Lord." This is

the declaration of truth. Those who from any motive are led away from the truth, to venture into a path of their own choosing, are following a path which will lead them to destruction. [Cf: ST 05-29-01 para. 10] p. 253, Para. 2, [1901MS].

Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. 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 work of mediator between God and man. In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." [Cf: ST 05-29-01 para. 11] p. 253, Para. 3, [1901MS].

Christ was anointed "to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, 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." [Cf: ST 05-29-01 para. 12] p. 253, Para. 4, [1901MS].

It is God's purpose that His name shall be exalted among the nations. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Cf: ST 05-29-01 para. 13] p. 253, Para. 5, [1901MS].

This is to be the experience of those who hold fast the beginning of their confidence firm unto the end. The whole of the sixty-second chapter of Isaiah is a representation of the work Christ will do thru those who follow His example. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Mrs. E. G. White. [Cf: ST 05-29-01 para. 14] p. 253, Para. 6, [1901MS].

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Cf: ST 06-05-01 para. 01] p. 254, Para. 1, [1901MS].

A government, of whatever character, requires a governor. This world has a governor,--the God of the universe. His guardian-care is

universal, extending to man and beast, reaching even to the little sparrow; for Christ declares, "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." [Cf: ST 06-05-01 para. 02] p. 254, Para. 2, [1901MS].

In God's moral government, which is a government based upon a distinction between right and wrong, law is essential to secure right action. God's law is the expression of His character, and in His Word it is pronounced holy, just, and good. David says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." [Cf: ST 06-05-01 para. 03] p. 254, Para. 3, [1901MS].

Lucifer took the position that as a result of the law of God, wrong existed in heaven and on this earth. This brought against God's government the charge of being arbitrary. But this is a falsehood, framed by the author of all falsehoods. God's government is a government of freewill, and there is no act of rebellion or obedience which is not an act of freewill. [Cf: ST 06-05-01 para. 04] p. 254, Para. 4, [1901MS].

As Creator of all, God is governor over all, and He is bound to enforce His law throughout the universe. To require less from His creatures than obedience to His law would be to abandon them to ruin. To fail to punish transgression of His law would be to place the universe in confusion. The moral law is God's barrier between the human agent and sin. Thus infinite wisdom has placed before men the distinction between right and wrong, between sin and holiness. [Cf: ST 06-05-01 para. 05] p. 254, Para. 5, [1901MS].

God is supreme. It is not for finite man to question His right to govern the universe. God asserted His right to rule when He declared, "Thou shalt have no other gods before Me;" "for in six days the Lord made heaven and earth, the sea, and all that in them is." He is the Creator and the Preserver of the worlds. He upholds the universe by the word of His power. Nature and science bear witness that He has a right to govern His own creation. Angels are subject to His rule; therefore let man bow in adoration before Him. [Cf: ST 06-05-01 para. 06] p. 254, Para. 6, [1901MS].

The Scriptures make it plain that God is Ruler, and that man is under the highest obligation to acknowledge this, and to obey His law with heart and mind, trusting in His power for help and protection. This law which man is called upon to obey as the standard of right for the universe, is the wise and holy counsel of God. It is a moral law, and has its foundation in the difference between right and wrong. Moral law is universal; positive law is not necessarily universal, but may be restricted or extended according to the will of the lawgiver. Moral law must be immutable, while positive law may be changed or abolished, as the lawgiver may choose. [Cf: ST 06-05-01 para. 07] p. 254, Para. 7, [1901MS].

The Decalog, or moral code of God, consists of ten precepts, engraven on stone by the finger of God. These precepts contain the whole duty of man. The first four define man's duty to his God; the last six man's duty to his fellow-man. These two great principles were recognized by

the Saviour; for He declared that the whole law hung upon love to God and love to man. Other commands may be found in the Scriptures, but only as an amplification of those contained in the ten precepts of the Decalog. [Cf: ST 06-05-01 para. 08] p. 255, Para. 1, [1901MS].

Christ's work was to rid the commandments of the traditions and customs placed upon them by the Jewish teachers. The work of covering the law with useless exactions had been planned by the adversary of God, in order that Christ's pure ministry should not harmonize with the teaching of the scribes and Pharisees. The Jewish leaders had yielded to the temptation to depart from the Lord, and while by their forms and ceremonies making the law a yoke of bondage which the people were not able to bear, they failed to follow its great principles. This led Christ to declare, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Cf: ST 06-05-01 para. 09] p. 255, Para. 2, [1901MS].

At the opening of His ministry, Christ, in His Sermon on the Mount, gave an exposition of the law, which had long been buried under man-made customs and traditions. He brought to light its pure principles, freeing it from the burdensome exactions placed upon it by man. As He showed the far-reaching claims of the law, the Pharisees saw that their pet theories were being swept away by His plain statements. Jealousy took possession of their hearts; for they felt that their teaching and influence were being made of no effect. In their hearts they had so long mingled human tradition with divine commands that when Christ disregarded these traditions, they thought that He was making void the law. But Christ read their thoughts, and suddenly they were startled by the words, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Cf: ST 06-05-01 para. 10] p. 255, Para. 3, [1901MS].

With all the exalted influence and glory he possessed before the fall, Satan could not change the smallest letter of the law; and as an apostate and traitor, he has still been unable to alter it. If he has succeeded in his purpose of gaining the professed Christian world to his side, and if the world and the church have formed a bond of fellowship to make void the law of God, this does not prove that it has been changed. To admit that God made a law so imperfect that it needed to be changed would be to stamp God as changeable and imperfect. God has spoken on this point. Let us heed what He says: "My covenant will I not break, nor alter the thing that is gone out of My lips." [Cf: ST 06-05-01 para. 11] p. 255, Para. 4, [1901MS].

Christ, in His teaching, fully developed the principles of the law, making it plain that it does not concern the outward actions merely, but has to do with the heart, reaching even to the unspoken thoughts. Christ exalted the law, holding it forth in its original purity as a perfect system of morality. His life was a living illustration of the law of God. He made this law honorable by His perfect conformity to its requirements. [Cf: ST 06-05-01 para. 12] p. 255, Para. 5, [1901MS].

God's law, enforced in the Old and New Testaments, is an exclusive rule of duty. The objection sometimes brought against the law, that

nowhere in the New Testament are all the commandments of the Decalog specified, has no force; for the expressions so often repeated "the law," "the commandments of God," mean the whole, not a part. [Cf: ST 06-05-01 para. 13] p. 256, Para. 1, [1901MS].

The Lord has given this rule of righteousness,--the foundation of true religion,--and it must be obeyed. We might better sacrifice all our temporal interests,--houses, lands, riches, liberty, even life itself, than disobey the least of God's commandments. The Saviour declares, "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." [Cf: ST 06-05-01 para. 14] p. 256, Para. 2, [1901MS].

We have many noble examples of loyalty to the law in the history of the prophets and apostles, who endured imprisonment, torture, death itself, rather than break one of God's commands. Peter and John have left a record as heroic as any in the Gospel dispensation. When called before the high priest, and commanded not to speak at all, nor to preach in the name of Jesus, they answered: "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." When they were called a second time before the council, the Jewish leaders 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. Then Peter and the other apostles answered and said, We ought to obey God rather than men." In this answer we have evidence that no human authority has a right to place us under obligation to claims which will cause us to disobey our rightful Sovereign, whose subjects we claim to be. [Cf: ST 06-05-01 para. 15] p. 256, Para. 3, [1901MS].

God has special regard for righteousness of character. In His Word we are told that He takes pleasure in them that fear Him, in those that hope in His mercy. He commands the inhabitants of the earth to stand in awe of Him, and yet He invites the most lowly to seek Him, "if haply they might feel after Him, and find Him, though He be not far from every one of us." [Cf: ST 06-05-01 para. 16] p. 256, Para. 4, [1901MS].

By willing obedience to God's commands, we show our love for Him. Thus we gain a fitness to be among that number of whom it will be said, "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." Mrs. E. G. White. [Cf: ST 06-05-01 para. 17] p. 256, Para. 5, [1901MS].

It is the Lord's desire that His followers shall grow in grace, that their love shall abound more and more, that they shall be filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God. [Cf: ST 06-12-01 para. 01] p. 256, Para. 6, [1901MS].

Where there is life, there will be growth and fruit-bearing; but unless we grow in grace, our spirituality will be dwarfed, sickly,

fruitless. It is only by growing, by bearing fruit, that we can fulfil God's purpose for us. "Herein is My Father glorified," Christ said, "that ye bear much fruit." In order to bear much fruit, we must make the most of our privileges. We must use every opportunity granted us for obtaining strength. [Cf: ST 06-12-01 para. 02] p. 256, Para. 7, [1901MS].

A pure, noble character, with all its grand possibilities, has been provided for every human being. But there are many who have not an earnest longing for such a character. They are not willing to part with the evil that they may have the good. Great opportunities are placed within their reach. But they neglect to grasp the blessings that would place them in harmony with God. They work at cross-purposes with the One who is seeking their good. They are dead branches, having no living union with the Vine. They can not grow. [Cf: ST 06-12-01 para. 03] p. 257, Para. 1, [1901MS].

One of the divine plans for growth is impartation. The Christian is to gain strength by strengthening others. "He that watereth shall be watered also himself." This is not merely a promise; it is a divine law, a law by which God designs that the streams of benevolence, like the waters of the great deep, shall be kept in constant circulation, continually flowing back to their source. In the fulfilling of this law is the secret of spiritual growth. [Cf: ST 06-12-01 para. 04] p. 257, Para. 2, [1901MS].

Hear Christ's words: "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 commended you; and, lo, I am with you always, even unto the end of the world." No words can express the blessings received by those who work earnestly to carry out this commission. Of those who after the Saviour's resurrection obeyed His command to impart the light they had received, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Cf: ST 06-12-01 para. 05] p. 257, Para. 3, [1901MS].

Everything that could be done was done to make our first parents pure and keep them pure. And since the fall the Lord has wrought out His will in the plan of redemption, a plan by which He is seeking to restore man to his original perfection. Christ's death on the cross has made it possible for God to receive and pardon every repentant soul. This was arranged in the councils of love. It is possible for us to be more than conquerors thru Him who gave His life for us. If we come to God in faith, He will receive us and give us strength to climb upward to perfection. If we watch every word and action, that we may do nothing to dishonor the One who has trusted us, if we improve every opportunity granted us, we shall grow into the full stature of men and women in Christ. Exceeding great and precious promises have been given us that we may do this. [Cf: ST 06-12-01 para. 06] p. 257, Para. 4, [1901MS].

Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is

called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. He is ever calling, "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." "Behold, the Lord's hand is not shortened, that it can not save, neither His ear heavy, that it can not hear." [Cf: ST 06-12-01 para. 07] p. 257, Para. 5, [1901MS].

Christians, is Christ revealed in us? Are we doing all in our power to gain a body that is not easily enfeebled, a mind that looks beyond self to the cause and effect of every movement, that can wrestle with hard problems and conquer them, a will that is firm to resist evil and defend the right? Are we crucifying self? Are we growing up unto the full stature of men and women in Christ, preparing to endure hardness as good soldiers of the cross? Mrs. E. G. White. [Cf: ST 06-12-01 para. 08] p. 258, Para. 1, [1901MS].

This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [Cf: ST 06-19-01 para. 01] p. 258, Para. 2, [1901MS].

These words are of the greatest importance to us. Professing Christians should manifest a deep, earnest, anxiety to be like the Redeemer in character. They should dwell upon Christ's life. Then they will be changed into His likeness. Let each examine himself critically, to see whether in the home, in the church, and in the world he is revealing the Christlikeness, so that the Saviour may say, "I am glorified in him." [Cf: ST 06-19-01 para. 02] p. 258, Para. 3, [1901MS].

"I pray not that Thou shouldst take them out of the world," Christ continued, "but that thou shouldst keep them from the evil." Christians should exercise every ability which God has given them in an effort to answer this prayer. They are to ask God earnestly and frequently to keep them from the evil that is in the world. Christ has charged His followers to pray without ceasing. Never fail to importune God in private prayer. Never cease to intercede with him; for when you fail to pray, you are strengthless to resist Satan's temptations. [Cf: ST 06-19-01 para. 03] p. 258, Para. 4, [1901MS].

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness. [Cf: ST 06-19-01 para. 04] p. 258, Para. 5, [1901MS].

As we strive to represent Christ to the world, we must exercise faith in Him. He says, "According to your faith be it unto you." It was by faith that Enoch walked with God. Do not ask others to exercise faith for you. You are yourself to obtain a daily experience in the things of God. You are yourself to realize the truth of the words, "All things are possible to him that believeth." [Cf: ST 06-19-01 para. 05] p.

258, Para. 6, [1901MS].

When you accept Christ, you are in one sense cut away from the world. You are dead to its ambitions, dead to its greed for advantage over your brethren and neighbors. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the pledge of the Father, the Son, and the Holy Spirit; made to you if you will keep your baptismal vow, and touch not the unclean thing. You are to turn aside from all that would pervert the pure, sacred principles of truth. You are to enter into no intrigue. Sharp practise with believers or unbelievers, is an offense in God's sight. It is a sin which places those who commit it in connection with the author of all sin. [Cf: ST 06-19-01 para. 06] p. 258, Para. 7, [1901MS].

Those who come out from the world in spirit and in all practise may regard themselves as sons and daughters of God. They may believe His word as a child believes every word of his parents. Every promise is sure to him that believes. Those who unite with the Father, the Son, and the Holy Spirit, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities, will receive wisdom from above. They will not depend upon human wisdom. In order to deal righteously with the world, as members of the royal family, children of the heavenly King, Christians must feel their need of a power which comes only from the heavenly agencies that have pledged themselves to work in man's behalf. [Cf: ST 06-19-01 para. 07] p. 259, Para. 1, [1901MS].

After we have formed a union with the great threefold power, we shall regard our duty toward the members of God's family with a sacred awe. We shall seek to answer the prayer, "Thy will be done on earth as it is in heaven," by living pure, sanctified lives, showing the world how the will of God is done in heaven. [Cf: ST 06-19-01 para. 08] p. 259, Para. 2, [1901MS].

"Enoch walked with God; and he was not; for God took him." And when God takes the members of His church to heaven, it will be because they have walked with Him here on this earth, receiving from above strength and wisdom which enables them to serve Him aright. Those who are taken to God will be men and women who now pray in humility and contrition, whose hearts are not lifted up unto vanity. In their dealing with their fellow-men they represent Christ. Those who dishonor God while professing to serve Him, are one with the world. In the last great day they will be found among the number who knew their Lord's will, but did it not. [Cf: ST 06-19-01 para. 09] p. 259, Para. 3, [1901MS].

God calls upon those who have united with Him, who have pledged themselves to die to the world and live unto Christ, properly to represent their profession of faith. If they are partakers of the divine nature, the principles of sacred brotherhood will be sacredly cherished by them. To all they will manifest tenderness, sympathy, and compassion. They will reveal Christ's longing to receive the members of His family, and to feed their hungry souls with the bread of life. [Cf: ST 06-19-01 para. 10] p. 259, Para. 4, [1901MS].

"Sanctify them through Thy truth; Thy word is truth. As Thou hast sent

Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. 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." These words present the grand result of Christian unity. Christians are to be one in Christ. By their unity they are to bear witness to the world that Christ is the Sent of God. All true disciples will realize that this is the standard they must reach. They will strive continually to help one another. [Cf: ST 06-19-01 para. 11] p. 259, Para. 5, [1901MS].

"I pray for them; I pray not for the world, but for them which Thou hast given Me." They are on My side. They stand under My banner. By receiving Me as their personal Saviour, they have pledged themselves to keep My holy law, to reveal Me in all their transactions in the church and in the world. I have purchased them by My manifestation of love and power in their behalf. For them I have sanctified Myself to the work Thou hast appointed Me, that they also may be sanctified to the work Thou hast appointed them, that by their union with Me and with one another they may reveal to the world that Thou didst send Me to the earth to save sinners. [Cf: ST 06-19-01 para. 12] p. 259, Para. 6, [1901MS].

"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." The world needs to see a correct representation of the principles of the Gospel. As Christians it is our duty to show the uplifting, sanctifying power of the truth. We have a great work to do, and O, we need so much to close the windows of the soul earthward, and open them heavenward. God will keep the current of His grace flowing into the hearts of those who are willing to be channels of light. Mrs. E. G. White. [Cf: ST 06-19-01 para. 13] p. 260, Para. 1, [1901MS].

When a question was brought to Christ, the answer was, "Have ye not read?" "What saith the Scriptures?" Christ could have answered every perplexing question brought to Him, but He did not do this. He directed His questioners to the great storehouse of knowledge. He knew that He could not always be with them in human form, and He desired to teach them to make the Word their dependence. "Search the Scriptures," He said. He referred them to His own inspired Word, that when tempted by the enemy they might meet him as He had done, saying, "It is written." Thus the enemy could be repulsed; for he has no power over the one who relies on the testimony of God's Word. [Cf: ST 06-26-01 para. 01] p. 260, Para. 2, [1901MS].

Of the Word of God the psalmist writes: "The entrance of Thy Word giveth light; it giveth understanding to the simple." It is as a light shining in a dark place. As we search its pages, light enters the heart, illuminating the mind. By this light we see what we ought to be. [Cf: ST 06-26-01 para. 02] p. 260, Para. 3, [1901MS].

We see in the Word warnings and promises, with God behind them all. We are invited to search this Word for aid when brought into difficult places. If we do not consult the Guidebook at every step, inquiring, Is

this the way of the Lord? our words and actions will be tainted by selfishness. We shall forget God, and walk in paths He has not chosen for us. [Cf: ST 06-26-01 para. 03] p. 260, Para. 4, [1901MS].

God's Word is full of precious promises and helpful counsel. It is infallible; for God can not err. It has help for every circumstance and condition of life, and God looks on with sadness when His children turn from it to human aid. [Cf: ST 06-26-01 para. 04] p. 260, Para. 5, [1901MS].

As we receive physical strength from the food we eat, so we are to receive spiritual strength as we study the Word of God. It is as necessary that attention should be paid to the cry of the soul for spiritual food as that attention should be paid to the cry of a hungry child for temporal food. A neglect to supply the soul with the bread of life leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig tree, destitute of fruit. [Cf: ST 06-26-01 para. 05] p. 260, Para. 6, [1901MS].

He who converses with God thru the Scriptures will be ennobled and sanctified. As he reads the inspired record of the Saviour's love, his heart is melted in tenderness and contrition. He is filled with a desire to be like the Master, to live a life of loving service. [Cf: ST 06-26-01 para. 06] p. 260, Para. 7, [1901MS].

Great light shone forth from the patriarchs and prophets. Glorious things were spoken of Zion, the city of God. Thus the Lord designs that the light shall shine forth thru His followers to-day. If the saints of the Old Testament bore such a bright testimony of loyalty, should not we to-day, who have the accumulated light of centuries, arise and shine? The glory of the prophecies sheds light on our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the tomb, "I am the resurrection and the life." He has sent His Spirit into our world to bring all things to our remembrance. By a miracle of His power He has preserved His written Word thru the ages. Shall we not, then, make this Word our constant study, learning from it God's purpose for us? [Cf: ST 06-26-01 para. 07] p. 261, Para. 1, [1901MS].

The Bereans were commended as being more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily. They did not search the Bible from curiosity, but that they might learn in regard to Christ. Daily they compared scripture with scripture, and as they searched, heavenly intelligences were beside them, enlightening their minds and impressing their hearts. [Cf: ST 06-26-01 para. 08] p. 261, Para. 2, [1901MS].

We are to open the Word of God with reverence, with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. God speaks to us out of His Word. We are in the audience-chamber of the Most High, in the very presence of God. Christ enters the heart. The Holy Spirit takes of the things of God and shows them to us. We see more clearly the greatness of God's love and the fulness of His salvation. We appreciate more fully His gracious design to make us partners in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant. [Cf: ST 06-26-01 para. 09] p. 261, Para. 3, [1901MS].

The truth is likened to treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth the field." He desires to cultivate it, that he may obtain possession of its treasure. So we are to take the Word of God and search its pages, that we may find the treasures of truth. It is the Holy Spirit's office to direct and reward this labor. The searcher finds lodes of precious ore, and he sinks the shaft still deeper for still more valuable treasure. The gold-fields of earth are not so closely interlaced with veins of precious ore as are the fields of revelation with veins of truth that bring to view the unsearchable riches of God. Mrs. E. G. White. [Cf: ST 06-26-01 para. 10] p. 261, Para. 4, [1901MS].

To be a Christian means to be Christlike, to follow the Saviour. Following implies obedience. No soldier can follow his leader unless he obeys orders. Following means imitation. "Learn of Me," the great Teacher says to those who have taken the name of Christian. Keep your eyes fixed on the Model. Do all things for His glory and in and thru the love He has for you. [Cf: ST 07-10-01 para. 01] p. 261, Para. 5, [1901MS].

The Christian is the world's light, and the only Bible that many read. Thru Christians men see God. How careful, then, should those be who have taken the name of Christian. But many professing Christians crucify the Son of God afresh and put Him to open shame. He who fails to correct the mistakes shown him in the divine mirror, presents before the world a miserable representation of Christ. Angels veil their faces in sorrow. The world sees that he is not what he professes to be, and they turn from him as a counterfeit. Christians are either under Christ's rule or under the control of the enemy. Their influence is either a savor of life unto life or of death unto death. They are either doing positive good or incalculable harm. [Cf: ST 07-10-01 para. 02] p. 261, Para. 6, [1901MS].

Christ's children have been redeemed from Satan's bondage, and they are to stand under the bloodstained banner of Prince Emmanuel, working with unselfishness and fidelity for the One who owns them. Ever they are to remember the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." When they took the name of Christian, they pledged themselves to be true to God. They are bound up with Him and the angels in family relation, because Jesus has delivered them from a tyrant's oppression. In every respect their actions are to be such as become saints. Discarding all that is unbecoming, they are to live a new and holy life. By doing this they show that they are worthy of the sacred trust conferred upon them, that they have been born again, not of the flesh, but of the Spirit, that they no more live to self, but to God, whose they are and whom they serve. [Cf: ST 07-10-01 para. 03] p. 262, Para. 1, [1901MS].

Paul says, "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." Like brave, true soldiers, Christians are to obey the orders of their Captain; for they have made a sacred pledge to rule themselves well. They are to strive earnestly to overcome everything

that hinders them from fulfilling their high and holy resolve. Mind and body are to be treated with the greatest respect; for they are Christ's. Day by day they are to be improved, that to the earnest gaze of the watching angels it may be revealed that Christ has not died in vain. [Cf: ST 07-10-01 para. 04] p. 262, Para. 2, [1901MS].

Christians, when you took this name, you promised to prepare in this life for the higher life in the kingdom of God. Take the Christlife as your pattern. Keep eternity ever in view. Follow righteous principles of action, which with their refining, ennobling influence will restore in man the moral image of God. As by faith we adopt the principles which are an expression of the life of Christ, they are in the soul as a well of water springing up unto everlasting life. The soul overflows with the riches of the grace of Christ, and the overflow refreshes other souls. Thus may the human agent show that he is keeping the pledge he has made. Thus he may work in partnership with Christ, showing to the world what it means to be a Christian. [Cf: ST 07-10-01 para. 05] p. 262, Para. 3, [1901MS].

The Gospel is the voice of duty and the voice of God. What is meant by a failure to obey its principles is shown in the history of Satan, who for his disobedience was cast out of heaven. The highest gifts that could be bestowed in a created being were given to Lucifer, the covering cherub. Before his fall he was a glorious being, occupying a position next to Christ in the heavenly courts. But in seeking to be equal with God he brought upon himself irretrievable ruin. [Cf: ST 07-10-01 para. 06] p. 262, Para. 4, [1901MS].

With this lesson before us let us hide ourselves in Christ. He is the source of all wisdom and power. Behold in the cross of Calvary the guarantee for our salvation. Behold the Saviour giving His life for us that we might be Christians. [Cf: ST 07-10-01 para. 07] p. 262, Para. 5, [1901MS].

Those who live the life of a Christian are battling against the devil's lie,--that man cannot keep God's law. Can we doubt the result of this conflict? God lives, God reigns; and daily He is working His miracles. "They that are Christ's have crucified the flesh, with the affections and lusts." Before the universe they show that they are trying to live out the words. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things." [Cf: ST 07-10-01 para. 08] p. 262, Para. 6, [1901MS].

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,"--these are the fruit of the Christian tree. The tree that bears only leaves, the life that has only profession, must be withered by the curse of God, even as the fruitless tree which flaunted its abundant foliage before the Saviour. [Cf: ST 07-10-01 para. 09] p. 263, Para. 1, [1901MS].

God help us to be true Christians, consistent to-day, consistent tomorrow, upright in action, kindly in word, pure in thought. The true Christian lives the Christlife. In all his transactions he lifts the banner of the cross. If he is misunderstood, he takes no offense, but pursues the even tenor of his way. He is kind, thoughtful, and

forbearing. He closely examines himself, lest in word or deed he shall deny his Lord. He chooses God's way. Each day of his life he unselfishly ministers to others. The light that is in him shines forth, and he stills the strife of tongues. Day by day, tho unconsciously to himself, he is working out before men and angels a vast, sublime experiment. He is showing what the Gospel can do for fallen human beings. Mrs. E. G. White. [Cf: ST 07-10-01 para. 10] p. 263, Para. 2, [1901MS].

Those who serve God should aim at perfection. Wrong habits must be overcome. Right habits must be formed. Under the discipline of the greatest Teacher the world has ever known, Christians must move onward and upward toward perfection. This is God's command, and no one should say, I can not do it. He should say instead, God requires me to be perfect, and He will give me strength to overcome all that stands in the way of perfection. He is the source of all wisdom, all power. [Cf: ST 07-17-01 para. 01] p. 263, Para. 3, [1901MS].

Individually we are to be loyal to the laws that govern God's kingdom. Christians are to be lightbearers, saying to all with whom they come in contact, "Behold the Lamb of God, which taketh away the sin of the world." They are to be examples of piety, representing Christ in word, in spirit, in action. Their actions are to be a copy of the actions of the Saviour. Thus they are to show the superiority of Christ's principles over the principles of the world. They are to work upon a higher plane of action than do those who are not Christians. They are to bring the ennobling influence of the Gospel into every phase of life. Their purity and usefulness are to be a source of illumination to others. [Cf: ST 07-17-01 para. 02] p. 263, Para. 4, [1901MS].

The world has set up a standard to suit the inclinations of unsanctified hearts, but this is not the standard for those who love Christ. The Redeemer has chosen them out of the world, and has left them His sinless life as a standard. He wants them to rise above all cheapness of word or action. "Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor." "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 He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Cf: ST 07-17-01 para. 03] p. 263, Para. 5, [1901MS].

These words are to be believed and practised. Christians are to be superior in wisdom, in knowledge, in skill, because they believe in God and His power. The Lord desires them to reach the highest round of the ladder, that they may glorify Him. He has a treasure-house of wisdom from which they may draw. The religion of Christ never degrades; it never makes men and women coarse and rough. God wants His children to be correct in speech and correct in habits. He desires them to possess knowledge that will give them a standing-place among men. [Cf: ST 07-17-01 para. 04] p. 263, Para. 6, [1901MS].

Overcoming, means much more than we realize. It means resisting the enemy and drawing nigh to God. It means taking up the cross and following Christ, doing cheerfully those things that are contrary to

natural inclination. Christ came from heaven to show us how to live a life of self-sacrifice. In His strength we are to gain perfection. He has made it possible for us to do this, and when He comes the second time, He will ask us why we have not fulfilled His purpose for us. Day by day, hour by hour, we are preparing for the judgment, deciding our eternal destiny. We are trading on our Lord's goods. When He comes, He will reckon with us, to see how we have improved His goods. Results proportionate to the talents entrusted will be required, and to every faithful, self-denying Christian will be given a reward proportionate to his work. Nothing that is done in sincerity is in vain. Everything is accurately weighed in the golden scales of the sanctuary. [Cf: ST 07-17-01 para. 05] p. 264, Para. 1, [1901MS].

Christianity means perfect conformity to the Christlife. Those who possess this Christianity will show sound spiritual growth, because they are partakers of the divine nature. Heaven is full of light, and provision has been made that this light shall shine in clear rays upon those who accept Christ, and from them be reflected to those who are dead in trespasses and sins, that by the Holy Spirit's power they may be raised to newness of life. Christians must be laborers together with God, or they will fail of overcoming, and their influence will cause others to fail. No one is lost who does not also draw others down. Let those who name the name of Christ depart from all iniquity, that Christ may not be ashamed of His professed followers. [Cf: ST 07-17-01 para. 06] p. 264, Para. 2, [1901MS].

The eye of the Lord is in every place, beholding the evil and the good. He knows all our temptations, and He expects us to resist them as Christ resisted them. Jesus died for us that we might live His life of purity. Our prayer should be, "Create in me a clean heart, O God, and renew a right spirit within me." The heart must be purified; for out of it are the issues of life. The will must yield its helm to the command of Christ. Paul describes this as putting on the new man, "which after God is created in righteousness and true holiness." [Cf: ST 07-17-01 para. 07] p. 264, Para. 3, [1901MS].

No compromise with sin can ever be accepted by a pure and holy God. No conversion is genuine that does not radically change the heart, the character, every line of conduct. "If any man be in Christ, he is a new creature." Not a moment should be wasted on a patchwork religion. Our citizenship is above, where Christ sits at the right hand of God. This present life is only our training-school. Here we are to be purified that at Christ's coming we may be without spot or wrinkle or any such thing,--prepared to receive the inheritance of the saints in light. [Cf: ST 07-17-01 para. 08] p. 264, Para. 4, [1901MS].

The true Christian obtains an experience that brings holiness. The light of truth irradiates his understanding. A glow of love for the Redeemer clears away the cloud that has interposed between his soul and God. The will of God, pure, elevated, and sanctified, becomes his will. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him; for soul and body are in harmony with the principles of heaven. Mrs. E. G. White. [Cf: ST 07-17-01 para. 09] p. 264, Para. 5, [1901MS].

To men and women God has entrusted talents to be improved by use and

returned to Him. Our time, our strength, our intellect, our means, all belong to God. He has lent them to us that we may use them in helping those around us. If we use these gifts for the benefit of others, we become channels of usefulness, and God gives us an increase; for His law is, "Give, and it shall be given unto you." Those who have been blessed by God, and yet refuse to help the needy, are charged in the ledger of heaven with robbery toward their Maker, at whose bar they will be called to account for their neglect of the needy and suffering. [Cf: ST 07-24-01 para. 01] p. 265, Para. 1, [1901MS].

God has purchased us by the death of His Son. He desires us to remember that we are His, and that by the right use of our endowments we are to make of ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, striving by persevering effort to rise to the highest spiritual efficiency. In spirit, in word, in action, we are to try to please God. This we may do; for Enoch pleased God, tho living in a degenerate age. The power at Enoch's command is also at our command. [Cf: ST 07-24-01 para. 02] p. 265, Para. 2, [1901MS].

God gives men means, saying, Put it out to the exchangers. Use it where it will bless some one who in turn will bless some one else. As My money is thus put into circulation to help My children, it will steadily multiply itself. [Cf: ST 07-24-01 para. 03] p. 265, Para. 3, [1901MS].

Those who have the Spirit of Christ will not selfishly spend on self that which would provide homes for the homeless, and give the destitute food and clothing. They will not lay up their money for the sake of increasing gain. Those who do this are controlled by covetousness. They love neither God nor man. Their fellow-beings are perishing all around them, and yet, tho it is in their power to be a blessing to them, they shut their eyes to their wants. [Cf: ST 07-24-01 para. 04] p. 265, Para. 4, [1901MS].

God has a controversy with those who use His gifts for self-gratification. When the judgment shall sit, and the books are opened, these will have a fearful account to settle. If they were not blinded by the enemy, they would fear and tremble at the thought of the time when God will avenge the death of His Son, whom, by their selfishness, they have crucified afresh and put to open shame. [Cf: ST 07-24-01 para. 05] p. 265, Para. 5, [1901MS].

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 Sabbath. 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." [Cf: ST 07-24-01 para. 06] p. 265, Para. 6, [1901MS].

This is the condition of things in the world to-day. Men are grasping all they can obtain, paying their laborers the lowest prices, while they exact the highest prices for what they sell. Selfishness, avarice, and covetousness are cherished. Thousands and thousands of dollars are

locked up where they are of no use to any one. Thus the Lord's capital fails to bring an increase to Him. [Cf: ST 07-24-01 para. 07] p. 265, Para. 7, [1901MS].

Talents are of value only as they are used to accomplish the design of the Giver. God has given human beings opportunities and privileges that they may make the most of themselves from a Bible standpoint. If we use our talents wisely, our improvement will be a blessing to ourselves and to others; but when we look upon our talents as of value from the standpoint of accumulating gain for selfish purposes, we fail to carry out the Lord's purpose, and serious loss to the Master follows. Those who might have been benefited fail to receive the help the Lord designed them to have. [Cf: ST 07-24-01 para. 08] p. 266, Para. 1, [1901MS].

In the day of judgment no one will be accepted because through clever schemes and sharp dealing he became rich. To such a one Christ will say, "I gave you talents of skill, talents of worldly treasure, that you might cooperate with Me. I was willing to teach you how to impart aright. I could have made you a channel of communication. I could have helped you to reveal My attributes by imparting to others the wisdom and understanding imparted to you. You could have used My gifts to My glory and for the uplifting of those around you. But you allowed the tempter to corrupt your senses; and under his guidance you have robbed Me of the glory I should have received, had you used your talents to relieve the suffering of My children. You were a receiver, but not a producer. Had you used My money to advance My kingdom, I could now recognize you as a faithful servant. But you withheld the means you should have imparted. I gave you My goods to dispense, but you did not feed the hungry or clothe the naked. You neglected the widow and the fatherless. In their destitution they cried for help, but you heeded them not. Their cries have ascended to Me. Their tears are registered in My book. The time has now come for Me to deal with My unfaithful servants. Wherein do your riches help you now? What peace, what happiness do you find from your transactions? '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: ST 07-24-01 para. 09] p. 266, Para. 2, [1901MS].

Let us remember that there will be no second probation. Some flatter themselves with the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day, we are preparing for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. And from each one He will expect a return. Let us do faithful, unselfish work. Our reward will be proportionate to the work we have done. "Behold, I come quickly," Christ says; "and My reward is with Me, to give every man according as his work shall be." The Master calls for every man to do the work given him according to his ability. In the love of the Saviour let Christians arise and work for those nigh and afar off. Mrs. E. G. White. [Cf: ST 07-24-01 para. 10] p. 266, Para. 3, [1901MS].

God, the great governor of the universe, has put everything under law. The tiny flower and the towering oak, the grain of sand and the mighty ocean, sunshine and shower, wind and rain, all obey nature's laws. But man has been placed under a higher law. He has been given an intellect to see, and a conscience to feel, the powerful claims of God's great

moral law, the expression of what He desires His children to be. [Cf: ST 07-31-01 para. 01] p. 266, Para. 4, [1901MS].

God has made known His will so plainly that none need err. He desires all to have a correct understanding of His law, to feel the power of its principles; for their eternal interests are here involved. He who has an understanding of the far-reaching claims of God's law can understand something of the heinousness of sin. And the more exalted his ideas of God's requirements, the greater will be his gratitude for the pardon granted him. [Cf: ST 07-31-01 para. 02] p. 266, Para. 5, [1901MS].

God's law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin. [Cf: ST 07-31-01 para. 03] p. 267, Para. 1, [1901MS].

There are those who say, "Give me Christ, but I want nothing of the law." They talk of the grace of Christ, but they know not the meaning of grace; for God does not use His grace to make void the law. Satan has confused their minds, leading them to look upon the law as a yoke of bondage, a hindrance to spirituality. They talk of faith, but they know not the meaning of the word; for faith is never found apart from truth. The peace which they boast their faith gives them is but self-righteous confidence. Let no one claim that he has been accepted by Christ, and is living without sin, while at the same time he is, like Lucifer, waging war against God's law, aiding the enemy in the very work which he commenced in heaven and is carrying forward on this earth. [Cf: ST 07-31-01 para. 04] p. 267, Para. 2, [1901MS].

Thousands to-day are transgressing God's law, advocating the ideas which for ages Satan has been manufacturing. Like the proud Pharisees, they are ignorant both of the Scriptures and of the power of God. Wrapped in the darkness of unbelief, they refuse to search the Scriptures for themselves. They accept fables in the place of truth. They claim God's promises while they break His precepts. In the last great day they will say to Christ, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works?" But Christ will answer, "I never knew you; depart from Me." [Cf: ST 07-31-01 para. 05] p. 267, Para. 3, [1901MS].

The natural heart rebels against the requirements of God's law. It was the law against which Satan fought in heaven, and those who are controlled by him will hate its principles. But let them remember that when they cast reproach at the law, they cast reproach at Him with whom the law originated. He who while trampling on the law of God claims that Christ has forgiven his sins, knows not of what he is talking. John declares that sin is the transgression of the law. If there were

no law, there would be no sin. Those who claim to love Christ, while at the same time they refuse to obey Him, are like fountains which send forth impure water. Professing to follow Christ, they do the work of the adversary. Their faith is dead; for it is unsupported by good works. They can no more be saved by their faith than can the fallen angels, who believe and tremble, by their faith. [Cf: ST 07-31-01 para. 06] p. 267, Para. 4, [1901MS].

For the highest good of His creatures, God has given a perfect law, a law that demands perfect obedience. God compels no one to obey this law. He leaves men free to decide whether they will obey and receive the reward of obedience, or disobey and receive the punishment of transgression. [Cf: ST 07-31-01 para. 07] p. 267, Para. 5, [1901MS].

Let us study God's law in connection with the work of Christ. Man broke the law. Christ came to this earth to make an atonement for transgression. His atonement was complete in every part. As He hung on the cross, He could say, "It is finished." The demands of justice were satisfied. The way to the throne of grace was opened for every sinner. [Cf: ST 07-31-01 para. 08] p. 268, Para. 1, [1901MS].

The law stands firm, and justice sternly points the sinner to its holy precepts. It is not the province of the law to save the sinner, but to condemn, not to pardon, but to convict. It can not be changed to meet man in his fallen condition. Then how is God's justice to be satisfied and His favor obtained? Not by works; "for by the deeds of the law there shall no flesh be justified in His sight." In his own strength the sinner can not meet the demands of God. He must go for help to the One who paid the ransom for him. It is impossible for him of himself to keep the law. But Christ can give him strength to do this. The Saviour came to this world and in human flesh lived a life of perfect obedience, that the sinner might stand before God justified and accepted. [Cf: ST 07-31-01 para. 09] p. 268, Para. 2, [1901MS].

Christ is our hope. Those who trust in Him are cleansed. The grace of Christ and the government of God walk together in perfect harmony. When Jesus became man's substitute, mercy and truth met together, and righteousness and peace kissed each other. The cross of Calvary bears witness to the high claims of God's law. Christ did not die to encourage man in rebellion against God, but to provide a way whereby he might keep the whole law. His garment of spotless righteousness clothes the repenting, believing sinner. He is made unto us wisdom and righteousness and sanctification and redemption. Mrs. E. G. White. [Cf: ST 07-31-01 para. 10] p. 268, Para. 3, [1901MS].

It seems so sad that we praise God so little. Gratitude, praise, and thanksgiving need now to be searched for, and cultivated as lost arts. They are more precious to the Lord Jesus than all the treasures of gold and silver which the earth contains. Every human being should appreciate the kindness and love wherewith God has loved us. When we were yet enemies, Christ gave His life that we might be saved. How much have we appreciated this gift? [Cf: ST 08-07-01 para. 01] p. 268, Para. 4, [1901MS].

The All-comprehending Gift of the Spirit. In His instruction to His disciples, Christ dwelt upon the great gift of the Spirit, declaring that nothing was too great to be expected from the coming of the divine

Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit. On all who love and serve God this gift has been bestowed. Christ has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. [Cf: ST 08-07-01 para. 02] p. 268, Para. 5, [1901MS].

To the woman at the well Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst 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 into everlasting life." [Cf: ST 08-07-01 para. 03] p. 268, Para. 6, [1901MS].

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. Yet how few appreciate this great gift, so costly, yet so free to all who will accept it? When faith takes hold of the blessing, there comes rich spiritual good. But too often the blessing is not appreciated. We need an enlarged conception in order to comprehend its value. [Cf: ST 08-07-01 para. 04] p. 269, Para. 1, [1901MS].

A Divine Encouragement to Faith. Christ declared, "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. 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: ST 08-07-01 para. 05] p. 269, Para. 2, [1901MS].

O what amazing love and condescension! The Lord Jesus encourages His believing ones to ask for the Holy Spirit. By presenting the parental tenderness of God, He seeks to encourage faith in the reception of the gift. The heavenly Parent is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. [Cf: ST 08-07-01 para. 06] p. 269, Para. 3, [1901MS].

What greater thing could be promised? What more is necessary to awaken a response in every soul, to inspire us with a longing for the great gift? Shall not our halfhearted supplications be turned into petitions of intense desire for this great blessing? [Cf: ST 08-07-01 para. 07] p. 269, Para. 4, [1901MS].

We do not ask for enough of the good things God has promised. If we would reach up higher and expect more, our petitions would reveal the

quickenning influence that comes to every soul who asks with the full expectation of being heard and answered. The Lord is not glorified by the tame supplications which show that nothing is expected. He desires every one who believes, to approach the throne of grace with earnestness and assurance. Do we realize the magnitude of the work in which we are engaged? If we did, there would be more fervency in our prayers. Our entreaties would rise before God with convincing earnestness. We would plead for power as a hungry child pleads for bread. If we realized the greatness of the gift, if we desired the attainment of the blessing, our petitions would ascend with earnestness, importunity, urgency. It would be as if we were at the gate of heaven, soliciting entrance. [Cf: ST 08-07-01 para. 08] p. 269, Para. 5, [1901MS].

I do not understand the tameness in the requests offered to God. We are to urge our way into the very presence of God, into the Holy Place of the Most High. We are to plead for that which we most need,--the bread of life, the leaf from the tree of life. As Jacob wrestled with the angel, saying, "I will not let thee go, except thou bless me," so we are to wrestle in prayer until we prevail. We are to ask with an urgency that will not be turned away, that expects God to bestow His blessings with a liberality that is an assurance to all fear. [Cf: ST 08-07-01 para. 09] p. 269, Para. 6, [1901MS].

"Thus saith the Lord, the Holy One of Israel, and His Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it. I, even My hands, have stretched out the heavens, and all their host have I commanded." This is the Word of the Lord, which is Yea and Amen. Then let your prayers be more fervent, more heavily weighted with faith and hope. Let the intensity of your desire be proportionate to the value of the object you wish to obtain. [Cf: ST 08-07-01 para. 10] p. 270, Para. 1, [1901MS].

The greatness of the gift and our need of it should fill us with a hungering desire for it. [Cf: ST 08-07-01 para. 11] p. 270, Para. 2, [1901MS].

Have we reason to believe that an earnest application to the Source of all power for the deep moving of the Holy Spirit upon hearts will be crowned with success? Certainly; but before we talk to others in regard to this, let us first talk with God. Plead with Him as if your life was depending upon the gift you desire. Remember that the blessing is promised unconditionally, absolutely, certainly. If you ask in faith, presenting the name of God's Son as your indorsement, your prayer will be heard and answered. God's goodness makes this promise unchangeable. The infallibility of the promise is to inspire faith in the one who asks. "Ask, and ye shall receive." [Cf: ST 08-07-01 para. 12] p. 270, Para. 3, [1901MS].

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advance steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of His Spirit is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing, and to impart it to others. Mrs. E. G. White. [Cf: ST 08-07-

01 para. 13] p. 270, Para. 4, [1901MS].

Every one that asketh receiveth, and he that seeketh findeth." Christ is here presenting a law of the divine government. Asking for the Holy Spirit is connected with receiving this gift. The Lord reads the hearts of all men. He selects from His subjects those He can use, choosing material which can be worked. He selects-- *The most unpromising subjects*, and through them magnifies His own wisdom and power by causing them to sit among princes. In all ages He has used human beings to carry out His purposes. He chooses subjects who will not be perverted, who in all righteousness and faith will honor His name. He passes by the men who have perverted the capabilities He has given them, and selects men of His own wisdom, who make Him their trust, their dependence, their efficiency. He hews and polishes the rough stones He has quarried out of the world. He works through men who realize that they must submit to the ax, the chisel, and the hammer, lying passive under the divine hand. Through those who voluntarily submit themselves to Him in all matters, who seek Him in faith and hope, He works out His plans. [Cf: ST 08-14-01 para. 01] p. 270, Para. 5, [1901MS].

Rightly Asking. Those who ask because they wish to impart to others will not be disappointed. God will reward those who come to Him in earnest faith. He assures us that the thought of His majesty and sovereignty should not keep us in fear. He will do much more graciously than we suppose if we will come to the footstool of His mercy. He urges His sovereignty as a reason for His great and merciful bountifulness in supplying the demands upon Him. He pledges Himself to hear our prayers, declaring that He will hear them. He condescends to appeal from the instinct of parental tenderness to the infinite benevolence of Him whose we are by creation and redemption. He 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." The needy and soul-hungry never plead with God in vain. [Cf: ST 08-14-01 para. 02] p. 270, Para. 6, [1901MS].

Humanity and divinity must be linked together in the experience of every overcomer. In our weakness we are to accept Christ's power. He gives us the assurance, "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." [Cf: ST 08-14-01 para. 03] p. 271, Para. 1, [1901MS].

In view of this tell me who should wear countenances more bright and cheerful, more full of sunshine, than those who live by faith in the Son of God. In Him the needy and hungry find all their wants supplied. But let us not forget that those whom God has blessed with the good things of this life are to be His helping hand, to supply the necessities of His needy ones. They are to be laborers together with Him. They are-- *His stewards in trust*, and are to use their goods for the advancement of His work, that His name may be glorified. The Lord desires to employ the church as a channel through which to communicate His bounties. If His people would keep the channel open, receiving the spiritual and temporal gifts of His grace, and imparting them to the needy, there would be no sick ones neglected, no orphans crying for

food. The hearts of the widow and the fatherless would sing for joy. [Cf: ST 08-14-01 para. 04] p. 271, Para. 2, [1901MS].

God has given man the richest of His gifts. This He has done that man may dispense His bounties. Medical missionary work and the Gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church. There is not the semblance of an excuse for the lifeless condition of a people who know the plain "Thus saith the Lord." God calls their attention to the words, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He reminds us that we have only to ask, and we shall receive; to seek, and we shall find; to knock, and it shall be opened unto us. [Cf: ST 08-14-01 para. 05] p. 271, Para. 3, [1901MS].

Throw open the windows of the soul heavenward, and close them earthward. The Lord has made His church the repository of divine influence. The heavenly universe is waiting for the members to become channels through which the current of life shall flow to the world, that many may be converted, and in their turn become channels through which the grace of Christ shall flow to the desert portions of the Lord's vineyard. [Cf: ST 08-14-01 para. 06] p. 271, Para. 4, [1901MS].

The heavenly universe is burdened with the magnitude of the divine gifts which it has to impart. Angels are longing for the great joy of imparting the grace of God to men who will impart it to their fellow-men. The commission is, "Go ye therefore, and teach all nations." All who belong to the church are commanded to shine. Every receiver of divine grace is held accountable for the souls of those within his reach who are in the darkness of unbelief, ignorant of the rich blessings God is waiting to bestow upon them. [Cf: ST 08-14-01 para. 07] p. 271, Para. 5, [1901MS].

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Those who take part in the solemn rite of baptism, in the name of the highest authorities of heaven, pledge themselves to come out from the world, to separate themselves from its idolatrous practises. God places His sign upon them, making them members of the royal family. And they on their part pledge themselves before angels and before men to live for Christ. They are buried with Him in baptism in the likeness of His death and raised in the likeness of His resurrection. "If ye then be risen with Christ, 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 this 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." [Cf: ST 08-14-01 para. 08] p. 271, Para. 6, [1901MS].

In the day of final accounts, what will the church give as a reason for her strange indifference to bring souls to a knowledge of the truth? My brethren and sisters, keep the temple of God pure and holy, that He may use it to the glory of His name. God will enlarge His faculties and multiply His gifts to you, as you make use of them to gather souls under the bloodstained banner of the Redeemer. Draw nigh to God, and He will draw nigh to you. By yielding to the temptations of the enemy, by losing sight of God, you have lost the sense of what a

child of God ought to be. Your powers of perception are clouded. But the way is open for your spiritual life to be reinforced with new power. "Ask, and ye shall receive." Mrs. E. G. White. [Cf: ST 08-14-01 para. 09] p. 272, Para. 1, [1901MS].

The last message of mercy is to be given to the world by the proclamation of Gospel truth. *Truth, Bible truth*, --this is what the people need. 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 realize the necessity of giving this truth to others. Then men and women will be converted. The hand of God will be recognized in the raising up of new churches. The Lord will baptize with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth. [Cf: ST 08-21-01 para. 01] p. 272, Para. 2, [1901MS].

True missionary work will furnish the churches with a sure foundation, a foundation having this seal, "The Lord knoweth them that are His." Then 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 self, but will praise God as the designer and organizer of every holy, ennobling work. They not only *profess* to be believers; they are believers. They are sanctified by the truth; for truth acted as well as *preached* has a purifying influence upon the character. [Cf: ST 08-21-01 para. 02] p. 272, Para. 3, [1901MS].

In the home and in the church the true missionary 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 digests and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." True missionary work leads those engaged in it to bow before God in humiliation and unfeigned gratitude for the past and present manifestations of His power. They hide self in Christ, praising and glorifying Him as the One altogether lovely. [Cf: ST 08-21-01 para. 03] p. 272, Para. 4, [1901MS].

Christian missionary work is of great value to the home churches. By it the members are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, to labor with self-sacrificing effort to send the truth to regions beyond. Christian missionary work has a reflex influence upon the churches, an influence uplifting and sanctifying. It 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: ST 08-21-01 para. 04] p. 272, Para. 5, [1901MS].

God desires His people to be living examples of the purifying influence of the truth. He desires them to reveal in their lives its power to elevate and ennoble. Thus they are to illustrate the excellence of the truth, raising the standard of Christian courtesy, tenderness, and love. With an intensity of effort they are to seek to save those who are perishing. Let the heart yearn even to breaking over those who know not the truth. Let not believers center their thoughts

upon themselves. Let them go to work for others, forgetting self in the loving desire to help those around them. Let them think and plan and work 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 do this. This is Christian usefulness. And in this work let us show a holy dependence upon God. Dependence upon God, sanctification of purpose, earnestness in service,--these distinguish between those who serve God and those who serve Him not. We who believe are to illustrate in our lives the excellence of the Christlife. Church members are to arise and shine amid the moral darkness of the world. If we are connected with the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a blessing to those around us. [Cf: ST 08-21-01 para. 05] p. 273, Para. 1, [1901MS].

God calls upon us to show a hallowed patriotism, to reveal the attributes of the Saviour in the home and in the church, to deny self that we may have to give to the work in the fields afar off. 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 the earth, be unwilling to deny self? Shall they remain weak and inefficient because they are too selfish to make sacrifices for Him who gave His life as a sacrifice for them? [Cf: ST 08-21-01 para. 06] p. 273, Para. 2, [1901MS].

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 Christian missions, a grand illustration of the principles of the kingdom of God. The church is to work actively as an organized body to spread abroad the influence of the cross of Christ. Those who work unselfishly to give the truth to those nigh and afar off are registered in the courts above, "Laborers together with God; . . . God's husbandry, . . . God's building." Controlled by the great Designer, they show what human beings can be when they wear the yoke of Christ, learning His meekness and lowliness. [Cf: ST 08-21-01 para. 07] p. 273, Para. 3, [1901MS].

It is because so many of Christ's professed followers seek to be first that He can not trust them. Were they humble, willing to be taught by Him, they would be a power in showing to the world the influence of the truth upon human character. Those who work in Christ's lines, never seeking to exalt self, will reveal constant activity and steady progress in missionary enterprises. They will not be satisfied unless church is added to church. [Cf: ST 08-21-01 para. 08] p. 273, Para. 4, [1901MS].

God expects those in His service to contend earnestly for the faith once delivered to the saints. Our aggressive missionary work is to be more abundant than it has been in the past. More territory is to be annexed; the standard of truth is to be planted in new places; churches are to be established; all is to be done that can be done to fulfil the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: ST 08-21-01 para. 09] p. 273, Para. 5, [1901MS].

The life of a church depends on the interest which its members manifest in those outside the fold. Let the church of God remember that Christ gave Himself as a sacrifice to save a world from destruction. For our sake He became poor, that we through His poverty might come into possession of eternal riches. Shall those whom God has blessed with a knowledge of the truth become narrow in their plans? Let them arouse to a sense of their vast obligations, cutting away every thread of selfishness, that the Lord may pour upon them His Holy Spirit. Let them seek the Lord while He may be found, and call upon Him while He is near. They have no reason for being faithless and complaining. Let them cease all faultfinding and murmuring, and encourage a spirit of gratitude for past mercies and blessings. Let them praise the Lord in unfeigned gratitude for the light of His Word, which shines upon their pathway, to be received into heart and mind, and reflected upon those in darkness. Thus they will be prepared to work to the praise and glory of Christ, and to inscribe upon their banners, "Here are they that keep the commandments of God and the faith of Jesus." Mrs. E. G. White. [Cf: ST 08-21-01 para. 10] p. 274, Para. 1, [1901MS].

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. 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? Now Joshua was clothed with filthy garments, and stood before the angel." [Cf: ST 08-28-01 para. 01] p. 274, Para. 2, [1901MS].

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those who stood before him, saying, "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 miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angels of the Lord stood by." [Cf: ST 08-28-01 para. 02] p. 274, Para. 3, [1901MS].

Satan endeavors to bring reproach upon those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. But God says, "Take away the filthy garments. You have no right to put them upon my people. Take them away. My people may have imperfections of character; they may fail in their endeavors; but if they repent, I will forgive them." [Cf: ST 08-28-01 para. 03] p. 274, Para. 4, [1901MS].

The word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking: "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." [Cf: ST 08-28-01 para. 04] p. 274, Para. 5, [1901MS].

Among those who stand by,--the hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting and strengthening them. These are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall

stand before Me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation. [Cf: ST 08-28-01 para. 05] p. 274, Para. 6, [1901MS].

God loves His believing people, and He has placed their feet in a safe and sure path. He has caused them to sit in heavenly places in Christ Jesus. This He has done, not because of their goodness and worthiness, but because of the free promptings of His grace, because He is rich in mercy, because of the great love wherewith He loves them. He has delivered them from the power of darkness, and has translated them into the kingdom of His dear Son. He is very desirous that they shall perfect characters which will enable them to stand before Him, purified and made white. [Cf: ST 08-28-01 para. 06] p. 275, Para. 1, [1901MS].

But let them not suppose that the pathway to heaven will be always smooth, that no temptations will come. Peculiar difficulties will arise, which will test their faith, tax their patience, and try their steadfastness. Face the difficulties bravely. Be men and women of unswerving principle. Remember that Christ has said, "Be of good cheer; I have overcome the world." The battle is before you, but you are not called upon to fight alone. Christ and the angels are with you. Perseverance is service, willing obedience to God's way, will win for you a crown of life. Then cast off the works of darkness, and put on the armor of God. [Cf: ST 08-28-01 para. 07] p. 275, Para. 2, [1901MS].

"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." [Cf: ST 08-28-01 para. 08] p. 275, Para. 3, [1901MS].

Unbelief is repulsive, dark, forbidding. It can only deny and destroy. Faith lifts the head in conscious dignity and firm trust in God. True workers walk and work by faith. Sometimes they grow weary with watching the slow advancement of the work, when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged, they will see the clouds breaking away and the promise of deliverance fulfilling. Through the mist which Satan has thrown across their pathway, they will see the shining of the bright beams of the Sun of Righteousness. The glory of the Lord is to fill the whole earth. [Cf: ST 08-28-01 para. 09] p. 275, Para. 4, [1901MS].

Have faith in God. When you make mistakes, turn your defeats into victories. Your love and fidelity will be tested by difficulty, disappointment, and trial. These your faith must overcome. The burden you bear for Christ's sake, the service you render in the complete surrender of your will to God,--this is the measure of your love for Him. There is fulness for you in Christ. Come to the water of life and

drink. Do not stay away and complain of thirst. The water of life is free to all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of His salvation. [Cf: ST 08-28-01 para. 10] p. 275, Para. 5, [1901MS].

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? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . 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." Mrs. E. G. White. [Cf: ST 08-28-01 para. 11] p. 276, Para. 1, [1901MS].

The first chapter of Colossians is a decided address to every believer. The Holy Spirit indicted this instruction for the help of those who should afterward compose the church, as well as for those to whom Paul addressed his letter. The apostle writes:-- [Cf: ST 09-04-01 para. 01] p. 276, Para. 2, [1901MS].

"Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. [Cf: ST 09-04-01 para. 02] p. 276, Para. 3, [1901MS].

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." [Cf: ST 09-04-01 para. 03] p. 276, Para. 4, [1901MS].

This scripture speaks of the vital union which should exist between Christ and His disciples. Constantly we are to strive to obtain this union. The religion which consists merely of profession is but pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light. [Cf: ST 09-04-01 para. 04] p. 276, Para. 5, [1901MS].

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." The great object for which Christ came to our world

was to demonstrate the falsity of Satan's claim to the sovereignty of the world, and to reassert the original and supreme ownership of God. As the Restorer and Lifegiver, Christ placed Himself in the enemy's pathway, disputing his right to the souls and bodies of men and women. He planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out. [Cf: ST 09-04-01 para. 05] p. 276, Para. 6, [1901MS].

"We have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist. . . . It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven." [Cf: ST 09-04-01 para. 06] p. 277, Para. 1, [1901MS].

We have been taught by God concerning the great plan of redemption. This should be to us a matter of earnest thanksgiving. God's promises will never fail if we constantly watch unto prayer. Having learned the excellent way, we are to be sanctified, body, soul, and spirit. We are to be purified and cleansed through the washing of the Word. It is the privilege of every one to be grounded and settled in the faith. No one who exercises that faith which works by love and purifies the soul will be moved away from the hope of the Gospel. [Cf: ST 09-04-01 para. 07] p. 277, Para. 2, [1901MS].

Cherishing goodness in the heart is a work which many have strangely neglected. Those whose hearts are sanctified and cleansed will follow no sharp practises. But evil passions fill the heart that is actuated by selfishness. Selfishness leads to oppression, and as acts of oppression are repeated, the mind is corrupted, and fails to make correct decisions. [Cf: ST 09-04-01 para. 08] p. 277, Para. 3, [1901MS].

In no case will Christ serve with unfair, unfaithful dealing. "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight." God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. He calls for men and women who by their good works show that the truth has brought about a change in their lives. [Cf: ST 09-04-01 para. 09] p. 277, Para. 4, [1901MS].

God's servants should daily gain more knowledge of Him, and this knowledge should give spirituality to the understanding. The Lord is pleased when those connected with Him are filled with a knowledge of His will. Daily they should grow in grace and in spiritual

understanding, strengthened with might according to His glorious power. They are to increase in spiritual efficiency, that they may give strength to those for whom they labor. [Cf: ST 09-04-01 para. 10] p. 277, Para. 5, [1901MS].

God does not ask men and women to enter His service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Christ invites all to come to Him; but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at His cross. This He requires because He loves them, and desires to save them, not in their sins, but from their sins. [Cf: ST 09-04-01 para. 11] p. 277, Para. 6, [1901MS].

The hard, cruel spirit which judges and condemns has left the trace of the enemy upon the work. But mercy is to come in and lay her broad impress upon every plan. The world is to see principles different from those which have hitherto been presented. God does not call upon any man to manufacture tests and crosses for His people. He presents His requirements before them, and gives them 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." Wear my yoke, and in your daily experience you will find the rest which comes only to the obedient. [Cf: ST 09-04-01 para. 12] p. 278, Para. 1, [1901MS].

The truth is to be believed and practised, because it is the Word of the living God. The brightest beams of light from the threshold of heaven are thrown on the pathway in which God requires His people to walk. When sinners accept Christ as their personal Saviour, they realize the greatness of God's gift to them, and praise and thanksgiving flow to the divine Giver. The recovery of souls from sin is to be a revenue of goodness to men and of glory to God. [Cf: ST 09-04-01 para. 13] p. 278, Para. 2, [1901MS].

But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "which hath made us meet to be partakers of the inheritance of the saints in light"? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. The heavenly angels are constantly engaged in serving us, bringing to us the most wonderful opportunities and blessings. Why, then, should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers grateful praise to his heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright beams of light when in the home and in the church we express our appreciation of the Lord's goodness. [Cf: ST 09-04-01 para. 14] p. 278, Para. 3, [1901MS].

"Even the mystery which hath been hid from ages and generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom; that we may present every man

perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily." Through His human instrumentalities God desires to demonstrate the power of His grace. By His saints He would make known among the Gentiles the riches of His plan of redemption. [Cf: ST 09-04-01 para. 15] p. 278, Para. 4, [1901MS].

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they make a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines will deal faithfully with human minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding, an advancement that will make an impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can lead them. He will go before them as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in their lives, they are doing the work that He did. As they behold Christ, they are changed from glory to glory, from character to character. Such believers will move the world. Mrs. E. G. White. [Cf: ST 09-04-01 para. 16] p. 278, Para. 5, [1901MS].

We have considered the obligation resting upon those who have not accepted Christ as a personal Saviour. But how are they to be convinced of the importance of obedience to the truth? Is it not by the work of unselfish, self-sacrificing Christian men and women? "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" [Cf: ST 09-18-01 para. 01] p. 279, Para. 1, [1901MS].

Is it not time for the church to arise and shine because her light has come, and the glory of the Lord has risen upon her? [Cf: ST 09-18-01 para. 02] p. 279, Para. 2, [1901MS].

In order to reflect light to those in darkness, we must receive the bright rays of the Sun of Righteousness. In order to give the bread of life to starving souls, we must ourselves receive this bread from the hand of the Saviour. In order that the soul may be surrounded with the pure atmosphere of heaven, we must breathe His spirit. [Cf: ST 09-18-01 para. 03] p. 279, Para. 3, [1901MS].

For the health and vitality of the soul the divine Physician has prescribed communion with Christ. Spiritual health is dependent on the food which is given to the heart and mind, and on the atmosphere which is breathed. The soul needs food, and in order to get this food, the Word of God must be studied. Christ declares:-- [Cf: ST 09-18-01 para. 04] p. 279, Para. 4, [1901MS].

"I am the bread of life; he that cometh 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. . . . Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. . . . It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." [Cf: ST 09-18-01 para. 05] p. 279, Para. 5, [1901MS].

The breathing of pure air is essential for physical health. And it is no less true that the air we breathe in the spiritual life must be pure if we would make healthy growth in grace. Breathe the atmosphere which produces pure thoughts and noble words. Choose Christian society. The Christian will not be spiritually healthy unless he carefully guards his associations. [Cf: ST 09-18-01 para. 06] p. 279, Para. 6, [1901MS].

Exercise is essential to growth in grace. When the spiritually diseased are given exercise in spiritual things, there is seen a transformation of character. But spirituality can not grow while the heart is full of the corrupting sores of selfishness. The soul must be cleansed and purified by the refining grace of God. The channel of communication between earth and heaven must be kept free from all obstruction, that the soul may receive from Christ a supply of living water. Every spiritual muscle and sinew must be put to the test. God has given us many opportunities to work for Him. Unless we improve these opportunities, we can not be growing Christians. When Christ is formed within, the hope of glory, a decided change will be seen in the religious experience of professing Christians. [Cf: ST 09-18-01 para. 07] p. 279, Para. 7, [1901MS].

The young convert to truth must not always remain a child in spiritual knowledge. A child, however beautiful as a child, is a dwarf if it makes no development as years pass by. And every Christian who is indeed a Christian, must grow. He must constantly increase in wisdom and knowledge. Day by day he must approach more nearly to the full stature of a man in Christ Jesus. He must advance into a deeper appreciation of the love of God, and a clearer knowledge of His will. If his light does not shine more and more brightly, his faith becomes weak, his love grows feeble; and unless he seeks and acknowledges his danger, he is doing the cause of God more harm than an avowed unbeliever. Piety leaves the soul-temple. The man turns carelessly from duties and responsibilities. By him the Son of God is crucified afresh and put to open shame. [Cf: ST 09-18-01 para. 08] p. 280, Para. 1, [1901MS].

We are living in an age of doubt. The Christian life has been cheapened by unbelief. Even those who claim to be looking for their Lord's return are not all true to principle. The truth may be taught with so little life, so coldly and so heartlessly, as to make it of none effect. Unless church members arouse and repent, and consecrate themselves to God, their influence will do more harm than good to unbelievers. [Cf: ST 09-18-01 para. 09] p. 280, Para. 2, [1901MS].

"These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. 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: ST 09-18-01 para. 10] p. 280, Para. 3, [1901MS].

God calls upon us to draw near to Him. As we do this we resist the devil, and he flees from us. Unless we follow on day by day to know the Lord, unless our faith increases, and holiness comes into the daily experience, we shall lose our first love. Its freshness and power will disappear. The candlestick will be moved out of its place. [Cf: ST 09-18-01 para. 11] p. 280, Para. 4, [1901MS].

Before we can enter the heavenly courts, we must be refined, purified, elevated, and ennobled. In order to preserve the purity which God requires, the truth must be brought into constant contact with mind and heart. God calls upon His people to walk with Him, as did Enoch. Study His Word, if you desire to have Christ abiding in you, the lifeblood of the soul. [Cf: ST 09-18-01 para. 12] p. 280, Para. 5, [1901MS].

The Christian church needs to be purged and purified. The members must be consecrated to a higher office than they have hitherto occupied. "Go," said Christ, "and preach the Gospel to every creature." God calls for a decided reform. You call yourselves Christians. Are you Christians? Are you not afraid that you misrepresent Christ by taking His name, and saying, "The temple of the Lord, the temple of the Lord" are we, while you allow the love of money to lead you to withhold your tithe, your offering, and your service from Him? The neglect and indifference of professed Christians are cast by the world as a reproach upon God. [Cf: ST 09-18-01 para. 13] p. 280, Para. 6, [1901MS].

How can we, men and women who have a knowledge of present truth, be so listless and indifferent, so careless in regard to the work which must be done to warn souls perishing in sin? Christians need a clear conviction of duty. The heart needs to be filled with the childlike faith which takes God at His word. Then the deathlike stupor resting upon the church will be removed. The Lord will work upon hearts. The soul-temple will be purified. There will be no fungus growth. Sloth and stupidity will no longer endanger faith. There will be seen spiritual elasticity and vigorous growth. [Cf: ST 09-18-01 para. 14] p. 281, Para. 1, [1901MS].

God calls for a decided change in His people. Heart-conversion is needed. The Lord calls upon us to reveal to the world the sanctifying power of the truth. He calls upon us to lay ourselves upon His altar, a living sacrifice, consecrating all that we have and are to His service. Mrs. E. G. White. [Cf: ST 09-18-01 para. 15] p. 281, Para. 2, [1901MS].

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Cf: ST 09-25-01 para. 01] p. 281, Para. 3, [1901MS].

The salvation of the soul requires the blending of divine and human strength. God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act. Humanity must unite and cooperate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practises, Christ can not take away his sin. Man must heartily cooperate with God, willingly obeying His laws, showing that he appreciates the great gift of grace. Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he keeps the Lord ever before him,--it is thus that man complies with the injunction, "Work out your own salvation with fear and trembling." [Cf: ST 09-25-01 para. 02] p. 281, Para. 4, [1901MS].

But human effort is not sufficient. It avails nothing without divine power. Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed His divinity with humanity, and came to this earth that He might cooperate with man. To those who will receive Him and trust in His power to save, He imparts the virtue of His righteousness. He gives them power to become the sons of God. "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 09-25-01 para. 03] p. 281, Para. 5, [1901MS].

The human agent must remember that he has in himself no merits to present to God. Christ is the fountain of life, the source of immortality. He is the Author and Finisher of our faith. The great, grand work of perfecting character can not be accomplished without the help that He is always ready to supply. [Cf: ST 09-25-01 para. 04] p. 281, Para. 6, [1901MS].

He who desires to grow in physical, mental, and spiritual power must feel every moment his dependence upon the One who provides efficiency for service. In the work of developing and strengthening the faculties of body and mind, men must constantly receive power from on high. The Lord is watching with earnest interest to see how man will conduct himself in the life which has been given him. Be not careless and indifferent in regard to the work to be done by God and man. On your part you are to believe, receive the grace of God, and honor Christ in the life. On His part, He dwells in your heart, supplying you with divine strength, working in you to will and to do of His good pleasure. [Cf: ST 09-25-01 para. 05] p. 281, Para. 7, [1901MS].

Parents are to cooperate with God by bringing their children up in His love and fear. They can not displease Him more than by neglecting to train their children aright. God has given them these children as a sacred trust, to educate for Him. In a sense they stand in the place of God to their children. They are to work out the salvation of those who are too young to understand the difference between good and evil. They are in no case to think that good will naturally predominate in the hearts of their children. They are to guard carefully the words and actions of their little ones, lest the enemy shall gain an influence

over them. This he is intensely desirous of doing, that he may counterwork the purpose of God. Kindly, earnestly, tenderly, parents are to work for their children, cultivating every good trait and repressing every evil trait which develops in the character. [Cf: ST 09-25-01 para. 06] p. 282, Para. 1, [1901MS].

Parents should be constant learners in the school of Christ. They need freshness and power, that with the simplicity of Christ they may teach the younger members of God's family the knowledge of His will. Line upon line, precept upon precept, they are to reiterate His lessons. They are to be diligent students of the Bible, that they may be apt in the tillage of the garden of the heart. With persevering effort they are to cultivate the hearts of the children placed in their care; and God will help them in every faithful, patient effort. [Cf: ST 09-25-01 para. 07] p. 282, Para. 2, [1901MS].

In the earliest years of the child's life the soil of the heart is to be carefully prepared for the showers of God's grace. Then the seeds of truth are to be carefully sown and diligently tended. And God, who rewards every effort made in His name, will put life into the seed sown. There will appear first the blade, then the ear, then the full corn in the ear. [Cf: ST 09-25-01 para. 08] p. 282, Para. 3, [1901MS].

Too often, because of the wicked neglect of parents, Satan sows his seeds in the hearts of children, and a harvest of shame and sorrow is borne. The world to-day is destitute of true goodness because parents have failed to gather their children to themselves in the home. They have not kept them from association with the careless and reckless. Therefore the children have gone forth into the world to sow the seeds of death. [Cf: ST 09-25-01 para. 09] p. 282, Para. 4, [1901MS].

In the cultivation of the garden of the heart, the efforts of parents must be unceasing, or unsightly weeds will spring up and choke the good seed. The weeds which spring up, the natural imperfections which appear, must be removed. Day by day parents are to watch vigilantly and correct wisely, insisting upon prompt obedience. [Cf: ST 09-25-01 para. 10] p. 282, Para. 5, [1901MS].

Parents, give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings things which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. If they are not educated to be care-taking, they will grow up with unlovely, destructive traits of character. [Cf: ST 09-25-01 para. 11] p. 282, Para. 6, [1901MS].

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, the children will take them with them, strengthened and developed, into religious and business life. Children will be just as happy if they are taught to be quiet in the house. [Cf: ST 09-25-01 para. 12] p. 283, Para. 1, [1901MS].

Fathers and mothers be sensible. Teach your children that they must be

subordinate to law. Do not allow them to think that because they are children, it is their privilege to make all the noise they wish in the house. Wise rules and regulations must be made and enforced that the beauty of the home life may not be spoiled. [Cf: ST 09-25-01 para. 13] p. 283, Para. 2, [1901MS].

If, when parents had first begun to live upon the earth, there had been a firm adherence to the laws of God, the world would now be filled with well-ordered families. From age to age right habits and customs would have been handed down from parents to children, and God would have been loved and honored. [Cf: ST 09-25-01 para. 14] p. 283, Para. 3, [1901MS].

The wickedness which exists in the world to-day may be traced to the neglect of parents rightly to discipline themselves and their children. Thousands and thousands of Satan's victims are what they are because of the injudicious way in which they were managed during childhood. The stern rebuke of God is upon this mismanagement. The records of heaven show the awful history of the men and women who as children were left to follow their own way. [Cf: ST 09-25-01 para. 15] p. 283, Para. 4, [1901MS].

Upon parents rests the responsibility of developing in their children those capabilities which will enable them to do good service for God. To do this work acceptably, parents must exercise self-control. They must choose the good and refuse the evil. There are many parents who themselves need to be converted. Their untrained characters unfit them for the great work of training their children. When a child reveals the wrong traits which it has inherited from its parents, shall they storm over this reproduction of their own defects?--No, no! Let parents keep a careful watch over themselves, guarding against all coarseness and roughness, lest these defects be seen once more in their children. [Cf: ST 09-25-01 para. 16] p. 283, Para. 5, [1901MS].

The mother is especially the educator of her children. "The hand that rocks the cradle is the hand that rules the world." God sees all the possibilities in that mite of humanity. He sees that with proper training the child will become a power for good in the world. He watches with anxious interest to see whether the parents will carry out His plan, or whether by mistaken kindness they will destroy His purpose, indulging the child to its present and eternal ruin. To transform this helpless and apparently insignificant being into a blessing to the world and an honor to God, is a great and grand work. Parents should allow nothing to come between them and the obligation they owe to their children. [Cf: ST 09-25-01 para. 17] p. 283, Para. 6, [1901MS].

The training of children constitutes an important part of God's plan for demonstrating the power of Christianity. A solemn responsibility rests upon parents so to train their children that when they go forth into the world, they will do good and not evil to those with whom they associate. Our children are to be educated line upon line, precept upon precept, here a little and there a little. From babyhood the character of the child is to be moulded and fashioned in accordance with the divine plan. Virtues are to be instilled into its opening mind. [Cf: ST 09-25-01 para. 18] p. 284, Para. 1, [1901MS].

In the management of their children, parents are to be in perfect harmony with the divine plan. The rules and regulations of the home life must be in strict accordance with a "Thus saith the Lord." The rules God has given for the government of His church are the rules parents are to follow in the church in the home. It is God's design that there shall be perfect order in the families on earth, preparatory to their union with the family in heaven. Upon the discipline and training received in the home depends the usefulness of men and women in the church and in the world. [Cf: ST 09-25-01 para. 19] p. 284, Para. 2, [1901MS].

The Lord calls upon parents to study and obey His Word. He asks them so to guide and educate their children, that these will rise up and call them blessed. I recommend to parents a study of God's will and way. I urge them to put on the whole armor of God and gird themselves for the battle. They will be aided and encouraged in every movement they make in the right direction. [Cf: ST 09-25-01 para. 20] p. 284, Para. 3, [1901MS].

Without human effort divine effort is in vain. God will work with power when in trustful dependence upon Him parents will awake to the sacred responsibility resting upon them, and seek to train their children aright. He will co-operate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of His own good pleasure. Mrs. E. G. White. [Cf: ST 09-25-01 para. 21] p. 284, Para. 4, [1901MS].

Every Christian should be determined that he will not, in word or action, dishonor the law of God. This law is an expression of the character of God, a revelation of what every minister of the Gospel, every teacher, every man, woman, and child, should be. The Christian will become excellent in wisdom, if he will surrender himself to the guidance of the principles of God's law. This is not to be an influence among many influences. God designs the heaven-born principles of His law to be the all-powerful influence in the lives of His children, sanctifying and purifying them. It is God's purpose that these principles shall be followed in our homes, our institutions, our churches. They are His everlasting truths, proclaimed in righteousness, mercy, and love. [Cf: ST 10-02-01 para. 01] p. 284, Para. 5, [1901MS].

Supreme love for God, and unselfish love for one another,--these are the two great arms on which hang all the law and the prophets. The greatest of all gifts, all talents, is true, Christlike love. It is the brightest evidence of the power of religion. By it, a daily witness for Christ is borne to the world. The Lord calls upon His churches to manifest this love. [Cf: ST 10-02-01 para. 02] p. 284, Para. 6, [1901MS].

"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 was the answer the lawyer gave when Christ asked, "What is written in the law? how readest thou?" And before priests and rulers Christ replied, "Thou hast answered right; this do, and thou shalt live." Thus He forever settled the great question, "What shall I do to inherit eternal life?" [Cf: ST 10-02-01 para. 03] p. 285, Para. 1, [1901MS].

Christ has expressly enjoined His followers to respect and love one another. He says, "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." [Cf: ST 10-02-01 para. 04] p. 285, Para. 2, [1901MS].

He who takes the position of teacher, yet fails to show a tender regard for his brethren, might better cease his labors until the converting power of God teaches him the lessons he must learn in order to do successful work. He who really desires to be a vessel meet for the Master's use must submit to the molding and polishing process carried on by the wheel of God's providence, until all unshapeliness and roughness have vanished. Only thus can he become a vessel unto honor. [Cf: ST 10-02-01 para. 05] p. 285, Para. 3, [1901MS].

No man should take up the work of a minister of Jesus Christ until he has complied with the invitation, "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." God's ministers are to show forth in their lives the unselfish love which Christ constantly taught and perfectly exemplified. Thus is to be shown the marked distinction between those who love God and keep His commandments, and those who are standing under the black banner of Satan. [Cf: ST 10-02-01 para. 06] p. 285, Para. 4, [1901MS].

No man can separate fellowship with God from a life of holiness. Sanctification takes in the whole being. To walk in the light is to know and obey the truth. To have fellowship with God is to treat one another as children of God. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." [Cf: ST 10-02-01 para. 07] p. 285, Para. 5, [1901MS].

Many in this our day claim fellowship with God while by their lives they deny the claim. They do not love God supremely and their neighbor as themselves. They are not willing to do to others as they wish them to do to them. Selfishness is shown in the use of God's money. Extravagance is seen where economy should be practised in order that the cause of God may be advanced. Man ventures to use for self-indulgence means which should be used for the Lord. This is entirely contrary to the lessons Christ has given. It is impossible to harmonized a selfish use of the Lord's money with the principles of Christ's life. [Cf: ST 10-02-01 para. 08] p. 285, Para. 6, [1901MS].

He whose mind is so filled with his own devisings that he has little time to study the Word of God, no time to find out, by looking into the Divine Mirror, what kind of character he is forming, should not think that he is fitted to hold forth the Word of life to others. Perhaps he catches a glimpse of the mistakes he is making. He sees that his building is unlike the design given him. But he is so absorbed in correcting others that he has no time to correct his own defects, and therefore continues to present before angels and men a miserable representation of Christ. He knows not what it is to feel the saving power of divine grace. He is too busy to act like a Christian, too busy to give expression by courteous words and kindly deeds to Christlike love. Angels veil their faces in sorrow. Men see that he is not what he

professes to be, and they turn from him as a counterfeit. [Cf: ST 10-02-01 para. 09] p. 285, Para. 7, [1901MS].

The acceptance of Christ's atonement is the groundwork of true faith. To those who repent and confess their sins, the Holy Spirit, the Author of all sanctification, will give grace to speak kind, tender, respectful words. Those who will look long enough into the Divine Mirror to see and despise their unlikeness to the meek and lowly Saviour, will have strength to overcome. All who truly believe will confess and forsake their sins. They will cooperate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the Divine Will, so that sin shall not have dominion over them. Looking to Jesus, the Author and Finisher of their faith, they will be changed into His likeness. They will grow up to the full stature of men and women in Christ. Mrs. E. G. White. [Cf: ST 10-02-01 para. 10] p. 286, Para. 1, [1901MS].

Troublous times are right upon us. The signs of the times give evidence that the judgments of heaven are being poured out, that the day of the Lord is at hand. The daily papers are full of indications of an intense conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed by demons are taking the lives of men, women, and little children. All these things testify that the Lord's coming is near. [Cf: ST 10-09-01 para. 01] p. 286, Para. 2, [1901MS].

The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, disasters by sea and by land, follow one another in quick succession. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men can not discern the sentinel angel restraining the four winds, that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. [Cf: ST 10-09-01 para. 02] p. 286, Para. 3, [1901MS].

The time is right upon us when there will be sorrow in the world that no human balm can heal. Even before the last great destruction comes upon the world, the flattering monuments of man's greatness will be crumbled in the dust. God's retributive judgments will fall on those who in the face of great light have continued in sin. Costly buildings, supposed to be fire-proof, are erected. But as Sodom perished in the flames of God's vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty ocean, seeking to breast the angry billows. But with all their treasures of gold and silver, and with all their human freight, they sank into a watery grave. Man's pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for relief from oppression. [Cf: ST 10-09-01 para. 03] p. 286, Para. 4, [1901MS].

The words of Revelation 18 will be fulfilled. 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 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 God who judgeth her." [Cf: ST 10-09-01 para. 04] p. 286, Para. 5, [1901MS].

"As the days of Noah 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 Noah 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." In the days of Noah God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. . . . And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold I will destroy them with the earth." [Cf: ST 10-09-01 para. 05] p. 287, Para. 1, [1901MS].

But though men were so wicked, God would not destroy them without warning. "My Spirit shall not always strive with man," He said, "yet his days shall be an hundred and twenty years." During this period of probation the message of warning given to Noah was to sound in their ears. [Cf: ST 10-09-01 para. 06] p. 287, Para. 2, [1901MS].

At first many were startled by this message. Some believed it, and some died in the faith. But as time went by, the message lost its power over the careless, world-loving people. They forgot all thought of peril, and laughed at Noah for building an ark on dry land. But still the work of building went on. Noah showed his faith by his works, and by his faith and works condemned the world. [Cf: ST 10-09-01 para. 07] p. 287, Para. 3, [1901MS].

As Noah warned the world, so the people of God to-day are to warn the world. By their faith and works they are to condemn transgressors. They will meet the same wicked resistance that Noah met in his day. But they are not to fail or become discouraged. God calls for men who will deal prudently and contend earnestly for the faith once delivered to the saints. [Cf: ST 10-09-01 para. 08] p. 287, Para. 4, [1901MS].

The Lord sends to His people the warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Cf: ST 10-09-01 para. 09] p. 287, Para. 5, [1901MS].

In these words the danger signal is uplifted. The warning is given to those who have received the important truth for this time, yet are not making ready for the coming of Christ. There is no time when spiritual slothfulness is excusable. Only by being clothed with the robe of Christ's righteousness can we escape the judgments that are coming upon the earth. [Cf: ST 10-09-01 para. 10] p. 287, Para. 6, [1901MS].

We are living in a time that calls for decided action. The world is more bitterly opposed than ever to Gospel reform. But notwithstanding this, God's work is to go forward. The words of Christ come down to us who are living at the close of the earth's history: "When these things shall begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The nations are in unrest. Times of perplexity are upon us. Men's hearts are failing them for fear of the things that are coming upon the earth. But those who believe in God will hear His voice amid the storm, saying, "It is I; be not afraid." The world is lying in wickedness and apostasy. Rebellion to God's law seems almost universal. But amid the tumult of excitement, with confusion in every place, there is a work to be done for God in the world. [Cf: ST 10-09-01 para. 11] p. 287, Para. 7, [1901MS].

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children; . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Mrs. E. G. White. [Cf: ST 10-09-01 para. 12] p. 288, Para. 1, [1901MS].

Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." [Cf: ST 10-30-01 para. 01] p. 288, Para. 2, [1901MS].

There are those who when they grieve the Holy Spirit draw away from God because they feel that He is not pleased with their course of action. But how much better and safer it is to draw near to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The Lord will draw near to him who confesses to his brethren the wrongs he has done them, and then comes to God in humility and contrition. [Cf: ST 10-30-01 para. 02] p. 288, Para. 3, [1901MS].

The closer we are to God, the safer we are; for Satan hates and fears the presence of God. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." [Cf: ST 10-30-01 para. 03] p. 288, Para. 4, [1901MS].

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." Precious promise! How good and acceptable it will be to the Lord when His people draw near to Him and humble themselves before Him. [Cf: ST 10-30-01 para. 04] p. 288, Para. 5, [1901MS].

"Speak not evil one of another, brethren." How much merchandise has been made of a brother's mistakes and a brother's sins by those who are

far more guilty in the sight of the heavenly Father than the one they condemn. "Doth a fountain send forth at the same place sweet water and bitter?" There is but one answer to this question: No; it is impossible. "Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." The sum is proved by one who never makes a mistake. The contradiction between the life and the profession of the Christian who speaks evil of his brethren is self-evident. [Cf: ST 10-30-01 para. 05] p. 288, Para. 6, [1901MS].

"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." How many sins this consistent conduct would prevent! How many souls it would turn from crooked paths into paths of righteousness. By a well-ordered life and godly conversation, God's people are to demonstrate the power of the great truths God has given them. [Cf: ST 10-30-01 para. 06] p. 288, Para. 7, [1901MS].

"But if ye have bitter envying and strife in your hearts, glory not,"--tho you may suppose that you have gained the mastery in argument,--"and lie not against the truth." You may be keen in argument, but with a controversial spirit God is not pleased. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." "Easy to be entreated." It would rather suffer wrong than do an injury to God's heritage. [Cf: ST 10-30-01 para. 07] p. 289, Para. 1, [1901MS].

A contrast is drawn between those who think themselves wise and those whom God has gifted with wisdom. A man may speak fair words, but unless his life reveals good works, his wisdom is worthless. Genuine wisdom is full of gentleness, mercy, and love. The worldly policy which men call wisdom is by God called foolishness. Many in the church have become spiritual bankrupts because they have been satisfied with this wisdom. They have lost the opportunity to obtain knowledge, because they have not realized that the efficiency of Christ is essential to make a successful steward for God, one who will trade wisely on his entrusted goods. They have failed to supply themselves with the heavenly merchandise, and the value of their stock in trade has continually decreased. [Cf: ST 10-30-01 para. 08] p. 289, Para. 2, [1901MS].

It is not enough to have knowledge. We must have the ability to use knowledge aright. God calls upon us to live the life of Christ, a life free from all roughness and vanity. Speak no words of harsh command; for they will gender strife. Speak instead words that will give light and knowledge, words that will restore and build up. A man shows that he has true wisdom by using the talent of speech to produce music in the souls of those who are trying to do their appointed work, and who are in need of encouragement. [Cf: ST 10-30-01 para. 09] p. 289, Para. 3, [1901MS].

"Let him show out of a good conversation his works with meekness of wisdom." Let every action be such that it will win the divine approval. Into every business transaction bring mercy, justice, and the love of God. [Cf: ST 10-30-01 para. 10] p. 289, Para. 4, [1901MS].

Let sin be called by its right name, and let it be purged from the church by confession, repentance, and reformation, that the members may not present before angels and men a misrepresentation of the truths they profess to believe. [Cf: ST 10-30-01 para. 11] p. 289, Para. 5, [1901MS].

Let the words of the apostle, spoken so clearly and distinctly, and with such tenderness and love, break down every barrier. Let God's people make earnest, thorough work for repentance. Do not be zealous of humble one another. Humble yourselves. Take hold of your own case, and by humble confession stand clear before God. Confess your faults to one another, that you may be healed. How many there are who are carrying a load of unconfessed wrongdoing. They try to shape matters so that their dignity will not be hurt. To make wrongs right from the very first departure, looks to them like extinguishing themselves. They think that if they did this, their usefulness would be destroyed. If they would cease this reasoning, and place themselves in the hands of God, to let Him work out His will in them, how much safer they would be. Delaying the confession of injustice to others is the most dangerous course that can be followed. Thus a compromise is made with Satanic agencies. The burden of unconfessed sin is the heaviest burden that can be borne. Jesus, the great burden bearer, asks you to transfer your load to Him. Draw nigh to God, and never again separate from Him. Satan shuns the company of those with whom he was once connected in the heavenly courts. [Cf: ST 10-30-01 para. 12] p. 289, Para. 6, [1901MS].

Be faithful in little things, and you will be faithful in larger trusts. "He that is faithful in that which is least is faithful also in much; and he that is unjust in that which is the least is unjust also in much." Perform faithfully the preparatory work in the perfection of Christian character, and you will gain a grand, eternal victory. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Mrs. E. G. White. [Cf: ST 10-30-01 para. 13] p. 290, Para. 1, [1901MS].

To the people of God comes the injunction, "Watch and pray, that ye enter not into temptation." Temptations born of selfishness and covetousness will come to us constantly, and constantly we are to resist them, strengthened by the grace of God. Before a world that is watching professing Christians, ready to make capital of any inconsistencies, those who put on Christ will work out the pure principles of heaven. [Cf: ST 11-06-01 para. 01] p. 290, Para. 2, [1901MS].

The church of God is to be the light of the world, shining amid the moral darkness. Let nothing unlike Christ be allowed to make the least appearance among the people to whom God has given the work of revealing His character to those opposed to Him. We are to bring pure principles into all our dealing with believers and unbelievers. Christians are to treat their fellow-workers as they would wish to be treated, being careful not to take the least advantage of them. They are not selfishly to seize opportunities which will place their brother at a disadvantage. Fathers, masters, rulers, are never to take advantage of their position to bring about such a condition of things that questionable principles shall bear sway. [Cf: ST 11-06-01 para. 02] p. 290, Para. 3, [1901MS].

I speak to you in the words of the great Teacher: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." I lift my voice in warning. Hear the words of Jesus. In all business transactions, watch. Ministers and presidents of conferences, watch unto prayer. Work out your own prayers, and you will find that you are cooperating with Christ. [Cf: ST 11-06-01 para. 03] p. 290, Para. 4, [1901MS].

My brethren, you can not afford to make one move on the wrong side, one move that will in any way vindicate the principles which God condemns. Turn away from wicked examples, by whomsoever they may be set; for they should not be followed. God is at work, calling attention to the laws of His kingdom. Bow to no human authority, unless a plain, "Thus saith the Lord," makes it safe for you to do this. When those who claim to have authority in business lines deviate in the slightest particular from mercy and justice, do not follow in their ways, or seek to vindicate their actions. [Cf: ST 11-06-01 para. 04] p. 290, Para. 5, [1901MS].

Those who will be most exalted in the kingdom of God are those who in this life love the Lord Jesus and their fellow-men, those who are always ready to honor Him who made so great a sacrifice for them. He laid aside His kingly crown and royal robe, and stepped from His high command to take His place at the head of a fallen race. Clothing His divinity with humanity, He came to a world all seared and marred with the curse, to become one with humanity, to endure in behalf of humanity the temptations of the wily foe. He came to show men that they may stand on vantage-ground with God, keeping all the laws of His kingdom, acting out His will in love and kindness and loyalty, doing good and not evil. [Cf: ST 11-06-01 para. 05] p. 290, Para. 6, [1901MS].

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." Be assured that Satan, as a strong man armed, is continually on the watch, seeking to penetrate to the very heart of God's working force, striving to bring in questionable methods of dealing, and thereby mar the work of God. He works with all his power to bring his suspicious, evil theories into the business dealing of God's people. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained. [Cf: ST 11-06-01 para. 06] p. 291, Para. 1, [1901MS].

The originator of all evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even tho it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual eyesight is

dimmed, and the power of distinguishing between good and evil is lost. Mrs. E. G. White. [Cf: ST 11-06-01 para. 07] p. 291, Para. 2, [1901MS].

Satan's work is represented in the third chapter of Zechariah. We read: "He showed me Joshua the high priest standing beside the angel of the Lord, and Satan standing at his right hand to resist him. 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? Now Joshua was clothed with filthy garments, and stood before the angel." [Cf: ST 11-13-01 para. 01] p. 291, Para. 3, [1901MS].

Satan comes to God's people with temptation, the temptation gains the victory, and those claiming to follow Christ fall a prey to the devices of the enemy, giving him an excuse to point at God's people as clothed with filthy garments. He points to the defects of such ones as a sample of what is done by God's commandment-keeping people. [Cf: ST 11-13-01 para. 02] p. 291, Para. 4, [1901MS].

The Lord may seem to have forgotten the perils of His church, and the injury done to her by those who follow principles which He can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. He marks every action of the members. It is not His will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom He died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave His people to be overcome by Satan's temptations. He will chastise those who misrepresent Him. But He will be gracious to all who sincerely repent. [Cf: ST 11-13-01 para. 03] p. 291, Para. 5, [1901MS].

"He answered and spake unto those that stood before Him, saying, 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 miter upon his head. So they set a fair miter 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." [Cf: ST 11-13-01 para. 04] p. 291, Para. 6, [1901MS].

Standing before God in filthy garments, Joshua well represented the condition of God's ministers and the lay members of the church. They need to be revived and reformed. They need to be sanctified by the Holy Spirit. But God will rebuke Satan, refusing to hear his accusations against His church, even tho she is far from what she should be. [Cf: ST 11-13-01 para. 05] p. 292, Para. 1, [1901MS].

Those who continue in the service of God will, through the revival of God's appointed agencies, return to wholehearted obedience, depending on the merits of a crucified Saviour, and trusting in His atonement for salvation. The righteous will continually follow righteousness, because Christ, who is formed within, is righteousness and truth. They will be imbued with a pure, fervent love, a love begotten by the love of God.

Their transgressions will be forgiven, and their sins pardoned. And God will look upon them with pleasure. [Cf: ST 11-13-01 para. 06] p. 292, Para. 2, [1901MS].

Christ loves His church. He will give all needed help to those who call upon Him for strength for the development of Christlike character. But His love is not weakness. He will not serve with their sins, nor give them prosperity while they continue to follow a wrong course of action. Only through faithful repentance will their sins be forgiven; for God will not cover evil with the robe of His righteousness. He will honor faithful service. He will abundantly bless those who reveal to their fellow-men His justice, mercy, and love. Let those who are engaged in His service walk before Him in true humility, following faithfully in His footsteps, cherishing the holy principles which will live through the eternal ages. Let them in word and action show that they obey the laws which are obeyed in heaven. [Cf: ST 11-13-01 para. 07] p. 292, Para. 3, [1901MS].

Remember that those who are truly united to Christ will show Christlike sympathy for one another. Are they not members of His body? Should they not show a kindly interest in their fellow-laborers, and rejoice in helping them? Such believers will exert an influence which produces the fruits of righteousness. Their light will shine forth to others, and the church will feel the benefit of the sanctifying power of the grace of Christ. [Cf: ST 11-13-01 para. 08] p. 292, Para. 4, [1901MS].

The way of the world is to begin with pomp and boasting, exalting human agents. But all this will come to naught. God's way is to make the day of small things the beginning of the glorious triumph of truth and righteousness. Bear in mind that human power and human inventions did not establish the church, and neither will they destroy her. The Holy Spirit will keep every one who in faith and trust is committed to His charge. The overflowing fountain of life is for God's servants to enjoy. It makes them more than conquerors, victorious over all opposition. [Cf: ST 11-13-01 para. 09] p. 292, Para. 5, [1901MS].

I present the following scripture to those who claim to respect the law of Jehovah:-- [Cf: ST 11-13-01 para. 10] p. 292, Para. 6, [1901MS].

"Listen, O isles, unto me; and hearken, ye people, from far: The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; and said unto me, Thou art My servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely may judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is a light thing that Thou shouldst be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation

abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of Salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west, and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." [Cf: ST 11-13-01 para. 11] p. 292, Para. 7, [1901MS].

God means every word that He says. He continues to carry forward His work of redemption in the hearts of those who will repent and be converted. The church has failed, sadly failed, to meet the expectations of her Redeemer, and yet the Lord does not withdraw Himself from His people. He bears with them still, not because of any goodness found in them, but that His name may not be dishonored before the enemies of truth and righteousness, that the Satanic agencies may not triumph in the destruction of God's people. He has borne long with their waywardness, unbelief, and folly. With wonderful forbearance and compassion He has disciplined them. If they will heed His instruction, He will cleanse away their perverse tendencies, saving them with an everlasting salvation, and making them eternal monuments of the power of His grace. Under His superintending care, they will carry forward His work without misrepresenting Him in any line. His glorious work, founded on eternal principles, will never decay. It will shine with the light of the Sun of Righteousness, and there will be shoutings of Grace, grace unto it. Mrs. E. G. White. [Cf: ST 11-13-01 para. 12] p. 293, Para. 1, [1901MS].

Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. . . . 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: ST 11-20-01 para. 01] p. 293, Para. 2, [1901MS].

Let those who are engaged in the Master's service study these eloquent words. What is the object of divine compassion?--The uplifting of fallen humanity. For this purpose messengers from the throne of God are sent to this earth. In Second Kings we read how holy angels came on a mission to guard the Lord's chosen servants. The prophet Elisha was in Dothan, and thither the king of Syria sent horses and chariots and a great host to take him. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." [Cf: ST 11-20-01 para. 02] p. 293, Para. 3, [1901MS].

Angels of God came down in mighty power, not to consume, not to despise, not to rule or exact homage, but to minister to those who should be heirs of salvation. They came in mighty power to encamp round about the Lord's faithful servants. [Cf: ST 11-20-01 para. 03] p. 293, Para. 4, [1901MS].

Depend on this: If you study the Word of God with a sincere desire to gain knowledge, God will fill your soul with light. The mysteries of heaven will become the treasures of your mind. Your work will be approved by God, and your influence will be a savor of life. Never complain. Let not your lips utter perverseness. Do not talk darkness because appearances are against you. We are in a world of sin and crime. As we work for the Master, we shall feel pressure for want of means, but God will hear and answer our petitions. Let your language be, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." [Cf: ST 11-20-01 para. 04] p. 294, Para. 1, [1901MS].

Look on the bright side. If the work is hindered, be sure that it is not your fault, and then rejoice in the Lord, even tho the experience through which you are passing may be hard and grievous. Heaven is full of joy. It resounds with the praises of the One who has made such a wonderful sacrifice for the redemption of man. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? [Cf: ST 11-20-01 para. 05] p. 294, Para. 2, [1901MS].

The Lord desires us to be strong in His strength and joyful in His love. Thus we reveal the power of redeeming grace. We may triumph in the keeping power of the Redeemer. Through faith in Him we may gain victory after victory over self. [Cf: ST 11-20-01 para. 06] p. 294, Para. 3, [1901MS].

Those who enter heaven must learn on earth the song of heaven, the keynote of which is praise and thanksgiving. Only as they learn this

song can they join in singing it with the heavenly choir. [Cf: ST 11-20-01 para. 07] p. 294, Para. 4, [1901MS].

My fellow-laborers, never let your courage fail. The Christian always has a strong helper in the Lord. When because you are unable to obtain the needed help you come to a pause in your earnest efforts, cast your burden on the Lord. Be content to leave it there, knowing that He is faithful who has promised. The What and How of the Lord's helping we know not; but this we do know: The Lord will never fail those who put their trust in Him. When He has fully proved His workers, He will bring them forth refined as gold tried in the fire. [Cf: ST 11-20-01 para. 08] p. 294, Para. 5, [1901MS].

The lessons that God sends will always, if well learned, bring help in due time. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [Cf: ST 11-20-01 para. 09] p. 294, Para. 6, [1901MS].

Put your trust in God. Pray much, and believe that in His good work the Lord will guide you step by step. Trusting, hoping, believing in the Lord, holding fast the hand of Infinite Power, you will be more than conquerors. In God you will have victory and success. You will see the salvation of the Lord. [Cf: ST 11-20-01 para. 10] p. 294, Para. 7, [1901MS].

Work in faith, and leave the results with God. Pray in earnest faith, and the mystery of God's providence will bring its answer. [Cf: ST 11-20-01 para. 11] p. 294, Para. 8, [1901MS].

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." At times it may seem that you can not succeed. Hindrances will come. You will be tested and tried. But work and believe, putting faith and life and hope and courage into your work. After you have done what you can, wait for the Lord, declaring His faithfulness, and He will bring His word to pass. Wait, not in fretful anxiety, but in undaunted faith and unshaken trust. [Cf: ST 11-20-01 para. 12] p. 295, Para. 1, [1901MS].

"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." Mrs. E. G. White. [Cf: ST 11-20-01 para. 13] p. 295, Para. 2, [1901MS].

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: ST 12-04-01 para. 01] p. 295, Para. 3, [1901MS].

Say not, when you have committed your seed to the ground. There are

yet four months--the usual time between seed-sowing and harvest--and then comes the harvest. In speaking thus to the disciples, Christ was referring specially to the work to be done for the Samaritans. The Samaritan woman to whom He had been talking had left her water-pot and had gone into the city, to say to the people there, "Come, see a man which told me all things that ever I did; is not this the Christ? Then they went out of the city, and came unto Him." and "many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did. . . . They besought Him that He would tarry with them; and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Cf: ST 12-04-01 para. 02] p. 295, Para. 4, [1901MS].

The coming of these people to Christ and their conversion to the truth was an object-lesson to the disciples, and it should teach an important lesson to all who are engaged in the work of soul saving. From it ministers should learn that God desires them to go forth into aggressive labor, that He has not given them the work of hovering over the churches, when close by there are souls who are perishing for lack of knowledge. [Cf: ST 12-04-01 para. 03] p. 295, Para. 5, [1901MS].

"And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor." The Saviour spoke these words in anticipation of the ordination and sending forth of His disciples. The earthly work of the great Teacher was soon to close. The apostles were to follow after to perfect this work, to gather the fruit of the seed which He had sown. In the streets of the cities and in the synagogues Christ had been sowing the seeds of truth. The plan of salvation had been distinctly and clearly outlined; for the truth never languished on the Saviour's lips. As a result of His work an interest had been aroused. The disciples were to follow up the efforts of the divine Sower, reaping where He had sown, that both Sower and reapers might rejoice together. [Cf: ST 12-04-01 para. 04] p. 295, Para. 6, [1901MS].

Today in his great harvest-field God has need of both sowers and reapers. Let those who go forth into the work, some to sow and some to reap, remember that they are never to take to themselves the glory of the success of their work. God's appointed agencies have been before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I sent you to reap that whereon ye bestowed no labor," Christ said; "other men labored, and ye are entered into their labors." [Cf: ST 12-04-01 para. 05] p. 296, Para. 1, [1901MS].

Those who sow the seed, presenting before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their part, and they rest from their labors, other servants of God, going over the ground, reap the fruit of their seed-sowing, completing their work. [Cf: ST 12-04-01 para. 06] p. 296, Para. 2, [1901MS].

"He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Read these words carefully. Study their meaning; for they outline God's plan. Often the Lord's workers are bitterly opposed in

their field of labor, and thus their work is hindered. They do their best. With earnest, painstaking effort they sow the good seed. But the element of opposition becomes fiercer and fiercer. Some may be convinced of the truth, but they are intimidated by the opposition. They have not the courage to acknowledge their conviction. The lives of the workers may be endangered by those who are controlled by Satan. It is then their privilege to follow the example of their Master, and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." [Cf: ST 12-04-01 para. 07] p. 296, Para. 3, [1901MS].

Let the messengers of truth pass on to another field. Here there may be a more favorable opportunity for work, and they may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,--the changes of God's providence, recall to the minds of the people with vivid distinctness the word spoken many years before by the faithful servants of God. First will appear the blade, then the ear, then the full corn in the ear. [Cf: ST 12-04-01 para. 08] p. 296, Para. 4, [1901MS].

The rejection of the truth of the Gospel by some prepares the way for its reception by others, who can see the weakness and inconsistency of the arguments used to make the truth of none effect. Thus those who seek to oppose the counsel of God are advancing rather than hindering the truth. [Cf: ST 12-04-01 para. 09] p. 296, Para. 5, [1901MS].

As food to the hungry and water to the thirsty, so is the doing of God's work to those who obey His will because they love Him. Those who are engaged in the work of the ministry are to give evidence that God has a message for them to bear and a work for them to do. They are to labor in the spirit of meekness, showing that they have learned in the school of Christ His lowliness of heart, carrying with them the evidence that they have been with Christ and learned of Him. "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: ST 12-04-01 para. 10] p. 296, Para. 6, [1901MS].

All parts of God's vineyard are to be worked. There is need of wise men and wise women, who will labor earnestly to accomplish the work committed to them. God will use them as His instruments in the conversion of souls. Some will sow, and some will reap the harvest of the seed sown. Let every one do his very best to improve his talents, that God may use him either as a sower or a reaper. Mrs. E. G. White. [Cf: ST 12-04-01 para. 11] p. 297, Para. 1, [1901MS].

The Lord compares Himself to a potter and His people to clay. He seeks to mold and fashion His people according to His likeness. The lesson they are to learn is the lesson of submission. If they give heed to the Lord's instruction, surrendering self to the divine will, the hand of the Potter will produce a shapely vessel. [Cf: ST 12-11-01 para. 01] p. 297, Para. 2, [1901MS].

Again, the Lord compares Himself to a gardener, and His people to trees and plants. As a gardener straightens the trees which are growing crooked, so the Lord corrects His people. And they are to cooperate with the masterly, efficient hand which seeks to remedy that which is wrong in them. It is His desire that we shall serve Him with heart and soul and strength, not only for a hope of heaven, but that in unselfishness, purity, and holiness we may be a blessing to our fellow-men. We are not merely to be trees of righteousness. Christ said, "It is My Father's good pleasure that ye bear much fruit." [Cf: ST 12-11-01 para. 02] p. 297, Para. 3, [1901MS].

But how common it is for defects to be looked upon as virtues. The clay refuses to be molded; the tree refuses to be made straight. Thus deformity is brought into the growth. Tendencies to wrong mar the character. There is not seen the perfection which God desires every human being to reveal. [Cf: ST 12-11-01 para. 03] p. 297, Para. 4, [1901MS].

How natural it is for man to feel that it is his duty to correct others, when his own character-building reveals marked defects. Christ has warned us of this. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." God desires us to criticize ourselves. "Examine yourselves, whether ye be in the faith." Make the examination of self thorough and critical. Those who refuse to see themselves in the mirror of God's Word can not enter the kingdom of heaven. The gates of paradise will close against those who do not work out their own salvation with fear and trembling. [Cf: ST 12-11-01 para. 04] p. 297, Para. 5, [1901MS].

This world is a school in which human beings are receiving an education that will decide their eternal destiny. The youth should be carefully and judiciously trained; for the wrong habits formed in childhood and youth often cling to the entire life-experience. May God help us to see the necessity of beginning right. Parents have a most important part to act in this matter. On them rests the responsibility of training their children for God, of helping their little ones to form characters which will gain for them entrance to the courts above. And in school, children are to be educated to obey the requirements of God's Word. Parents and teachers are to be laborers together with God, working unitedly to help the youth to fit themselves for membership in the royal family. [Cf: ST 12-11-01 para. 05] p. 297, Para. 6, [1901MS].

Children are not to be left to grow as they will. As the gardener straightens the young trees in an orchard, so they are to be straightened. Their perversity is to be checked; for if this is not done, they will carry it with them into the religious life, and it will make them crooked church members. Parents who think there is no need of restraining their children, who allow them to shape their own character, will see in the future the sad result of this neglect. They

will see that their failure to point out and correct defects has made it impossible for their children to enter heaven. [Cf: ST 12-11-01 para. 06] p. 298, Para. 1, [1901MS].

From generation to generation the neglect of parents is perpetuated. The evils uncorrected in a child are seen in the children and in the children's children. Parents, the sin you permit your child to cherish may result in the ruin of families to the third and fourth generation. To allow a child to grow up with evil tendencies uncorrected is a wrong which can never be undone. But to bring children up in the nurture and admonition of the Lord is to do a work that will yield fruit unto eternal righteousness. [Cf: ST 12-11-01 para. 07] p. 298, Para. 2, [1901MS].

Children should be taught to obey the command, "Honor thy father and thy mother." From their earliest years they should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and neatly. This education will be of the greatest value to them in after-years. [Cf: ST 12-11-01 para. 08] p. 298, Para. 3, [1901MS].

Parents and children should become acquainted with one another. Together they should learn to fulfill their duty to God and to one another. The mother should not accept burdens in the church which compel her to neglect her children. The best church work in which a mother can engage is the training of her children. Let her be sure that in this work there are no dropped stitches. In no other way can a mother help the church more than by devoting her time to those who are dependent upon her for instruction. A well-disciplined, well-ordered family exerts a more powerful influence in favor of Christianity than all the sermons that can be preached. [Cf: ST 12-11-01 para. 09] p. 298, Para. 4, [1901MS].

Fathers and mothers, prize your privileges and improve your opportunities. Seek a character so consistent that sin will find no place in word or action. Walk wisely before your children, that when you bow in prayer, the Lord can hear you and answer you. Let your words be seasoned with the grace of heaven. Let the Christlikeness of your words and actions be a sign to your children that you walk with the Saviour. By holding fast to the promises of God and obeying His requirements, you may be evangelists in the home, ministers of grace to your children. Mrs. E. G. White. [Cf: ST 12-11-01 para. 10] p. 298, Para. 5, [1901MS].

There is no part of the being of which Christ is not to be all and in all. He is our life. Personal contact with Him builds the soul up, supplying its ever-recurring needs. He is our sufficiency. The one in whose heart Christ abides is conscious of constant spiritual joy. Our Redeemer is made unto us "wisdom and righteousness, and sanctification, and redemption." [Cf: ST 12-18-01 para. 01] p. 298, Para. 6, [1901MS].

God is the owner of all that man has, the owner of the riches which the selfish appropriate to their own use. With one motion of His hand He could sweep away everything they possess. Then for real power we must look beyond the honored and wealthy men of the world. Those whose minds reach heavenward find the first cause of all greatness, all honor, all majesty. In comparison with Him, human beings are but the

small dust of the balance. [Cf: ST 12-18-01 para. 02] p. 298, Para. 7, [1901MS].

God created man with affections capable of embracing eternal realities. These affections were to be kept pure and holy, free from all earthliness. But human beings have lost eternity out of their reckoning. God, the Alpha and Omega, the beginning and the end, the One who holds in His keeping the destiny of every soul, is forgotten. Supposing themselves to be mighty in knowledge, men have let themselves down to the lowest level in God's sight. [Cf: ST 12-18-01 para. 03] p. 299, Para. 1, [1901MS].

The mind of man has become earthly. In the place of revealing the impress of divinity, it reveals the impress of humanity. In its chambers are seen the imagery of earth. The debasing practises which prevailed in the days of Noah, placing the inhabitants of that age beyond hope of salvation, are seen to-day. [Cf: ST 12-18-01 para. 04] p. 299, Para. 2, [1901MS].

In vivid language the prophet has described the condition of the world: "Our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." [Cf: ST 12-18-01 para. 05] p. 299, Para. 3, [1901MS].

But human beings have not been left to live in hopelessness and despair. "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 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: ST 12-18-01 para. 06] p. 299, Para. 4, [1901MS].

These promises will be fulfilled when Christians take the position which God wishes them to fill. It is His desire that they shall demonstrate to the world that human beings can live pure, upright lives. That He might "purify unto Himself a peculiar people," Christ left the royal courts and clothed His divinity with humanity. He lived out in the world the principles of God's law, showing that His grace has power to redeem men and women and raise them to a plane of moral integrity. Amid the awful confederacy of evil now existing in the world, Christians are to stand firmly and bravely for the Redeemer,

protesting by blameless lives against the prevailing apostasy. [Cf: ST 12-18-01 para. 07] p. 299, Para. 5, [1901MS].

Christians are to walk humbly with God; for He is their strength. They are to strive for the mastery over self, remembering that their present and future happiness depends on the ascendancy which the spiritual gains over the temporal in the life. They are to cultivate the patience and forbearance of Christ, keeping the thoughts under the softening influence of the Holy Spirit. They are to make a solemn covenant with God that they will govern their words. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." [Cf: ST 12-18-01 para. 08] p. 299, Para. 6, [1901MS].

Christians are to esteem the reproach of Christ greater riches than all the treasures of this earth. Coming to the busy world, filled with clamor and confusion, Christ sought to break the spell of earthliness resting on human beings. "What shall it profit a man," He cried, "if he shall gain the whole world and lose his own soul?" He brought to the notice of men the nobler world, which they had lost from sight. He showed them the threshold of eternity, flooded with the glory of God. [Cf: ST 12-18-01 para. 09] p. 300, Para. 1, [1901MS].

Before the Father, the Son, and the Holy Spirit, the professing Christian pledges himself to overcome pride, covetousness, unbelief. And as he seeks to fulfil this pledge, he grows in self-distrust, placing entire dependence on God. He realizes what it means to be a child of God. He knows that the cleansing blood of Christ secures for him pardon and peace. In spirituality he grows like the lofty cedar. Daily he holds communion with God, and he is mighty in the knowledge of the Scriptures. His fellowship is with the Father and the Son, and he learns more and still more of the divine will. Filled with a constantly increasing love for God and his fellow-men, he bears a powerful testimony for the Master. Mrs. E. G. White. [Cf: ST 12-18-01 para. 10] p. 300, Para. 2, [1901MS].

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." [Cf: ST 12-25-01 para. 01] p. 300, Para. 3, [1901MS].

Hatred caused the first death in our world. After sin came, God gave to men the promise of the Redeemer, who was to die for the redemption of the race, and thus obtain pardon for them. Man was to show his faith in this promise by offering as a sacrifice a lamb without blemish. Thus he was to show his belief in the great truth that without the shedding of blood there is no remission for sin. [Cf: ST 12-25-01 para. 02] p. 300, Para. 4, [1901MS].

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." [Cf: ST 12-25-01 para. 03] p. 300, Para. 5, [1901MS].

Cain knew that God desired him to bring a lamb without blemish. But he

was a tiller of the ground, and he did not wish to add to his offering a lamb of his brother's flock. My offering is abundant, he thought. But it lacked the very thing that would have made it of value. Without the lamb, all that he brought was valueless. [Cf: ST 12-25-01 para. 04] p. 300, Para. 6, [1901MS].

When Cain presented his offering, he saw nothing to signify that it was accepted by God. But when Abel presented his offering, fire from heaven consumed the sacrifice. "The Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect." [Cf: ST 12-25-01 para. 05] p. 300, Para. 7, [1901MS].

"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, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." [Cf: ST 12-25-01 para. 06] p. 301, Para. 1, [1901MS].

"And Cain talked with Abel his brother," arguing about his offering, refusing to see that it was his disobedience that had made it unacceptable to God. He was angry that the offering of Abel, his younger brother, had been accepted, while his had been rejected. He was angry with Abel for maintaining that God is just. "And it came to pass . . . that Cain rose up against Abel his brother, and slew him. [Cf: ST 12-25-01 para. 07] p. 301, Para. 2, [1901MS].

"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; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." [Cf: ST 12-25-01 para. 08] p. 301, Para. 3, [1901MS].

Human beings belong to one great family,--the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another. Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world to-day. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow-men. Separating himself in his egotism from God and his fellow-beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy. [Cf: ST 12-25-01 para. 09] p. 301, Para. 4, [1901MS].

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love. [Cf: ST 12-25-01 para. 10] p. 301, Para. 5, [1901MS].

Love for Christ unites man to his fellow-man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow-beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity. [Cf: ST 12-25-01 para. 11] p. 301, Para. 6, [1901MS].

Selfishness destroys Christlikeness, filling man with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection that God requires. [Cf: ST 12-25-01 para. 12] p. 301, Para. 7, [1901MS].

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing. [Cf: ST 12-25-01 para. 13] p. 302, Para. 1, [1901MS].

While on this earth the Saviour was sorely tried. He was tempted in all points like as we are. He poured out His soul with strong crying and tears as He looked upon the backslidden condition of the people He had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this He must labor to overcome. He must live among them the life that God requires all His children to live. He must stand free from the slightest taint of impurity. Not in the least particular must He deviate from the principles of righteousness. [Cf: ST 12-25-01 para. 14] p. 302, Para. 2, [1901MS].

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that He might present the repentant sinner to the Father, saying, "Lay his guilt on Me. I have espoused his cause." Holding out His hands, bearing the marks of the crucifixion, the Saviour says, "I have graven that sinner on the palms of My hands. No longer look upon him as guilty. Let him stand before Thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed His head in recognition of the completeness of the offering made for sin, and said, "It is enough." [Cf: ST 12-25-01 para. 15] p. 302, Para. 3, [1901MS].

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, longsuffering, and love? Shall we not die to self? [Cf: ST 12-25-01 para. 16] p. 302, Para. 4, [1901MS].

Christ came to this world to reveal the love of God. His followers are to continue the work which He began. Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest

by loving God and his fellow-men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others. [Cf: ST 12-25-01 para. 17] p. 302, Para. 5, [1901MS].

"Beloved, 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. . . . 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." Mrs. E. G. White. [Cf: ST 12-25-01 para. 18] p. 302, Para. 6, [1901MS].

The canvassing work, properly carried on, is missionary work of the highest order, and is as good and as successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but 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 preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher can not go. In this way the attention of many will be called to the important events that are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them do at this time. We can not too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth. [Cf: RH 01-01-01 para. 1] p. 303, Para. 1, [1901MS].

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune enters the home, and through the truth contained in these books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord cooperates with self-denying human workers. [Cf: RH 01-01-01 para. 2] p. 303, Para. 2, [1901MS].

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak, which will bring light

and hope and courage to many souls. [Cf: RH 01-01-01 para. 3] p. 303, Para. 3, [1901MS].

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. [Cf: RH 01-01-01 para. 4] p. 303, Para. 4, [1901MS].

God calls upon us to lift up the standard. As God's standard bearers, we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the word of the Lord, remembering that those who obey the commandments, and teach others to obey them, will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory. [Cf: RH 01-01-01 para. 5] p. 304, Para. 1, [1901MS].

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time. [Cf: RH 01-01-01 para. 6] p. 304, Para. 2, [1901MS].

The time has come when a large work should be done by the canvassers. The world, is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?-- Through the efforts of the canvasser. Thus the reading matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. [Cf: RH 01-01-01 para. 7] p. 304, Para. 3, [1901MS].

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential not only in the work of awakening minds to a realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every

way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books that contain the truth as attends the work of the minister who is educating the people as to what is truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God. By Mrs. E. G. White [Cf: RH 01-01-01 para. 8] p. 304, Para. 4, [1901MS].

Canvassing for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position should not be once named among us. [Cf: RH 01-08-01 para. 1] p. 305, Para. 1, [1901MS].

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason many have failed in the canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory of how the work should be done, but they did not feel their dependence upon God. [Cf: RH 01-08-01 para. 2] p. 305, Para. 2, [1901MS].

Canvassers, remember that in the books which you are handling, you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding, you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the Rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts. [Cf: RH 01-08-01 para. 3] p. 305, Para. 3, [1901MS].

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the Great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy. [Cf: RH 01-08-01 para. 4] p. 305, Para. 4, [1901MS].

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness so far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept 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: RH 01-08-01 para. 5] p. 305, Para. 5, [1901MS].

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth, which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit, which convinces of sin, of righteousness, and of judgment, will be present to impress hearts. [Cf: RH 01-08-01 para. 6] p. 306, Para. 1, [1901MS].

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savor of life unto life. [Cf: RH 01-08-01 para. 7] p. 306, Para. 2, [1901MS].

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in, the Holy Spirit, He will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you. [Cf: RH 01-08-01 para. 8] p. 306, Para. 3, [1901MS].

Every canvasser 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. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do; those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them. Such help is far above all the advantages that illustrations are supposed to give. [Cf: RH 01-08-01 para. 9] p. 306, Para. 4, [1901MS].

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success, will depend on how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded, he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the

Spirit of God, he will gain a deep, rich experience, and heavenly angels will give him success in the work. [Cf: RH 01-08-01 para. 10] p. 306, Para. 5, [1901MS].

To our canvassers, to all to whom God has given talents that they might cooperate with Him, I would say, Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you. [Cf: RH 01-08-01 para. 11] p. 306, Para. 6, [1901MS].

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ, by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth that you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts. By Mrs. E. G. White [Cf: RH 01-08-01 para. 12] p. 307, Para. 1, [1901MS].

The work of God is to go into all the world, vindicating the claims of Christ, and writing His name on hearts. As laborers together with Him, we must never get above the simplicity of His work; for unless we walk humbly with God, the Holy Spirit can not attend our efforts. [Cf: RH 01-15-01 para. 1] p. 307, Para. 2, [1901MS].

The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, 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 endeavored to impart to others the light given them, they would receive more to impart. By meeting people and presenting to them our publications, they would gain an experience that they could not gain by simply preaching. As they go from house to house, they should converse with those with whom they meet, carrying with them the fragrance of Christ's life. The most precious ministry that can be performed is by ministers working in the canvassing field. [Cf: RH 01-15-01 para. 2] p. 307, Para. 3, [1901MS].

All our ministers should feel free to carry books with them, to dispose of wherever they go. Wherever a minister goes, he can leave a book in the family where he stays, either selling it or giving it to them. Much of this work was done in the early history of the message. Ministers acted as canvassers and colporteurs, using the money they obtained from the sale of books to help in the advancement of the work in places where help was needed. These can speak intelligently

regarding this method of work; for they have had an experience. [Cf: RH 01-15-01 para. 3] p. 307, Para. 4, [1901MS].

Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing this work, he is doing the very work as did the apostle Paul, who says: "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, and 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." The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations. [Cf: RH 01-15-01 para. 4] p. 307, Para. 5, [1901MS].

All who wish an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will become educated in patience, kindness, affability, and helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their Companion, will not approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine Companion with whom he is associated. To that unseen, holy One he will show respect and reverence because he is wearing His yoke, and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with a power to clothe the message of truth with a sacred beauty. [Cf: RH 01-15-01 para. 5] p. 308, Para. 1, [1901MS].

There are some who are adapted to the work of a colporteur, and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His word to others, and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in the desk, instead of in the work of the colporteur. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted, to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The canvassers in the field, if consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. [Cf: RH 01-15-01 para. 6] p. 308, Para. 2, [1901MS].

May the Lord help every one to improve to the utmost the talents

committed to his trust. May He help all to study the Bible as they should, that its teachings may have a practical bearing upon their lives. Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present golden opportunities, and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. Do the work that is nearest you. Do it, even though it may be amid the perils and hardships of the missionary field; and when tempted to complain of hardship and self-sacrifice, look at Christ, and behold the sacrifice that He has made that the light of the gospel might shine into benighted minds. [Cf: RH 01-15-01 para. 7] p. 308, Para. 3, [1901MS].

The preaching of the word is a 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. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work, I would say: As you visit the people, tell them you are a gospel evangelist, and that you love the Lord. Do not seek a home in a hotel, but stay at a private house, and become acquainted with the family. Christ sowed the seeds of truth wherever He was; and as His followers, you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people, you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and brokenhearted. You can point the discouraged ones to the word of God, and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized. [Cf: RH 01-15-01 para. 8] p. 309, Para. 1, [1901MS].

Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's servants. [Cf: RH 01-15-01 para. 9] p. 309, Para. 2, [1901MS].

We need to realize the importance of the canvassing work as one great means of finding out those who are in peril, and bringing them back to Christ. The truth must go forward. The Church militant is not the Church triumphant. Canvassers should never be prohibited from speaking of the love of Christ, from telling their first experience in their service for the Master. They should be perfectly free to speak or to pray with those who are awakened. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Of all the gifts that God has given to man, none is more precious than the gift of speech; if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade: with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. Those who are fitted to enlighten minds will often have

opportunity to read from the Bible or from books that teach the truth, and thus bring the evidence to enlighten souls. When canvassers discover those who are interestedly searching for truth, they should hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who thus show a deep interest in perishing souls. Through them He will impart light to those who are ready to receive instruction. [Cf: RH 01-15-01 para. 10] p. 309, Para. 3, [1901MS].

Some have a zeal that is not according to knowledge. Such should not attempt this work; they should not try to converse with those whom they meet; for they would be unable to enlighten them. Because of the lack of wisdom on the part of some, because they have been so much inclined to act the minister and theologian, restrictions have almost had to be enforced upon our canvassers. When the Lord's voice calls, "Whom shall I send, and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what to say, and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice, by introducing indiscriminately all the points of our faith. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's word. [Cf: RH 01-15-01 para. 11] p. 309, Para. 4, [1901MS].

The Lord desires you to be soul winners; therefore, while you should not force doctrinal points upon the people, you should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Why fear?--Fear lest your words should savor of self-importance, lest unadvised words be spoken, lest your words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts can not fail to be touched by the story of the atonement. As you learn the meekness and lowliness of Christ, you will know what you should say to the people; for the Holy Spirit will tell you what words you ought to speak. Those who realize the necessity of keeping the heart under the control of the Holy Spirit, will be enabled to sow seed that will spring up unto eternal life. This is the work of the gospel evangelist. By Mrs. E. G. White [Cf: RH 01-15-01 para. 12] p. 310, Para. 1, [1901MS].

The importance of the canvassing work is kept ever before me. This work has not of late had the spirit and life infused into it that were once given by the leading agents who made it a specialty. Canvassers have been called from their evangelistic work for the people in townships and cities to engage in other work. This is not as it should be. Our canvassers, if truly converted and consecrated, can gain access to hearts and homes, and place the truth before a large class of people. [Cf: RH 01-22-01 para. 1] p. 310, Para. 2, [1901MS].

We have the word of God to show that the end is near. There is a great work to be done, and there is no time to be lost. A world is to be warned, and as never before men are to be laborers with Christ. The work of warning has been given to us. We are to be channels of light in the world, reflecting to others light from the great Lightbearer. The

words and works of all men are to be tried. Let us not be backward now. That which is to be done to warn the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible. [Cf: RH 01-22-01 para. 2] p. 310, Para. 3, [1901MS].

The presidents of our Conferences, and others in responsible positions, have a duty to do in this matter, that the different branches of the work of God may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this branch of the work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this work, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience that would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done. [Cf: RH 01-22-01 para. 3] p. 310, Para. 4, [1901MS].

Those who have thus gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to become canvassers who will sell those books which the Lord by His Holy Spirit has stirred men to write. God desires men to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let these inexperienced persons be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation they could have to fit them for other lines of missionary work. [Cf: RH 01-22-01 para. 4] p. 310, Para. 5, [1901MS].

If those who know the truth would practice it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian Church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country, into the great thoroughfares of travel, seeking for lost sheep, that they might bring them into the fold. Today the Lord desires to see His work carried forward in many places. We must not confine our labors to one locality. [Cf: RH 01-22-01 para. 5] p. 311, Para. 1, [1901MS].

We must not discourage our brethren, weakening their hands so that the work that God desires to accomplish through them is not done. Too much time should not be occupied in fitting up men to do missionary work. Instruction is necessary; but let all remember that Christ is the Great Teacher, the source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, doing their work in all humility of mind, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability God has given them, seeking counsel of Him, and

combining with the work that of the missionary evangelist, their talents will increase by exercise, and they will learn many practical lessons that they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education. [Cf: RH 01-22-01 para. 6] p. 311, Para. 2, [1901MS].

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. The agencies set in operation for its accomplishment need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing this love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Perfect harmony and unity of spirit must exist among the workers who handle the books that are to flood the world with light. Only those who live the prayer of Christ, working it out practically in their lives, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and success will crown our efforts. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God. [Cf: RH 01-22-01 para. 7] p. 311, Para. 3, [1901MS].

If we only knew what is before us, we should not be so dilatory in doing the work of the Lord. 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. These 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. Even now there seems to be a burning desire to get up something startling, and bring it in as new light. Thus men are weaving into the web as important truths a tissue of lies. This imaginary food that is being prepared for the flock will cause spiritual consumption, decline, and death. [Cf: RH 01-22-01 para. 8] p. 311, Para. 4, [1901MS].

We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to bind up the law and seal it among the disciples. [Cf: RH 01-22-01 para. 9] p. 312, Para. 1, [1901MS].

Some flatter themselves that the Lord will give them another chance, that there will be a second probation. Fatal delusion! Just now, day by day, hour by hour, 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, and we shall have to give an account of what we have done with His goods. As responsible beings we are working for time and for eternity, making our records in the books of heaven, and preparing our reward or punishment. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give to every man according as His work shall be." He will expect results from every one. 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. [Cf: RH 01-22-01 para. 10] p. 312, Para. 2, [1901MS].

The Lord desires that the light which He has given on the Scriptures shall shine forth in clear, bright rays, and it is the work of our canvassers to put forth a strong, united effort that God's desire may be accomplished. A great and important work is before us. The enemy of souls realizes this, and is using every means within his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers for the canvassing work, those who will put all their energies and enlightenment into the work, helping wherever there is an opportunity. The Master calls for every one to do the work given him according to his several ability. Who will respond to the call? Who will go forth to work in wisdom and grace and the love of Christ for those nigh and those afar off? Who will sacrifice ease and pleasure, to enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance? [Cf: RH 01-22-01 para. 11] p. 312, Para. 3, [1901MS].

God has His workmen in every age. The call of the hour is answered by human agencies. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Let all who work effectually in these lines feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? To every man and woman who will cooperate with divine power, the Lord imparts a fitness for the work. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me." By Mrs. E. G. White [Cf: RH 01-22-01 para. 12] p. 312, Para. 4, [1901MS].

Children are very susceptible. Undue severity hardens them, while a lack of discipline is like leaving a field untilled; it is speedily covered with thorns and thistles. [Cf: RH 01-29-01 para. 1] p. 313, Para. 1, [1901MS].

Blind affection is a snare. By it the young are led to look upon evil as a thing to be excused. Parents are in constant danger of indulging natural affection at the expense of obedience to God's law. Many parents to please their children, allow what God forbids. [Cf: RH 01-29-01 para. 2] p. 313, Para. 2, [1901MS].

In allowing children to do as they please, parents may think themselves affectionate, but they are practicing the veriest cruelty. Children are able to reason, and their souls are hurt by inconsiderate kindness, however proper this kindness may be in the eyes of the

parents. As the children grow older, their insubordination grows. Their teachers may try to correct them, but too often the parents side with the children, and the evil continues to grow, clothed, if possible, with a still darker covering of deception than before. Other children are led astray by the wrong course of these children, and yet the parents can not see the wrong. The words of their children are listened to before the words of teachers, who mourn over the wrong. There is little hope of children in any age of the world, and especially in this age, whose fathers and mothers help them to testify to a lie. [Cf: RH 01-29-01 para. 3] p. 313, Para. 3, [1901MS].

In the history of Eli the danger signal for parents is lifted. Eli's sons did wickedly, but he restrained them not. His great desire was to avoid unpleasant feelings in the home. He remonstrated, but did not command. His blind affection for his sons led him to shrink from taking any decided action against their wicked course. He proved unworthy of the trust given him, and the Lord passed him by, and gave His message to the child Samuel. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." [Cf: RH 01-29-01 para. 4] p. 313, Para. 4, [1901MS].

Contrast the history of Eli with that of Abraham. Eli neglected to discipline his sons. They made Israel sin, and as a result, terrible calamity came upon the nation. Israel was defeated by the Philistines, and the ark was taken. [Cf: RH 01-29-01 para. 5] p. 313, Para. 5, [1901MS].

Abraham inquired daily, Is this the way of the Lord? He ruled his household by the combined influence of authority and affection; and the Heart searcher said of him: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham cultivated home religion. God knew that he would not betray sacred trusts, that he would not show for his children the blind affection that allows the child to be master of father and mother. [Cf: RH 01-29-01 para. 6] p. 313, Para. 6, [1901MS].

Parents, the happiness of your children depends upon the way in which you discharge your duty toward them. Teach them carefully and prayerfully, here a little and there a little, leading, guiding, and when necessary commanding. Parents whose hearts are given to the Lord will follow His way in directing their household; and blessings will flow from them to their children. [Cf: RH 01-29-01 para. 7] p. 314, Para. 1, [1901MS].

While we are not to indulge blind affection, neither are we to manifest undue severity. Children can not be brought to the Lord by force. They can be led, but not driven. "My sheep hear my voice, and I know them, and they follow me," Christ declares. He did not say, My sheep hear my voice, and are forced into the path of obedience. In the

government of children, love must be shown. Never should parents cause their children pain by harshness or unreasonable exactions. Harshness drives souls into Satan's net. [Cf: RH 01-29-01 para. 8] p. 314, Para. 2, [1901MS].

Parents, as surely as you treat your children in a cold, unloving manner, just so surely will the image of God in the soul be defaced. Christians should act like Christ. Cherish and cultivate all that is pure and lovely in the heart of your child. Be kind. Do not oppress and repress your children by laying upon them burdens that are not sanctioned by the word of the Lord. Thus you cause the children to lose confidence in you. Let there be no fretting, no scolding, no unnecessary exactions. Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond by willing obedience to a rule of love. Commend your children whenever you can. Provide the little ones with innocent amusements. As soon as they are old enough, give them something to do, according to their strength. Encourage them with the thought that they are helping you. Then, in doing these little duties, they will find greater pleasure than in mere amusement. Do not let them pass through childhood in a dull routine. Never wound their hearts by a lack of consideration. Walk constantly in the way of the Lord, following the example set by Christ. [Cf: RH 01-29-01 para. 9] p. 314, Para. 3, [1901MS].

Make the home a Bethel, a holy, consecrated place. Make the lives of your children as happy as possible. Keep the soil of the heart mellow by love and affection, thus preparing it for the seed of truth. Remember that the Lord gives the earth not only clouds and rain, but the beautiful, smiling sunshine, causing the seed to spring up and the blossoms to appear. Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words. [Cf: RH 01-29-01 para. 10] p. 314, Para. 4, [1901MS].

We need more sunshiny parents and more sunshiny Christians. We are too much shut up within ourselves. Too often the kindly, encouraging word, the cheery smile, are withheld from our children and from the oppressed and discouraged. [Cf: RH 01-29-01 para. 11] p. 314, Para. 5, [1901MS].

Parents, upon you rests the responsibility of being lightbearers and lightgivers. Shine as lights in the home, brightening the path that your children must travel. As you do this, your light will shine to those without. [Cf: RH 01-29-01 para. 12] p. 314, Para. 6, [1901MS].

Before parents can teach their children correctly, they must themselves learn in the school of Christ. Then, in humility and love, let them work for their children, determined not to fail nor be discouraged. They are to have faith that their efforts will not be in vain. Patient, untiring work will win the blessing of God. Divine power will combine with human endeavor, and the hearts of the children will be turned in loving obedience to Christ. [Cf: RH 01-29-01 para. 13] p. 315, Para. 1, [1901MS].

Be careful to show your children that Christ is a loving Saviour. Tell them that He died for children. Never cease to labor in love for their salvation, presenting the truth as it is in Jesus. Make the Christian life an attractive one. Speak of the country in which the followers of Christ are to make their home. As you do this, God will guide your

children into all truth, filling them with a desire to fit themselves for the mansions which Christ has gone to prepare for those that love Him. [Cf: RH 01-29-01 para. 14] p. 315, Para. 2, [1901MS].

Parents, are you working with unflagging energy in behalf of your children? The God of heaven marks your solicitude, your earnest work, your constant watchfulness. He hears your prayers. With patience and tenderness train your children for the Lord. All heaven is interested in your work. Angels of light will unite with you as you strive to lead your children to heaven. God will unite with you, crowning your efforts with success. Christ delights to honor a Christian family; for such a family is a symbol of the family in heaven. By Mrs. E. G. White [Cf: RH 01-29-01 para. 15] p. 315, Para. 3, [1901MS].

"For this cause," Paul wrote, "we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." These words present an advancing religious experience. [Cf: RH 02-05-01 para. 1] p. 315, Para. 4, [1901MS].

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." This is a warning appropriate for this time. Then comes a charge which will often need to be given: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God. [Cf: RH 02-05-01 para. 2] p. 315, Para. 5, [1901MS].

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all daydreaming, and He says, Go work today in my vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility. God has given us talents upon which to trade, and He expects us to increase them by faithful use. He has made us His almoners; and He requires that wherever we shall go, usefulness shall mark our path. If the contemplation of eternal realities unfits us for the duties of the present life, the blame lies with ourselves. [Cf: RH 02-05-01 para. 3] p. 315, Para. 6, [1901MS].

We have encouragement in the Scriptures that if we walk humbly before God, we shall receive instruction. But we are warned against undue curiosity. "Shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination, with which we have nothing to do. These are vain, unessential theories of human creation, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Of

those who advance these theories, Paul says: "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." [Cf: RH 02-05-01 para. 4] p. 316, Para. 1, [1901MS].

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears. [Cf: RH 02-05-01 para. 5] p. 316, Para. 2, [1901MS].

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." The "great house" represents the Church. In the Church will be found the vile as well as the precious. The net cast into the sea gathers both good and bad. [Cf: RH 02-05-01 para. 6] p. 316, Para. 3, [1901MS].

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He is not to accept theories that, if received, would corrupt. He is to purify himself from all unrighteous sentiments, which, if received, would lead away from the sure word of God to unstable human devisings, degradation, and corruption. He is to resist the working of the enemy through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the path of man, but a path that leads to heaven. [Cf: RH 02-05-01 para. 7] p. 316, Para. 4, [1901MS].

The work of purification is an individual work. No one can do this work for another. "If a man therefore purge *himself* from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner. [Cf: RH 02-05-01 para. 8] p. 316, Para. 5, [1901MS].

The men intrusted with sacred responsibilities as teachers of spiritual things are representatives of Christ. Having His meekness and lowliness, they day by day witness for Him. They manifest His Spirit in their earnest endeavor to do good, and they receive the unction represented by the holy oil. The impartation of God's Spirit is an overflowing of the holy oil from the divine receptacle into human vessels prepared to receive it. Thus by the power and grace of God, and under His superintending care, the work is carried forward, in the face of mighty foes. This work is not to cease until its completion amid the triumphant shout of victory, "Grace, grace unto it." [Cf: RH 02-05-01 para. 9] p. 316, Para. 6, [1901MS].

"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 them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Cf: RH 02-05-01 para. 10] p. 317, Para. 1, [1901MS].

The members of the Church of God need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet, and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord. Let the question come home to every soul, Am I walking in Christ's footsteps? True religion exerts a powerful influence. True Christians are filled with love for God and man; their earnest desire for the salvation of the souls ready to perish gives them decided victories. By Mrs. E. G. White [Cf: RH 02-05-01 para. 11] p. 317, Para. 2, [1901MS].

Since coming to America, my labors have been constant, and I have felt much of the sustaining power of the Lord. We arrived in Oakland late in the day, Friday, September 21. I was asked to speak on Sabbath afternoon in the Oakland church. The notice had gone out, and the church building was full. The Lord gave me special freedom. [Cf: RH 02-12-01 para. 1] p. 317, Para. 3, [1901MS].

The first part of the next week was devoted to house hunting, but after being conducted from place to place for days, we could find nothing suitable. Then I said, "I am done with house hunting. When the Lord provides a place for me, I will gladly accept it." [Cf: RH 02-12-01 para. 2] p. 317, Para. 4, [1901MS].

Thursday morning we went to St. Helena, and as I met Sister Ings, she said: "Below the hill is a place that is just the place for you. The house is large and comfortable, and well furnished. The surroundings are pleasant. There are orchards and vineyards, and the stable is supplied with horses and carriages. It is so near the sanitarium that you can be a great help to us, and we may be able to assist you in some way." [Cf: RH 02-12-01 para. 3] p. 317, Para. 5, [1901MS].

We examined the place, and found it well suited to our necessities. The sanitarium had purchased the place in order to secure all the water of a large spring belonging to it; and after retaining the spring, also five acres of land for the food factory, and ten acres for other purposes, they wished to sell me the remainder, comprising fifty-five acres of land, with the house, an old cottage that we have converted into office rooms for my helpers, the stables, horses, carriages, farm implements, for a sum less than I received for my home in Cooranbong. I need pay but a few hundred dollars now, and the rest in yearly installments, at a low rate of interest. [Cf: RH 02-12-01 para. 4] p. 317, Para. 6, [1901MS].

I had given up my home in Cooranbong with many regrets, feeling that I should never again find so quiet and comfortable a place. But lo, the Lord had prepared for me a place that was in many ways much better, and obtainable on easy terms. A large part of the proceeds of the

Cooranbong place I can now loan to the Sydney Sanitarium, and other enterprises in need of funds. [Cf: RH 02-12-01 para. 5] p. 318, Para. 1, [1901MS].

Some have asked, "Why does Sister White invest six thousand dollars in a home at this stage in the world's history?" My answer is, Because I have an important work to do, and must have a suitable place in which to do it. Because the interest on this place is much less than the rent would be on the necessary rooms for my residence and offices for my helpers. I could sell portions of the place, but feel that I must keep it in order to meet the future needs of the sanitarium work. [Cf: RH 02-12-01 para. 6] p. 318, Para. 2, [1901MS].

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday and Friday evenings. The audiences were large, and all seemed much interested. [Cf: RH 02-12-01 para. 7] p. 318, Para. 3, [1901MS].

Sabbath morning we went to Napa, where a district campmeeting was in session, and there I spoke to the people. I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. Much tenderness and weeping were seen in the meeting. Some of the nurses from the sanitarium were much broken in spirit, and earnestly sought the Lord. [Cf: RH 02-12-01 para. 8] p. 318, Para. 4, [1901MS].

On returning to St. Helena, I met my son, James Edson White, whom I had not seen for nine years. He had come to counsel with us while Elder Irwin was here. Through the week our counsels continued, and many important matters were considered. [Cf: RH 02-12-01 para. 9] p. 318, Para. 5, [1901MS].

Since coming here, I have spoken about twelve times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. Oh, it has been so wonderfully apparent in providing this beautiful home in this retired place! [Cf: RH 02-12-01 para. 10] p. 318, Para. 6, [1901MS].

While on the boat, I was visited by the angel of the Lord, and was instructed that it was in the order of God for me to come to America just at this time. This was against my wishes; for I wanted to remain in Australia. I love the people there, and I loved my work. I have not lost my love for Australia, nor my interest in the workers there. [Cf: RH 02-12-01 para. 11] p. 318, Para. 7, [1901MS].

The Lord will help all who take hold with good courage, and humbly do His work with honesty and fidelity and earnest zeal. The end is near, and I would say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from selfishness. They must be witnesses for the truth of God for this time. [Cf: RH 02-12-01 para. 12] p. 318, Para. 8, [1901MS].

Sabbath, November 10, I visited San Francisco, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungry for the word of the Lord, and I believe they heard to a purpose. As I spoke the word of life in plain, simple language, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live! [Cf: RH 02-12-01 para. 13] p. 319, Para. 1, [1901MS].

After I had finished speaking, Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred persons came forward. Men and women, youth and children, pressed into the front seats. The Lord would be pleased to have a work similar to this done in every church. [Cf: RH 02-12-01 para. 14] p. 319, Para. 2, [1901MS].

Many could not come forward, because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard." [Cf: RH 02-12-01 para. 15] p. 319, Para. 3, [1901MS].

Most earnest efforts should be made to lead both the older and the younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and young women who give themselves to the work of presenting the truth and laboring for the conversion of souls, should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges. [Cf: RH 02-12-01 para. 16] p. 319, Para. 4, [1901MS].

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for those church members who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the Source of all power, will gain an experience that will be of more value to them than gold. [Cf: RH 02-12-01 para. 17] p. 319, Para. 5, [1901MS].

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He cooperates with God by using in His service all the capabilities and gifts intrusted to him. He spends much time in the study of the Scriptures and in prayer to God, and divine power comes to him, enabling him to understand the sacred art of saving souls. [Cf: RH 02-12-01 para. 18] p. 319, Para. 6, [1901MS].

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength

to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to educate the youth before they enter God's vineyard. Little genuine zeal is shown in educating and training the inexperienced disciple to seek for souls as he that must give an account. [Cf: RH 02-12-01 para. 19] p. 320, Para. 1, [1901MS].

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads that will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own destiny and the destiny of others. [Cf: RH 02-12-01 para. 20] p. 320, Para. 2, [1901MS].

The Church is in great need of purification. There are sins that are unrepented of and unconfessed. The poison of sin must be cleansed from the Church. Many have been so deceived, their principles so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous. [Cf: RH 02-12-01 para. 21] p. 320, Para. 3, [1901MS].

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their *fruits* ye shall know them." God calls for works. Our future happiness depends on our active faith and our good works. [Cf: RH 02-12-01 para. 22] p. 320, Para. 4, [1901MS].

Christ created human beings, and then, by a life of suffering and humiliation, and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for you. He died that you might be led to see the sinfulness of sin, and by coming to Him have eternal life. By Mrs. E. G. White. [Cf: RH 02-12-01 para. 23] p. 320, Para. 5, [1901MS].

Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Rev. 2:1-5. [Cf: RH 02-19-01 para. 1] p. 320, Para. 6, [1901MS].

The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. May the Lord

strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted, and hear them sing a new song, even praise to our God! [Cf: RH 02-19-01 para. 2] p. 320, Para. 7, [1901MS].

Sunday afternoon I spoke to a large audience, many of whom are not of our faith. My strength was renewed, and I was able, without clinging to the desk, to stand before the people. The Lord's blessing rested upon us, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. The Lord came very near as we sought Him in prayer. I felt greatly strengthened, and after the meeting walked to the place where I was staying, a distance of five blocks. [Cf: RH 02-19-01 para. 3] p. 321, Para. 1, [1901MS].

As I stood before the large congregation in the San Francisco meetinghouse, I thought of our experiences twenty-four years ago, when a small company of believers were struggling to secure a house of worship large enough to meet future demands. It had been presented to me that San Francisco would always be an important missionary field. In a dream I saw two beehives, one in Oakland, and the other in San Francisco. In the Oakland hive all was activity, in the San Francisco very little was being done. Again I looked at the hive in San Francisco, and all was activity among the bees. They were hard at work. We understood this to mean that a large work would be done by the church in San Francisco, although it started slowly. For many years it was thought by some that the San Francisco meetinghouse was too large. Now it is well filled on the Sabbath day, and we wish it were larger. [Cf: RH 02-19-01 para. 4] p. 321, Para. 2, [1901MS].

We have every reason to believe that the work carried on in San Francisco by Elder Corliss and his brethren, is the work that needs to be done. San Francisco is a great center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord. [Cf: RH 02-19-01 para. 5] p. 321, Para. 3, [1901MS].

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our vegetarian restaurant, on Market Street, near the heart of the city. Here we met Brother E. G. Fulton and his wife, who, with a company of willing helpers, are serving about five hundred meals a day. The building is narrow, and will accommodate about fifty persons at once. Everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles are observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, nor anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work. [Cf: RH 02-19-01 para. 6] p. 321, Para. 4, [1901MS].

We are glad that an effort is being made to provide those who wish to change their diet, with food which is wholesome, nourishing, and

palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wish to patronize the restaurant. If more of these restaurants could be carried on by our people, what a blessing they would be! By the practical demonstration of the best methods of preparing wholesome, palatable food without flesh meat, many would learn valuable lessons. They would become acquainted with health principles. [Cf: RH 02-19-01 para. 7] p. 321, Para. 5, [1901MS].

I wish that some of those who have means tied up in banks, could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more might be benefited. [Cf: RH 02-19-01 para. 8] p. 322, Para. 1, [1901MS].

Notice was given that I would speak on Christmas afternoon. At the time appointed we found a large company gathered in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter carefully and prayerfully, and the Lord give you understanding. It is a treasure house of encouragement to the believer. [Cf: RH 02-19-01 para. 9] p. 322, Para. 2, [1901MS].

I tried to show what Christ is to us, and what we may be to Him as His helping hand. I dwelt upon the folly of turning from Christ to humanity for help, and urged all to accept the rich promises of God, which are so full, so abundant, and so assuring. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against Him, and looking to man for guidance, how can we expect to have power? [Cf: RH 02-19-01 para. 10] p. 322, Para. 3, [1901MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." If the heart is filled with gratitude, its treasure of love and thanksgiving will flow forth to refresh others. Little grievances will not be noticed. Larger difficulties will be met in the spirit of Christ. Hearts will go out in prayer for patience, perseverance, and forbearance. Then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for tried, tempted souls. [Cf: RH 02-19-01 para. 11] p. 322, Para. 4, [1901MS].

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily." [Cf: RH 02-19-01 para. 12] p. 322, Para. 5, [1901MS].

We show altogether too little reverence for God. Those who are serving under the bloodstained banner of Prince Immanuel, who have on their side the whole heavenly host, should give to the world a bright evidence of the saving power of truth. Our joy should be proportionate to the greatness of the truth we claim to believe. "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." Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility! May they be led to give the world a correct representation of the great work for this time. Let us not mar our faith by accepting errors. We may be complete in Him who is the head of all principalities and powers. [Cf: RH 02-19-01 para. 13] p. 322, Para. 6, [1901MS].

The Lord gave us special victory in this meeting, and the countenances of those present showed their desire to grow in grace and in the knowledge of the truth. [Cf: RH 02-19-01 para. 14] p. 323, Para. 1, [1901MS].

During the Week of Prayer my burden was to show the people that true service makes the believers self-sacrificing. It leads them to keep in view the need of personal holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence for the uplifting of those around them. [Cf: RH 02-19-01 para. 15] p. 323, Para. 2, [1901MS].

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst 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 into everlasting life." Thus is represented the experience of the thankful heart. It continually overflows with blessings for others. [Cf: RH 02-19-01 para. 16] p. 323, Para. 3, [1901MS].

The word of God is full of consolation. It presents before us great possibilities and advantages, which all should appreciate. By a faithful improvement of these blessings we may rise to the highest standard of Christian excellence. The gospel influences those who receive it to attain to perfection. They are inspired with faith and hope, and become Christlike in character. [Cf: RH 02-19-01 para. 17] p. 323, Para. 4, [1901MS].

Christ is our Creator and Redeemer, and He is glorified by the service of those who on earth act as His helpers. To fail to devote every capability to His service is to rob Him. He, our Lord and Master, calls for the cooperation of every human being. [Cf: RH 02-19-01 para. 18] p. 323, Para. 5, [1901MS].

Conversion is not a half-and-half-work, a serving of God and Mammon, but an entire turning to God. It is the working of the Holy Spirit upon the heart. Those who are truly converted have an understanding of spiritual things, which unites them to God and to one another in Christian love. [Cf: RH 02-19-01 para. 19] p. 323, Para. 6, [1901MS].

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, and for gifts and offerings, that there may be money in His treasury for the advancement of His work. Our money is His, and is to be returned to Him. Christ is the light and life and joy of His self-denying people. Because He lives, they shall live also. When He comes, it will be to be glorified in His saints and to be admired in all them that believe. [Cf: RH 02-19-01

para. 20] p. 323, Para. 7, [1901MS].

The spirit of liberality came into our meeting in San Francisco, and the people gave willingly to the Lord's work. I feel very thankful to our Heavenly Father for this evidence of the moving of His Spirit upon hearts. Let the ninth chapter of second Corinthians be read in all our churches, that the members may catch the inspiration of liberality. God help His people to see things in a correct light, and to arouse to meet the pressing emergencies that always arise in aggressive warfare. As they give cheerfully and willingly of the Lord's intrusted means, He will intrust them with more to impart. He is able to make all grace abound toward cheerful givers, that, always having all sufficiency in all things, they may abound to every good work. By Mrs. E. G. White. [Cf: RH 02-19-01 para. 21] p. 323, Para. 8, [1901MS].

Truth is elevating and uplifting. Those who receive the truth in earnestness and sincerity bear fruit, which shows that the entire life is changed. But many who claim to believe the truth are no honor to the truth because they are not sanctified by it. They do not receive the truth into the soul, therefore it can not sanctify the life. [Cf: RH 02-26-01 para. 1] p. 324, Para. 1, [1901MS].

By the help of the Holy Spirit, men and women can rise from commonness, and live pure, holy lives. Those professed believers who do not do this, lie against the truth. They say, "I believe the Third Angel's Message. I believe that the Lord is coming." But they enter into controversy with others, revealing coarse, rough traits of character. They do not show forth in word and deportment the transforming power that attends the truth. How can the Lord be pleased with those who make no effort to rise to a high standard? Do they not claim to have received a high, noble truth? Yet in their home life and in their business associations they show no change for the better. Is not this lying against the truth? [Cf: RH 02-26-01 para. 2] p. 324, Para. 2, [1901MS].

"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." The apostle carries the minds of the people back to their former unrenewed condition. "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." [Cf: RH 02-26-01 para. 3] p. 324, Para. 3, [1901MS].

God does not ask men and women to surrender anything that is for the health of soul or body, but He does ask them to surrender debasing, enfeebling vices, vices which, if cherished, will exclude them from heaven. He leaves them room for every pleasure that can be enjoyed without compunction of conscience, and remembered without remorse. He asks them, for their present and eternal good, to cultivate those virtues that bring health to the body and strength to the soul. Pure thoughts and correct habits are necessary to a man's happiness, as a man and as a Christian. Everything of a debasing character must be overcome if we would see the King in His beauty. [Cf: RH 02-26-01 para. 4] p. 324, Para. 4, [1901MS].

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Lord can and will help every one who seeks His help in the effort to become pure and holy. God has given us His word as a guide and counselor, and we are without excuse if we fail to reach the standard set before us. Remember that you have in your possession the living oracles of God. In this precious book the truth is laid open before us in all its simplicity. But how many there are who fail to read this word earnestly and diligently, as if seeking for the hidden treasure. [Cf: RH 02-26-01 para. 5] p. 324, Para. 5, [1901MS].

Have earnest efforts been made to overcome natural inclinations to wrong, to conquer the habits and practices that were a part of the life before the acceptance of the truth? Are those who claim to believe the truth as untidy and disorderly in the home and as unchristlike in the daily life as before they professed to accept Christ? If so, they are not showing forth the praises of Him who hath called them out of darkness. They have not put on Christ's righteousness. [Cf: RH 02-26-01 para. 6] p. 324, Para. 6, [1901MS].

Strive to make decided improvement. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Be neat and tidy in your dress, and kind and courteous in your manner. Be pure and refined; for heaven is the very essence of purity and refinement. As God is pure and holy in His sphere, so we are to be in our sphere. [Cf: RH 02-26-01 para. 7] p. 325, Para. 1, [1901MS].

Read carefully and critically the parable of the wedding garment, and make a personal application of the lessons it teaches. There are those who, having heard the truth, assent to it, yet are not transformed by it. The truth has not been received into the soul, and therefore it can not carry forward its work of purification in the life. Their family, their neighbors, do not see in them the marked change which they have a right to expect. Those who make a profession of faith, and yet remain unchanged in habit and practice, are represented in the parable by the man who came to the feast without a wedding garment. There are many who, while they believe what they read about Christ, do not believe in Christ. They do not receive Him as a personal Saviour. Their names may be registered on the Church roll, but they do not bring Christ into the daily life; and God can not accept them. [Cf: RH 02-26-01 para. 8] p. 325, Para. 2, [1901MS].

God is dishonored when those who claim to believe His precious, elevating truth refuse to put on the royal robe of Christ's righteousness. These offer insult to the Saviour. Wherever they go, they show that they have refused to accept the garment provided for them. [Cf: RH 02-26-01 para. 9] p. 325, Para. 3, [1901MS].

There are many, many, professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they, that they are not able to detect the subtle working of pride and

iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and Christ, and they have no wish to study the pure, holy character of the Saviour. [Cf: RH 02-26-01 para. 10] p. 325, Para. 4, [1901MS].

Those who do not become saints here can never be saints in heaven. God will accept in His service nothing less than the entire being,--body, soul, and spirit. At the coming of Christ many who now pass for Christians will be found wanting. They would not put on the righteousness of Christ. As they stand face to face with the Judge of all the earth, they will see their true condition. In the light of the law of God, they will see the destitution of their souls. [Cf: RH 02-26-01 para. 11] p. 325, Para. 5, [1901MS].

It is impossible for one to be a Christian and yet remain a spiritual dwarf. Those who are truly united to Christ will grow daily, they will attain to the full stature of men and women in Him. They will not, while claiming to be doers of the word of God, disobey its plain requirements. Why is there so little growth in Christian experience, so little manifestation of Christ in the life? Why is the religious life so dwarfed?--It is because there is so much of self and so little of Christ. [Cf: RH 02-26-01 para. 12] p. 325, Para. 6, [1901MS].

The law condemns all sin, and requires all virtue. It demands of man an outward respect, and it requires purity of soul. "Behold," writes the psalmist, "thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." The law was exemplified in the life of Christ. He is a pattern for all humanity. He lived the law. His purity and beneficence, His devotion to the truth, and His zeal for God's glory reveal the perfection of the law. His every act was a revelation of the glory of the Father. He was all that the law required Him to be. [Cf: RH 02-26-01 para. 13] p. 326, Para. 1, [1901MS].

What the law demanded of Adam and Eve in Eden, and what it demanded of Christ, the second Adam, it demands of every human being. I call upon those who profess to believe the truth to reach a higher standard. I present before you Jesus, the Majesty of heaven, who left the royal courts, and for our sake became poor, that through His poverty we might be made rich. Look at the scenes in His life of suffering. Think of His agony in Gethsemane, when, oppressed by the powers of darkness, He prayed, "Father, if it be possible, let this cup pass from me." See Him betrayed by Judas, forsaken by His disciples, condemned by priests and rulers, and delivered by Pilate to a shameful death. All this He endured that man might be elevated and ennobled, and by partaking of the divine nature, be exalted to the right hand of God. [Cf: RH 02-26-01 para. 14] p. 326, Para. 2, [1901MS].

Shall Christ have died for us in vain? Shall we claim to be children of light, and yet walk and work in darkness and sin? Shall we not rather show that the converting power of God is molding and fashioning us? Shall we not obey the injunction, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation," "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"? By Mrs. E. G. White. [Cf: RH 02-26-01 para. 15] p. 326, Para. 3, [1901MS].

The fact that the people were more interested in Christ's teaching than they were in the dry, tedious arguments of the Jewish teachers, maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted. He presented God as a loving father, not as an avenging judge. He drew all, high and low, rich and poor, to see God in His true character, leading them to call Him by the endearing name, "Our Father." [Cf: RH 03-05-01 para. 1] p. 326, Para. 4, [1901MS].

By loving words and by works of mercy, Christ bore down old traditions and manmade commandments, and presented the love of the Father in its exhaustless fullness. His calm, earnest, musical voice fell like balm on the wounded spirit. He was revealing the image of God mirrored in himself. He presented to His hearers the truths of the prophecies, separating them from the obscure interpretations which the scribes and Pharisees had attached to them. He scattered the heavenly grains of truth wherever He went. [Cf: RH 03-05-01 para. 2] p. 326, Para. 5, [1901MS].

Determined to hear what Christ said to His disciples, the scribes and Pharisees kept spies on His track. These spies noted His words, and reported them to the Jewish authorities, who, when they heard them, were almost beside themselves with ill-concealed rage, which they interpreted to be zeal for God. [Cf: RH 03-05-01 para. 3] p. 327, Para. 1, [1901MS].

As the members of the Sanhedrin counseled together, there were not wanting men with strong, determined prejudices, who advised that this man who claimed so much be at once put down. If He were allowed to go on as He had been going, healing the sick on the Sabbath day, the sacredness of the day would be set at naught. [Cf: RH 03-05-01 para. 4] p. 327, Para. 2, [1901MS].

They saw that Christ's influence over the people was fast becoming greater than theirs. They longed to crush Him for daring to make their traditions of none effect, but they feared to move openly, because of the people. They thought that if they worked secretly, watching His words and actions, they would soon find such accusations against Him that He could be put on trial for His life. Declaring that the end justified the means, they decided to circulate falsehoods among the people, declaring that Jesus of Nazareth was an impostor, and that He was making of none effect Jewish traditions and customs. They declared that if these traditions were criticised by this man, the whole Jewish economy could be criticised by any crazy enthusiast. The nation would become distracted, and the Romans would come and take away the power they still possessed. [Cf: RH 03-05-01 para. 5] p. 327, Para. 3, [1901MS].

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work." [Cf: RH 03-05-01 para. 6] p. 327, Para. 4, [1901MS].

Christ was accused of breaking the Sabbath by doing upon it works of healing. But He justified himself by stating that His work admitted of no interruption. He must work constantly, even as His Father works. It is by God's unfailing care that we are provided with daily food. Then should we not trust in Him who has undertaken our salvation. The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding. [Cf: RH 03-05-01 para. 7] p. 327, Para. 5, [1901MS].

Christ, the surety of the human race, works with uninterrupted activity. He speaks of himself as working in the same way as the Guardian of the universe. He worked untiringly for the people of Israel. He sought to lead them to trust in Him who can save to the uttermost all who come to Him. Christ is the light which lighteneth every man that cometh into the world. From Adam, through the patriarchal age, this light made plain the way to heaven. To it gave all the prophets witness. In mysterious procession future things swept before their vision. In every sacrifice Christ's death was pointed out. His righteousness ascended to God in every cloud of incense. His majesty was hidden in the holy of holies. Christ was as truly a Saviour before as after His incarnation. At the very moment of transgression and apostasy, He entered upon His work, laboring for the salvation of man with an activity equal to the activity of God. [Cf: RH 03-05-01 para. 8] p. 327, Para. 6, [1901MS].

"Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense. [Cf: RH 03-05-01 para. 9] p. 328, Para. 1, [1901MS].

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that himself doeth." My authority for the work that I am doing, He said, is the fact that I am God's Son, one with Him in nature, will, and purpose. I cooperate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son. [Cf: RH 03-05-01 para. 10] p. 328, Para. 2, [1901MS].

"The Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel." Christ was to do greater things than even the healing of disease. By His power the dead were to be raised to life. Scribes and Pharisees were to see that which would astonish them, at which they would be obliged to marvel, even though their hearts would be too proud and hard to make any acknowledgment. [Cf: RH 03-05-01 para. 11] p. 328, Para. 3, [1901MS].

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." What a statement to make before those

whose hearts were already filled with hatred and murder. Christ was giving the rulers of Israel light, which would make them inexcusable. Nothing was left undone that could be done to convince them of their error. By Mrs. E. G. White. [Cf: RH 03-05-01 para. 12] p. 328, Para. 4, [1901MS].

"For the Father judgeth no man, but hath committed all judgment unto the Son." God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of heaven against any one unless, for the safety of heaven, it is necessary to do so. [Cf: RH 03-12-01 para. 1] p. 328, Para. 5, [1901MS].

Lucifer refused to accept Christ as the Prince of heaven, his Sovereign and Leader. He refused to acknowledge the supremacy of the Son of God. The controversy between the Prince of life and the prince of darkness has been long and fierce. Those who place themselves under Satan's banner, who refuse, as did the Jews, to yield allegiance to God or to obey His laws, can never be members of the heavenly family. They would make war against the law of Jehovah, calling it, as did Satan, a yoke of bondage. [Cf: RH 03-12-01 para. 2] p. 329, Para. 1, [1901MS].

Ever since his fall, Satan has been the leader of rebellion. Ever since that time he has been leading men and women astray. Christ's work began with the beginning of transgression. Then the warfare between good and evil was begun. The Scriptures speak plainly of this warfare, carrying us down to the final triumph of Christ over Satan and his adherents. This conflict never ceases. [Cf: RH 03-12-01 para. 3] p. 329, Para. 2, [1901MS].

As soon as there was sin, there was a Saviour. Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary. [Cf: RH 03-12-01 para. 4] p. 329, Para. 3, [1901MS].

As our Mediator, Christ works incessantly. Whether men receive or reject Him, He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service. And while the Saviour works, Satan also works, with all deceivableness of unrighteousness, and with unflagging energy. But victory will never be his. [Cf: RH 03-12-01 para. 5] p. 329, Para. 4, [1901MS].

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in

messages of warning, reproof, and invitation. He gave the people a probation of one hundred and twenty years, in which they might have repented. But they chose the deceptions of Satan, and perished in the waters of the flood. [Cf: RH 03-12-01 para. 6] p. 329, Para. 5, [1901MS].

It was Christ who kept the ark safe amid the roaring, seething billows, because its inmates had faith in His power to preserve them. [Cf: RH 03-12-01 para. 7] p. 329, Para. 6, [1901MS].

When Christ came to the earth in person, Satan's fiercest warfare was directed against Him. But by causing the Son of God to be crucified. Satan struck a blow at himself. When Christ died on the cross, Satan's death-knell was sounded. His deceptions were narrowly watched by the inhabitants of the unfallen worlds, as he, in disguise, worked in such a way that he thought he could not possibly be detected. But he was left to follow his own course, to condemn himself by his own deeds. And before the cross of Calvary he stood revealed in his true character. When Christ cried out, "It is finished," the unfallen worlds were made secure. For them the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe. The argument he had brought forward, that self-denial was impossible with God, and therefore unjustly required from His created intelligences, was forever answered. Satan's claims were forever set aside. The heavenly universe was secured in eternal allegiance. [Cf: RH 03-12-01 para. 8] p. 329, Para. 7, [1901MS].

It was because of the issues at stake that the inhabitants of the unfallen worlds watched with such intense interest the struggle between the Prince of Life and the prince of darkness. Those who had not sinned needed not the application of Christ's blood, but they did need to be made secure from Satan's power. The result of the conflict had a bearing on the future of all the worlds, and every step that Christ took in the path of humiliation was watched by them with the deepest interest. [Cf: RH 03-12-01 para. 9] p. 330, Para. 1, [1901MS].

Christ overcame the enemy for every created intelligence. Thus He has secured the salvation of all who will accept the provision made. None who will accept Him need be vanquished. Around all is thrown the protection of His meditation. [Cf: RH 03-12-01 para. 10] p. 330, Para. 2, [1901MS].

By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. To Jesus, the Son of man, is committed all judgment. There is one mediator between God and men. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent on purpose that every tried, tempted soul may find a sure hiding place. [Cf: RH 03-12-01 para. 11] p. 330, Para. 3, [1901MS].

"Verily, verily, I say unto you," Christ continued, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." [Cf: RH 03-12-01 para. 12] p. 330, Para. 4, [1901MS].

Christ here referred to those occasions upon which He should raise the dead. But His words have a deeper meaning. Not only was He to give life to those who were physically dead, but to raise to spiritual life those who were dead in trespasses and sins. Hearts palsied by transgression were to be roused by the work of the Holy Spirit. [Cf: RH 03-12-01 para. 13] p. 330, Para. 5, [1901MS].

By nature man has no love for God. It is not natural for him to think of heavenly things. Satan has worked against God and His government, leading men to attribute to God the traits which belong to the power of evil. Christ came to this world to reveal the Father. The human family had sinned against God. The terror of a broken law hung over them; and so low had they sunk, that it seemed impossible to infuse them with spiritual life. But in His work Christ was not to fail nor to be discouraged. [Cf: RH 03-12-01 para. 14] p. 330, Para. 6, [1901MS].

The Saviour saw that man has vast powers and capabilities for good, which can be used in the upbuilding of God's kingdom. He came to restore to life those dead in sin. His voice is to be heard saying, "Awake thou that sleepest, and arise from the dead." "As the Father hath life in himself; so hath He given to the Son to have life in himself." [Cf: RH 03-12-01 para. 15] p. 330, Para. 7, [1901MS].

To arouse those spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death. It is indeed giving life to the dead to convert the sinner from the error of his ways; but our Deliverer is able to do this; for He came to destroy the works of the enemy. And will He not accomplish that which He has pledged himself to perform? By Mrs. E. G. White. [Cf: RH 03-12-01 para. 16] p. 331, Para. 1, [1901MS].

In the name of the Lord I appeal again to our people in behalf of our institutions in Scandinavia. These institutions are in peril, and all who can should act their part without delay in delivering them. Let there be a consecrated, united effort to lift these institutions out of the difficulty into which they have fallen. [Cf: RH 03-19-01 para. 1] p. 331, Para. 2, [1901MS].

Those who love and serve God should feel the deepest interest in all that concerns the glory of His name. Who could see the institutions where the truth has been magnified, where the Lord has so often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications that have accomplished great good,--who could bear to see these institutions passing into the hands of worldlings, to be used for common, worldly purposes? God would certainly be dishonored if His institutions were allowed to fall into decay for want of the money which He has intrusted to His stewards. Should this happen, men would say that it was because the Lord was not able to prevent it. [Cf: RH 03-19-01 para. 2] p. 331, Para. 3, [1901MS].

These things mean much to our brethren and sisters in Scandinavia. They will be sorely tried if their facilities are cut off. Let us make an effort to prevent them from falling into depression and discouragement. [Cf: RH 03-19-01 para. 3] p. 331, Para. 4, [1901MS].

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them, the people should have given their offerings to the place where holy interests are imperiled. Why is it that our ministers and church members are not more prompt in their decisions in regard to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings are to be made by our people, let the ministers and church officers take up the matter earnestly and vigorously. Let them as stewards of God decide what is to be done, and then do it. This is absolutely necessary when our institutions are in so great peril. [Cf: RH 03-19-01 para. 4] p. 331, Para. 5, [1901MS].

The embarrassment of the Scandinavian institutions should have been thoroughly understood. Prompt measures should have been taken to relieve these institutions, which are just as sacred in the sight of the Lord as are our institutions in America. The hands of those connected with these institutions should not be weakened because of their embarrassment. [Cf: RH 03-19-01 para. 5] p. 331, Para. 6, [1901MS].

Let all who love the Lord now act their part for the relief of these institutions. Do not allow the name of Christ to be reproached. There are those who have little faith, who with some flimsy excuse will try to discourage others from doing anything. It only needs a discouraging word to rouse and strengthen selfishness in the soul. Do not listen to those who would tempt you. Do not begin to censure and condemn. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Do what you can now to help those who need help. Those who do this work with faithfulness will be among the number to whom the Saviour's words apply, "Every one that is of the truth heareth my voice." [Cf: RH 03-19-01 para. 6] p. 332, Para. 1, [1901MS].

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. In every time of necessity they minister to those who, as co-workers with God, are striving to carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan of redemption, and the angelic hosts rejoice whenever any part of God's work prospers. [Cf: RH 03-19-01 para. 7] p. 332, Para. 2, [1901MS].

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 that sin has made. Angelic agencies, though invisible, are cooperating with visible human agencies, forming a relief-association with men. 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 shouted for joy over the creation of our world, and over the creation of our first parents to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home,-- these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins. [Cf: RH 03-19-01 para. 8] p. 332, Para. 3,

[1901MS].

Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry. Human agencies as hand-helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus, as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power. [Cf: RH 03-19-01 para. 9] p. 332, Para. 4, [1901MS].

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. The knowledge and activity of the heavenly workers, united with the knowledge and power imparted to human agencies, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered. [Cf: RH 03-19-01 para. 10] p. 332, Para. 5, [1901MS].

With what joy and delight heaven looks upon these blended influences! All heaven is watching those agencies that are as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such cooperation accomplishes a work that brings honor and glory and majesty to God. [Cf: RH 03-19-01 para. 11] p. 333, Para. 1, [1901MS].

Oh, if all would love as Christ has loved, that perishing men might be saved from ruin, what a change would come to our world! Christ's life was a life of pure benevolence, of disinterested labor. He assumed human nature for no other purpose than to display the glory of God in the happiness of man. To accomplish this He gave His life. All that Christ is, He is to the true believers. All that Christ has, He has for us. We are heirs of God, and joint heirs with Christ. How then can we hesitate and draw back when Christ asks for our cooperation in His great work? The Lord is giving us opportunity to manifest our faith and our love for Him by making a sacrifice for the relief of His institutions. [Cf: RH 03-19-01 para. 12] p. 333, Para. 2, [1901MS].

My brethren, the Lord is soon to come, and every talent He has intrusted to us is to be returned to Him with usury. He calls upon His people to use for His glory the goods He has lent them. Let those who have means at once return to the Lord His own to help the institutions out of their embarrassment. Let those in responsible positions set a right example. Every noble, Christian instinct in the men in responsible positions should lead them to plan and work with greater earnestness for the relief of our institutions than they would for the saving of their own property. Let all try to do something. Delay not for a day or an hour. Look over your affairs, and see what you can do to cooperate with the Lord in helping His suffering institutions. [Cf: RH 03-19-01 para. 13] p. 333, Para. 3, [1901MS].

Let the people of God think of the eternal consequences of rightly employing their property. Let them bring their offerings to the Lord, saying, "Lord, we who have been intrusted with thy goods freely give

thee of thine own." [Cf: RH 03-19-01 para. 14] p. 333, Para. 4, [1901MS].

Large sums are needed; but if you can give only a small amount, remember that the Lord will accept your gift. Remember that you are placing this money in the hands of Christ in the person of His afflicted brethren. Thus God regards it. [Cf: RH 03-19-01 para. 15] p. 333, Para. 5, [1901MS].

Since God sees fit to delegate angels to minister unto all who are in need of help, we know that if we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. I hope and pray that everything which can be done may be done. If all will now do what they can, the difficulty will soon be in the past, no more to harass the cause of God. [Cf: RH 03-19-01 para. 16] p. 333, Para. 6, [1901MS].

There is a great work to be done in Europe. The cause of God there is not to become a stone of stumbling or a rock of offense to unbelievers. The institutions there are not to be closed, or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to cooperate with their brethren in Europe in this effort. [Cf: RH 03-19-01 para. 17] p. 333, Para. 7, [1901MS].

We often fail of doing that which the Lord has planned, because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know and to do His will. From unfeigned lips let the prayer go forth, "Let it be known this day that thou art God in Israel." Let us work with heart and mind and soul. God's purpose will be accomplished if men and women will act their part in His great plan. Let us now be God's helping hand to relieve our institutions in Scandinavia. By Mrs. E. G. White. [Cf: RH 03-19-01 para. 18] p. 334, Para. 1, [1901MS].

"I can of mine own self do nothing," Christ continued; "as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true. [Cf: RH 03-26-01 para. 1] p. 334, Para. 2, [1901MS].

"Ye sent unto John, and he bare witness unto the truth." John had declared, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand." "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true." [Cf: RH 03-26-01 para. 2] p. 334, Para. 3, [1901MS].

Speaking of John to the Pharisees, Christ said, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." At first the Jewish teachers were greatly moved by the message of John, but it meant too much to practice his teachings. They rejected him because he pointed out the inconsistencies of their course. [Cf: RH 03-26-01 para. 3] p. 334, Para. 4, [1901MS].

"I have greater witness than that of John," Christ said; "for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." [Cf: RH 03-26-01 para. 4] p. 334, Para. 5, [1901MS].

"Ye shall know them by their fruits." If the Jewish leaders had had no other testimony than the works of Christ, they would have been without excuse. They were not ignorant of the miracles which He wrought, but these works were a testimony against them; therefore they rejected them. [Cf: RH 03-26-01 para. 5] p. 334, Para. 6, [1901MS].

"And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared. [Cf: RH 03-26-01 para. 6] p. 334, Para. 7, [1901MS].

As at different times during Christ's work divinity flashed through humanity, and He stood transfigured before the people, the Jewish leaders were deeply impressed. But as they talked it over with one another, their unbelief strengthened, and the evidence that should have convinced them was rejected. The strongest evidence was no evidence to them, while the weakest, most superficial arguments, if against the truth which the Saviour brought, were sound in their estimation. They had started upon a path leading to eternal ruin. [Cf: RH 03-26-01 para. 7] p. 335, Para. 1, [1901MS].

"Ye have not His word abiding in you," Christ said; "for whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They had in their possession the word of God, and they supposed that they knew its teachings. They were indignant that this new teacher should tell them to search the Scriptures. [Cf: RH 03-26-01 para. 8] p. 335, Para. 2, [1901MS].

Christ saw that the Jewish teachers misinterpreted the word of God, and He urged upon them a more diligent study of its precepts. In Him were fast being fulfilled the types and shadows of the Jewish economy. If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His. [Cf: RH 03-26-01 para. 9] p. 335, Para. 3, [1901MS].

Had the Jews searched God's word as they should, they would have seen that Jesus of Nazareth is the Messiah. But they searched with proud, selfish ambition as a guide, and they found a Messiah of their own imagination. Therefore when the Saviour came, a humble man, bringing to naught by His teaching long-established theories and traditions,

presenting truth entirely opposite to their practices, they said, Who is this invader that dares to set aside our authority? Christ did not come as they had expected; therefore they refused to receive Him, and called Him a deceiver and an impostor. Instead of listening to Him that they might learn the truth, they listened with evil intent, that they might find something over which to cavil. And when once they had set their feet in the path of the great leader in rebellion, it was an easy matter for Satan to strengthen them in opposition. Christ's wonderful works, which God meant to be heaven-sent evidence to them, Satan caused them to interpret against Him. The more marked the way in which God spoke to them by His works of mercy and love, the more confirmed did they become in their resistance. Blinded by prejudice, they refused to acknowledge that Jesus is divine. [Cf: RH 03-26-01 para. 10] p. 335, Para. 4, [1901MS].

"I receive not honor from men," Christ said. It was not the influence or sanction of the Sanhedrin that Christ desired. He wished not for human honor or approbation. He was invested with power from above. Had He desired honor, how quickly would the heavenly angels have come to His side! How quickly would the Father again have testified to the divinity of His Son! From no human source did Christ crave honor. He could not have been rendered more honorable if the whole school of the rabbis had lent Him their influence. [Cf: RH 03-26-01 para. 11] p. 335, Para. 5, [1901MS].

"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern His divinity under the veil of humanity. He was God in human flesh, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, and if His humanity had not been united with divinity, He would have failed and become discouraged. At times His divinity flashed through humanity, and He stood forth as the Son of God, His veil of flesh too transparent to hide His majesty. But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth. [Cf: RH 03-26-01 para. 12] p. 336, Para. 1, [1901MS].

Since Christ was treated thus, can we be surprised when those to whom He has given His message are rejected and scorned by men whose resistance of light is even less excusable than was the resistance of the Jews? [Cf: RH 03-26-01 para. 13] p. 336, Para. 2, [1901MS].

Christ did not frame His words to accommodate the pretentious pride of a deceived, self-righteous people. "I know you," He said, "that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Jesus came by the authority of God, bearing His image, seeking His glory, fulfilling His word. His mission bore the divine credentials. But His work failed to convince the hearts that were steeled by prejudice. Yet when others should come, assuming the title of Christ without giving genuine evidence that they were sent by God, speaking on the authority of their own finite judgment, acting for their own glory, they would be received because their theories agreed with cherished ideas and opinions. [Cf: RH 03-26-01 para. 14] p. 336, Para. 3, [1901MS].

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Christ asked. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" [Cf: RH 03-26-01 para. 15] p. 336, Para. 4, [1901MS].

Moses spoke only the words which the Great Teacher, enshrouded in the pillar of cloud, bade him speak. The writings of Moses presented types of the Messiah and promises of His coming. All these would condemn the Jews, because they professed to believe Moses. Had they really believed him, they would have welcomed the One of whom he wrote. [Cf: RH 03-26-01 para. 16] p. 336, Para. 5, [1901MS].

As Christ spoke, the scribes and Pharisees listened to words such as they had never heard before. But instead of receiving the speaker as the long-expected Messiah, they angrily rejected His claims. He questioned their doctrine, and this was regarded by them as a sin never to be forgiven. They were determined to stand by their traditions and commandments. They would teach them just as strenuously as if no counter-influence had been exerted to correct their errors and deceptions. By Mrs. E. G. White. [Cf: RH 03-26-01 para. 17] p. 336, Para. 6, [1901MS].

What a contrast to the reception given to Christ by the Jewish leaders was the reception given to Him by Simeon! The Jews lived in daily expectation of seeing the long-looked-for Messiah. They talked of His coming, and with proud ambition built hopes of worldly greatness on the prospect. But when He came, meek and lowly, a man of sorrows and acquainted with grief, they hid their faces from Him. [Cf: RH 04-02-01 para. 1] p. 337, Para. 1, [1901MS].

Simeon no sooner saw the infant in the priest's arms than he was divinely impressed. Taking Him in his arms, he blessed Him, and said, "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: RH 04-02-01 para. 2] p. 337, Para. 2, [1901MS].

Simeon realized that he held in his arms One who was the Way, the Truth, and the Life. There was at this time nothing in Christ's outward appearance to give him this assurance, but Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment. His one desire had been to see Christ. The purity of his life corresponded to the light he had received, and he was prepared for the revelation of the great truth that this helpless infant was the Lord's anointed, even the Messiah. Joy and exultation transfigured his face as he held in his arms God's most precious gift to men. His illumined mind received the light flowing from the Source of all light. He saw that Christ was to be the hope of the Gentiles as well as of the Jews. The walls of tradition built up by Jewish prejudice did not exist in his mind. He realized that the Messiah was to bring redemption to all. [Cf: RH 04-02-01 para. 3] p. 337, Para. 3, [1901MS].

Turning to the Jews, we see the other side. The scribes and Pharisees had separated themselves from God by their national pride. There were in Judea schools of learning, and the leaders of these schools were filled with self-exaltation. They thought that they had all the light that had ever been given to the world. They looked for the Messiah to come as a temporal prince, to exalt the Jewish nation above all other nations on the earth. As their self-confidence increased, their dependence on God decreased. They walked in their own ways, and were filled with self-sufficiency and self-righteousness. They professed to be the expositors of Scripture, but they misinterpreted and misapplied its teachings. Instead of reflecting light to the people, they cast a shadow upon them. The voice of God speaking to them through His Son was to them the voice of a stranger. [Cf: RH 04-02-01 para. 4] p. 337, Para. 4, [1901MS].

The least difference of opinion expressed by Christ was an occasion for the Jews to resist and denounce Him. At times they charged Him with working miracles through Beelzebub, the prince of the devils. The least mention of Christ as a light to lighten the Gentiles roused to fury the national prejudice. The worst passions of the heart were stirred; for the Pharisees had taught the Jewish people to despise and hate the Gentiles. Were their commands and traditions to be treated with indifference, and, worse still, to be brushed away as error? Was this man, the son of a carpenter, to be accepted as knowing more than the priests and rulers? They would show him that he could not take the people from them. They determined to put him to death. [Cf: RH 04-02-01 para. 5] p. 337, Para. 5, [1901MS].

Why should there be such a difference between the reception of Christ by the Jewish teachers and His reception by Simeon?--Because the spiritual condition of the two was different. The Jews were guided and controlled by pride and selfishness. Simeon revered God, and walked in the way of the Lord. He listened constantly for the voice of God, and he was enlightened by the Holy Spirit. Those who wait on the Lord will, like Simeon, receive divine illumination. [Cf: RH 04-02-01 para. 6] p. 338, Para. 1, [1901MS].

Simeon and the priests represent two classes,--those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of darkness, and are daily being led into deeper darkness. [Cf: RH 04-02-01 para. 7] p. 338, Para. 2, [1901MS].

By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and today the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit. [Cf: RH 04-02-01 para. 8] p. 338, Para. 3, [1901MS].

The Jewish leaders claimed to be the expositors of prophecy; but while their hearts were filled with envy, evil surmisings, and selfish pride, they could not distinguish between the voice of the true Shepherd and the voice of a stranger. They strengthened one another in resistance. The same thing is done in our day. The same resistance of truth will be shown by those who stubbornly refuse to receive the cautions and

reproofs which the Lord sends. But those who reject the word of God for tradition will not be able to stand amid the perils of the last days. [Cf: RH 04-02-01 para. 9] p. 338, Para. 4, [1901MS].

The Jews virtually said, as did Pharaoh, "Who is the Lord, that I should obey His voice?" The same power that had made itself felt all over the land of Egypt was striving with the Jews. But they refused to bow before it, and their hearts grew harder. The same voice is speaking to men and women today. We are in danger of falling into the error into which the Jews fell. God warns us not to do as they did. [Cf: RH 04-02-01 para. 10] p. 338, Para. 5, [1901MS].

If our hearts are open to receive the light of truth, we shall see what Jesus is to our world. But too often that which would be to the people of God the very light and blessing they need is rejected because of blindness of mind and hardness of heart. Many walk in darkness, and can see no light. To them truth seems to be error. The voice of One coming in the name of the Father is ignored. They prepare the way for Satan to bring them strong delusions, that they may believe a lie. God's word declares, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Cf: RH 04-02-01 para. 11] p. 338, Para. 6, [1901MS].

God stands ready to bestow rich blessings upon men; but few will bend from their selfishness to receive the gracious gift. From age to age there is acted over the same rejection of light that grieved the heart of Christ when He was on earth. There is seen the same refusal to hear the voice of God through His appointed agencies, because the message borne does not sanction human theories. Christ is as really rejected today by the rejection of His messages of warning and reproof as when He stood in this world a man among men. By Mrs. E. G. White. [Cf: RH 04-02-01 para. 12] p. 338, Para. 7, [1901MS].

God has lent men talents--an intellect to originate, a heart to be the place of His throne, affection to flow out in blessings to others, a conscience to convict of sin. Each one has received something from the Master, and each one is to do his part in supplying the needs of God's work. [Cf: RH 04-09-01 para. 1] p. 339, Para. 1, [1901MS].

God desires His workers to look to Him as the giver of all they possess, to remember that all they have and are comes from Him who is wonderful in counsel and excellent in working. The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, are the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, come from God. He has intrusted men with talents, and He desires them to look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying that they are workers together with God. [Cf: RH 04-09-01 para. 2] p. 339, Para. 2, [1901MS].

Property is a talent. To His people the Lord sends the message, "Sell that ye have, and give alms." All that we have is the Lord's, without any question. He calls upon us to awake, to bear a share of the burdens of His cause, that prosperity may attend His work. Every Christian is to act His part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning

our freewill offerings to Him to sustain His work, to bring souls to Christ. Large and small sums should flow into the Lord's treasury. All the people of God are to pay a faithful tithe. This is the Lord's portion, and He will reward a faithful return to Him of His own. [Cf: RH 04-09-01 para. 3] p. 339, Para. 3, [1901MS].

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things shall be added unto you." Those who choose to gratify every selfish desire will be judged accordingly. Living to please self, they dishonor God. [Cf: RH 04-09-01 para. 4] p. 339, Para. 4, [1901MS].

Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God's wisdom and wondrous love. Thus the treasures of His grace and wisdom are to be communicated. [Cf: RH 04-09-01 para. 5] p. 339, Para. 5, [1901MS].

An indwelling Saviour is revealed by the words. But the Holy Spirit does not abide in the heart of him who is peevish if others do not agree with his ideas and plans. From the lips of such a man there come scathing remarks, which grieve the Spirit away, and develop attributes that are satanic rather than divine. The Lord desires those connected with His work to speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given us an example in His life. [Cf: RH 04-09-01 para. 6] p. 339, Para. 6, [1901MS].

As Christians we should speak as Christ would speak were He in our place. We long to see reforms, but often because things do not move just as we wish them to move, an evil spirit puts drops of gall into our cup, and other souls are poisoned. By our ill-advised words they are chafed and stirred to rebellion. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and power. Do not mingle self with anything done for God. Ever reveal the meek and lowly spirit of the Master. [Cf: RH 04-09-01 para. 7] p. 340, Para. 1, [1901MS].

All who claim to serve God should show by word and action that they are His children. To show by the daily life that we are members of the royal family is of more value in God's sight than all learning, all high accomplishments. [Cf: RH 04-09-01 para. 8] p. 340, Para. 2, [1901MS].

Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. He has paid the price of redemption for the body as well as for the soul. "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 is the great Caretaker of the human machinery. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part. [Cf: RH 04-09-01 para. 9] p. 340, Para. 3, [1901MS].

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy; and in order for the brain to be healthy,

the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished. [Cf: RH 04-09-01 para. 10] p. 340, Para. 4, [1901MS].

We can serve God better in the vigor of health than in the palsy of disease; therefore we should cooperate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord. [Cf: RH 04-09-01 para. 11] p. 340, Para. 5, [1901MS].

The tastes are to be elevated, the appetite subdued, by those who are seeking for the eternal inheritance, a life which measures with the life of God. The gospel demands an unreserved surrender of body and soul, with all their energies and capabilities. The Lord claims all the service which any human being, aided and enriched by divine grace, can render; and to withhold this from Him is robbery. [Cf: RH 04-09-01 para. 12] p. 340, Para. 6, [1901MS].

Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates. [Cf: RH 04-09-01 para. 13] p. 340, Para. 7, [1901MS].

Imperceptibly influences affect the mind, and form the character. If the mind does not appropriate high and holy influences, it appropriates those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin. [Cf: RH 04-09-01 para. 14] p. 340, Para. 8, [1901MS].

In the Lord's plan there is a diversity in the distribution of talents. To one man is given one talent, to another five, to another ten. These talents are not bestowed capriciously, but according to the ability of the recipient. [Cf: RH 04-09-01 para. 15] p. 341, Para. 1, [1901MS].

According to the talents bestowed will be the returns called for. The heaviest obligation rests upon him who has been made a steward of the greatest abilities. A man who has ten pounds is held responsible for all that ten pounds would do if used aright. He who has only ten pence is accountable for only that amount. God accepts according to what a man has, not according to what he has not. He does not expect from the man who has only one talent what he expects from him who has five. [Cf: RH 04-09-01 para. 16] p. 341, Para. 2, [1901MS].

In the parable the man who received one talent hid it in the earth. He refused to do what he could to increase that which was given him, and then tried to make his lord responsible for his neglect. Had he been intrusted with five talents, he would have done just the same as he did with one. [Cf: RH 04-09-01 para. 17] p. 341, Para. 3, [1901MS].

It is the faithfulness with which the endowment has been used that wins the Lord's commendation. If we desire to be acknowledged as good and faithful servants, we must do thorough, consecrated work for the Master. He will reward diligent, honest service. If men will put their

trust in Him, if they will recognize His compassion and benevolence, and will walk humbly before Him, He will cooperate with them. He will increase their talents. [Cf: RH 04-09-01 para. 18] p. 341, Para. 4, [1901MS].

God has left us in charge of His goods in His absence. Each steward has his own special work to do for the advancement of God's kingdom. No one is excused. The Lord bids us all, "Occupy till I come." By His own wisdom He has given us direction for the use of His gifts. The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of His gifts. [Cf: RH 04-09-01 para. 19] p. 341, Para. 5, [1901MS].

We claim to be Christians, waiting for the second appearing of our Lord in the clouds of heaven. Then what shall we do with our time, our understanding, our possessions, which are not ours, but are intrusted to us to test our honesty? Let us bring them to Jesus. Let us use our treasures for the advancement of His cause. Thus we shall obey the injunction, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." By Mrs. E. G. White. [Cf: RH 04-09-01 para. 20] p. 341, Para. 6, [1901MS].

Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled. [Cf: RH 04-16-01 para. 1] p. 341, Para. 7, [1901MS].

When Satan made this choice, when he ceased to cooperate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathizers he was cast out of heaven. [Cf: RH 04-16-01 para. 2] p. 342, Para. 1, [1901MS].

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be that which he told his companions he would be,--the center of influence. [Cf: RH 04-16-01 para. 3] p. 342, Para. 2, [1901MS].

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth, and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be. [Cf: RH 04-16-01 para. 4] p. 342, Para. 3, [1901MS].

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind

on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin. [Cf: RH 04-16-01 para. 5] p. 342, Para. 4, [1901MS].

Mutual dependence is a wonderful thing. Reciprocal influence should be carefully studied. We should find out without doubt on what side we are exerting our influence. When placed on the side of right, influence is a power for God; when placed on the side of evil, it is a power for Satan. One human being under Satan's control becomes a means of temptation to another human being. Thus evil grows into immense proportions. [Cf: RH 04-16-01 para. 6] p. 342, Para. 5, [1901MS].

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale. [Cf: RH 04-16-01 para. 7] p. 342, Para. 6, [1901MS].

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged by high and low, rich and poor. Too often those appointed to guard the interests of the people are under the power of this appetite. [Cf: RH 04-16-01 para. 8] p. 342, Para. 7, [1901MS].

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations. Poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professed Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry. [Cf: RH 04-16-01 para. 9] p. 343, Para. 1, [1901MS].

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result--look at the world today. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, It does not matter what God's law says; the laws of the nations must be obeyed. Despotic power shows itself strong. Manmade laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world under the solemn names of law and religion. [Cf: RH 04-16-01 para. 10] p. 343, Para. 2, [1901MS].

The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it,

moving onward in the march of impenitence and rebellion. God is looking on, measuring the temple and the worshipers therein. Professed Christians are joining hands with the man of sin, to make void the law of God. [Cf: RH 04-16-01 para. 11] p. 343, Para. 3, [1901MS].

Soon the world is to be called to appear at the bar of God. John writes, "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. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: RH 04-16-01 para. 12] p. 343, Para. 4, [1901MS].

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This He will do by destroying the world by fire, even as He destroyed the old world by a flood. [Cf: RH 04-16-01 para. 13] p. 343, Para. 5, [1901MS].

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence that is a savor of life unto life. [Cf: RH 04-16-01 para. 14] p. 343, Para. 6, [1901MS].

The world has broken away from its true center. The churches of today have allowed Satan to enter in among them. Under his influence they have made void the law of God. The truths of the Bible are interpreted by religious teachers to mean something entirely different from what they do mean. Is there no remedy for this? Is the chain of dependence which unites the human family henceforth to be used to advance universal disorganization and hostility to God? Is the law of God always to be disobeyed? Is the law of influence to be used by Satan to drag mankind lower and lower? Is it not time that a people stood forth in moral independence, cherishing at the same time a sense of their dependence on God, and realizing that upon them rests the responsibility of declaring that the law of God is not changed and never will be changed? Let those who see the binding claims of the law arise and shine, because the glory of the Lord is risen upon them. [Cf: RH 04-16-01 para. 15] p. 344, Para. 1, [1901MS].

The Lord has sent to our world a message of warning, even the Third Angel's Message. All heaven is waiting to hear us vindicate God's law, declaring it to be holy, just, and good. Where are those who will do this work? God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, "It is time for thee, Lord, to work: for they have made void

thy law." [Cf: RH 04-16-01 para. 16] p. 344, Para. 2, [1901MS].

Jesus Christ is to be the center of influence. The Holy Spirit is to be the efficiency of every one who is trying to do right. With all their energies human beings are to cooperate with the great Center of infinite love and infinite power. There are those in our world who are longing for a deeper religious experience, who are bemoaning the dearth of the Holy Spirit's power in the lives of the professed followers of Christ. When men return to their loyalty to God, they will cease to trample underfoot His plain commands. They will exalt God. His word will be to them a light shining amid the moral darkness. They will obey the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Cf: RH 04-16-01 para. 17] p. 344, Para. 3, [1901MS].

In Christ we have an example of patient endurance and unselfish love. The Commander of heaven made His way to our earth through all the ranks of hell, and in the midst of the world erected His cross. He descended from the heights of glory to the depths of humiliation and suffering. We can not fathom the love of the Son of God. To a world that refused to live unto God He presented an amazing sacrifice, turning His whole being into an atoning offering, with which no other sacrifice can be compared. "For your sakes He became poor, that ye through His poverty might be rich." [Cf: RH 04-16-01 para. 18] p. 344, Para. 4, [1901MS].

We see Him in the wilderness, enduring a fast of forty days. We see Him humiliated, despised, rejected, a Man of sorrows, and acquainted with grief. We see Him tempted in all points like as we are. But though the enemy bruised and wounded the Saviour's body, he could not touch His mind. The Son of God remained true to His Father, firm and steadfast in His allegiance and loyalty. [Cf: RH 04-16-01 para. 19] p. 344, Para. 5, [1901MS].

Look upon Christ hanging on the cross of Calvary, sacrificed for us. "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 04-16-01 para. 20] p. 345, Para. 1, [1901MS].

As the sinner looks upon the uplifted Saviour, conviction comes to him. He repents of his sin. Under the transforming influence of the Spirit, he is ready to sacrifice himself in the service of the Saviour. He does not live for himself; for from the cross has gone forth the proclamation that no one who lives for self can be benefited by the death of Christ. He who desires to live for himself is not a Christian. He who is truly repentant is created anew in Christ Jesus, and is no longer content to live for selfish enjoyment. His greatest desire is to do something for the Master, to be a faithful servant for his Lord. "Ye are not your own; for ye are bought with a price." A ransom has been paid, even the precious blood of Christ. "Therefore glorify God in your body and in your spirit, which are God's." Every part of the Christian's being, his time, his service, his property, his strength, have been paid for. His all is the Lord's. At the moment he gave himself to Christ, he was recorded as the Redeemer's willing agent, just as if the price of salvation had been paid for him alone. Upon him is laid the duty of revealing Christ in all he does. The life he lives is Christ's; for over the rent sepulcher of Joseph the Saviour proclaimed, "I am the resurrection and the life." He is to use his

every power in Christ's service. His talents of reason, of influence, of speech, of means, all are the Lord's. They always were the Lord's, but before his conversion, he did not acknowledge this. He has now become one with Christ. With Paul he may say, "I live; yet not I, but Christ liveth in me." His life is bound up with the life of Christ in the great plan of redemption. His character is to be a reproduction of the character of Christ. Christlike self-denial and self-sacrifice, Christlike patience and gentleness, are to be manifested by him. [Cf: RH 04-16-01 para. 21] p. 345, Para. 2, [1901MS].

Christ has put it out of our power to give Him anything that God has not first given us. All belongs to God; therefore every one is bound by the ransom which has been paid to return to God His own. Those who have witnessed a good confession should now draw together in the bonds of Christian fellowship, consecrating themselves wholly to God. Union is strength. Then let God's people draw in even cords, exerting the influence which Christ by His death has made it possible for them to exert. By Mrs. E. G. White. [Cf: RH 04-16-01 para. 22] p. 345, Para. 3, [1901MS].

The Lord has taken infinite pains to teach men His will. He has given them His law, which is to govern the world. It demands perfect obedience from rich and poor, high and low. Its divine requirements are that we love God supremely and our neighbor as ourselves. Its principles are binding upon the angels and upon all human intelligences. Without the law there could be no transgression; for "sin is the transgression of the law." "By the law is the knowledge of sin." The standard of righteousness, it is exceeding broad, prohibiting every evil thing. [Cf: RH 04-23-01 para. 1] p. 345, Para. 4, [1901MS].

Satan sees that to call the attention of human beings to the righteousness of the law barricades the soul against his specious devices. His only hope for securing the world is to lead men to ignore the law, to make them believe that the law is null and void, that belief in Christ is all that is necessary. If Satan can so deceive the world that sin will not appear exceeding sinful, he has gained what he desires to gain. And he has succeeded in leading multitudes to believe his falsehoods. Ministers of the gospel preach against the law, and especially against the Fourth Commandment. [Cf: RH 04-23-01 para. 2] p. 346, Para. 1, [1901MS].

We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes. [Cf: RH 04-23-01 para. 3] p. 346, Para. 2, [1901MS].

God has designated the seventh day as His Sabbath. He declares, "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. . . . 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." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." [Cf: RH 04-23-01 para. 4] p. 346, Para. 3, [1901MS].

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the Fourth Commandment. Thus they are distinguished from the disloyal, who have accepted a manmade institution in place of the true Sabbath. The observance of God's rest day is a mark of distinction between him that serveth God and him that serveth Him not. [Cf: RH 04-23-01 para. 5] p. 346, Para. 4, [1901MS].

When men make the assertion that a change has been made in the law of God's government, they cast a reflection upon God's character. If the law was just when given to Adam, it is just today. "It is easier for heaven and earth to pass," Christ declared, "than one tittle of the law to fail." [Cf: RH 04-23-01 para. 6] p. 346, Para. 5, [1901MS].

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity. The earth shall disclose her blood, and shall no more cover her slain. [Cf: RH 04-23-01 para. 7] p. 346, Para. 6, [1901MS].

The belief that the law of God is not the standard of righteousness is now almost universal in the Christian world. Professed Christians think that the more contempt they place upon the law, the more commendable they are in God's sight. Each human being exerts an influence upon those with whom he associates. Those who are willing to be led by false theories and unsound doctrines, who build their hopes for eternity on shifting sand, will find that the storm and tempest of trial will sweep away their refuge of lies. Their structure will fall, and they will perish,--lost, lost for all eternity. [Cf: RH 04-23-01 para. 8] p. 347, Para. 1, [1901MS].

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?--Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint. Remember how soon after the transgression of Adam the apostasy of his posterity became so marked that God repented that He had made man. They followed the imaginations of their evil hearts, and the strivings of the Spirit were not heeded. They refused to be admonished. They had an abundance of blessings for their own enjoyment, and they soon forgot that they had forfeited immortality. [Cf: RH 04-23-01 para. 9] p. 347, Para. 2, [1901MS].

God granted them one hundred and twenty years of probation, and during that time preached to them through Methuselah, Noah, and many others of His servants. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them. But warnings made an impression on them only for a time. Christ was their atoning sacrifice, their Mediator, but they had no faith in Him, and His intercessions in their behalf were unavailing. As the time of probation drew nearer its close, the service due to God from them passed entirely from their thoughts; and the word went forth, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Cf: RH 04-23-01 para. 10] p. 347, Para. 3, [1901MS].

After the flood the earth was again corrupted under its inhabitants, and the signal judgments of God fell upon Sodom and Gomorrah. But soon this punishment was forgotten, and once more men corrupted their way before God, turning from the worship of the Creator to the worship of idols. God called out the Hebrew people from slavery, and from Sinai gave them His law. But Egypt was desolated by plagues before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn. Then Pharaoh consented to let the children of Israel go, but he followed them immediately with an imposing display of chariots and men of war. Another exhibition of God's power was required. The Red Sea was opened to the Israelites, but the Egyptians who pursued them were drowned in its waters. [Cf: RH 04-23-01 para. 11] p. 347, Para. 4, [1901MS].

The terrible judgments of God which were inflicted upon the idolaters in the lands through which the children of Israel passed, caused fear and dread to fall upon all people living on the earth. But Israel, for whom so much had been done, apostatized in the very sight of Sinai. Aaron, who had been left in charge, was afraid to stand firm against the vast host who were clamoring for gods to lead them back to Egypt. [Cf: RH 04-23-01 para. 12] p. 348, Para. 1, [1901MS].

After entering Canaan, the children of Israel gradually went into idolatry. By His prophets God sent them message after message. But they forgot the instructions of their leader, and followed their own inclinations and the imagination of their own hearts, until the Lord could no longer protect them. He permitted their enemies to overcome them, and to scatter them as captives in strange lands. But still He was willing to pardon them. He promised that if they would return to Him, He would heal all their backslidings, and reinstate them in His favor. He sent them warnings, reproofs, judgments, to save them from ruin. But notwithstanding these efforts, they wandered farther and farther from Him. As represented in the parable given by Christ, God sent His messengers to them, but these were persecuted and put to death. Last of all, He sent His only begotten Son. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." But the people He came to save refused to receive Him. They rewarded Him evil for good, and in Pilate's judgment hall He was condemned to death by crucifixion. "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 wine fat? I have trodden the winepress alone, and of the people there was none with me." By Mrs. E. G. White. [Cf: RH 04-23-01 para. 13] p. 348, Para. 2, [1901MS].

Before His ascension to heaven, Jesus, with hands outstretched in blessing His disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." Repentance of sin was to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention. [Cf: RH 04-23-01 para. 1] p. 348, Para. 3, [1901MS].

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty that lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths of this time. [Cf: RH 04-23-01 para. 2] p. 348, Para. 4, [1901MS].

This work places a responsibility upon us to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge the truth. In all your associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill-feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. [Cf: RH 04-23-01 para. 3] p. 348, Para. 5, [1901MS].

Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion that you profess does not close up nor freeze over the avenues of the soul, making you unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is open for you to reach the heart by introducing the truth. [Cf: RH 04-23-01 para. 4] p. 349, Para. 1, [1901MS].

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused

to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible. By Mrs. E. G. White. [Cf: RH 04-23-01 para. 5] p. 349, Para. 2, [1901MS].

Mrs. E. G. White: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap." [Cf: RH 04-23-01 para. 1] p. 349, Para. 3, [1901MS].

Consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim Him; He is our righteousness; therefore, our lives are hid with Christ in God, we shall not shrink into nothingness. [Cf: RH 04-23-01 para. 2] p. 349, Para. 4, [1901MS].

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world. He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse. [Cf: RH 04-23-01 para. 3] p. 349, Para. 5, [1901MS].

Christ declared that all power in heaven and earth has been given to him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering humanity with divinity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and sit down with Him in His Father's throne. [Cf: RH 04-23-01 para. 4] p. 349, Para. 6, [1901MS].

All the sufferings, all the distress, that came to Him who was equal with the Father, was borne that He might bring people to himself. For this purpose He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the majesty of heaven, the King of glory, died for sinners. [Cf: RH 04-23-01 para. 5] p. 350, Para. 1, [1901MS].

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made for us in suffering with One equal with himself-- His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged himself to receive sinners; for 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: RH 04-23-01 para. 6] p. 350, Para. 2, [1901MS].

Everlasting life,--this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided to make it possible for us

to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "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." [Cf: RH 04-23-01 para. 7] p. 350, Para. 3, [1901MS].

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit." [Cf: RH 04-30-01 para. 1] p. 350, Para. 4, [1901MS].

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and who by falsehood and misrepresentation seduce others. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. "Thus saith the Lord concerning the prophets which make my people to err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." [Cf: RH 04-30-01 para. 2] p. 350, Para. 5, [1901MS].

False prophets are described by Paul in his second letter to Timothy: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Paul warns his son in the gospel, saying, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck." [Cf: RH 04-30-01 para. 3] p. 350, Para. 6, [1901MS].

Men oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act toward God's commandment-keeping people in this time as the Jews acted when they refused to accept the truths that Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed, to the end, the works that stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation. [Cf: RH 04-30-01 para. 4] p. 351, Para. 1, [1901MS].

What accusation did the Jews bring against Christ?--"He casteth out devils through the prince of the devils." Eagerly they received the

testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched, and reported in a distorted light. Spies were constantly upon His track, saying, Show us a sign. Work some miracle. [Cf: RH 04-30-01 para. 5] p. 351, Para. 2, [1901MS].

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Knowing their unspoken thoughts, Jesus said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." [Cf: RH 04-30-01 para. 6] p. 351, Para. 3, [1901MS].

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?--No; this demonstration of His power only exasperated them. It was not evidence that He was the teacher sent from God, that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath. [Cf: RH 04-30-01 para. 7] p. 351, Para. 4, [1901MS].

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." [Cf: RH 04-30-01 para. 8] p. 351, Para. 5, [1901MS].

Next in Christ's work came a call from a ruler, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. . . . And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land. [Cf: RH 04-30-01 para. 9] p. 352, Para. 1, [1901MS].

"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." [Cf: RH 04-30-01 para. 10] p. 352, Para. 2, [1901MS].

Notwithstanding this charge, the restored men, "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ. [Cf: RH 04-30-01 para. 11] p. 352, Para. 3, [1901MS].

"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." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men. Every additional proof given them provoked them to increased resistance. When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, "He casteth out devils through the prince of the devils." But Jesus worked on, heeding not censure, prejudice, or opposition. The genuineness of His power and His work was kept before the people, and His enemies could not turn the multitude from following after Him. [Cf: RH 04-30-01 para. 12] p. 352, Para. 4, [1901MS].

In Christ's mighty works there was sufficient evidence to convince any one. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this?--No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil. Thus they committed the sin against the Holy Ghost, which has no forgiveness in this world or in the world to come. [Cf: RH 04-30-01 para. 13] p. 352, Para. 5, [1901MS].

We read again of Christ: "When He saw the multitudes, He was moved with compassion for 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: RH 04-30-01 para. 14] p. 352, Para. 6, [1901MS].

All-compassionate Redeemer! what love, what matchless love, is thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine. [Cf: RH 04-30-01 para. 15] p. 353, Para. 1, [1901MS].

Every truth is invested by the God of heaven with an influence proportionate to its character and importance. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world. Light and truth vibrated through the universe. The plan of redemption was made known, which thrills the soul and prepares it for the great power of God. A truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed. [Cf: RH 04-30-01 para. 16] p. 353, Para. 2, [1901MS].

By Christ the truth was proclaimed. The hearts of those who professed to be the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity. [Cf: RH 04-30-01 para. 17] p. 353, Para. 3, [1901MS].

The cross stands as the great center of the world, bearing a certain testimony which will be the condemnation of every transgressor of the law of God. Today Satan endeavors to keep hidden from the world the great atoning sacrifice, which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while He is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration. [Cf: RH 04-30-01 para. 18] p. 353, Para. 4, [1901MS].

The children of God are not to expect an easy time in this life. There are battles to be fought. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are not left alone to engage in this conflict. Jesus is the captain of our salvation. He clothed His divinity with humanity, and took the field himself, that He might teach us how to fight the battles of the Lord. He says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." By Mrs. E. G. White. [Cf: RH 04-30-01 para. 19] p. 353, Para. 5, [1901MS].

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were regarded as intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they begun the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as light pointing heavenward. [Cf: RH 04-30-01 para. 1] p. 353, Para. 6, [1901MS].

It is the acts of faith and love in the so-called little things of life, the spirit of Christ manifested at home, in the field, in the workshop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth which they can not gainsay. Far more can

be accomplished by humble, devoted, virtuous lives, than can be gained by preaching when a godly example is lacking. [Cf: RH 04-30-01 para. 2] p. 354, Para. 1, [1901MS].

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth, and in an audible voice proclaim the warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who, in the parlor, can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interests. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. [Cf: RH 04-30-01 para. 3] p. 354, Para. 2, [1901MS].

Until the judgment, it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to a knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of His burden. [Cf: RH 04-30-01 para. 4] p. 354, Para. 3, [1901MS].

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as a result, they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit bearing trees might have occupied. By Mrs. E. G. White. [Cf: RH 04-30-01 para. 5] p. 354, Para. 4, [1901MS].

Mrs. E. G. White: "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: RH 04-30-01 para. 1] p. 354, Para. 5, [1901MS].

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed upon us. [Cf: RH 04-30-01 para. 2] p. 354, Para. 6, [1901MS].

Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving His splendor, His majesty, His high command, and clothing His divinity, with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. He came to this earth, and in our behalf suffered the death of the cross. [Cf: RH 04-30-01 para. 3] p. 355, Para. 1, [1901MS].

In the words I have read, our possibilities are opened before us. It is possible for every son and daughter of Adam through belief in

Christ, to be cleansed from sin. "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 part is to receive and believe on Jesus Christ. [Cf: RH 04-30-01 para. 4] p. 355, Para. 2, [1901MS].

Of Him on whom we are asked to believe, it is written, "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. . . . That was the true Light, which lighteth every man that cometh into the world." [Cf: RH 04-30-01 para. 5] p. 355, Para. 3, [1901MS].

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The assurance is, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Do we believe on His name? [Cf: RH 04-30-01 para. 6] p. 355, Para. 4, [1901MS].

Christ has made an infinite sacrifice. He gave His own life for us. He took upon His divine soul the result of the transgression of God's law. Laying aside His royal crown, He condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice? Does it seem a small thing that He should endure all this that we might be called the sons of God? Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice? [Cf: RH 04-30-01 para. 7] p. 355, Para. 5, [1901MS].

Would you grasp the things of the world? The world knoweth not God. Give yourselves to the world, and you will not know God; you can not know Him. We need to behold Him. We need to purify our souls by obeying the truth. [Cf: RH 04-30-01 para. 8] p. 355, Para. 6, [1901MS].

No one can serve God by proxy. There are many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just as they are, giving themselves unreservedly to Him, they reach out for human help. God wants us to have an individual experience, to form characters after the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take Him at His word. He desires every one of us to reveal His character to the world. If all would accept the righteousness of Christ, we should not see so much sickness in our world. Every one would strive to take care of the house he inhabits. He would purify his soul by obeying the truth. [Cf: RH 04-30-01 para. 9] p. 355, Para. 7, [1901MS].

We read in Zechariah, "He showed me Joshua the high priest standing

before the angel of the Lord, and Satan standing at his right hand to resist him. 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? Now Joshua was clothed with filthy garments, and stood before the angel." [Cf: RH 04-30-01 para. 10] p. 356, Para. 1, [1901MS].

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "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 miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, Take away the filthy garments. You have no right to put them upon my children. Take them away. My people may have imperfections of character. They may fail in their endeavors; but if they repent, I will forgive them. [Cf: RH 04-30-01 para. 11] p. 356, Para. 2, [1901MS].

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "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." [Cf: RH 04-30-01 para. 12] p. 356, Para. 3, [1901MS].

"Among these that stand by." The hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting them and strengthening them,--these are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation. [Cf: RH 04-30-01 para. 13] p. 356, Para. 4, [1901MS].

Mrs. E. G. White: The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. Our dependence is not in what man can do: it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. [Cf: RH 04-30-01 para. 14] p. 356, Para. 5, [1901MS].

Given to the Ministers at General Conference, April 17.--I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism that has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then

there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience. [Cf: RH 04-30-01 para. 1] p. 356, Para. 6, [1901MS].

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight. [Cf: RH 04-30-01 para. 2] p. 357, Para. 1, [1901MS].

You may think that they have made mistakes. Have you made any? May God let His melting Spirit come into our hearts. May God come to us with His comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God. [Cf: RH 04-30-01 para. 3] p. 357, Para. 2, [1901MS].

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of His word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure house of beautiful things. Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let them come into our meetings; we do not want them here. They do not believe as we do. I wish to say. Hands off. Let God work through human instrumentalities according to His will. [Cf: RH 04-30-01 para. 4] p. 357, Para. 3, [1901MS].

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ. [Cf: RH 04-30-01 para. 5] p. 357, Para. 4, [1901MS].

I wish to say to you today, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to bear this testimony before the congregation which was presented to me before I left Cooranbong. If this had not been presented to me, I should not be here today. But I am here, in obedience to the word of the Lord, and I thank Him that He has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed His injunction to love one another. Thus you will bear witness to the world that God sent His Son to save sinners. Let not the enemy

come in to break up the unity which should exist between brethren and sisters. Christ wants His people to be one. Why?--That the world may see that God loves His people even as He loves His Son. [Cf: RH 04-30-01 para. 6] p. 357, Para. 5, [1901MS].

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us, and work mightily upon hearts and minds. He is willing to do this. He declares, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him." If he does not enter, it is because the door is closed against Him. Shall we not let Him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so consecrate yourselves to His service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted. [Cf: RH 04-30-01 para. 7] p. 358, Para. 1, [1901MS].

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when He shall come, we shall be ready to say, "Lo, this is our God; we have waited for Him, and He will save us." He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet Him in peace. [Cf: RH 04-30-01 para. 8] p. 358, Para. 2, [1901MS].

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as He has loved you. Thus the world will see and recognize the amazing power of redeeming grace. E.G.W. [Cf: RH 04-30-01 para. 9] p. 358, Para. 3, [1901MS].

Christ gave His life to redeem humanity, and He calls upon men and women to make every sacrifice in their power to glorify God by placing light in contrast with darkness. Christ gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing child. [Cf: RH 05-07-01 para. 1] p. 358, Para. 4, [1901MS].

Christ is our example in all things. He has magnified the law and made it honorable. By His unwavering obedience He testified to the truth that God's law is the standard of righteousness for all men. God requires of man nothing that is impossible for him to do. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it. [Cf: RH 05-07-01 para. 2] p. 358, Para. 5, [1901MS].

The fiat has gone forth, "The wages of sin is death." The sinner must feel his guiltiness, else he will never repent. He has broken the law, and in so doing has placed himself under its condemnation. The law has

no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it myself, if you will accept me as your substitute and surety. Return to your allegiance, and I will impute to you my righteousness. You will be made complete in me. [Cf: RH 05-07-01 para. 3] p. 358, Para. 6, [1901MS].

Sin is the transgression of the law. God declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Notwithstanding all the profession of lip and voice, if the character is not in harmony with the law of God, those making profession of godliness bear evil fruit. [Cf: RH 05-07-01 para. 4] p. 359, Para. 1, [1901MS].

"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 will made known in the Ten Commandments, given in Eden when the morning stars sang together, and all the sons of God shouted for joy, and spoken with an audible voice from Sinai. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Many mighty works are done under the inspiration of Satan, and these works will be more and more apparent in the last days. [Cf: RH 05-07-01 para. 5] p. 359, Para. 2, [1901MS].

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Cf: RH 05-07-01 para. 6] p. 359, Para. 3, [1901MS].

The mischief done by the professed believers in God who are not doers of the Word, can not be estimated. Their lawless, unholy principles corrupt many, leading them away from the path of obedience. [Cf: RH 05-07-01 para. 7] p. 359, Para. 4, [1901MS].

A life of conformity to the Christlife can not be a life of disobedience to God's commands. The lawyer who questioned Christ concerning the law, in answering his own question, 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." Sin can not reign in the life of the one who loves God supremely. Obedience to God is the fruit borne by love. Christ is not at war with Christ, and love to our neighbor prevents us from working ill to him. "The fruit of righteousness is sown in peace of them that make peace." The law of God lays its claim upon the whole man. There is no period of time when the law does not make this demand upon every son and daughter of Adam. [Cf: RH 05-07-01 para. 8] p. 359, Para. 5, [1901MS].

Complete obedience is the only condition that meets the requirement of

the law. "God is not a man, that He should lie." God's law is the rule of His government. He says, "This do, and thou shalt live." But to the disobedient He says, "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth, it shall die." God has given the promise that those who obey His law will be rewarded, not only in the present life, but in the life to come. He declares just as decidedly that those who do not obey His requirements shall not see life, but the wrath of God abideth on them. By lips that never lie the obedient are blessed, and the disobedient are pronounced guilty. [Cf: RH 05-07-01 para. 9] p. 359, Para. 6, [1901MS].

There are only two classes in the world today, and only two classes will be recognized in the Judgment,--those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion. [Cf: RH 05-07-01 para. 10] p. 360, Para. 1, [1901MS].

When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the Judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive. [Cf: RH 05-07-01 para. 11] p. 360, Para. 2, [1901MS].

Christ has borne our sins in His own body, and those who accept Him as a personal Saviour are free from the penalty of the law. Jesus has been made the propitiation for our sin, and not for ours only, but also for the sins of the whole world. "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked." [Cf: RH 05-07-01 para. 12] p. 360, Para. 3, [1901MS].

To the obedient child of God the commandments are a delight. David declares, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evildoers: for I will keep the commandments of my God. . . . I am thy servant; give me understanding, that I may know thy testimonies." [Cf: RH 05-07-01 para. 13] p. 360, Para. 4, [1901MS].

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate His honor, to show that there is a God, that there are limits to His forbearance.

"It is time for thee, Lord, to work," he says, "for they have made void thy law." [Cf: RH 05-07-01 para. 14] p. 360, Para. 5, [1901MS].

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. But he was not swept away by the prevalence of apostasy. The scorn and contempt cast upon the law did not lead him to refrain from vindicating the law. On the contrary, his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others. "They have made void thy law," he exclaims. "Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." [Cf: RH 05-07-01 para. 15] p. 360, Para. 6, [1901MS].

As man studies and contemplates the precious statutes of the Most High, as he meditates upon them, and realizes their value, he exclaims: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. . . . Great peace have they which love thy law: and nothing shall offend them." By Mrs. E. G. White. [Cf: RH 05-07-01 para. 16] p. 361, Para. 1, [1901MS].

Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness in the home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet it in the Judgment. [Cf: RH 05-07-01 para. 1] p. 361, Para. 2, [1901MS].

In the day of God, how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings." [Cf: RH 05-07-01 para. 2] p. 361, Para. 3, [1901MS].

In that day the Master will demand of His professed people, "What have you done to save the souls of your neighbors? There are many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" [Cf: RH 05-07-01 para. 3] p. 361, Para. 4, [1901MS].

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow men. [Cf: RH 05-07-01 para. 4] p. 361, Para. 5, [1901MS].

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure

their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. [Cf: RH 05-07-01 para. 5] p. 361, Para. 6, [1901MS].

I write plainly, that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to His favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. [Cf: RH 05-07-01 para. 6] p. 361, Para. 7, [1901MS].

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in Him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of His salvation, and uphold us by His free Spirit. Then we may teach transgressors His way, and sinners shall be converted unto Him. [Cf: RH 05-07-01 para. 7] p. 362, Para. 1, [1901MS].

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. [Cf: RH 05-07-01 para. 8] p. 362, Para. 2, [1901MS].

Many who have been left to darkness and ruin might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. [Cf: RH 05-07-01 para. 9] p. 362, Para. 3, [1901MS].

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to cooperate with your efforts. Will you do the work appointed you of God? By Mrs. E. G. White. [Cf: RH 05-07-01 para. 10] p. 362, Para. 4, [1901MS].

Mrs. E. G. White: I did not know how we should get along at this

meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the king of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. [Cf: RH 05-07-01 para. 1] p. 362, Para. 5, [1901MS].

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said. Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." [Cf: RH 05-07-01 para. 2] p. 362, Para. 6, [1901MS].

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I should ever have seen the significance had it not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?-- The God of heaven and His angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done should not be hindered. The angels of God have been working among us. [Cf: RH 05-07-01 para. 3] p. 363, Para. 1, [1901MS].

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength, and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. [Cf: RH 05-07-01 para. 4] p. 363, Para. 2, [1901MS].

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amid the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind. [Cf: RH 05-07-01 para. 5] p. 363, Para. 3, [1901MS].

When you are all in Christ, there can be no variance. Your brother may

not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers. [Cf: RH 05-07-01 para. 6] p. 363, Para. 4, [1901MS].

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another. [Cf: RH 05-07-01 para. 7] p. 363, Para. 5, [1901MS].

Let us every one strive to be assimilated to the likeness of Christ. There are those in the Church who have made mistakes. But because of this, do not tear yourselves apart from them. I wish to ask, Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did? He said, "I am not come to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal? [Cf: RH 05-07-01 para. 8] p. 363, Para. 6, [1901MS].

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this earth, full of heaven's compassion and heaven's love, to stand at the head of humanity. [Cf: RH 05-07-01 para. 9] p. 364, Para. 1, [1901MS].

Christ was ever kind and merciful, but He gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace. [Cf: RH 05-07-01 para. 10] p. 364, Para. 2, [1901MS].

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been made in the past. Remember that God has buried these, and He does not want you to think any more about them. [Cf: RH 05-07-01 para. 11] p. 364, Para. 3, [1901MS].

I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that He will heal the wounds of His people. [Cf: RH 05-07-

01 para. 12] p. 364, Para. 4, [1901MS].

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for His people. Christ is praying to His Father, and He says: "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. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 05-07-01 para. 13] p. 364, Para. 5, [1901MS].

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of His character. There is joy in the Lord, joy in sanctification, in unity, in receiving Christ as our Saviour. [Cf: RH 05-07-01 para. 14] p. 365, Para. 1, [1901MS].

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of His countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on an hill can not 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." [Cf: RH 05-07-01 para. 15] p. 365, Para. 2, [1901MS].

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life. [Cf: RH 05-07-01 para. 16] p. 365, Para. 3, [1901MS].

The word of God is to be your daily food. Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of the truth, and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side, and will give you words to speak. Thus you will become all-around, efficient gospel workers, of whom people will say, They have nothing but the truth on their lips.

God help us to be Christians in every sense of the word. [Cf: RH 05-07-01 para. 17] p. 365, Para. 4, [1901MS].

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around His throne, each wearing on his brow a crown of immortality. Oh, what a time of rejoicing that will be! and we shall tell the story of our trials and difficulties on this earth, tell it, not with sorrow, but with joy. [Cf: RH 05-07-01 para. 18] p. 365, Para. 5, [1901MS].

God knows that we have only just begun the study of His word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow Him whithersoever He goeth, He will open to us the mysteries of His word. When this mortal shall put on immortality and this corruptible shall put on incorruption, He will say, Child, come up higher. We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord,"--the joy of seeing souls redeemed. Then He will lead us by the living waters, and escort us through the paradise of God. He will show us the beauty and loveliness of His word, which now we do not half understand. Then we shall cast our glittering crowns at His feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror." [Cf: RH 05-07-01 para. 19] p. 365, Para. 6, [1901MS].

Article Read by Mrs. E. G. White, April 22, 1901.--I have an intense interest in our school work. To discard many of the worldly textbooks will not lower the standard of education, but will raise it to a higher plane. "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." If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education? [Cf: RH 05-07-01 para. 1] p. 366, Para. 1, [1901MS].

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined stubbornly to resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made advancement in reform. The question has arisen in regard to Brother Magan's connecting with Brother Daniells in his work. I asked Brother Magan if he felt called of God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject. [Cf: RH 05-07-01 para. 2] p. 366, Para. 2, [1901MS].

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods, and they are coming to see eye to eye. In a

large degree they have learned how to work with unity of effort, and the school needs their talent and ability. [Cf: RH 05-07-01 para. 3] p. 366, Para. 3, [1901MS].

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested His approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other work. [Cf: RH 05-07-01 para. 4] p. 366, Para. 4, [1901MS].

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord. [Cf: RH 05-07-01 para. 5] p. 366, Para. 5, [1901MS].

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words needs to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as His agencies, varied experiences. [Cf: RH 05-07-01 para. 6] p. 366, Para. 6, [1901MS].

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position, and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from Him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adapted to labor together in the school be separated because of the prejudice that has been created against them. Let not the impression be given that they must separate from the school because of the misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that mistakes have been made, they themselves must suffer the consequence. God pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines in which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw needed to be made. [Cf: RH 05-07-01 para. 7] p. 367,

Para. 1, [1901MS].

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry, and the Lord will manifest himself to His people, who have tried to place themselves in line. He will work for them if they are fully set to make Him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study, nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia. [Cf: RH 05-07-01 para. 8] p. 367, Para. 2, [1901MS].

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action. [Cf: RH 05-07-01 para. 9] p. 367, Para. 3, [1901MS].

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God, he can act his part in making the school a success. [Cf: RH 05-07-01 para. 10] p. 367, Para. 4, [1901MS].

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities. [Cf: RH 05-07-01 para. 11] p. 368, Para. 1, [1901MS].

Some will place stumblingblocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ. [Cf: RH 05-07-01 para. 12] p. 368, Para. 2, [1901MS].

The gospel of Christ lies at the foundation of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the word of God. In a spirit of kindness and love, reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save. [Cf: RH 05-07-01 para. 13] p. 368, Para. 3, [1901MS].

The age in which we are living calls for decided reforms. Christ has declared that all who will be His disciples must turn away from self-indulgence, and with self-renunciation bear the cross and follow in His footsteps. "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?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail nor be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines, and decided victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint." [Cf: RH 05-07-01 para. 14] p. 368, Para. 4, [1901MS].

The Lord is pleased with the effort that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet Him in peace. By the mighty cleaver of truth He has separated us from the world, and has placed us in His workshop to be hewed and polished and made fit for a place in His temple. [Cf: RH 05-07-01 para. 15] p. 368, Para. 5, [1901MS].

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is a positive necessity to establish our schools at a distance from cities, where the students can do manual work. Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn lessons that will help them to work for the Lord. [Cf: RH 05-07-01 para. 16] p. 369, Para. 1, [1901MS].

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time. [Cf: RH 05-07-01 para. 17] p. 369, Para. 2, [1901MS].

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God takes possession of the minds of teachers,

then they are fitted to deal with the education of others. [Cf: RH 05-07-01 para. 18] p. 369, Para. 3, [1901MS].

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they, too, will be converted. The angels of God will walk in their midst, beholding their order and diligence. [Cf: RH 05-07-01 para. 19] p. 369, Para. 4, [1901MS].

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because His holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front. [Cf: RH 05-07-01 para. 20] p. 369, Para. 5, [1901MS].

God's commands must settle all matters for us. That which His word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God. [Cf: RH 05-07-01 para. 21] p. 369, Para. 6, [1901MS].

God's dealings with His people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made. [Cf: RH 05-07-01 para. 22] p. 370, Para. 1, [1901MS].

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your rearward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter His work. [Cf: RH 05-07-01 para. 23] p. 370, Para. 2, [1901MS].

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes that had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. The mistakes that have been made, we are to bury in the depths of the ocean. [Cf: RH 05-07-01 para. 24] p. 370, Para. 3, [1901MS].

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as men submit to God, His salvation will be revealed. [Cf: RH 05-07-01 para. 25] p. 370, Para. 4, [1901MS].

The Lord will cooperate with those who are striving to advance His work. I am glad to know that even though I may not live long, God will carry on His work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students. [Cf: RH 05-07-01 para. 26] p. 370, Para. 5, [1901MS].

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth? [Cf: RH 05-14-01 para. 1] p. 370, Para. 6, [1901MS].

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. [Cf: RH 05-14-01 para. 2] p. 370, Para. 7, [1901MS].

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." Oh that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! Oh that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. [Cf: RH 05-14-01 para. 3] p. 371, Para. 1, [1901MS].

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer;

distributing to the necessity of saints; given to hospitality." "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. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." [Cf: RH 05-14-01 para. 4] p. 371, Para. 2, [1901MS].

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? [Cf: RH 05-14-01 para. 5] p. 371, Para. 3, [1901MS].

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "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? 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 rearward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 05-14-01 para. 6] p. 371, Para. 4, [1901MS].

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 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." [Cf: RH 05-14-01 para. 7] p. 372, Para. 1, [1901MS].

The Son of the infinite God came to this earth, and honored it with His presence. He emptied himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," He said, "is come to seek and to save that which was lost." [Cf: RH 05-14-01 para. 8] p. 372, Para. 2, [1901MS].

We have great changes to make before we reach perfection. God calls

for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence, that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee are fallen on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ." By Mrs. E. G. White. [Cf: RH 05-14-01 para. 9] p. 372, Para. 3, [1901MS].

The words of the apostle Paul to Timothy, "Take heed unto thyself, and to the doctrine," may be addressed to every member of the Church of God. We are not half awake. The enemy is watching for an opportunity to take God's standard from the hands of His people, and place there his own standard; but they discern it not. The call comes, "What meanest thou, O sleeper? arise, call upon thy God." It is high time for us to awake out of sleep, to cast off the armor of Satan, and call upon Him who never slumbers nor sleeps. The Lord desires men and women to break their connection with the enemy, and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neglected, and time, which is of more value than gold, has been wasted. We need now strong evidence that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God. [Cf: RH 05-21-01 para. 1] p. 372, Para. 4, [1901MS].

In every church there is need of a spiritual awakening; for many who profess to be Christ's servants are obeying the dictates of a natural heart. They do not the works of God. They have not a saving faith in Him whom the Father hath sent. Oh, if they could only understand that by their waywardness, their inconsistency, their halfhearted service, they are denying their Redeemer and putting Him to open shame! [Cf: RH 05-21-01 para. 2] p. 373, Para. 1, [1901MS].

There are many who do not possess that faith in Christ which would constitute them lights in the world. They are satisfied to stand on a low level. To them the Saviour says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he

with me." [Cf: RH 05-21-01 para. 3] p. 373, Para. 2, [1901MS].

Important events are about to take place. While the world is asking in scorn, "Where is the promise of His coming?" the signs are rapidly fulfilling. While men are crying, "Peace and safety," sudden destruction is coming. The Spirit of God is being withdrawn from the earth, and calamity is following calamity by land and by sea. Tempests and earthquakes, fires and floods, are heard of on every hand. Only in God can security be found. [Cf: RH 05-21-01 para. 4] p. 373, Para. 3, [1901MS].

Those whom God has made the depositaries of sacred truth are to stand in a pure atmosphere. Few of those who profess to be the people of God are wearing Christ's yoke and lifting His burdens. Few are regarded by the heavenly intelligences as laborers together with God. Many who claim to be Christians have very shadowy ideas of what the name "Christian" comprehends. [Cf: RH 05-21-01 para. 5] p. 373, Para. 4, [1901MS].

The kingdom of Christ will come; but who are laboring to that end? If those who know the Lord's prayer would try to take in its meaning and realize its depth and breadth, the Church would be what God desires it to be--the light of the world. Men would have less desire for form and ceremony; for they would seek to plant in the heart those principles that sanctify the character. [Cf: RH 05-21-01 para. 6] p. 373, Para. 5, [1901MS].

Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts. [Cf: RH 05-21-01 para. 7] p. 373, Para. 6, [1901MS].

Many of those whose names are registered on the church books are not Christians. They have not a genuine experience. If they were copying their Pattern, they would pray more and quarrel less. They would strive to be laborers together with God. Their sincere faith in Christ would lead to entire dependence on Him and perfect cooperation with Him. [Cf: RH 05-21-01 para. 8] p. 374, Para. 1, [1901MS].

Christ is followed by the earnest, the true, the faithful, the meek, and the pure, while angels clothed with the panoply of heaven stand by to guard and enlighten them, for they are heaven-bound. But there are those who are often heard talking doubt and unbelief, and dwelling upon the terrible struggles they have had with infidel feelings. They talk of the discouraging features of their experience. This affects their faith and courage. At times they seem to enjoy talking over the arguments of the infidel, thus strengthening their unbelief. [Cf: RH 05-21-01 para. 9] p. 374, Para. 2, [1901MS].

What is the reason of this darkness, this doubt and unbelief?--These men are not right with God, and they are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety.

They have not separated themselves from selfishness and sin. They have failed to study Christ's life of self-denial and self-sacrifice. They have failed to imitate His purity and devotion. The sin which so easily besets them has been strengthened by cultivation. By their own negligence they have separated themselves from the company of the divine Leader, and He is a day's journey in advance of them. For their associates they have chosen the indolent, the backsliding, the unbelieving, the unthankful, the unholy; and evil angels are their attendants. What wonder is it that such are in darkness? What wonder is it that they are filled with doubt? [Cf: RH 05-21-01 para. 10] p. 374, Para. 3, [1901MS].

Such persons do not possess a religion that is pure and undefiled. Their religion is a religion of circumstances, a religion which the refining fires will wholly consume. If those around them are strong in faith and courage, if no influence is brought to bear against them, they are, to all appearance, strong in the faith. But let adversity come upon the cause, let the work drag heavily, and these souls lose faith, and hinder instead of helping. When apostasy and rebellion come, their voices are not raised in encouragement, saying, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." [Cf: RH 05-21-01 para. 11] p. 374, Para. 4, [1901MS].

This class should cultivate love for God and for secret prayer. The promise is sure, "If any man will do His will, he shall know of the doctrine." It will not be received with doubt and hesitancy. The heart will be filled with an assurance that will put to flight all doubt and questioning. [Cf: RH 05-21-01 para. 12] p. 374, Para. 5, [1901MS].

The light that is shining upon us with ever-increasing brightness keeps us under obligation to use every power in God's service. We are to grow in grace and in the knowledge of Jesus Christ, seeking to find out how we can best glorify God in the use of our endowments. [Cf: RH 05-21-01 para. 13] p. 374, Para. 6, [1901MS].

It is the duty of every Christian to vindicate the honor of God by winning souls to Christ. But where are the missionaries to answer the calls that come from all parts of the world? Only those who place themselves in Christ's school, only those who are willing to lift His cross, can be successful missionaries. Men who can be depended on in the church, who understand its wants, who strive to keep its members true to God; men who pray and keep themselves pure from the defilement of sin, hating even the garment spotted by the flesh; men who do not leave God out of their reckoning,--these are the men whom God can use. By Mrs. E. G. White. [Cf: RH 05-21-01 para. 14] p. 375, Para. 1, [1901MS].

Let us listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely around Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to His every word, hoping to hear something which they can use as an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they have never heard from the rabbis. [Cf: RH 05-28-01 para. 1] p. 375, Para. 2, [1901MS].

"Think not that I am come to destroy the law, or the prophets," Christ

says; "I am not come to destroy, but to fulfill." [Cf: RH 05-28-01 para. 2] p. 375, Para. 3, [1901MS].

Our eternal well-being has not been left in uncertainty. We need not depend upon the writings of "the Fathers," or upon commentators, for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions that were we to follow them in deciding what is truth, we should be left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Cf: RH 05-28-01 para. 3] p. 375, Para. 4, [1901MS].

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels, and placed them in the framework of truth. He bade them stand fast forever, to shine in their natural luster, commending truth to the intellect, arousing the slumbering conscience, leading the people away from human tradition to the word of God. Christ taught the people to ask, "What saith the word of the Lord?" I have a soul to save. I cannot afford to be mystified when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from prejudice and stubbornness, because he refuses to admit the binding claims of the law of God, shall I do the same? Shall I refuse to lift the cross? Shall I be guided by preconceived opinions? Shall I lose the way to heaven because the shepherd cries in my ears, Peace, Peace, The Fathers, The Fathers? Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley? [Cf: RH 05-28-01 para. 4] p. 375, Para. 5, [1901MS].

Many among those who were listening to Christ were not seeking for evidence of the truth of His teaching. Of this they had had altogether too much. What they desired was not evidence, but an excuse to evade truths of eternal importance, which had for their foundation a "Thus saith the Lord." They did not wish to obey; for obedience involved a cross. So today many refuse to put their will on the side of God's will. They refuse to conform their lives to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. In the lives of transgressors they see the result of disobedience, yet they will not yield. They are not willing to reason from cause to effect, because Satan has blinded their minds by his sophistry, clothing the truth with a shadow of darkness. Paul's words to the Galatians, "Who hath bewitched you, that

ye should not obey the truth?" come sounding down along the line to our time. [Cf: RH 05-28-01 para. 5] p. 376, Para. 1, [1901MS].

But whether the world, or the Church, which has joined hands with the world, obeys or disobeys, the law of God maintains its binding claims, notwithstanding the fact that men claim to have refuted every argument in its favor. The truth still lives; the light still shines; it cannot be put out. In the Dark Ages the Bible was set aside; it was burned. Men tried to banish it from the earth; but how signally they failed! The law of God may be ignored, despised, rejected, trampled upon, but it is still the great standard of righteousness, immutable and indestructible. It is eternal, like the character of Jehovah. [Cf: RH 05-28-01 para. 6] p. 376, Para. 2, [1901MS].

The keenest intellect may try to the utmost of its capacity to make void the law, but behold, the intellect of the greatest men perishes. Men build themselves up, full of a desire for high titles rather than for a growth in grace, but they go down to the grave. Their ambition perishes with them. Their eloquence and genius are forgotten. But God's holy law, unchangeable, eternal, and immortal, will stand firm forever and ever. [Cf: RH 05-28-01 para. 7] p. 376, Para. 3, [1901MS].

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny. Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not. [Cf: RH 05-28-01 para. 8] p. 376, Para. 4, [1901MS].

Today men dare to charge Christ with being a Sabbath-breaker. Those who repeat this charge, made by the scribes and Pharisees, place themselves on the side of the enemy of God, and directly contradict Christ's teaching. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should be sentenced by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law. [Cf: RH 05-28-01 para. 9] p. 376, Para. 5, [1901MS].

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty himself, not to abrogate the law, not to immortalize sin, but to take away sin. It is because He has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, practicing self-denial. [Cf: RH 05-28-01 para. 10] p. 377, Para. 1, [1901MS].

The natural mind leans toward pleasure and self-gratification. It is

Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires His people to uphold the dignity of His law by resting on the seventh day, His memorial of creation. [Cf: RH 05-28-01 para. 11] p. 377, Para. 2, [1901MS].

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind or character. The talents that should be used in active piety are ignored and neglected. How, then, can a response be made when the invitation is heard, "Come; for all things are now ready"? How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy? He has trained his mind to disregard God's plainest requirements. He loves the things of earth more than the things of heaven. By Mrs. E. G. White. [Cf: RH 05-28-01 para. 12] p. 377, Para. 3, [1901MS].

There is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach, by doing the work God has so decidedly laid upon them. [Cf: RH 05-28-01 para. 1] p. 377, Para. 4, [1901MS].

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay. [Cf: RH 05-28-01 para. 2] p. 377, Para. 5, [1901MS].

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson had been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasty. [Cf: RH 05-28-01 para. 3] p. 378, Para. 1, [1901MS].

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and

the work they do is a valuable object lesson. But a larger building is needed; for many lines of business will open up as the work is carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language, and abundantly illustrated. This kind of literature will be the most effective means of keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains. [Cf: RH 05-28-01 para. 4] p. 378, Para. 2, [1901MS].

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field. [Cf: RH 05-28-01 para. 5] p. 378, Para. 3, [1901MS].

God has placed us in a world which He himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed, and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible. [Cf: RH 05-28-01 para. 6] p. 378, Para. 4, [1901MS].

I appeal to those who know the truth, to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means, to give of their money to the Southern field, that the Lord's work be not hindered. [Cf: RH 05-28-01 para. 7] p. 378, Para. 5, [1901MS].

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way. Let those who labor in the interest of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men, with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to cooperate with God, to provide the facilities necessary to set in operation the work that needs to be done. [Cf: RH 05-28-01 para. 8] p. 378, Para. 6, [1901MS].

For God's people to be selfish with their means at this time, would be to give the victory to Satan. Covetousness is idolatry. It can not grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His intrusted talents, that the work of restoring His moral image in man may be accomplished? [Cf: RH 05-28-01 para. 9] p. 379, Para. 1, [1901MS].

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that

it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by God's compassionate love. He is the giver of all we have. He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity. [Cf: RH 05-28-01 para. 10] p. 379, Para. 2, [1901MS].

Will you not strive to be like Jesus? Will you not be His helping hand? Will not you who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart? [Cf: RH 05-28-01 para. 11] p. 379, Para. 3, [1901MS].

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in self-serving, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed? [Cf: RH 05-28-01 para. 12] p. 379, Para. 4, [1901MS].

The Lord Jesus calls upon me to set these things before believers and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what He has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. Christ came to this world, and on the cross offered himself as a sacrifice for you. You are not your own; for you have been bought with a price; "therefore glorify God in your body, and in your spirit, which are God's." 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: RH 05-28-01 para. 13] p. 379, Para. 5, [1901MS].

Behold the substitute which heaven has provided for you! Herein is love! God has given you amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins. [Cf: RH 05-28-01 para. 14] p. 379, Para. 6, [1901MS].

What more can I say? Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful, helping hand, to bear His blessings to needy, perishing souls. He who, to save you from eternal death, gave up His only begotten Son, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you; and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart, and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this

in mind, ask yourself what you can do for Him. Remember that He has intrusted you with His goods. Repeat over and over, "This God is my God forever and ever." Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory. Ellen G. White. Battle Creek, April 2. [Cf: RH 05-28-01 para. 15] p. 380, Para. 1, [1901MS].

The question is asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God? Why was sin permitted to enter heaven? Why was it permitted to take up its abode on the earth to cause discord and suffering? [Cf: RH 06-04-01 para. 1] p. 380, Para. 2, [1901MS].

It certainly was not God's purpose that man should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. The law was placed around him as a safeguard. [Cf: RH 06-04-01 para. 2] p. 380, Para. 3, [1901MS].

Evil originated with the rebellion of Lucifer. It was brought into heaven when he refused allegiance to God's law. Satan was the first lawbreaker. [Cf: RH 06-04-01 para. 3] p. 380, Para. 4, [1901MS].

God created Adam, and placed him in the garden of Eden. He told him that if he ate of the tree of the knowledge of good and evil, he must surely die. Satan came to our first parents in the disguise of a serpent, and tempted them to disobey, telling them that if they ate the forbidden fruit, they would be as gods. They yielded to him. Thus sin entered the world. [Cf: RH 06-04-01 para. 4] p. 380, Para. 5, [1901MS].

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine. [Cf: RH 06-04-01 para. 5] p. 380, Para. 6, [1901MS].

The law was given to man in Eden, "when the morning stars sang together, and all the sons of God shouted for joy." But sin entered the world. And during their years of bondage, the children of Israel lost sight of the commandments. God delivered His people from bondage, and from Mount Sinai proclaimed to them His law. Look at this law. It is God's holiness made known. It is an expression of God's goodness; for it makes known what the Creator expects from His creatures. [Cf: RH 06-04-01 para. 6] p. 380, Para. 7, [1901MS].

The law of God is immutable. Were it otherwise, no confidence could be placed in his government. God rules the world in omnipotence, and all that His love inspires He will execute. He who rules the world in wisdom and love is a God who changes not. He does not abolish today that which He enforced yesterday. [Cf: RH 06-04-01 para. 7] p. 381, Para. 1, [1901MS].

Through all the ages Satan's work has been the same,--to make of none effect the law of God. He has infatuated men and women, leading them to mistake darkness for light, and error for truth. He began this work in heaven, and ever since, he has been trying to deceive. He tells men and women that God has abrogated all law, and will now open the gates of

heaven to transgressors. He declares that his expulsion from heaven was a severe and uncalled-for action, and that those he led in rebellion may now enter into heaven; for his effort to abrogate the law has been successful, and God's government has been changed. But were this so, Satan would have done on earth that which he attempted to do in heaven, and he would therefore be entitled to the throne of heaven as the chief ruler. [Cf: RH 06-04-01 para. 8] p. 381, Para. 2, [1901MS].

Those who accept Satan's reasoning are terribly deceived. They accept a position which has no true foundation. God is unchangeable. He is satisfied with nothing short of perfect obedience. Perfection is the only title which will gain admittance to heaven. The law is the only standard of character. [Cf: RH 06-04-01 para. 9] p. 381, Para. 3, [1901MS].

The law of God and the law of Caesar have come into collision, and will come into collision again. The question we have to answer is, Shall we obey God, or Caesar? A great movement is now on foot to put the first day of the week in the place of the day God has sanctified and blessed. Satan works under a guise of religion, and guided by him, the professed Christian world will be very zealous in working against the law of God. Satan is leading men and women to complete the ruin he began in heaven. He is willing for the world to declare that the calamity by land and sea and the destruction by flood and fire, are because Sunday is desecrated. Herein lies his deception. He is well pleased when men and women exalt Sunday; for he has been working for centuries to place the first day of the week where the seventh should be. Of those who so zealously carry out the enemy's designs, God will inquire, "Who hath required this at your hand?" "To obey is better than sacrifice, and to hearken than the fat of rams." [Cf: RH 06-04-01 para. 10] p. 381, Para. 4, [1901MS].

Men say in regard to the Sabbath, It makes no difference what day we keep, provided we keep the seventh part of time. How dare they substitute the word of man for the word of God? How dare they lead their fellow men away from obedience to the Creator? The Sabbath is God's memorial of creation, and had it always been observed, there would never have been an infidel or an atheist in our world. [Cf: RH 06-04-01 para. 11] p. 381, Para. 5, [1901MS].

Let man with his human theories step aside. Let the divine voice be heard, saying, "Ye shall keep the Sabbath therefore; for it is holy unto you: . . . it is a sign between me and the children of Israel forever." [Cf: RH 06-04-01 para. 12] p. 381, Para. 6, [1901MS].

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back. [Cf: RH 06-04-01 para. 13] p. 382, Para. 1, [1901MS].

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of

man." "Come out from among them, and be ye separate," is the call, "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." [Cf: RH 06-04-01 para. 14] p. 382, Para. 2, [1901MS].

The law of God is made void, and God calls upon us to stand in defense of the truth. Satan is a powerful general. He had a long experience in the heavenly courts, and he knows how to mingle right sentiments and principles with evil. He knows how to misapply and wrest the Scriptures. Herein lies the power of his deception. Thus he deceives men, and seeks to obliterate the line of demarcation between believers and unbelievers. God calls for faithful Calebs, who will stand firmly and steadfastly at their post of duty. [Cf: RH 06-04-01 para. 15] p. 382, Para. 3, [1901MS].

Our work is aggressive. We need the heavenly anointing, that our spiritual eyesight may be clear. We are living in the last remnant of time. Truth is now to be sought for as hidden treasure. The commandments of men have taken the place of the commandments of God. The Lord calls upon His workmen to watch and work and pray. Precious truths are to be recovered from the human traditions under which men have buried them. God desires His people to show a constantly increasing interest in the things of eternity. He desires us to value more highly the favor of His friendship. Let us not become Satan's agents to belittle the solemn, important truth which we profess to believe. Let us not show an evil heart of unbelief in departing from the living God. [Cf: RH 06-04-01 para. 16] p. 382, Para. 4, [1901MS].

God did not give His only begotten Son to die on the cross of Calvary in order that man might have liberty to transgress His law. He did not pay such an expensive price to make His law null and void. The falsehood that Christ died to abrogate the law originated with the enemy of all good. By giving His life for the life of the world, Christ placed the immutability of the law of God beyond controversy. His death on the cross is an indisputable testimony that not one jot or tittle of the law shall ever fail. Hear the words of the Saviour, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The disobedient will never find entrance there. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: RH 06-04-01 para. 17] p. 382, Para. 5, [1901MS].

God weighs every man in the balances of the sanctuary. In one scale there is placed the perfect, unchangeable law, demanding continuous, unswerving obedience; if in the other there are years of forgetfulness, of selfishness, or rebellion and self-pleasing, God says, "Thou art weighed in the balances, and art found wanting." But Christ has made it possible for us to keep the law. He lived on this earth a life of perfect obedience, that His righteousness might be imputed to us. To us is given the glorious assurance that though we have fallen through disobedience, we may, through the merits of the Son of God, hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: RH 06-04-01 para. 18] p.

383, Para. 1, [1901MS].

"We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. 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, . . . of what sort it is." [Cf: RH 06-11-01 para. 1] p. 383, Para. 2, [1901MS].

Let us study these words carefully and prayerfully. In order to be understood, the Bible requires much thought. When we are preparing to go to a new country, and have received from our friends letters of instruction, how carefully we study those letters! We are strangers and pilgrims on this earth, journeying to a better country, even a heavenly, and to us have been given letters of instruction. Again and again we are enjoined to study these directions carefully, so that we shall make no mistake. God is faithful. If we are willing to be taught, He will do His part in teaching us. Let us not neglect our part. We are to labor together with God, working out our own salvation with fear and trembling, knowing that it is God who works in us to will and to do of His good pleasure. If we are faithful in doing our part, in cooperating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. If we lack in spiritual strength, we may know that we have failed of doing our part. Just as soon as the plan of salvation was devised, Satan began to work; and if we hope to stand against him, we, too, must work. We must follow the example Christ has left us, submitting to Him in everything. Our will must be in harmony with His will. [Cf: RH 06-11-01 para. 2] p. 383, Para. 3, [1901MS].

"Other foundation can no man lay than that is laid, which is Jesus Christ." Are we placing the right kind of material upon the right foundation? If we lay upon the foundation wood, hay, stubble, sad indeed will be the result! Will that which we are bringing to the foundation endure the fire of the great day of God? Are we using our talents in the Master's service? Are we kind and courteous to all around us? Do we cherish in our hearts, and reveal in our lives, the principles of the truth? [Cf: RH 06-11-01 para. 3] p. 383, Para. 4, [1901MS].

The characters we form here will decide our eternal destiny. What kind of material are we using in our character building? We must guard well every point, seeking to gain that purity which will make our lives harmonize with the saving truth we profess to believe. Our part is to put away sin, to seek with determination for perfection of character. As we thus work, God cooperates with us, fitting us for a place in His kingdom. [Cf: RH 06-11-01 para. 4] p. 384, Para. 1, [1901MS].

If we constantly receive grace from God, we shall be vessels unto honor, sanctified and meet for the Master's use. Daily receiving blessings, we shall daily impart blessings to those around us. But in order to be successful in this work, we must deny self. We cannot at the same time please self and serve Christ. We are not to follow our

own inclinations, but look to Jesus, waiting to receive orders from our Captain. [Cf: RH 06-11-01 para. 5] p. 384, Para. 2, [1901MS].

Our one desire should be to do God's will in a way that He will approve. All our blessings come from Him, and He desires us in return to give Him our glad and willing service. Are we doing this? Are we receiving and imparting His grace? Are we standing under His banner as faithful sentinels? Are we learning precious lessons, that we may teach others? Let us not rob God. All things come from Him, and He expects us to return Him of His own. [Cf: RH 06-11-01 para. 6] p. 384, Para. 3, [1901MS].

Our money belongs to God, and He calls upon us to acknowledge this by paying a faithful tithe and giving willing offerings. The children of Israel were taught that their possessions came from God, and that by the paying of tithe and freewill offerings they were to acknowledge this. Thus we, too, may acknowledge whence our blessings flow. By giving of our means to save those for whom Christ died, we may show our appreciation of His goodness. [Cf: RH 06-11-01 para. 7] p. 384, Para. 4, [1901MS].

Is it possible that we are robbing God? If so, His blessing cannot rest upon us. This may be the reason why there is not more of the power of God with us. Let each one examine himself, and see whether he is obeying the directions God has given. Remove from your lives everything which separates you from God. Serve Him to the very best of your ability. Show your faith by your works. Cling with living faith to Jesus. Come up to the help of the Lord. Labor earnestly for the Saviour. Then the rich blessing of God will be your portion. [Cf: RH 06-11-01 para. 8] p. 384, Para. 5, [1901MS].

The doing of God's will is essential if we would have an increased knowledge of Him. Let us not be deceived by the oft-repeated assertion, "All you have to do is to believe." Faith and works are two oars which we must use equally if we press our way up the stream against the current of unbelief. "Faith, if it hath not works, is dead, being alone." The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God. [Cf: RH 06-11-01 para. 9] p. 384, Para. 6, [1901MS].

There is a crown of eternal life to win, a heaven of bliss to gain. The way is rough, and there is much climbing to do. But those who endure the toil, urging their way through all obstacles, will receive the overcomer's reward. [Cf: RH 06-11-01 para. 10] p. 385, Para. 1, [1901MS].

Christ has a right to our entire obedience. "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." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "While we were yet sinners, Christ died for us." [Cf: RH 06-11-01 para. 11] p. 385, Para. 2, [1901MS].

When we claim to accept Christ as our Saviour, and yet continue to cherish sinful practices, we misrepresent Him and put Him to open shame. "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." [Cf: RH 06-11-01 para. 12] p. 385, Para. 3, [1901MS].

No one should deceive himself by thinking that his defects are not very grievous. If he does not guard against these defects, they will be his ruin, and will be reproduced in those with whom he associates. Those who do not think that God requires them to watch and pray unceasingly, striving against every imperfection, are deluded by the enemy. Until they change their attitude, they cannot grow in grace. We all need to pray earnestly for determination to overcome every defect of character. Pray that, "the eyes of your understanding being enlightened; . . . ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power." [Cf: RH 06-11-01 para. 13] p. 385, Para. 4, [1901MS].

How many there are who retain wrong habits because they think they cannot overcome them. They do not make determined efforts to overcome. They cherish their sins as if they were precious jewels. If they are reprov'd, they murmur against the one who is watching for their souls as he that must give an account. Some, when reprov'd, act disrespectfully toward the one who, in the fear of God, showed them that they were misrepresenting their Saviour. They need to learn the meaning of true conversion. Paul writes, "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. . . . 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 06-11-01 para. 14] p. 385, Para. 5, [1901MS].

Let us not be impatient and angry when our friends show us our mistakes and dangers. Some have followed their own way so long that they do not realize that they have serious defects of character, which influence others to their hurt. Let these remember that they are sowing seeds of imperfection, and that for this God will bring them into judgment. [Cf: RH 06-11-01 para. 15] p. 386, Para. 1, [1901MS].

We are enjoined to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." If your influence leads others astray, something is wrong. You are not obeying God's directions. Take advice. Do not dispute with the one who labors for your good. Put yourself under discipline. Remember that if you cannot see that you are guilty, you are in danger. Self-indulgence has

blinded your eyes. Put forth an effort proportionate to the value of the object of which you are in pursuit. Remember that you are seeking for eternal life. It will not pay to be indolent and slothful on the very borders of the eternal world. Put to the stretch every spiritual sinew and muscle. Infinite resources have been provided for you. Then do not fail of being complete in Christ. God's work will triumph. The question we should each ask ourselves is. Shall I triumph with it? By Mrs. E. G. White. [Cf: RH 06-11-01 para. 16] p. 386, Para. 2, [1901MS].

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 for unity among His disciples, working it out in practical life, will stand the test. [Cf: RH 06-18-01 para. 1] p. 386, Para. 3, [1901MS].

The enemy will make most determined efforts to ensnare those who should be co-workers with Christ. All who seek to qualify themselves for the Lord's work are the objects of Satan's attacks. But the unity and love for which Christ prayed is an impregnable barrier against the enemy. When there is dissension, when each one seeks the highest place, the prayer of Christ is not answered. The enemy finds easy access, and there is weakness instead of strength in the Church. Those who exalt self place themselves in Satan's power, and are prepared to receive his deceptions as truth. [Cf: RH 06-18-01 para. 2] p. 386, Para. 4, [1901MS].

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The divine antidote for the sin of the whole world is contained in the gospel of John. "Whoso eateth my flesh, and drinketh my blood," Christ declared, "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." He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity. [Cf: RH 06-18-01 para. 3] p. 386, Para. 5, [1901MS].

There are those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been devised, and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth. [Cf: RH 06-18-01 para. 4] p. 386, Para. 6, [1901MS].

The food that is being prepared for the flock of God 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 God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure house of the heart things new and old, to strengthen themselves and those for whom they labor. [Cf: RH 06-18-01 para. 5] p. 387, Para. 1, [1901MS].

There are those who say not only in their hearts, but in all their works, "My Lord delayeth His coming." Because Christ's coming has been long foretold, they conclude that there is some mistake in regard to it. But the Lord says, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because 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 the vast and merciful plan by which He is seeking to compass the salvation of souls? Shall we be found among the number who, having ceased to cooperate with God, are found saying, "My Lord delayeth His coming"? [Cf: RH 06-18-01 para. 6] p. 387, Para. 2, [1901MS].

Christ's true followers will represent Him in character. They will turn aside from worldly policy, and every day will train themselves for service in God's cause. In active service they find peace and hope, efficiency and power. They breathe the atmosphere of heaven, the only atmosphere in which the soul can truly live. By obedience they are made partakers of the divine nature. The doing of the living principles of God's law makes them one with Christ; and because He lives, they will live also. At the last day He will raise them as a part of himself. 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." "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." Christ became one with us in order that we might become one with Him in divinity. [Cf: RH 06-18-01 para. 7] p. 387, Para. 3, [1901MS].

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough in the truths which cluster around this event and in the preparation essential for it, to make us think solemnly of our duty? "The Son of man shall come in His glory; . . . and before Him shall be gathered all nations." This subject should be kept before the people as a means to an end,--that end the judgment, with its eternal punishments and rewards. Then God will render to every man according to his work. Enoch prophesied of these things, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." And Solomon, the preacher of righteousness, when making his declaration and appeal, presented the 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." [Cf: RH 06-18-01 para. 8] p. 387, Para. 4, [1901MS].

We have an abundance of weighty, solemn truths to proclaim without spending time in devising fanciful theories to present as testing truth. What is the chaff to the wheat? The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe. Oh, what a change will then take place in the minds of men! All will then see the value of

eternal life. [Cf: RH 06-18-01 para. 9] p. 388, Para. 1, [1901MS].

To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "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." Christ accepted humanity, and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the flesh. What a joy it will be to recognize in Him our Teacher and Redeemer, bearing still the marks of the crucifixion, from which shine 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. The very voice which said, "Lo, I am with you alway, even unto the end of the world," bids His ransomed ones 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 repentance, receives them now into His joy. Oh, how they love Him! The realization of their hope is infinitely greater than their expectation. Their joy is complete, and they take their glittering crowns and cast them at their Redeemer's feet. [Cf: RH 06-18-01 para. 10] p. 388, Para. 2, [1901MS].

When sinners are compelled to look upon Him who clothed His divinity with humanity, and who still wears this garb, their confusion is indescribable. The scales fall from their eyes, and they see that which before they would not see. They realize what they might have been had they received Christ, and improved the opportunities granted them. They see the law which they have spurned, exalted even as God's throne is exalted. They see God himself giving reverence to His law. [Cf: RH 06-18-01 para. 11] p. 388, Para. 3, [1901MS].

What a scene that will be! No pen can describe it! The accumulated guilt of the world will be laid bare, and the voice of the Judge will be heard saying to the wicked, "Depart from me, ye that work iniquity." Then those who pierced Christ will remember how they slighted His love and abused His compassion; how they chose in His stead Barabbas, a robber and murderer; how they crowned the Saviour with thorns, and caused Him to be scourged and crucified; how, in the agony of His death on the cross, they taunted Him, saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; himself He cannot save." They will seem to hear again His voice of entreaty. Every tone of solicitude will vibrate as distinctly in their ears as when the Saviour spoke to them. Every act of insult and mockery done to Christ will be as fresh in their memory as when the satanic deeds were done. [Cf: RH 06-18-01 para. 12] p. 388, Para. 4, [1901MS].

They 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. "The wrath of the Lamb,"--One who ever showed himself full of tenderness, patience, and longsuffering, who, having given himself up as the sacrificial offering, 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: RH 06-18-01 para. 13] p. 389, Para. 1, [1901MS].

The judgment will be conducted in accordance with the rules God has

laid down. By the law which men are now called upon to obey, but which many refuse to accept, all will be judged. As by it character is tested, every man will find his proper place in one of two classes. He will either be holy to the Lord through obedience to His law, or be stained with sin through transgression. He will either have done good, cooperating in faith with Jesus to restore the moral image of God in man, or he will have done evil, denying the Saviour by an ungodly life. Christ will separate them from one another, as a shepherd divides the sheep from the goats. He will place the sheep on His right hand, and the goats on His left. Then men and women will see that their course of action has decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. [Cf: RH 06-18-01 para. 14] p. 389, Para. 2, [1901MS].

Are not these subjects of sufficient moment to present to the people? Should we not call upon the members of our churches to take their Bibles and study them, realizing that their eternal interest is at stake? [Cf: RH 06-18-01 para. 15] p. 389, Para. 3, [1901MS].

Let us remember that there will be no second probation. Some flatter themselves with the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day and hour by hour, we are building for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. He will expect results from every one. Let us arise and shine, because the glory of the Lord has risen upon us. Our reward will be proportionate to the work we have done. "My reward is with me," Christ declares, "to give every man according as his work shall be." Let all who can, go forth to work with wisdom and in the love of Christ for those nigh and afar off. The Master calls upon us to do according to our ability the work He has intrusted to us. By Mrs. E. G. White. [Cf: RH 06-18-01 para. 16] p. 389, Para. 4, [1901MS].

The fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to church members that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." [Cf: RH 06-25-01 para. 1] p. 389, Para. 5, [1901MS].

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness. [Cf: RH 06-25-01 para. 2] p. 390, Para. 1, [1901MS].

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the Lord not give us special recognition? "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted

our soul, and thou takest no knowledge?" [Cf: RH 06-25-01 para. 3] p. 390, Para. 2, [1901MS].

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." [Cf: RH 06-25-01 para. 4] p. 390, Para. 3, [1901MS].

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness. [Cf: RH 06-25-01 para. 5] p. 390, Para. 4, [1901MS].

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "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?" [Cf: RH 06-25-01 para. 6] p. 390, Para. 5, [1901MS].

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men? [Cf: RH 06-25-01 para. 7] p. 390, Para. 6, [1901MS].

The Lord says, "Is not this the fast that I have chosen? 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: RH 06-25-01 para. 8] p. 390, Para. 7, [1901MS].

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined. [Cf: RH 06-25-01 para. 9] p. 391, Para. 1, [1901MS].

And to those who obey this command is given the promise, "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. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. [Cf: RH 06-25-01 para. 10] p. 391, Para. 2,

[1901MS].

"And 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." Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people, calling upon them to do this work. [Cf: RH 06-25-01 para. 11] p. 391, Para. 3, [1901MS].

The Sabbath command has been set aside by human authority. Men have torn down God's holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever. He says to those who live in this age of the world: "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 06-25-01 para. 12] p. 391, Para. 4, [1901MS].

God has a message for the sinners in Zion, and the bearing of this message is the work before Seventh-day Adventists. The warning must be given. "Cry aloud, spare not, lift up thy voice like a trumpet." Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above manmade laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Say to the people, as Christ said to Moses, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." [Cf: RH 06-25-01 para. 13] p. 391, Para. 5, [1901MS].

A message of eternal importance is to be borne to those nigh and to those afar off. Let God's messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God's servants are to deal with evil as He has directed. They are to make no covenant with the world. The instruction which God gave to Moses for Israel is for us today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Satan works through those who do not acknowledge God as their Ruler. "Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." [Cf: RH 06-25-01 para. 14] p. 392, Para. 1, [1901MS].

The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." No outward nearness to God will screen from divine

wrath those who trample under their feet the law of Jehovah. God will render to every man according to his deeds; "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. . . . As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." [Cf: RH 06-25-01 para. 15] p. 392, Para. 2, [1901MS].

God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment. By Mrs. E. G. White. [Cf: RH 06-25-01 para. 16] p. 392, Para. 3, [1901MS].

The very first lesson for the Christian to learn is that God has given to every man his work, even a part to act in His great plan for the uplifting of humanity. Each one has his appointed post of duty. Not one has been left out. [Cf: RH 07-02-01 para. 1] p. 392, Para. 4, [1901MS].

Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life He desires His children to live,--a life of unselfish service. He is our pattern. He says to us, "Learn of me; for I am meek and lowly in heart." [Cf: RH 07-02-01 para. 2] p. 393, Para. 1, [1901MS].

Some work in the ministry, some in various trades; but all, whatever their work, may do service for God. He who gives himself unreservedly to the Saviour serves Him with a devotion which calls for the energies of the whole being. He realizes that Christ is his owner, and this knowledge makes Him kind, gentle, and courteous. His every act is an act of consecration. "Holiness to the Lord" is his motto. Christ is training him for the courts above. [Cf: RH 07-02-01 para. 3] p. 393, Para. 2, [1901MS].

In His wonderful prayer for His disciples the Saviour said, "Sanctify them through thy truth: thy word is truth." The word of God is the great medium of sanctification. By studying and practicing this Word we receive power to glorify God. But the Word cannot strengthen those who do not receive it by faith. As we daily partake of food that we may be strong physically, so, if we would be strong spiritually, we must eat the Word, making it a part of ourselves. [Cf: RH 07-02-01 para. 4] p. 393, Para. 3, [1901MS].

"For their sakes I sanctify myself," Christ continued, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." If those who claim to be the children of God would make determined efforts to answer this prayer, they would be one with Christ and with their brethren. Then Christianity would be a power in the world, convicting and converting sinners. Then men would be given unmistakable evidence of the power of the gospel. [Cf: RH 07-02-01 para. 5] p. 393, Para. 4, [1901MS].

God's people should draw together in even cords; for in their unity lies their strength. They are weak when they love themselves more than Christ and their brethren. When they work unselfishly, each striving to help the other, and to build up the work in the great harvest field, they will lead men to believe that God has indeed sent His Son into the world. [Cf: RH 07-02-01 para. 6] p. 393, Para. 5, [1901MS].

"Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the message we are to proclaim. False religions must be exposed, that the truth may triumph. In this work the contest is unceasing. Earnest and untiring efforts must be made if those who are fighting against God lay down their arms and acknowledge the truth as it is in Jesus. [Cf: RH 07-02-01 para. 7] p. 393, Para. 6, [1901MS].

Truth is to be presented in clear, straight lines, and those to whom the light has come are to help in this work. Obligations are mutual. If God has done such a great work in our behalf, should we not be willing to make sacrifices to help Him in the work? [Cf: RH 07-02-01 para. 8] p. 393, Para. 7, [1901MS].

God's work has an eternal significance. Eternity is bound up with the ever-present now. Everywhere, every moment, let the worker for God link the seen with the unseen, that his faith may be complete. [Cf: RH 07-02-01 para. 9] p. 394, Para. 1, [1901MS].

The Lord says, Time is mine; the minutes, the hours, are my property; and those in my service should work faithfully and willingly, bringing love into all their service. As they labor to the best of their ability, I will labor with them. The world is dead in trespasses and sins. Prepare the way for the warning message to be proclaimed. Call for laborers. I will enable them to work for me with definite results. [Cf: RH 07-02-01 para. 10] p. 394, Para. 2, [1901MS].

Only those who are fully consecrated, who realize the sacredness of God's work, can labor successfully for Him. Not all who claim to be Christ's disciples are disciples indeed. The Saviour is grieved when men work against His plans. His work calls for entire consecration. He can cooperate with those only who have a right understanding of the work He wishes to accomplish, and who submit willingly to His control. [Cf: RH 07-02-01 para. 11] p. 394, Para. 3, [1901MS].

The way for Christ's coming is to be prepared. In this sacred work no

worldly schemes or practices are to be adopted. Those who work for the Lord should labor diligently and self-sacrificingly. Christ gave himself for us, and He calls for workers who will share in His self-denial. Let us remember that we are working for the Master above, not for ourselves, and that we can make the way easy for Him to accomplish His work in the world. He foresees all the possibilities before those who work unselfishly. He, the divine Worker, calls His followers together, and makes a covenant with them, promising that they shall be abundantly blessed if they work as He worked to make His cause a success in the world. [Cf: RH 07-02-01 para. 12] p. 394, Para. 4, [1901MS].

We know not when the Master will come to settle the accounts of His servants. Let us be always prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly history. How stands our life record today? By Mrs. E. G. White. [Cf: RH 07-02-01 para. 13] p. 394, Para. 5, [1901MS].

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." [Cf: RH 07-09-01 para. 1] p. 394, Para. 6, [1901MS].

In these words an individual work is laid out for each one of us. We are to make determined efforts to overcome as Christ overcame. From this warfare no one is excused. If for us the gates of the holy city swing ajar, if we behold the King in His beauty, we must now overcome as Christ overcame. [Cf: RH 07-09-01 para. 2] p. 394, Para. 7, [1901MS].

In order for us to understand how Christ overcame, we must study the record of His life on earth. We must seek to understand the infinite sacrifice He made in order to save the race from eternal death. He laid aside His robes of royalty, His high command, His riches, and for our sake became poor, that we might come into possession of an immortal inheritance. In our behalf, He met and conquered the prince of darkness. [Cf: RH 07-09-01 para. 3] p. 395, Para. 1, [1901MS].

Adam and Eve transgressed the law of God. They ate of the forbidden fruit, and were driven from Eden. We might well rejoice if this had been the only fall. But since the fall of Adam, the history of the human race has been a succession of falls. [Cf: RH 07-09-01 para. 4] p. 395, Para. 2, [1901MS].

Looking upon this earth, Christ saw that men were so weak in moral power that it was impossible for them to overcome in their own strength. Therefore He left His heavenly home, and walked a man among men. He brought to us divine aid; and as we accept this aid, we can claim certain victory through Jesus of Nazareth. [Cf: RH 07-09-01 para. 5] p. 395, Para. 3, [1901MS].

When we think of the conflict before us and the great work that we must do, we tremble. But we may remember that our Helper is almighty. We may feel strong in His strength. We may unite our ignorance to His wisdom, our feebleness to His might, our weakness to His unfailing strength. Through Him we may be "more than conquerors." [Cf: RH 07-09-01 para. 6] p. 395, Para. 4, [1901MS].

Through the power of appetite Satan has gained control of men and women. How difficult it is to obtain the victory over appetite when once it is established. How important that parents bring their children up with pure tastes and unperverted appetites. Parents should ever remember that upon them rests the responsibility of training their children in such a way that they will have moral stamina to resist the evil that will surround them when they go out into the world. [Cf: RH 07-09-01 para. 7] p. 395, Para. 5, [1901MS].

Christ did not ask His Father to take the disciples out of the world, but to keep them from the evil in the world, to keep them from yielding to the temptations which they would meet on every hand. This prayer fathers and mothers should offer for their children. But shall they plead with God, and then leave their children to do as they please? God cannot keep children from evil if the parents do not cooperate with Him. Bravely and cheerfully parents should take up their work, carrying it forward with unwearying endeavor. Temperance and self-control should be taught from the cradle. Upon the mother largely rests the burden of this work, and aided by the father, she may carry it forward successfully. [Cf: RH 07-09-01 para. 8] p. 395, Para. 6, [1901MS].

The lesson of self-control should begin with the infant in its mother's arms. The child should be taught that its will must be brought into subjection. It must learn that it does not live to eat, but eat to live. But how many parents, by the food which they place upon their tables, prepare the way for their children to crave stronger stimulants. Soon you will see the boys of such a family smoking. And as twin evils, tobacco and alcohol go together. [Cf: RH 07-09-01 para. 9] p. 395, Para. 7, [1901MS].

To the mother belongs the duty of making the home a pleasant place for her children. The home may be plain, but it can always be a place where cheerful words are spoken, and kindly deeds are done, where courtesy and love are abiding guests. Mothers instead of devoting so much time to the adornment of your own and your children's dresses, take time to get acquainted with your children. Study their dispositions and temperaments, that you may know how to deal with them. Some children need more attention than others. They need gentle, encouraging words. How easy it is for mothers to speak words of kindness and affection which will send a sunbeam to the hearts of the little ones, causing them to forget their troubles. [Cf: RH 07-09-01 para. 10] p. 396, Para. 1, [1901MS].

Who are these children committed to our care?--They are the younger members of the Lord's family. He says, Take these children and train them for me. Educate them so that they will be polished after the similitude of a palace, prepared to shine in the courts of my house. [Cf: RH 07-09-01 para. 11] p. 396, Para. 2, [1901MS].

What an important work! And yet we hear mothers sighing for missionary work! If they could only go to some foreign country, they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why? Because the mother's work is rarely appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings

with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly. [Cf: RH 07-09-01 para. 12] p. 396, Para. 3, [1901MS].

The mother has perhaps done her utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life. The mother occupies a position more exalted than that of the king upon his throne. [Cf: RH 07-09-01 para. 13] p. 396, Para. 4, [1901MS].

There is a God above, and the light and glory which shines from His throne rests upon the tired mother as she tries to educate her children to resist the influence of evil. [Cf: RH 07-09-01 para. 14] p. 396, Para. 5, [1901MS].

The husband should appreciate the work of his wife. When he enters the home in the evening, he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread. [Cf: RH 07-09-01 para. 15] p. 396, Para. 6, [1901MS].

Christ loves the children. He watches mothers to see if they are forming the characters of their little ones according to the perfect pattern. When He was upon this earth, mothers brought their children to Him, thinking that if they were to receive His blessing, they would be more easily trained in the way of God. When these mothers came, the disciples rebuked them; but Christ knew why they had come. He knew that they were expecting a Saviour's blessing, and drawing the children to Him, He said to the disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." [Cf: RH 07-09-01 para. 16] p. 397, Para. 1, [1901MS].

It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflagging effort, for patient instruction, here a little and there a little. But this work pays. Parents can thus build around their children bulwarks which will preserve them from the evil that is flooding our world. [Cf: RH 07-09-01 para. 17] p. 397, Para. 2, [1901MS].

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colors on every flower. [Cf: RH 07-09-01 para. 18] p. 397, Para. 3, [1901MS].

When upon this earth, Christ pointed to the lilies opening their buds upon the bosom of the lake. There they grew, pressing their way through the weeds, refusing all that would taint their beauty, gathering to

themselves only that which would help develop the beautiful blossom. "Consider the lilies of the field, how they grow," the Saviour said; "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." Thus Christ sought to lead us to think of God's great love for His children. "If God so clothe the grass of the field," He said, "which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" [Cf: RH 07-09-01 para. 19] p. 397, Para. 4, [1901MS].

All effort for outward display is unnecessary and useless. We may spend our God-given time in striving for artificial adornment, and yet not bear comparison with a simple flower of the field. Draw the minds of your children from the artificial to the natural. Point them to the things which God has made. Teach them about God by means of His created works. The lessons thus given will be remembered. [Cf: RH 07-09-01 para. 20] p. 397, Para. 5, [1901MS].

The great burden in the education of children rests upon the mother. She it is who forms their characters. The hand that rocks the cradle is the hand that rules the world. Mothers, remember that in your work the Creator of the universe will give you help. In His strength, and through His name, you can lead your children to be overcomers. Teach them to look to God for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer. [Cf: RH 07-09-01 para. 21] p. 397, Para. 6, [1901MS].

In the world there are false theories which deny the existence of Satan, or make him so hideous as to encourage doubt of his existence. The world has no just conception of Satan. He is not thought of as the prince of the world, the general of a vast rebellion, a being logical and philosophical, possessing a powerful intellect. But thus it is. The adversary of God and leader in the great controversy waged against the world's Redeemer, his deceptive powers have been sharpened by constant practice; and in the final crisis he will deceive to their own ruin those who do not now seek to understand his methods of working. [Cf: RH 07-16-01 para. 1] p. 398, Para. 1, [1901MS].

Satan resolved to bend all his energies to defeat the plan of redemption. When the Redeemer came to this world, His path from the manger to the cross was marked with pain and sorrow. At every step He encountered the enemy, who sought in every way to turn Him from His purpose of love. And Satan works against Christians today as he worked against their Leader. He who in Eden used Eve to tempt Adam, uses men in this age to tempt their fellow men. [Cf: RH 07-16-01 para. 2] p. 398, Para. 2, [1901MS].

The great master of evil conceals himself, working behind the scenes. He lays his plans with wonderful ingenuity, so arranging matters that men will not have time to think of the things of eternity. As his instruments do the work assigned them, he directs and controls. He gives all who will serve him plenty to do. He can keep mind and hand employed. He fills those under his guidance with ambitious hopes for worldly greatness. [Cf: RH 07-16-01 para. 3] p. 398, Para. 3,

[1901MS].

Thus Satan is playing the game of life for the souls of men, and he is succeeding in a way surprising even to himself. Men are straining every nerve to gain earthly treasure, but when eternal riches are offered them, they turn carelessly away. Very easily the enemy persuades them to renounce their supreme good. Satan hides Christ and heaven from their view, because they choose to have it so. Led by him, they worship the world and the things of the world. Too late they will find that they must stand before God without a fit preparation, to hear the words, "Depart from me," and to be forever banished from the divine presence. [Cf: RH 07-16-01 para. 4] p. 398, Para. 4, [1901MS].

In his work Satan pretends to be very religious. He finds this the most effective way of carrying on the work he began in heaven. Under his guidance the Christian world has made void the law of God by tearing down the seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments." [Cf: RH 07-16-01 para. 5] p. 398, Para. 5, [1901MS].

The civil power is called to the aid of the Church in persecuting those who keep holy the seventh day. The Church and the world are united in trampling upon God's commandments, and those who obey these commandments they threaten with death. John declares, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The decree goes forth that no man shall be allowed to buy or sell save he that has the mark or the number of the Beast. [Cf: RH 07-16-01 para. 6] p. 399, Para. 1, [1901MS].

As God's people approach the final crisis, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God's remnant people are to fill the earth with the cry of the third angel. [Cf: RH 07-16-01 para. 7] p. 399, Para. 2, [1901MS].

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These are they who are repairing the breach in the law of God. In the face of bitter opposition, they take their stand under the banner of Prince Immanuel, proclaiming, bravely and fearlessly, the message He has given them. [Cf: RH 07-16-01 para. 8] p. 399, Para. 3, [1901MS].

God watches over these faithful witnesses, and abundantly rewards their confidence. The way to His throne is always open to them. He sees and supplies their wants. They find their safety in looking to Him. When Jehovah gives them His protection, and says of them, Ye are

laborers together with me, they are safe in the midst of the greatest danger. Satan tries to deceive them, but God lifts up for them a standard against the enemy. Those who work righteousness have an ever-present help in time of trouble. In every time of need He is near. When they are tempted, He stands as their defense, saying, "I will guide thee with mine eye." I will deliver thee from perplexity, and be a covert for thee against the strife of tongues. [Cf: RH 07-16-01 para. 9] p. 399, Para. 4, [1901MS].

The cause is the Lord's. He is on board the ship as commander-in-chief. He will guide us safely into port. He can command the winds and the waves, and they will obey Him. If we follow His directions, we have no need to be anxious or troubled. In Him we may trust. He bestows His richest endowments upon those who love Him and keep His commandments. He will never forsake those who work in His lines. [Cf: RH 07-16-01 para. 10] p. 399, Para. 5, [1901MS].

Satan will strive to retain every soul in his strong power. He will not willingly relinquish his dominion over men. Therefore the work of advancing the gospel will meet with great opposition from his synagogue. His last effort will be a desperate one, but his overthrow will be complete. [Cf: RH 07-16-01 para. 11] p. 399, Para. 6, [1901MS].

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." John saw the remnant people of God when they had gained the victory over the Beast, and over his Image, and over his mark, and over the number of his name. Redeemed and glorified, they stood on the sea of glass, having the harps of God. And he says, "They sing the song of Moses the servant of God, and the song of the Lamb." As they surround the throne of God, they see their Saviour bearing upon His glorified body the marks of the crucifixion, and from myriads of voices peals forth the chorus of praise, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." By Mrs. E. G. White. [Cf: RH 07-16-01 para. 12] p. 400, Para. 1, [1901MS].

Many argue that those who have received the truth should remain where they are in the world, and be as those of the world, joining in worldly amusements and festivities, and following worldly fashions. They say that thus an influence can be gained over the people of the world, who will in this way be brought up to the Christian's level. [Cf: RH 07-23-01 para. 1] p. 400, Para. 2, [1901MS].

But this cannot be. It is not right for those who claim to be children of God to retain their worldly habits and practices, to cling to the worldly pleasures so congenial to natural inclination. Let them not think that thus they can convert the world. There are unsurmountable obstacles to the success of such witness-bearing. [Cf: RH 07-23-01 para. 2] p. 400, Para. 3, [1901MS].

The Scriptures bear decided testimony against Christians maintaining a world-loving attitude. "Ye cannot 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." "If any man love the world, the love of the Father is not in him." [Cf: RH 07-

23-01 para. 3] p. 400, Para. 4, [1901MS].

We cannot follow Jesus and retain the friendship of the world. There must be on the part of the Christian an entire surrender, a forsaking of the things of this earth. True Christians will take Christ as their pattern in all things, loving Him with the whole heart, and serving Him with the whole being. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The child of God must not be guided nor governed by human wisdom; for this always leads away from the path of self-denial and cross-bearing cast up for the ransomed of the Lord. [Cf: RH 07-23-01 para. 4] p. 400, Para. 5, [1901MS].

At this time there comes to us a most solemn message, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." God calls for faithful men and women to be in the world, but not of the world. The believing people of God, those who are worthy to claim kinship with Him, will demonstrate the genuineness of their relationship by being true witnesses for the truth. By their modesty in apparel, by their Christlike words and actions, they will show that they are sons and daughters of the heavenly King. They will wear the pilgrim's dress and manifest the pilgrim's spirit, witnessing a good confession. [Cf: RH 07-23-01 para. 5] p. 400, Para. 6, [1901MS].

We are not to shut ourselves away from the world to escape from it. Christ's prayer to His Father was, "Not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We have a work to do in the world, the work of seeking for lost souls. The law of God is made void. God calls upon us to stand in defense of this law. As Christ was the light of the world, so we are to be lights in the world. Christ lived in the world, but He was not of the world. Men did not understand Him. His self-sacrifice was to them a mystery. He lived a life apart from them. "He was in the world, and the world was made by Him, and the world knew Him not." They hated Him because He would not be one with them. Had He united with them in eager pursuit for applause, for riches, for worldly honor, they would not have hated Him; for He would have been of them. And because the world knew not the Saviour, it knows not His followers. [Cf: RH 07-23-01 para. 6] p. 401, Para. 1, [1901MS].

Christ said of His followers, "As thou hast sent me into the world, even so have I also sent them into the world." Many think that worldly appearance is necessary in our work, in order that the right impression may be made. But this is an error. Appearance has something, yes, much, to do with the impression 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 from the world in order to gain character and influence for the truth. Consistency is a jewel. Our faith, our dress, 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 effort should be to win men to the truth by preaching the word and by living godly lives. We should strive earnestly to show the consistency of our faith, to show that the great truths we are handling are a reality to us. The Lord will impress minds if we will work with earnestness. [Cf: RH 07-23-01 para. 7] p. 401, Para. 2, [1901MS].

The Lord sees not as man sees. Those whom He most loves and honors are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson that we shall not gain true success in His work by trying to meet the criterion of the world. Hypocrisy and pretense can find no favor in His sight. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by the goodness which shines forth in the life, by the firm adherence to God's holy law. [Cf: RH 07-23-01 para. 8] p. 401, Para. 3, [1901MS].

All the thoughts of the mind, all the aspirations of the soul, are read by Him with whom we have to do. In every line of His work let our principles, purposes, words, and deeds be pure and unselfish. Let us manifest truth and goodness to all men. Regard not pretense and show as a mark of greatness, but reveal the sanctified ambition which Christ revealed in His life, an ambition to make the world better by having lived in it. [Cf: RH 07-23-01 para. 9] p. 401, Para. 4, [1901MS].

In God's great work there is need of conscientious, godly men,--men who have been wrestlers in their lifework, who have maintained a good fight against evil, who have sought not for the applause of the people, but for the favor of God. Men are needed through whom God can work,--men who will wrestle with the Lord in prayer, and then go forth into the work with the inspiration He alone can give. Workers are needed who will pray, and then act their prayers, remembering that they are a spectacle to the world, to angels, and to men. [Cf: RH 07-23-01 para. 10] p. 401, Para. 5, [1901MS].

When we read the word of God for the purpose of understanding it and responding to its claims, we shall not desire to be esteemed and honored by the world. We have no claim nor right to greatness only as Christ gives value to our influence. The estimate He places upon our work is alone of value. All true greatness comes through Him. The esteem of those who are not guided by God, who are not living in obedience to the laws of His kingdom, is valueless. It cannot add to nor detract from true worth of character. The wisdom of the world, with all its show and pretense, will come to nothingness; for in the sight of God it is foolishness. [Cf: RH 07-23-01 para. 11] p. 402, Para. 1, [1901MS].

Christ laid aside His royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the Eternal. He became a partaker of humanity that He might bear the infirmities of humanity. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore 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." [Cf: RH 07-23-01 para. 12] p. 402, Para. 2, [1901MS].

The God of heaven gave His Son up to a life of shame, humiliation, and reproach, in order that man might have a probation in which to mold his character after the divine model, that it might be said of him, "Ye are complete in Him." "The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly

lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 07-23-01 para. 13] p. 402, Para. 3, [1901MS].

Old and young, rich and poor, have only one road to travel, one Saviour to serve, honor, and obey. With Christ God has given us all privileges, all opportunities, and the very richest promises. This He has done that we may serve Him with the undivided affections. We are violating the conditions of His covenant with us when we keep our eyes fixed upon the world, its customs, ideas, and practices. Self is the god we worship when we do this. Self interposes between the soul and its highest interests. Those who choose to be Christians after a worldly style, in a way that suits themselves, may be satisfied with this kind of service: but in God's eyes it is of no value. Solid worth of character, the ornament of a meek and quiet spirit,--it is this that is in the sight of God of great price. [Cf: RH 07-23-01 para. 14] p. 402, Para. 4, [1901MS].

The choice of God's people is to represent Christ in all their works, their practices, and their teaching. They are to be untouched by the perverse principles prevailing in the world. Those who have any connection with the service of God are to be entirely separate from corrupting influences. They are to be guided by the principles which Christ gave while leading the children of Israel through the wilderness. It was God's design to establish the Israelites in Canaan as His chosen nation, to be an example to all nations that should live on the earth. They were to be a kingdom of priests, living only for His service. But they became filled with a desire to be like the nations round them, to have an earthly ruler. Through His prophet God told them what the result of their choice would be, and His word was verified. They obtained a king, but with him came trouble and distress. Today many professing Christians are making a similar choice. They are patterning after the world for the sake of gain. Christ has uttered a warning against this. Lifting up His voice, He cried, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" [Cf: RH 07-23-01 para. 15] p. 402, Para. 5, [1901MS].

By the great cleaver of truth, God's people have been cut away from the world, and brought into the workshop of the Lord. In this workshop the ax, the hammer, and the chisel are to be used to prepare the rough, misshapen stones for the process of polishing, that each may fill its exact place in the building of the Lord. Thus the temple is to grow to completion. Each stone is to be a living stone, emitting light to the world. So the children of God are to show that they are preparing for a home in the kingdom of God. [Cf: RH 07-23-01 para. 16] p. 403, Para. 1, [1901MS].

God requires from His blood-bought heritage the homage of the entire life. Every part of the being belongs to Him. He is our Creator and Redeemer, and therefore our Owner. He calls upon us to serve Him, not to bow at the altars of the world. Let us hide self in Christ, conforming the life to His life. Then we can claim the promise, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." God desires us to use our physical, mental, and moral

powers in the enlargement and final triumph of His Church. But He cannot work with those who are continually seeking for worldly recognition. When those who labor for Him are humble and sincere, He will send His angels to work with them. This will give character to their work. [Cf: RH 07-23-01 para. 17] p. 403, Para. 2, [1901MS].

John presents the advantages gained by accepting Christ. "Beloved," he says, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." No pen can describe the honor that this relationship is to us. And yet many act as if it were a great humiliation to accept Christ as their Saviour. [Cf: RH 07-23-01 para. 18] p. 403, Para. 3, [1901MS].

In comparison with the honor which comes with Christ, all earthly honor sinks into insignificance. If our names are even mentioned by the great men of this earth, we think it a matter of sufficient importance to cherish, and tell again and again, that others may see how we have been honored. But the lips that uttered our names are but mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the Son of God. Honor has been promised us by Him who is King of kings. If we are faithful, the eternal God will claim us as His sons and daughters. Neither cherub nor seraph will be slow to recognize and welcome God's redeemed ones. Is not this honor worth striving for? [Cf: RH 07-23-01 para. 19] p. 403, Para. 4, [1901MS].

When we think righteously and sensibly, we shall be ashamed of our ideas as to what constitutes elevation of character. True elevation is ours only as we reveal the attributes of the Christlife. Our will must be placed in harmony with the divine will. We must accept Christ as a personal Saviour. Then the Sin Bearer takes away our sin and imputes to us His righteousness. We are cleansed in the blood of the Lamb. [Cf: RH 07-23-01 para. 20] p. 403, Para. 5, [1901MS].

This is the only true elevation. This is the highest standard to which we can reach. We are perfected by beholding Christ. Changed into the same likeness, from character to character, we are made complete in Him. His life is the standard of excellence. There is no exaltation for any of us only as it comes through Him. Our highest good is found in following Him. We meet with many failures because we do not strive lawfully. If we lift the cross cheerfully, and press forward bravely in the path of self-sacrifice, God will guide us by His Spirit, and afterward receive us into glory. By Mrs. E. G. White. [Cf: RH 07-23-01 para. 21] p. 403, Para. 6, [1901MS].

Among our workers are some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ, behold Him in that hovel, ministering to the poor; see Him at that sick bed, comforting the suffering, and speaking hope and courage to the desponding. Those who walk in the footsteps of Jesus will do as He did. "Whosoever will come after me," He said, "let him deny himself, and take up his cross, and follow me." [Cf: RH 07-30-01 para. 1] p. 404, Para. 1, [1901MS].

The city of Jerusalem is no longer a sacred place. The curse of God is

upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God. [Cf: RH 07-30-01 para. 2] p. 404, Para. 2, [1901MS].

There is a work to do for God all around us. There is a world to save, and God calls upon us to be co-workers with Him. He calls upon us to work with earnestness and zeal for the unconverted. [Cf: RH 07-30-01 para. 3] p. 404, Para. 3, [1901MS].

We are engaged in an exalted, sacred work. Those who are called to teach the truth should be bodies of light, living near to God, where they can be all light in Him. Ministers need daily conversion to the Lord. They should show an unselfish interest in His cause and work. God calls for self-abasement, for a putting away of all evil surmising, envy, malice, and unbelief. He calls for a transformation of the entire being. [Cf: RH 07-30-01 para. 4] p. 404, Para. 4, [1901MS].

Many are in danger, after having preached to others, of themselves becoming castaways; for they do not see the importance of self-knowledge; they do not watch and pray lest they enter into temptation. By watchfulness and prayer they might become acquainted with those points in their character where they are most easily overcome by the enemy; by resistance of every attack, their weak points might become their strong points. Every follower of Christ should daily examine himself, and by constant prayer arm himself for conflict. [Cf: RH 07-30-01 para. 5] p. 404, Para. 5, [1901MS].

There are many who neglect self-examination. This neglect is positively dangerous. The example of those who receive the words of God to give to the people has a powerful influence. Unless they are sanctified by the truth they profess to believe, they will raise their converts no higher than their own low standard. It is seldom that a people rise higher than the minister. His ways, his words, his faith, his piety, are looked upon as a sample of what the people's should be. If the people follow the example of the one who has taught them the truth, they think they are doing their duty. Let the minister make the actions of each day a subject of careful thought, that he may know himself. By a close scrutiny of his daily life, let him seek to understand his motives and the principles underlying them. This review of the words and actions is necessary to all who wish to reach perfection of Christian character. [Cf: RH 07-30-01 para. 6] p. 404, Para. 6, [1901MS].

The Lord does not desire any minister to work in ignorance and rudeness. Neither is human elegance or learning to take the place of prayer and a study of the Word. Education alone will never make a successful shepherd of the flock. The preaching of the Word is not alone to give information. Hearts must be touched. Men and women must be directed to the path that leads to heaven. The teaching that fails of this is of no value. [Cf: RH 07-30-01 para. 7] p. 405, Para. 1, [1901MS].

Love for God and the truth, combined with perseverance and determined

effort, will accomplish much. If some who are rough and uncourteous have blundered into the ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from Heaven grace to enable them to enlighten other minds. [Cf: RH 07-30-01 para. 8] p. 405, Para. 2, [1901MS].

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer, that the word he presents to the people may have force and power. His language should be such as can be understood by the most simple, and yet be refreshing to the most learned. He should become acquainted with those for whom he works, and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low; for there is no respect of persons with God. [Cf: RH 07-30-01 para. 9] p. 405, Para. 3, [1901MS].

Many who profess to follow Christ have not genuine religion. They do not reveal in their lives the fruit of true conversion. They are controlled by the same habits, the same spirit of faultfinding and selfishness, which controlled them before they accepted Christ. [Cf: RH 07-30-01 para. 10] p. 405, Para. 4, [1901MS].

No one can enter the city of God who has not a knowledge of genuine conversion. In true conversion the soul is born again. A new spirit takes possession of the temple of the soul. A new life begins. Christ is revealed in the character. The spirit of a new life works within. Faith passes into knowledge, and the word of God is understood. The branch becomes a living part of the Vine. [Cf: RH 07-30-01 para. 11] p. 405, Para. 5, [1901MS].

Truth must stand as a counselor by the side of every worker. Charity must control the life,--that charity which "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." Self must be hid in Christ. [Cf: RH 07-30-01 para. 12] p. 405, Para. 6, [1901MS].

We are altogether too indifferent in regard to the Holy Spirit, which is to take possession of heart and character. Those who are unenlightened by the Spirit of God can see only the things which are of the greatest importance in their human estimation. They mistake phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They need the Holy Spirit to control heart and mind, and to mold the character after the divine similitude. No one is safe in attempting to work without the Holy Spirit. The most powerful sermons may be preached, but the word spoken will be valueless unless it is accompanied by the Holy Spirit. [Cf: RH 07-30-01 para. 13] p. 405, Para. 7, [1901MS].

We cannot rightly estimate the value of the gift of the Holy Spirit. Those who yield themselves to the control of this Spirit are made pure and holy. Efficiency in God's work comes not by wading through an immense amount of study, but by a willingness to be guided and controlled by the Spirit. God only can give true success. Yoked up with

Christ, men will become more precious than gold, even than the golden wedge of Ophir. [Cf: RH 07-30-01 para. 14] p. 406, Para. 1, [1901MS].

God's workers need faith in God. He is not unmindful of their labors. He values their work. Divine agencies are appointed to cooperate with those who are laborers together with God. When we think that God will not do as He has said, and that He has no time to notice His workers, we dishonor our Maker. We are to make God our trust. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." [Cf: RH 07-30-01 para. 15] p. 406, Para. 2, [1901MS].

The true ministers of God are those who represent Christ. Men stand or fall, not by their own judgment, not by the opinions of their fellow men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling, knowing nothing but Christ, and Him crucified. Separation from the world, obedience to the word of God, is the sure evidence of love to God. Christ declared, "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." [Cf: RH 07-30-01 para. 16] p. 406, Para. 3, [1901MS].

A distinct work is assigned to every Christian. When a soul is converted and exercises faith in Christ, when prayer is offered and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. Spiritual quickening from above enters the life. "I know whom I have believed," is the testimony borne as the newborn souls work out the divine purpose. [Cf: RH 07-30-01 para. 17] p. 406, Para. 4, [1901MS].

The God-fearing worker is storing up a treasure in heaven. Earthly riches are not enduring: they are swept away in a moment; but the love of Christ in the heart, expressed in deeds of mercy, love, and benevolence, will endure through the eternal ages. By Mrs. E. G. White. [Cf: RH 07-30-01 para. 18] p. 406, Para. 5, [1901MS].

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God has not given him his message. He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God himself would have given me instruction. [Cf: RH 07-30-01 para. 1] p. 406, Para. 6, [1901MS].

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility. [Cf: RH 07-30-01 para. 2] p. 407, Para. 1, [1901MS].

Brother Nelson bore me the message also that I had not treated my workers well, that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false,

every word of it. The position I occupy in regard to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the rest of the day as you please." I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian. That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people. [Cf: RH 07-30-01 para. 3] p. 407, Para. 2, [1901MS].

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message. [Cf: RH 07-30-01 para. 4] p. 407, Para. 3, [1901MS].

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have committed the unpardonable sin." He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones. [Cf: RH 07-30-01 para. 5] p. 407, Para. 4, [1901MS].

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, "You are lost; you have gone too far to be saved." Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, "You are lost." We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us. [Cf: RH 07-30-01 para. 6] p. 407, Para. 5, [1901MS].

Since I have been here, I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another. [Cf: RH 07-30-01 para. 7] p. 407, Para. 6, [1901MS].

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create a disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done. [Cf: RH 07-

30-01 para. 8] p. 408, Para. 1, [1901MS].

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we may cooperate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account. [Cf: RH 07-30-01 para. 9] p. 408, Para. 2, [1901MS].

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God. [Cf: RH 07-30-01 para. 10] p. 408, Para. 3, [1901MS].

We have come here at great expense to set things in order. There are those who have been working in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field." [Cf: RH 07-30-01 para. 11] p. 408, Para. 4, [1901MS].

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it under His supervision, that souls may be brought to a knowledge of present truth. By Mrs. E. G. White. [Cf: RH 07-30-01 para. 12] p. 408, Para. 5, [1901MS].

The Lord has chosen to accomplish nothing in the redemption of the human race without the cooperation of the human agent. Christ took human nature that humanity might uplift humanity by laying hold of divine power. Immeasurably inferior is the part the human agent sustains in this work; but, linked up with the divinity of Christ, he can accomplish all things. [Cf: RH 08-06-01 para. 1] p. 408, Para. 6, [1901MS].

The life of Christ was a representation of God, an ever-widening, shoreless influence, which bound Him to God and to the whole human family. Through this gift, God has invested man with an influence which makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that we shall stand thus related; for He designs that each individual shall feel himself necessary to the welfare of others, and pledge himself to promote their happiness. Thus our influence, divested of selfishness, would produce a harmony akin to the harmony of heaven. [Cf: RH 08-06-01 para. 2] p. 409, Para. 1, [1901MS].

It is Satan's studied plan to imbue humanity with selfishness, and thus defeat God's purpose. He is working in every possible way to

separate interests, and to nourish the spirit of rivalry. He seeks to break up the harmony which should exist between man and his fellow man, and to bring in principles which God hates. This selfishness, if admitted into the heart, will corrupt the experience. Springing up, it defiles the whole man, and through him, many others. [Cf: RH 08-06-01 para. 3] p. 409, Para. 2, [1901MS].

Why is it that self rises up so readily? Why is it that men are offended if others do not think in accordance with their opinions and ideas? The Lord has not in the past, nor will He in the future, lead men to act in this way. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." When we are partakers of the divine nature, and have the attributes of Christ, we shall not be easily drawn apart in judgment or opinions. Contentions come when the heart is not under Christ's discipline; and the apostle says, "Where envying and strife is, there is confusion and every evil work." When the Lord is regarded as the great center, a close connection will exist between all lines of the work. There will be no divisions, no rivalry, but a feeling of mutual connection and dependence, a feeling which is devoid of all selfishness. [Cf: RH 08-06-01 para. 4] p. 409, Para. 3, [1901MS].

Paul writes for our admonition, "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. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." We are not to strengthen any evil work. Let those who have used their talents of influence in doing this, do so no longer. Let them not by pen or voice act on Satan's side of the question. In obedience to a "Thus saith the Lord," let unity of action be seen. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Cf: RH 08-06-01 para. 5] p. 409, Para. 4, [1901MS].

Christ prayed for His followers: "Sanctify them through thy truth: thy word is truth." Divine grace is needed to sanctify the human being--body, soul, and spirit. We have no right to manufacture yokes by gathering to ourselves a multitude of burdens and cares; for these will leave us no time for devotion or prayer, and will drive the truth out of the soul temple. Christ is to be enthroned in the heart. Then every talent will be used for the benefit of God's purchased heritage, and every transaction will bear the test of heaven. [Cf: RH 08-06-01 para. 6] p. 409, Para. 5, [1901MS].

The Saviour desires His Church to be governed by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. But many who profess to be followers of Christ are so filled with a sense of their own importance that they have no room in the heart for the sweet peace of Christ. They do not practice His instruction. They do not manifest His forbearance and love. Their hearts, once full of love for God and their brethren, are frozen by selfishness. [Cf: RH 08-06-01 para. 7] p. 410, Para. 1, [1901MS].

Christ presented before John a class who, in their self-satisfaction,

say, "I am rich, and increased with goods, and have need of nothing." These know not that they are wretched and miserable and poor and blind and naked. Christ counsels all such: "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 08-06-01 para. 8] p. 410, Para. 2, [1901MS].

Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean Church. The ardor of their first love has lapsed into a selfish egotism. When the love of Christ abides in the heart, it will be expressed in the actions. If love for Christ is dull, love for those for whom Christ has died will diminish. There may be an appearance of ceremony and zeal, but this is the only fruit of their self-inflated religion. Christ represents them as nauseating to His taste. "I know thy works," He says, "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." [Cf: RH 08-06-01 para. 9] p. 410, Para. 3, [1901MS].

Faith and love are precious treasures, represented by pure gold. These graces are to dwell in our hearts, making our characters complete in Christ. But until these graces possess the soul, how can we understand Paul's words, "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. 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 08-06-01 para. 10] p. 410, Para. 4, [1901MS].

When the Lord invited Israel to contribute for 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 work of 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," until 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. 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." Ex. 40:34. [Cf: RH 08-06-01 para. 1] p. 410, Para. 5, [1901MS].

Akin to this example of willing service has been the work done by our people for the relief of our schools. The generous, wholehearted way in which our publishing houses and our brethren and sisters in general

have taken hold of this enterprise has brought great rejoicing. The Lord is pleased with the earnest effort made to free our schools from debt. It is according to His plan. [Cf: RH 08-06-01 para. 2] p. 411, Para. 1, [1901MS].

The Lord's Plan.--There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being,--body, soul, and spirit,--in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty; and has invited us to cooperate with Him in accomplishing His purpose. It was His plan that the book, "Christ's Object Lessons," should be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions to see if they will work together and be of one mind in self-denial and self-sacrifice. [Cf: RH 08-06-01 para. 3] p. 411, Para. 2, [1901MS].

All to Cooperate.--A good start has been made in the sale of "Christ's Object Lessons." What is needed now is for all our people to put their shoulder to the wheel. Let there be an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11. Every branch of God's cause is worthy of diligence, but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers. [Cf: RH 08-06-01 para. 4] p. 411, Para. 3, [1901MS].

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. [Cf: RH 08-06-01 para. 5] p. 411, Para. 4, [1901MS].

The present is an opportunity which we cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order. [Cf: RH 08-06-01 para. 6] p. 411, Para. 5, [1901MS].

We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work which will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We 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 for the help of our schools. [Cf: RH 08-06-01 para. 7] p. 411, Para. 6, [1901MS].

A general movement is needed, but this must begin with individual

movements. In every church let every member of every family make determined efforts to deny self. Let the children act a part. Let all work together. Let us do our best at this time to render to God our offering, to carry out His specified will, and thus make an occasion for witnessing for Him and His truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. [Cf: RH 08-06-01 para. 8] p. 412, Para. 1, [1901MS].

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in the knowledge of God and of the best methods for reaching the people. [Cf: RH 08-06-01 para. 9] p. 412, Para. 2, [1901MS].

The Lord calls for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are learning constantly of the Great Teacher. The Lord will open ways before those who will engage in His service. He will give them power and success. [Cf: RH 08-06-01 para. 10] p. 412, Para. 3, [1901MS].

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle. Mrs. E. G. White. [Cf: RH 08-06-01 para. 11] p. 412, Para. 4, [1901MS].

Letters have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message. God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teaching, Christ gave no message of this character, and His disciples are to teach only what He commanded them. [Cf: RH 08-13-01 para. 1] p. 412, Para. 5, [1901MS].

There are those who are always seeking to engage in controversy. This is the sum of their religion. They are filled with a desire to produce something new and strange. They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents. [Cf: RH 08-13-01 para. 2] p. 412, Para. 6, [1901MS].

Idle tales are brought in as important truths, and by some they are actually set up as tests. Thus controversy is created, and minds are diverted from present truth. Satan knows that if he can get men and women absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with questions of no moment. They passed by the precious truths of God's word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so today, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale. [Cf: RH 08-13-01 para. 3] p. 412, Para. 7, [1901MS].

I would say to my brethren and sisters, Keep close to the instruction found in the word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" These side issues which arise are as hay, wood, and stubble compared with the truth for these last days. Those who leave the great truths of God's word to speak of such matters are not preaching the gospel. They are dealing with the idle sophistry which the enemy brings forward to divert minds from the truths that concern their eternal welfare. They have no word from Christ to vindicate their suppositions. [Cf: RH 08-13-01 para. 4] p. 413, Para. 1, [1901MS].

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the Great Teacher, and follow His instructions. Study the counsel He gave the lawyer regarding the keeping of the law. [Cf: RH 08-13-01 para. 5] p. 413, Para. 2, [1901MS].

"Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said, What is written in the law? how readest 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." "Thou hast answered right," Christ said; "this do, and thou shalt live." [Cf: RH 08-13-01 para. 6] p. 413, Para. 3, [1901MS].

The lawyer felt annoyed by the Saviour's reply; for he knew that he had not fulfilled the requirements of the law, and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves, who robbed and wounded him, leaving him to die by the wayside. "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." They knew the precious lessons of mercy and compassion which from the pillar of cloud Christ had given to Moses to give to the children of Israel; but in utter disregard, they refused to help their suffering brother. [Cf: RH 08-13-01 para. 7] p. 413, Para. 4, [1901MS].

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Cf: RH 08-13-01 para. 8] p. 413, Para. 5, [1901MS].

Then Christ asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" So interested had the audience become in the narrative that many voices united with the lawyer's in saying, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise." [Cf: RH 08-13-01 para. 9] p. 413, Para. 6, [1901MS].

Do not allow anything to draw your attention from the question, "What shall I do to inherit eternal life?" This is a life and death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant theories need to be converted. [Cf: RH 08-13-01 para. 10] p. 414, Para. 1, [1901MS].

The sixth chapter of John is full of elevating, ennobling instruction. "Labor not for the meat which perisheth," Christ said, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. . . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. . . . 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. . . . 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. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: RH 08-13-01 para. 11] p. 414, Para. 2, [1901MS].

Read and study these words, instead of engaging in controversy regarding matters of little consequence. The character is built up from the food given to the mind. Let us, then, feed upon Christ. Let the mind dwell upon the subjects which are of eternal consequence. Let the people of God dig deep into the mines of truth, that they may secure the treasures of righteousness. Christ has the richest gifts of heaven to bestow on those who believe in Him. He has been intrusted with the greatest of all gifts,--the gift of eternal life. 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: RH 08-13-01 para. 12] p. 414, Para. 3, [1901MS].

This is the instruction which the people need. As we go to Christ in our helplessness, studying His word, applying it to our own experience, asking, "What saith the Master?" His word is made unto us life and strength, comfort and joy, hope and assurance. This is feeding on Christ. [Cf: RH 08-13-01 para. 13] p. 414, Para. 4, [1901MS].

Jesus offers himself for the life of the world. He stands before the Father, bearing the sins which man commits. To Him every believing soul may transfer his burden. "Behold the Lamb of God, which taketh away the sin of the world." Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness. [Cf: RH 08-13-01 para. 14] p. 414, Para. 5, [1901MS].

How important are these lessons! Yet how few seek to understand them. How many, forgetting them, stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings,--this is the theme upon which we are to dwell. We have no time for empty, foolish talk. The keeping of God's commandments is to be the subject of our conversation and the highest aim of our lives. Heaven is worth everything to us. [Cf: RH 08-13-01 para. 15] p. 415, Para. 1, [1901MS].

In our search for the gifts of heaven, we are directed to do one thing, and this includes all others. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. The attributes of Christ are to be studied and earnestly sought for, that we may be complete in Him, revealing His beauty of character. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him. [Cf: RH 08-13-01 para. 16] p. 415, Para. 2, [1901MS].

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief good. He is our Prince, our Saviour. Only through Him can we approach the Father. Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth,--only thus can we reach heaven. [Cf: RH 08-13-01 para. 17] p. 415, Para. 3, [1901MS].

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God. Then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel; for it brings salvation to those who accept it. Live the gospel, in the highest, most sacred sense. Doing this, you are laborers together with God, carrying out the plans of the wonderful Counselor. [Cf: RH 08-13-01 para. 18] p. 415, Para. 4, [1901MS].

Erroneous theories, with no authority from the word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church members have become so well satisfied with cheap food that they have a dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements. [Cf: RH 08-13-01 para. 19] p. 415, Para. 5, [1901MS].

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's

word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life. [Cf: RH 08-13-01 para. 20] p. 415, Para. 6, [1901MS].

Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light. Those who cooperate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us rightly to represent the Saviour to the world. By Mrs. E. G. White. [Cf: RH 08-13-01 para. 21] p. 416, Para. 1, [1901MS].

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." [Cf: RH 08-20-01 para. 1] p. 416, Para. 2, [1901MS].

This is the position that Satan now occupies toward the Church of God and the ministers of the gospel. He stands before the angel of the Lord to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. Satanic agencies are moved by a power from beneath to stir up wicked men to unite with the enemy in causing distress to the people who are keeping the commandments of God. The whole world is stirred against them because they will not worship the institution of the papacy. Satan is as full of bitter hatred and malignity against them as he was against Christ, when he stirred the world to choose a robber and murderer instead of the Son of God. When the question was asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" the answer came back, "Release unto us Barabbas." The religious leaders and guides of the people--the men who ought to have led in right paths--persuaded the poor, ignorant multitude to reject the Son of God, and choose a robber and murderer in His place. [Cf: RH 08-20-01 para. 2] p. 416, Para. 3, [1901MS].

Let us remember that we are in the world in which the Son of God was crucified. Those who today allow the spirit of envy, hatred, and unbelief to control them will persecute the people of God even as the Jews persecuted Christ. [Cf: RH 08-20-01 para. 3] p. 416, Para. 4, [1901MS].

In the chapter preceding the one containing the words, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him," we read, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith

the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." [Cf: RH 08-20-01 para. 4] p. 416, Para. 5, [1901MS].

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 affected ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God's people, and urging the disregard of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favored. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonored God by yielding to temptation and disobeying God's commandments. [Cf: RH 08-20-01 para. 5] p. 416, Para. 6, [1901MS].

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers and in pity for their affliction the Lord had come to their relief. [Cf: RH 08-20-01 para. 6] p. 417, Para. 1, [1901MS].

"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?" Unworthy though they might be to do His great work, Christ declared that His people were accepted through the righteousness of One who had resisted every art and device of the enemy. [Cf: RH 08-20-01 para. 7] p. 417, Para. 2, [1901MS].

"Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ. [Cf: RH 08-20-01 para. 8] p. 417, Para. 3, [1901MS].

Christ looked pityingly and compassionately upon the punished, repenting people; "and He answered and spake unto those that stood before Him, saying, 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." [Cf: RH 08-20-01 para. 9] p. 417, Para. 4, [1901MS].

The Lord does not deny the charge of Joshua's unworthiness, but He 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 saying first, "Take away the filthy garments from him." Then He said to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Let them set a fair miter upon his head. So they set a fair miter upon his head," and on this miter was written, "Holiness to the Lord." [Cf: RH 08-20-01 para. 10] p. 417, Para. 5, [1901MS].

This change is made on condition of obedience. "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." [Cf: RH 08-20-01 para. 11] p. 417, Para. 6, [1901MS].

When God's professed people repent of their sin in departing from plain Bible truth, they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. If those who have departed from the Lord will take warning, if they will change their course of action, they will be received into favor, and their transgressions will be pardoned. If they make thorough work, according to the measurement of God, avoiding a repetition of their sins, God will bestow rich blessings upon them. God tests and tries His people. He waits for them to show true repentance, that He may say, "It is enough," and that He may grant them pardon. [Cf: RH 08-20-01 para. 12] p. 417, Para. 7, [1901MS].

Nothing else in this world is so dear to the Lord as His Church. Nothing else is guarded by Him with such jealous care. He paid a costly ransom for His heritage, and He is not willing that anything should separate them from Him, so that He cannot protect them and give them prosperity. He permits them to be sorely tried in the fiery furnace, that the dross may be separated from them. But as they are being purified, He watches them every moment, that they may not be consumed. [Cf: RH 08-20-01 para. 13] p. 418, Para. 1, [1901MS].

"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. . . . 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. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again." By Mrs. E. G. White. [Cf: RH 08-20-01 para. 14] p. 418, Para. 2, [1901MS].

Lift Him up, the Man of Calvary. Lift Him up, and cry, "Behold the Lamb of God, which taketh away the sin of the world." Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: RH 08-27-01 para. 1] p. 418, Para. 3, [1901MS].

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as if the clouds were rolled back, and we were in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an

immortal crown. "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." Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life, must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of Prince Immanuel. We have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." There are many who claim to be followers of Christ, and whose names are enrolled on the church books, who have not been a strength to the Church. They have not been sanctified through the truth. In the prayer of Christ for His disciples, He says, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is not simply receiving the truth, but practicing the truth, that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and the New Testament, that they may know what is truth. [Cf: RH 08-27-01 para. 2] p. 418, Para. 4, [1901MS].

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth. Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and the prophets, it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare that they will have nothing to do with the Bible, for the Lord himself speaks directly to their souls. They declare that they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they reveal the fact that they are following the inspiration of another spirit. True inspiration never rejects true inspiration, but is in harmony with the Bible. Anything that leads away from the word of God is proved to be inspired from beneath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Cf: RH 08-27-01 para. 3] p. 419, Para. 1, [1901MS].

Those who claim to be sanctified, and who give no heed to the words of

divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of spiritual perfection; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do nothing." Provision for our perfection is found in union with Christ. "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." [Cf: RH 08-27-01 para. 4] p. 419, Para. 2, [1901MS].

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they had no delight. They did not know Him while in the world, and could not learn to know Him in heaven. But of His disciples Jesus said, "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." By Mrs. E. G. White. [Cf: RH 08-27-01 para. 5] p. 419, Para. 3, [1901MS].

Taken from Diary of 1899.--During the night season I was in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Since it is true that the Lord is soon to come, is it not time that something was done for the Southern field? Are the white people and the colored people of the Southern States to be passed by? Have they no souls to save? Does not the new covenant include them? [Cf: RH 08-27-01 para. 1] p. 420, Para. 1, [1901MS].

"We do not question the need of missions in foreign fields. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South,--a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent? [Cf: RH 08-27-01 para. 2] p. 420, Para. 2, [1901MS].

"The colored people have been freed from the bondage of national slavery; but they are still in the slavery of ignorance. Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing the burden to rest on a few? In all your plans for medical missionary work and for

foreign missionary work, has God given you no message for us? Why have you not a deeper sense of the necessities of the Southern field? [Cf: RH 08-27-01 para. 3] p. 420, Para. 3, [1901MS].

"We lay this matter before you. O how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice." [Cf: RH 08-27-01 para. 4] p. 420, Para. 4, [1901MS].

Then He who has authority arose, and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one. [Cf: RH 08-27-01 para. 5] p. 420, Para. 5, [1901MS].

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, looked at the suffering man, gave a sigh of pity, and passed by, wishing he had not seen him. Then came a Levite, who also 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 out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.' [Cf: RH 08-27-01 para. 6] p. 420, Para. 6, [1901MS].

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him. Then said Jesus, . . . Go, and do thou likewise.' [Cf: RH 08-27-01 para. 7] p. 421, Para. 1, [1901MS].

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not, are accountable to God. To Him they must answer for their neglect. [Cf: RH 08-27-01 para. 8] p. 421, Para. 2, [1901MS].

"Let the professed people of God awake. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the South?" [Cf: RH 08-27-01 para. 9] p. 421, Para. 3, [1901MS].

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries for the Southern field, while others sat in silence, apparently taking no interest in the subject. [Cf: RH 08-27-01 para. 10] p. 421, Para. 4, [1901MS].

Then these words were spoken: "The South is a most unpromising field. But what a change would now be seen in it if, after the colored people had been released from slavery, Christians had worked for them as the followers of Christ ought to work, teaching them how to take care of themselves. [Cf: RH 08-27-01 para. 11] p. 421, Para. 5, [1901MS].

"Not a sparrow falls to the ground without the notice of the Heavenly Father. Will not God pronounce unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly,

and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. He will call to account those who, have used selfishly the means lent them to be used in helping and blessing humanity. The word of God plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of heaven for their neglect." By Mrs. E. G. White. [Cf: RH 08-27-01 para. 12] p. 421, Para. 6, [1901MS].

Those who are truly sanctified by a knowledge of God will render perfect obedience to God's requirements. They will understand for themselves what saith the Scriptures, and will present themselves as loyal children of God before their Maker. But many who claim sanctification refuse to comply with the conditions upon which the promises are made, and yet they presume to expect the blessing that God has promised to the obedient. Their hearts are at enmity with the law of God, and they are self-deceived and self-righteous. Unconsciously they yield to the suggestions of the first great rebel, who led Adam and Eve to transgress the holy law of Jehovah. They are breakers of God's law, and yet claim that they are sanctified and made perfect, and thus they are false lights in the world. Many others are deceived by their pretensions, and are led to practice the same iniquity that they do, to show the same disregard for God's law, and to teach others that they may transgress with impunity. This was the very attitude and work of Satan in bringing sin into our world, and through his agents he still continues his work of deception upon human minds, repeating the same story by which he led Adam and Eve to disregard the word of God, and to fail to bear the single test that God put upon them. [Cf: RH 09-03-01 para. 1] p. 421, Para. 7, [1901MS].

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,-- perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men today that were given to Adam in Eden. [Cf: RH 09-03-01 para. 2] p. 422, Para. 1, [1901MS].

It was the transgression of the law that resulted in sin, sorrow, and death. Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God. When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. But from the throne of God a voice was heard speaking words of mysterious import. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 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." When man fell, Christ announced His purpose of becoming man's substitute and surety. Who was He? Isaiah says of Him, "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." John says of Him, "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. . . . 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." [Cf: RH 09-03-01 para. 3] p. 422, Para. 2, [1901MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When we accept God's free gift, we become partakers of the righteousness of Christ, and are complete in Him. But those who do not obey God's law, make it manifest that they have not accepted the righteousness of Christ. They may claim sanctification, but it is of a spurious character; for they array themselves against the plainest Thus saith the Lord, and by their actions deny the Lord who bought them. [Cf: RH 09-03-01 para. 4] p. 422, Para. 3, [1901MS].

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness, he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions, and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willfully imperfect service. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience, whose carnal hearts are not subject to the law of God, and neither indeed can be. [Cf: RH 09-03-01 para. 5] p. 422, Para. 4, [1901MS].

From Genesis to Revelation the conditions upon which eternal life is promised, are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God. But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the word of God we read that there are good and bad consciences and the fact that your conscience does not condemn you in not keeping the law of God, does not prove that you are uncondemned in His sight. Take your conscience to the word of God, and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions because they have not made the word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin; and sin is the transgression of the law. Paul, the great gospel preacher, declares, "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." Repentance toward God is sorrow for sin, the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in [the] law to save the transgressor of [the] law, he must not only exercise repentance

toward God, but have faith in Jesus Christ, his sacrifice, surety, and mediator. Through the merits of Christ the sinner may claim the pardon of God. [Cf: RH 09-03-01 para. 6] p. 423, Para. 1, [1901MS].

Christ is continually drawing men to himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, "Whosoever will, let him take the water of life freely." Before one decides to come to Christ, the Holy Spirit is drawing him unto the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what is comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ; for Jesus is drawing him unto himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born in the heart by beholding the love of Christ, who gave His life to save the sinner. It is the love of God that softens the hardest hearts. [Cf: RH 09-03-01 para. 7] p. 423, Para. 2, [1901MS].

It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. "A broken and a contrite heart, O God, thou wilt not despise." We may say that except the sinner repents of his sin, he cannot be forgiven; but while this is true, let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is of sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him, all unworthy as he is; and the first thing he knows, he will realize that Christ's love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine. It has been stated that him whom Christ pardons He first makes penitent. Peter declares the source of repentance when he says, "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." [Cf: RH 09-03-01 para. 8] p. 423, Para. 3, [1901MS].

When the sinner sees Jesus lifted up on the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks, he shall receive. He presents the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He rejoices in the pardoning love of God; and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all God's commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within, the hope of glory. By Mrs. E. G. White. [Cf: RH 09-03-01 para. 9] p. 424, Para. 1, [1901MS].

During the night I was sorely distressed. A great burden rested upon

me. I had been pleading with God to work in behalf of His people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which have accumulated!" [Cf: RH 09-10-01 para. 1] p. 424, Para. 2, [1901MS].

As I visited the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God. [Cf: RH 09-10-01 para. 2] p. 424, Para. 3, [1901MS].

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's word. [Cf: RH 09-10-01 para. 3] p. 424, Para. 4, [1901MS].

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. [Cf: RH 09-10-01 para. 4] p. 424, Para. 5, [1901MS].

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them? [Cf: RH 09-10-01 para. 5] p. 424, Para. 6, [1901MS].

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. [Cf: RH 09-10-01 para. 6] p. 425, Para. 1, [1901MS].

Those who have taken part in the solemn rite of baptism have pledged

themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity? [Cf: RH 09-10-01 para. 7] p. 425, Para. 2, [1901MS].

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of His work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted. [Cf: RH 09-10-01 para. 8] p. 425, Para. 3, [1901MS].

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. [Cf: RH 09-10-01 para. 9] p. 425, Para. 4, [1901MS].

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect Him to continue to bestow His goods on you? How does the Master regard those who selfishly invest His money in photographs? That very money could have been used to purchase reading matter to send to those in the darkness of ignorance. [Cf: RH 09-10-01 para. 10] p. 425, Para. 5, [1901MS].

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day. [Cf: RH 09-10-01 para. 11] p. 425, Para. 6, [1901MS].

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following Him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial. [Cf: RH

09-10-01 para. 12] p. 425, Para. 7, [1901MS].

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has intrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury. By Mrs. E. G. White. [Cf: RH 09-10-01 para. 13] p. 426, Para. 1, [1901MS].

God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth." And the poor man is as tenderly watched over as the monarch upon his throne. [Cf: RH 09-17-01 para. 1] p. 426, Para. 2, [1901MS].

God is constantly at work for the good of His creatures. Satan is also constantly at work, but for evil. The prince of the power of the air is the agent of destruction, the one who causes suffering and misery. Times without number God has interposed to avert death, to keep men, women, and children in safety when Satan purposed a result wholly disastrous. [Cf: RH 09-17-01 para. 2] p. 426, Para. 3, [1901MS].

God made everything good and beautiful; but evil gained entrance into the earth, and with it came defilement and degradation. It is God's purpose to obliterate all traces of sin from His handiwork, to restore human beings to their original purity. To fulfill this purpose, God's only Son, equal with the Father, assumed human nature. He stooped to our estate that He might lift us from a fallen, degraded condition to the pure and holy condition of Adam when he came from the hand of the Creator. As soon as man joined Satan in transgression, Christ took the field to fight in his behalf. He entered the conflict, and fought successfully the battle with the prince of evil. [Cf: RH 09-17-01 para. 3] p. 426, Para. 4, [1901MS].

This world has been signally blessed by God. Human beings are the recipients of countless mercies. Providence watches over and shields them. Upon them are poured the choicest gifts in heaven's treasury. Yet notwithstanding this, men show a growing disregard for God and a growing contempt for His law and for the salvation placed within their reach by the death of the Saviour. [Cf: RH 09-17-01 para. 4] p. 426, Para. 5, [1901MS].

Men have lifted themselves up in pride and self-sufficiency, casting down the needy and oppressing the hireling in his wages. Against them have been registered covetousness, pride, and self-indulgence. They show contempt for the laws which govern God's kingdom. God has borne long with them; but in response to His amazing forbearance, men are approaching that degree of iniquity which the antediluvians reached, to perish in the waters of the flood, and which the Sodomites reached, to be destroyed by fire from heaven. [Cf: RH 09-17-01 para. 5] p. 426, Para. 6, [1901MS].

Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing

to improve their day of grace, they will be given another opportunity to gain heaven. But those who cherish this belief are under a deception which leads to ruin. When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation. [Cf: RH 09-17-01 para. 6] p. 427, Para. 1, [1901MS].

God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion, He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace. [Cf: RH 09-17-01 para. 7] p. 427, Para. 2, [1901MS].

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work." [Cf: RH 09-17-01 para. 8] p. 427, Para. 3, [1901MS].

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,--in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false. [Cf: RH 09-17-01 para. 9] p. 427, Para. 4, [1901MS].

Satan will bring in pleasing fables to meet the minds of all who love not the truth. With angry zeal he will accuse commandment-keepers. Furious because he cannot pervert their faith, he will vent his rage upon them. He will give to his angels the work of hardening wicked men against the truth. Knowing that he has but a short time, he will work with all deceivableness of unrighteousness in them that perish. In the form of friends who have died, fallen angels will come to the children of men, just and unjust. Thus Satan will deceive those who, had they honored the law of Jehovah, would have been barricaded against temptation. [Cf: RH 09-17-01 para. 10] p. 427, Para. 5, [1901MS].

When Christ was upon this earth, He declared of the nation that rejected Him, "In vain they do worship me, teaching for doctrines the

commandments of men." They made void the law of God by loading it down with needless ceremonies. They tore down the Lord's standard of righteousness, blinding the eyes and hardening the hearts of the people, leading them to believe a lie in the place of truth. Were Christ upon the earth today, He would say to many professed Christians, "Ye are both ignorant of the Scriptures and of the power of God." [Cf: RH 09-17-01 para. 11] p. 428, Para. 1, [1901MS].

Satan claims the world, but there is a little company who withstand his devices, and contend earnestly for the faith once delivered to the saints. Satan sets himself to destroy this commandment-keeping company. But God is their tower of defense. He will raise up for them a standard against the enemy. He will be to them "as an hiding place from the wind," and "as the shadow of a great rock in a weary land." He will say to them, "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." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." By Mrs. E. G. White. [Cf: RH 09-17-01 para. 12] p. 428, Para. 2, [1901MS].

The question is often asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God. Why was sin permitted to take up its abode in the earth to cause suffering and discord? [Cf: RH 09-24-01 para. 1] p. 428, Para. 3, [1901MS].

It certainly was not God's purpose that man should be sinful. He created him pure and noble, with no bias to evil. He placed him in the garden of Eden, surrounding him with every inducement to remain true to his allegiance. He placed His law around him as a safeguard. [Cf: RH 09-24-01 para. 2] p. 428, Para. 4, [1901MS].

There is no excuse for sin. It will be the final condemnation of Lucifer and his angels that when God shall ask, "Why have ye done this?" they will be able to assign no reason. And when at the last great day sinners are confronted with their sins, and are asked, "Why did you transgress?" every mouth will be stopped. The sinful will stand speechless before God. [Cf: RH 09-24-01 para. 3] p. 428, Para. 5, [1901MS].

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like himself. Of him it is written, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." But self-exaltation entered his heart. Inspiration records the charge against him: "Thine heart wast lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell,

to the sides of the pit." [Cf: RH 09-24-01 para. 4] p. 428, Para. 6, [1901MS].

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam's obedience was to be tested. God left him free to obey or disobey. He could have held him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God's rule was arbitrary. Adam was left perfectly free. [Cf: RH 09-24-01 para. 5] p. 429, Para. 1, [1901MS].

Looking upon the sinless pair in Eden, Satan saw an opportunity for carrying on the work which he had begun in heaven. Entering the garden in the disguise of a serpent, he told Eve that God was mistaken, that the fruit of the forbidden tree would not bring death, but wisdom. "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." They fell under the temptation, and disobeyed God. Henceforth they could not live in Eden. God drove them forth, placing at the gate of the garden a flaming sword, which turned every way, to keep the way of the tree of life. [Cf: RH 09-24-01 para. 6] p. 429, Para. 2, [1901MS].

Through all the ages Satan's work has been the same,--to make of none effect the law of God, to lead men and women to transgress the divine commands. God requires of human beings today what He required of Adam,--perfect obedience. Satan strives to lead them to mistake darkness for light, and error for truth. He tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But today, as in the beginning, his assertions are false. God's law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah. [Cf: RH 09-24-01 para. 7] p. 429, Para. 3, [1901MS].

Many cherish the false hope that God will change to suit their sinfulness. But He who rules the world in wisdom and love is a God who changes not. He governs the world in omnipotence, and all that His love inspires He will execute. Now, as ever, the only way in which we can gain admittance into heaven is by conforming to His standard of righteousness. [Cf: RH 09-24-01 para. 8] p. 429, Para. 4, [1901MS].

Of His law God says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." [Cf: RH 09-24-01 para. 9] p. 429, Para. 5, [1901MS].

Satan declared that human beings could not keep the law. Christ has proved this statement false. He came to this earth, and lived among men the law of God. He died on the cross to bear witness to the unchanging

character of the law. This law had been broken, and only by the offering of Christ's blood could the penalty be paid. [Cf: RH 09-24-01 para. 10] p. 430, Para. 1, [1901MS].

Christ came as a man, that He might meet men where they are. Had He come in all His glory, human beings could not have endured the sight. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete." [Cf: RH 09-24-01 para. 11] p. 430, Para. 2, [1901MS].

Could the law have been changed, Christ need not have died. But it was impossible for God to change. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice. [Cf: RH 09-24-01 para. 12] p. 430, Para. 3, [1901MS].

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?--That we might be spared. "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 could not do more than He has done for us. He has left us without excuse. By Mrs. E. G. White. [Cf: RH 09-24-01 para. 13] p. 430, Para. 4, [1901MS].

"Search the Scriptures," Christ commanded; "for in them ye think ye have eternal life: and they are they which testify of me." The Holy Spirit is beside every true searcher of God's word, enabling him to discover the hidden gems of truth. Divine illumination comes to his mind, stamping the truth upon him with a new, fresh importance. He is filled with a joy never before felt. The peace of God rests upon him. The preciousness of truth is realized as never before. A heavenly light shines upon the Word, making it appear as though every letter were tinged with gold. God himself speaks to the heart, making His word spirit and life. [Cf: RH 10-01-01 para. 1] p. 430, Para. 5, [1901MS].

Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. This is what is meant by eating the flesh and drinking the blood of the Son of God. It is the privilege of all to partake of the bread of heaven by studying the word, and thus gain spiritual sinew and muscle. [Cf: RH 10-01-01 para. 2] p. 430, Para. 6, [1901MS].

Just before Christ's crucifixion one of the disciples asked Him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "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." [Cf: RH 10-01-01 para. 3] p. 430, Para. 7, [1901MS].

These words are not half comprehended by those through whom God wishes to communicate His truth. Let us believe the word. Let us practice the lessons given by Him who has bought us with His blood. He said, "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: RH 10-01-01 para. 4] p. 431, Para. 1, [1901MS].

A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened. [Cf: RH 10-01-01 para. 5] p. 431, Para. 2, [1901MS].

Why do God's people pass by the words of the Great Teacher? Why do they rely upon human beings for help and comfort, when they have the great and grand promise, "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. . . . He that eateth of this bread shall live forever"? He may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." [Cf: RH 10-01-01 para. 6] p. 431, Para. 3, [1901MS].

It is the privilege of all to gain strong consolation from these precious utterances. Those who partake of the banquet provided for them 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: RH 10-01-01 para. 7] p. 431, Para. 4, [1901MS].

In every plan we make, we must act with entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire at every step, "Is this the way of the Lord?" The word of God is a character-detector, a motive-tester. We are to read this word with heart and mind open to receive the impressions that God will give. We must not think that the reading of the word can accomplish that which only He whom the word reveals, who stands behind the word, can accomplish. Some are in danger of hastening to the conclusion that because they hold firmly to the doctrines of the truth, they are actually in possession of the blessings which these doctrines declare shall come to the receiver of truth. Many keep the truth in the outer court. Its sacred principles have not a controlling influence over the words, the thoughts, the actions. They do not possess the faith which works by love and purifies the soul. An assent to the truth may quiet the conscience, but let every believer inquire, "Does my faith make me a daily, hourly follower of Christ? Has it a sanctifying influence on my soul? Can I say, The gentleness of Christ has made me great? A faultless creed and a carnal life are too often found together in professed believers. To be a means to a saving end, the word of God must be intelligently and practically understood and obeyed. [Cf: RH 10-01-01 para. 8] p. 431, Para. 5, [1901MS].

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the World. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also

which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 10-01-01 para. 9] p. 432, Para. 1, [1901MS].

Here is the standard which all must reach who enter the heavenly city. The end of our faith is the perfection of human character, the sanctification of the entire being. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to them. He is constantly working for the happiness of those who love and serve Him. He is pleased with harmonious service; and when He sees men and women obeying His commandments, He greatly blesses them. [Cf: RH 10-01-01 para. 10] p. 432, Para. 2, [1901MS].

By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the lifeblood of the soul. His example is to be our guide. In our dealing with one another, we must reveal His sympathy. 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." Christ's life abiding in the soul is the cause of our joy and the pledge of our glory. By Mrs. E. G. White. [Cf: RH 10-01-01 para. 11] p. 432, Para. 3, [1901MS].

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 the 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 worship them; and then the Lord's wrath be kindled against you, 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: RH 10-08-01 para. 1] p. 432, Para. 4, [1901MS].

"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 commandments of the Lord your God, but . . . go after other gods, which ye have not known." [Cf: RH 10-08-01 para. 2] p. 432, Para. 5, [1901MS].

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out

of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: RH 10-08-01 para. 3] p. 433, Para. 1, [1901MS].

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: RH 10-08-01 para. 4] p. 433, Para. 2, [1901MS].

God has given His people positive instruction, and has laid upon them positive restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy. [Cf: RH 10-08-01 para. 5] p. 433, Para. 3, [1901MS].

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord." [Cf: RH 10-08-01 para. 6] p. 433, Para. 4, [1901MS].

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work today in my vineyard. As I have cared for you, so you are to care for the honor of my name." [Cf: RH 10-08-01 para. 7] p. 433, Para. 5, [1901MS].

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who

exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts. [Cf: RH 10-08-01 para. 8] p. 434, Para. 1, [1901MS].

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them. [Cf: RH 10-08-01 para. 9] p. 434, Para. 2, [1901MS].

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren. [Cf: RH 10-08-01 para. 10] p. 434, Para. 3, [1901MS].

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world. [Cf: RH 10-08-01 para. 11] p. 434, Para. 4, [1901MS].

Money and goods, houses and lands,--these the Lord has intrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish. [Cf: RH 10-08-01 para. 12] p. 434, Para. 5, [1901MS].

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity. [Cf: RH 10-08-01 para. 13] p. 434, Para. 6, [1901MS].

Those who think that they can please God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping, Christ knocks at the door of the heart. [Cf: RH 10-08-01 para. 14] p. 434, Para. 7, [1901MS].

When the Saviour saw in the Jewish people a nation divorced from God,

He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"? By Mrs. E. G. White. [Cf: RH 10-08-01 para. 15] p. 435, Para. 1, [1901MS].

By the great law of God, man is bound up with his fellow man. To the answer given by the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live." [Cf: RH 10-15-01 para. 1] p. 435, Para. 2, [1901MS].

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors. [Cf: RH 10-15-01 para. 2] p. 435, Para. 3, [1901MS].

He in whose heart Christ abides shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is true missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of man to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds that sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul. [Cf: RH 10-15-01 para. 3] p. 435, Para. 4, [1901MS].

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory. [Cf: RH 10-15-01 para. 4] p. 435, Para. 5, [1901MS].

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their

deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground. [Cf: RH 10-15-01 para. 5] p. 436, Para. 1, [1901MS].

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 10-15-01 para. 6] p. 436, Para. 2, [1901MS].

Again: He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says; "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing; but to be cast out, and to be trodden underfoot of men." When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing"? But when they reveal in their lives the saving principles of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls. [Cf: RH 10-15-01 para. 7] p. 436, Para. 3, [1901MS].

Christ inculcated the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His law, they would indeed be lights in the world. [Cf: RH 10-15-01 para. 8] p. 436, Para. 4, [1901MS].

God's promises to the obedient gladden the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, the One who has given them the promise, "Lo, I am with you always, even unto the end of the world." [Cf: RH 10-15-01 para. 9] p. 436, Para. 5, [1901MS].

Look, thirsty, bewildered souls! Can ye not see the fountain of life, opened for the weary, wayworn traveler? Can ye not hear the voice of Mercy as she beckons to you, saying, "'Ho, every one that thirsteth, come ye to the waters;' 'whosoever will, let him take the water of life freely'?" The waters of this fountain contain medicinal properties which will heal both spiritual and physical infirmities. Drink deep from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls. [Cf: RH 10-15-01 para. 10] p. 437, Para. 1, [1901MS].

Christ said of His work, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Notice, you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause which I knew not I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him." [Cf: RH 10-15-01 para. 11] p. 437, Para. 2, [1901MS].

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [Cf: RH 10-15-01 para. 12] p. 437, Para. 3, [1901MS].

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God. [Cf: RH 10-15-01 para. 13] p. 437, Para. 4, [1901MS].

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Cf: RH 10-15-01 para. 14] p. 437, Para. 5, [1901MS].

Shall we not try to crowd all the goodness and love and compassion possible into our lives? By Mrs. E. G. White. [Cf: RH 10-15-01 para. 15] p. 438, Para. 1, [1901MS].

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." [Cf: RH 10-22-01 para. 1] p. 438, Para. 2, [1901MS].

At this time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols

occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols. [Cf: RH 10-22-01 para. 2] p. 438, Para. 3, [1901MS].

Alas! how had the glory of Israel departed! The light so graciously given them, despised and rejected, had indeed become darkness. The salt had lost its savor. The fine gold had become dim. So dense was the spiritual darkness that it could be felt. [Cf: RH 10-22-01 para. 3] p. 438, Para. 4, [1901MS].

Elijah saw that Israel had departed from God, that idolatry had become widespread, and he besought the Lord of heaven to arrest the people in their wickedness. He prayed that from those who had no appreciation of the mercies daily bestowed on them, these mercies might be withdrawn, that they might be brought to see their dependence, and to humble their hearts before God, confessing and forsaking their sins. [Cf: RH 10-22-01 para. 4] p. 438, Para. 5, [1901MS].

God answered his prayer by sending him to Ahab with the message of Heaven's curse. The prophet passed the guards,--they seemed to see him not,--and stood for a moment before the king, saying, "There shall not be dew nor rain these years, but according to my word." Like a thunderbolt from a clear sky the message fell upon the ears of the wicked king, and before he could recover from his surprise, Elijah had disappeared, taking with him the key of heaven. The king made inquiry for him, but he was not to be found. No one had observed his coming or going. [Cf: RH 10-22-01 para. 5] p. 438, Para. 6, [1901MS].

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." God placed His servant beyond the malice of a king who by his course of action had brought upon the land the terrible denunciation of an offended God. [Cf: RH 10-22-01 para. 6] p. 438, Para. 7, [1901MS].

The prophet's message had been delivered in the name of the Lord, and the judgment declared immediately followed. "There was a sore famine in Samaria." The country was desolated. Once flourishing cities and villages became places of mourning. The scorching rays of the sun and hot gusts of wind destroyed vegetation. Plants and trees withered and died. Streams dried up. The lowing herds and bleating flocks wandered hither and thither in distress. [Cf: RH 10-22-01 para. 7] p. 439, Para. 1, [1901MS].

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth." [Cf: RH 10-22-01 para. 8] p. 439, Para. 2, [1901MS].

Obedying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the

blame of the heavy judgment resting upon the land. Thus it is today when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab. [Cf: RH 10-22-01 para. 9] p. 439, Para. 3, [1901MS].

The messengers sent by God to deliver His warnings are hated by those whom they warn. The people charge upon them the calamities which are the result of their own departure from righteousness. Those who thus place themselves in Satan's power do not see things as God sees them. They are blinded by Satan. When God's mirror is held up before them, instead of repenting and turning from sin, they become indignant to think that they should be reproved. They think that an uncalled-for attack is being made upon them, and that the messengers of God are their enemies. [Cf: RH 10-22-01 para. 10] p. 439, Para. 4, [1901MS].

Elijah did not attempt to excuse himself or to flatter the king. He did not smooth down his message in order to save himself. He did not seek to evade the king's wrath by the good news that the drought was almost over. "I have not troubled Israel," he answered ; "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The prophet told the king plainly that his sins and the sins of his father's house had brought upon Israel the terrible calamity from which the land was suffering. [Cf: RH 10-22-01 para. 11] p. 439, Para. 5, [1901MS].

In this our day grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. God's people must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word. [Cf: RH 10-22-01 para. 12] p. 439, Para. 6, [1901MS].

Many of those who profess to believe the truth would say, if they expressed their real sentiment, "What need is there of speaking so plainly?" They might as well ask, Why need John have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the wrath of Herodias? [Cf: RH 10-22-01 para. 13] p. 440, Para. 1, [1901MS].

So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will the voice of faithful rebuke be heard once more in the Church? [Cf: RH 10-22-01 para. 14] p. 440, Para. 2, [1901MS].

"Thou art the man." These words are almost unheard among us. If they were not so rare, we should see more of the power of God. The Lord's messengers should not complain of their efforts being without fruit until they repent of their own love for approbation, their desire to please men, which leads them to suppress the truth, and to cry, Peace and safety, when God has not spoken peace. [Cf: RH 10-22-01 para. 15] p. 440, Para. 3, [1901MS].

The world is full of flatterers and dissemblers. Those who are men-pleasers, who cry Peace, peace, might well humble their hearts before God, asking for pardon for their insincerity and lack of moral courage. Such men do not smooth down their message from love for their neighbor, but because they are self-indulgent and ease-loving. True love is a love which seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, they will not consider self. They will not excuse or palliate evil. [Cf: RH 10-22-01 para. 16] p. 440, Para. 4, [1901MS].

Would that every minister of God realized the holiness of his work and the sacredness of his office. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all longsuffering. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient, and warning the disobedient. Worldly policy is to have no weight with them. Never are they to swerve from the plain path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences, who will speak the truth bravely, though it calls for the sacrifice of all they have. By Mrs. E. G. White. [Cf: RH 10-22-01 para. 17] p. 440, Para. 5, [1901MS].

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." [Cf: RH 10-29-01 para. 1] p. 440, Para. 6, [1901MS].

These words were spoken by the divine Teacher, our Lord Jesus Christ, for us to hear and to obey. God has not given men the power to read hearts. He has not placed them in the judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why, then, are human beings not more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren. [Cf: RH 10-29-01 para. 2] p. 441, Para. 1, [1901MS].

God has forbidden us to think or speak evil of one another. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Those who act toward their fellow men without mercy will one day themselves feel the need of mercy. [Cf: RH 10-29-01 para. 3] p. 441, Para. 2, [1901MS].

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all longsuffering. God said to the prophet Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." [Cf: RH 10-29-01 para. 4] p. 441, Para. 3, [1901MS].

To speak the word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and reproving are two different things. God has laid upon His servants the work of reproving in love those who err; but He has forbidden and denounced the thoughtless judging so common among professed believers. [Cf: RH 10-29-01 para. 5] p. 441, Para. 4, [1901MS].

Actions speak louder than words, and those who draw from their brethren show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work. [Cf: RH 10-29-01 para. 6] p. 441, Para. 5, [1901MS].

Those who show this lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy. [Cf: RH 10-29-01 para. 7] p. 441, Para. 6, [1901MS].

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: RH 10-29-01 para. 8] p. 441, Para. 7, [1901MS].

"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. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." Let not those who cherish feelings of envy and strife claim advanced spiritual knowledge, for by so doing they lie against the truth. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [Cf: RH 10-29-01 para. 9] p. 442, Para. 1, [1901MS].

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . 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. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." Only by the Lord's help can we bring our thoughts and words into subjection to the will of Christ. [Cf: RH 10-29-01 para. 10] p. 442, Para. 2, [1901MS].

The very first work we are to do is to unite in the bonds of Christian fellowship. Those who are working for God should put away all unkind criticism, and draw together in unity. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren. [Cf: RH 10-29-01 para. 11] p. 442, Para. 3, [1901MS].

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." "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." [Cf: RH 10-29-01 para. 12] p. 442, Para. 4, [1901MS].

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" [Cf: RH 10-29-01 para. 13] p. 442, Para. 5, [1901MS].

It is the one who has every reason to distrust his own principles who is keenly alive to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is the one whose conscience condemns him that so readily passes judgment. Let everyone tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully, he will not have time to find fault with the gardens of others. Instead of judging our brethren, let us judge ourselves. Let us make sure that we are among the number who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "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." By Mrs. E. G. White. [Cf: RH 10-29-01 para. 14] p. 443, Para. 1, [1901MS].

Peace and righteousness and love should fill the heart of every

believer in Christ. Let the leaven of truth work by its sanctifying power in your life. Truth is a working element. It leads us on to aggressive warfare, not against our brethren, but against satanic agencies. The battle in which we are called to fight is not a warfare against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth. [Cf: RH 11-05-01 para. 1] p. 443, Para. 2, [1901MS].

Criticise yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which shall be a savor of life unto life. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 11-05-01 para. 2] p. 443, Para. 3, [1901MS].

Christ's death and resurrection have opened before every soul an unlimited source of power from which to draw. This power will enable you to overcome the most objectionable traits in your character. God's supply of grace is awaiting the demand of every sin-sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for the curse of sin. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour. [Cf: RH 11-05-01 para. 3] p. 443, Para. 4, [1901MS].

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ. [Cf: RH 11-05-01 para. 4] p. 443, Para. 5, [1901MS].

Christ says to His followers, "Abide in me, and I in you. As the branch cannot 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." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ; for He says, "Without me ye can do nothing." [Cf: RH 11-05-01 para. 5] p. 444, Para. 1, [1901MS].

Our churches have no excuse for being without faith and without power. Christ says, "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. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [Cf: RH 11-05-01 para. 6] p. 444, Para. 2, [1901MS].

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of

Noah. Shall Christians war among themselves, when their one interest should be to advance God's kingdom? [Cf: RH 11-05-01 para. 7] p. 444, Para. 3, [1901MS].

The first chapter of 1 Corinthians contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church members at Corinth, and he wrote to them, saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Those who practice this instruction will reveal in their lives the purity of Christ, and will manifest His love in their dealings with one another. [Cf: RH 11-05-01 para. 8] p. 444, Para. 4, [1901MS].

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled himself to bear the reproach of men. Step by step He descended in the valley of humiliation, that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. "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." Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church. [Cf: RH 11-05-01 para. 9] p. 444, Para. 5, [1901MS].

Listen, all who have ears to hear: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Cf: RH 11-05-01 para. 10] p. 444, Para. 6, [1901MS].

Let the Church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Heed the instruction God has given regarding the cultivation of patience, kindness, and longsuffering. Bear with one another, and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him. By Mrs. E. G. White. [Cf: RH 11-05-01 para. 11] p. 445, Para. 1, [1901MS].

The circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform. [Cf: RH 11-12-01 para. 1] p. 445, Para. 2, [1901MS].

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. Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency. [Cf: RH 11-12-01 para. 2] p. 445, Para. 3, [1901MS].

That perfection of character which the Lord requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. God will accept of nothing less than the service of the entire human organism. It is not enough to bring into action certain parts of the living machinery. All parts must work in perfect harmony, or the service will be deficient. It is thus that man is qualified to cooperate with God in representing Christ to the world. Thus God desires to prepare a people to stand before Him pure and holy, that He may introduce them into the society of heavenly angels. [Cf: RH 11-12-01 para. 3] p. 445, Para. 4, [1901MS].

Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own finger upon every nerve, every muscle, every fiber of our being, upon every faculty which has been intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity. [Cf: RH 11-12-01 para. 4] p. 445, Para. 5, [1901MS].

But how far have men departed from fulfilling God's purpose! Wherever we look, we see defilement and corruption. The world is full of disease and misery, deformity and sin. Life is regarded as of little value. Crime is increasing on every side. By many, sins of the very darkest dye are lightly regarded, or even justified. The violation of physical law, with its consequent suffering, has so long prevailed that the terrible results of such violation are now regarded as the appointed lot of humanity: God is not pleased to have this suffering exist. This is not His work. It is the work of man. The wretchedness and misery, poverty and woe, that exist all around us are brought about by wrong habits,--by violating the laws that God has made to give health and happiness. [Cf: RH 11-12-01 para. 5] p. 445, Para. 6, [1901MS].

What can be done to press back the inflowing tide of evil? The people must be led to understand its cause. With unerring certainty the seed sown produces a harvest of its kind. He who sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. In order that men may be more careful how and what they sow, they must be led to realize that they make their own harvest. This is the great need of the masses of mankind at the present time. The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world today. Satan's strongest hold on man is through disobedience to these laws. [Cf: RH 11-12-01 para. 6] p. 446, Para. 1, [1901MS].

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy. It is impossible for men, while under the power of sinful, health-destroying habits, to appreciate sacred truths. When the intellect is clouded, the moral powers are enfeebled, and sin does not look sinful. The most ennobling, grand, and glorious themes of God's word seem but idle

tales. Satan can then easily snatch away the good seed that has been sown in the heart; for the soul is in no condition to comprehend or understand its true value. It is thus that selfish, health-destroying indulgences are counteracting the influence of the message which is to prepare a people for the great day of God. [Cf: RH 11-12-01 para. 7] p. 446, Para. 2, [1901MS].

We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. Transgression of God's law is sin, and the punishment is death. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [Cf: RH 11-12-01 para. 8] p. 446, Para. 3, [1901MS].

Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. [Cf: RH 11-12-01 para. 9] p. 446, Para. 4, [1901MS].

If the word of God were studied as it should be, we would better understand the value which the Lord places upon men and women, whom He has purchased at infinite cost. Many of these are in great distress because they know not the truth in regard to these things. They are perishing for lack of knowledge. Our Heavenly Father sees the deplorable condition of these poor souls who, ignorant of the result, are disregarding the great foundation principles of nature's laws. And it is in love and pity that He has caused light to shine upon this subject, showing the blessings that are sure to reward obedience, as well as the terrible punishment that will follow transgression. [Cf: RH 11-12-01 para. 10] p. 446, Para. 5, [1901MS].

The Saviour has told us in plain language what would be the condition of the world just before His second coming. And today we cannot fail to see that His prophecy is rapidly fulfilling. "But as the days of Noah 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 marriage, until the day that Noah 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." We are told that in the days of Noah before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [Cf: RH 11-12-01 para. 11] p. 447, Para. 1, [1901MS].

Christ has given a warning message that the fearful destruction so soon to come upon the inhabitants of the world may not find them unprepared. "Take heed to yourselves," He says, "lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." This message is to be given at this time. We are without excuse in failing to give it to the world with power. [Cf: RH 11-12-01 para. 12] p. 447, Para. 2, [1901MS].

God desires His people to be lightbearers to a world lying in midnight darkness. But if they refuse to go forward in the light which He causes to shine on their pathway, the light will finally become to them darkness; and instead of being lightbearers to the world, they themselves will be lost in the blackness that surrounds them. God desires His lightbearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. [Cf: RH 11-12-01 para. 13] p. 447, Para. 3, [1901MS].

Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwellingplace, and over which He desires us to be faithful stewards. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." God, who formed the wonderful structure of the body, will take special care to keep it in order, if men cooperate, instead of working at cross-purposes with Him. [Cf: RH 11-12-01 para. 14] p. 447, Para. 4, [1901MS].

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be stanch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practice these truths in our own lives. If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not. [Cf: RH 11-12-01 para. 15] p. 448, Para. 1, [1901MS].

Those who are enjoying the precious blessings which come to them through obeying this message of mercy, will do all in their power that others may share the same blessings. But we may rest assured that Satan will do all in his power to prevent anything like a message of reform from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others? "He that is not with me is against me;

and he that gathereth not with me scattereth abroad." If we would be safe, we must not fail to know on whose side we stand. [Cf: RH 11-12-01 para. 16] p. 448, Para. 2, [1901MS].

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people. [Cf: RH 11-12-01 para. 17] p. 448, Para. 3, [1901MS].

In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss. [Cf: RH 11-12-01 para. 18] p. 448, Para. 4, [1901MS].

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time. [Cf: RH 11-12-01 para. 19] p. 448, Para. 5, [1901MS].

Ministers can and should do much to urge the circulation of the health journals. Every member of the Church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place. [Cf: RH 11-12-01 para. 20] p. 448, Para. 6, [1901MS].

If men do not let their own minds and their own feelings come in to rule and change the Lord's design, there will be perfect harmony between these lines of work, and a most wonderful success will crown the efforts put forth to advance them. Unity will bring into the work a power that we have not yet seen. This will be the evidence to the world that the work is of God. The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man. By Mrs. E. G. White. [Cf: RH 11-12-01 para. 21] p. 449, Para. 1, [1901MS].

God desires His people to remember the message given to the Church of Ephesus: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. 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. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [Cf: RH 11-19-01 para. 1] p. 449, Para. 2, [1901MS].

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 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." [Cf: RH 11-19-01 para. 2] p. 449, Para. 3, [1901MS].

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a low standard, when such wonderful incentives are placed before us to lead us to reach the standard of perfection? [Cf: RH 11-19-01 para. 3] p. 449, Para. 4, [1901MS].

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world! Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of unchangeable, eternal truth. [Cf: RH 11-19-01 para. 4] p. 449, Para. 5, [1901MS].

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "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. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. 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 for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." [Cf: RH 11-19-01 para. 5] p. 449, Para. 6, [1901MS].

This is the One who says to us today, "Him that cometh to me I will in no wise cast out." Then cling to Him. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who are weak in faith by showing firm confidence in God. Do not

encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Speak not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you are. Christ has declared, "Without me ye can do nothing." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christians, do you believe this promise? Had there been a surer way of finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. "Take my yoke upon you," He says, "and learn of me; . . . and ye shall find rest unto your souls." And the dear Saviour adds, "My yoke is easy, and my burden is light." [Cf: RH 11-19-01 para. 6] p. 450, Para. 1, [1901MS].

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, "I am the bread of life." [Cf: RH 11-19-01 para. 7] p. 450, Para. 2, [1901MS].

When you need help, go to Him who alone is able to take away your sin. No human being can do this work. Then why do you appeal to men for wisdom? "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." In your unworthiness and helplessness, come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. "Ask, and it shall be given you." [Cf: RH 11-19-01 para. 8] p. 450, Para. 3, [1901MS].

Have we not all acted disrespectfully and uncourteously toward the One to whom we owe all we have? God sees the dishonor we do Him, He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy yet so unwilling to make Him our confidant, our burden bearer. He sees human beings slighting the love and mercy provided for them, and He says, sadly, "Ye will not come to me, that ye might have life." Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Cf: RH 11-19-01 para. 9] p. 450, Para. 4, [1901MS].

All are invited to eat of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of guidance, let us go directly to the One who says, "I know thy works." "I am He that liveth, and was dead; and, behold, I am alive for evermore." Our Saviour is not lying in Joseph's new tomb. He has proclaimed over the sepulcher, "I am the resurrection, and the life." Then do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly," more than you ask or think. He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Redeemer to human friends, who, though they may give you the very best they have, may lead you into wrong. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies. [Cf: RH 11-19-01 para. 10] p. 450, Para. 5, [1901MS].

"Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His creatures. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. He holds the stars in His right hand, and it is His purpose to let His light shine forth through these to the world. He desires to say of His people, as He said of Israel of old, "Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." He desires to prepare His people for higher service in the Church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show forth in our lives what the truth has done for us. Let there be less dependence on human counsel. Why turn from Him who is all-sufficient to ask counsel of finite beings? Let us make the Saviour our confidence, saying, "Lord, to whom shall we go? thou hast the words of eternal life." Mrs. E. G. White. [Cf: RH 11-19-01 para. 11] p. 451, Para. 1, [1901MS].

During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people. [Cf: RH 11-26-01 para. 1] p. 451, Para. 2, [1901MS].

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." [Cf: RH 11-26-01 para. 2] p. 451, Para. 3, [1901MS].

"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." [Cf: RH 11-26-01 para. 3] p. 451, Para. 4, [1901MS].

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power. [Cf: RH 11-26-01 para. 4] p. 451, Para. 5, [1901MS].

Think of the work the Redeemer accomplished in our behalf. Behold the

cross of Calvary, erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place. [Cf: RH 11-26-01 para. 5] p. 452, Para. 1, [1901MS].

Our hearts must be filled with unselfishness before we can enter the city of God. God's people should bring their offerings to Him in much greater abundance, and with much more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ's righteousness, the Saviour must work in him to will and to do of His good pleasure, in order for the handling of the goods intrusted to him to bear the indorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. "For there is none other name under heaven given among men, whereby we must be saved." [Cf: RH 11-26-01 para. 6] p. 452, Para. 2, [1901MS].

To men and women God has given varied talents, and to each one He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions, and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying, in word and action, "I delight to do thy will, O my God." [Cf: RH 11-26-01 para. 7] p. 452, Para. 3, [1901MS].

Every temporal and spiritual blessing comes from the great first Cause. God declares, "I am Alpha and Omega, the first and the last." He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." It is God's desire that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His mercy, calling attention to His compassionate designs. The world is to see in the believers who make it their first aim to fulfill the will of Christ, a true representation of Christianity. [Cf: RH 11-26-01 para. 8] p. 452, Para. 4, [1901MS].

There is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs in your houses are a dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from thy treasury?" [Cf: RH 11-26-01 para. 9] p. 452, Para. 5, [1901MS].

Think of the money that for the last few years has been spent in photographs! Think of the good it would have done if invested in the

cause of God! Had the money God has intrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt. [Cf: RH 11-26-01 para. 10] p. 453, Para. 1, [1901MS].

I speak as I am instructed. I have a message for every family that has been robbing God in smaller or larger sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your intrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the advancement of the Lord's cause the money you would otherwise spend for photographs. [Cf: RH 11-26-01 para. 11] p. 453, Para. 2, [1901MS].

Christ desires, by the fullness of His power, so to strengthen His Church that the whole world shall be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to cooperate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward the work that He began. [Cf: RH 11-26-01 para. 12] p. 453, Para. 3, [1901MS].

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those who have wandered from Him? I point you to Calvary. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world." [Cf: RH 11-26-01 para. 13] p. 453, Para. 4, [1901MS].

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and cooperation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not reveal to others His tenderness and compassion? [Cf: RH 11-26-01 para. 14] p. 453, Para. 5, [1901MS].

I call upon my brethren and sisters to bring an offering to the Lord, that His work may go forward with power. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best. Mrs. E. G. White. [Cf: RH 11-26-01 para. 15] p. 453, Para. 6, [1901MS].

The Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the Church. The Lord has been greatly dishonored by the failure of the Church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands as related to God. [Cf: RH

12-03-01 para. 1] p. 453, Para. 7, [1901MS].

He who gave His only begotten Son to die for you, has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which He could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house." [Cf: RH 12-03-01 para. 2] p. 454, Para. 1, [1901MS].

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to Him. "He which soweth bountifully shall reap also bountifully." God is not unrighteous to forget your work and your labor of love. [Cf: RH 12-03-01 para. 3] p. 454, Para. 2, [1901MS].

How tender, how true God is with us! He has given us in Christ the richest blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him? [Cf: RH 12-03-01 para. 4] p. 454, Para. 3, [1901MS].

The Lord speaks, saying, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Souls are perishing in sin because church members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored, and His cause is impoverished. There is not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent. [Cf: RH 12-03-01 para. 5] p. 454, Para. 4, [1901MS].

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the tithes and offerings of the people of God are needed. Let church members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased. [Cf: RH 12-03-01 para. 6] p. 454, Para. 5, [1901MS].

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded? [Cf: RH 12-03-01 para. 7] p. 455, Para. 1, [1901MS].

When Christ made His triumphal entry into Jerusalem, the applause of the multitude was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation that had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life." [Cf: RH 12-03-01 para. 8] p. 455, Para. 2, [1901MS].

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. He is still working in patience and love for the salvation of sinners. Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? There is no wearying of His patience, no repressing of His love. Hear His voice speaking to the weak, the weary, the helpless. "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." Will you not let grace soften the heart of stone? [Cf: RH 12-03-01 para. 9] p. 455, Para. 3, [1901MS].

God says to His people today, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity." How many who claim to believe on Christ have learned His lessons of kindness, of tender pity, of unselfish love for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore? Those who share in Christ's glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, "Come unto me, . . . and I will give you rest." Mrs. E. G. White. [Cf: RH 12-03-01 para. 10] p. 455, Para. 4, [1901MS].

For our present and eternal good, God has given us temporal and spiritual blessings. He enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, "Lord, what wilt thou have me to do?" Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Let the members of the Church arouse. Let them not cherish a narrow, self-centered religion. Christ calls upon them to be

earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven's love, giving thanks to God for His unspeakable gift. [Cf: RH 12-10-01 para. 1] p. 455, Para. 5, [1901MS].

Think of God's boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Think of the Saviour's matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your affections,--all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy cooperation with Him to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls may be carried forward with power. He requires you to give your undivided energies to His work. To have your name on the church book does not make you a Christian. You are to bring your gifts to the altar of sacrifice, cooperating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give, did He not first give to you. [Cf: RH 12-10-01 para. 2] p. 456, Para. 1, [1901MS].

Selfishness has come in, and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. Men monopolize that which God has lent them, as though it were their own property, to do with as they please. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What does outward pomp and show avail? What do men and women gain by pride and self-indulgence? "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?" Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." [Cf: RH 12-10-01 para. 3] p. 456, Para. 2, [1901MS].

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse: for ye have robbed me, even this whole nation"? We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has intrusted you with talents, upon which you are to trade diligently for Him. Remember also that the faithful servant takes no credit to himself. All the praise and glory is given to the Lord: Thou deliveredst unto me thy pound. No gain could have been made unless there had first been a deposit. There could have been no interest without the principal. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory. [Cf: RH 12-10-01 para. 4] p. 456, Para. 3, [1901MS].

Oh, if all who have a knowledge of the truth would only obey the teaching of this truth! Why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking, among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to cooperate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the Church. The Lord Jesus Christ will heal the Church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah. [Cf: RH 12-10-01 para. 5] p. 456, Para. 4, [1901MS].

Let us work earnestly and unselfishly for God, "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. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." [Cf: RH 12-10-01 para. 6] p. 457, Para. 1, [1901MS].

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "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." Enlarge your hearts. Embrace more and still more of the heavenly goods. [Cf: RH 12-10-01 para. 7] p. 457, Para. 2, [1901MS].

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the Church will be held responsible. [Cf: RH 12-10-01 para. 8] p. 457, Para. 3, [1901MS].

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital intrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these interests. The Lord God of Israel needs the cooperation of every soul, because there is a large field to be worked. Hasten, my brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate

reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression. [Cf: RH 12-10-01 para. 9] p. 457, Para. 4, [1901MS].

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury, that there may be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts. [Cf: RH 12-10-01 para. 10] p. 457, Para. 5, [1901MS].

Wonderful blessing attended the liberality of the early Christian Church. Paul writes, "Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. . . . Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many in our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [Cf: RH 12-10-01 para. 11] p. 458, Para. 1, [1901MS].

Unselfish liberality threw the early Church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the word? In the eyes of believers and unbelievers it was a miracle of grace. [Cf: RH 12-10-01 para. 12] p. 458, Para. 2, [1901MS].

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining we darken our own pathway and the pathway of others. It is to be regretted that the Church today feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury. [Cf: RH 12-10-01 para. 13] p. 458, Para. 3, [1901MS].

The barren portions of the Lord's vineyard cry to God, saying, "Men have neglected to care for me." By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessaries of life. God is insulted by the indifference of those to whom He has intrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God. [Cf: RH 12-10-01 para. 14] p. 458, Para. 4, [1901MS].

Let no one trifle with his responsibilities. If you are not trading upon dollars, but only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One talent wisely used will bring two to God. Interest is expected in proportion to the intrusted capital. God accepts according to what a man hath, and not according to that he hath not. [Cf: RH 12-10-01 para. 15] p. 458, Para. 5, [1901MS].

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Act faithfully your part at your appointed post of duty. Work earnestly, remembering that Christ is by your side, planning, devising, and constructing for you. "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." Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing. [Cf: RH 12-10-01 para. 16] p. 458, Para. 6, [1901MS].

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it to bless the suffering. Would you increase your possessions? "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: RH 12-10-01 para. 17] p. 459, Para. 1, [1901MS].

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The Third Angel's Message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you cooperate with Christ, your hand will open to impart still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others. Mrs. E. G. White. [Cf: RH 12-10-01 para. 18] p. 459, Para. 2, [1901MS].

"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." [Cf: RH 12-17-01 para. 1] p. 459, Para. 3, [1901MS].

We need to realize the importance of consecrating our talents to God. We should give ourselves to Him, soul, body, and spirit, to do His will. Our talents are not our own; they are but lent to us; and they

are to be sacredly employed in God's service. Let us not trifle with the responsibility of using them wisely. God will require them again at our hands. [Cf: RH 12-17-01 para. 2] p. 459, Para. 4, [1901MS].

In the parable of the talents, Christ has plainly declared the use He expects us to make of our endowments. "The kingdom of heaven," the Saviour said, "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 12-17-01 para. 3] p. 459, Para. 5, [1901MS].

Read carefully the record of the use made of these talents. The one who had received five talents, and the one who had received two, put their money out to usury, and on the return of their master, they were able to give back to him the principal and interest. These servants were equally commended. To each the master said, "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 12-17-01 para. 4] p. 459, Para. 6, [1901MS].

The servant who had received one talent did not appreciate the gift, but bound up his talent, and hid it in the earth. He did no good with that which his lord gave him. With murmuring and complaining he came to his lord, saying, "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." [Cf: RH 12-17-01 para. 5] p. 460, Para. 1, [1901MS].

Christ has made for us a complete offering, an offering without defect or blemish. Let us make an offering of wholehearted service to God. Let us bring our money to God as a thank offering for what He has done for us, even as the wise men brought to Christ their offerings of gold and frankincense and myrrh. As we do our best, making our gift proportionate to our ability to give, God will accept our offering. Remember the offering that Christ made,--the offering of himself to a life of suffering, humiliation, and shame, in order to save a world perishing in sin. Had not this offering been made, we must have perished. How much do we owe to Him who gave His life for us? As we look upon the self-sacrifice of Christ, do not the sacrifices we are called upon to make for Him sink into insignificance? [Cf: RH 12-17-01 para. 6] p. 460, Para. 2, [1901MS].

Christ has compassion upon fallen man. He places himself in his stead, to suffer the penalty of transgression. Thus He has made it possible for sinners to return to their allegiance, to take their place under the royal standard of the Prince of life. But many in the world are perishing in sin. Careless and worldly, they give no thought to God or to eternal realities. They are dishonest in dealing with God's

property. They love not the truth. They turn away from the righteousness of Christ to the beggarly elements of the world. They trample under their feet the precepts of God's law, especially the Sabbath commandment. The heart of the Saviour is grieved by their conduct. He desires to save every soul whom He has purchased. Oh that men would understand this, and place themselves in connection with the great Master Workman, making willing sacrifices to save their fellow men! [Cf: RH 12-17-01 para. 7] p. 460, Para. 3, [1901MS].

Soon the Lord is coming to this earth with power and great glory. The work that we are to do is outlined in the fifty-eighth chapter of Isaiah. Who is doing this work? Who is building the Lord's altars? Who is preparing the people for the great day of the Lord? Now, just now, every one who claims to be a child of God should bring his means to the Lord's treasury, that there may be a supply to draw from to supply His workers with facilities for entering new places to present the truth to those who have never heard it. From His storehouse God supplies all our necessities. Shall we be only consumers? Shall we not be producers, giving of our means that the truth may be presented to those who will accept the message, and in turn give back to God His own? [Cf: RH 12-17-01 para. 8] p. 460, Para. 4, [1901MS].

There is ever to be in the treasury of the Lord means to be used for enlarging the work, for entering new territory, and building sanctuaries where those who accept present truth may worship Him in the beauty of holiness. God calls upon His people to bring of their means, in tithes and freewill offerings, to Him, that His workers may have wherewith to establish memorials for Him in villages, towns, and cities. These memorials will constantly bear witness that after creating the world in six days, God gave the seventh day to His people as a day of rest, to be a sign between Him and them, that they might know that He is the Lord who sanctifies them. [Cf: RH 12-17-01 para. 9] p. 461, Para. 1, [1901MS].

We are not merely to receive God's gifts. With a full sense of our accountability, we are to bring to Him a return, that His workers may carry His message from city to city and from country to country. God's self-sacrificing workers must be provided with sufficient facilities to make their work a success. Let us not forget the work in foreign fields. The sight as it is presented to me is deplorable. There is great need of workers, and of facilities to enable the workers to do successful work. [Cf: RH 12-17-01 para. 10] p. 461, Para. 2, [1901MS].

"The earth is the Lord's, and the fullness thereof." This earth is the Lord's storehouse, from which we are ever drawing. He has provided fruits and grains and vegetables for our sustenance. For us He makes the sun to shine and the rain to fall. The whole human family, good and evil, are constantly drawing from God's storehouse. It makes every difference with those so highly privileged how they receive the Lord's gifts, and how they treat the contract the Lord has made with them. He has made them His almoners, directing them to draw from His storehouse, and then make a return to Him in gifts and offerings, "that there may be meat in mine house," He says. [Cf: RH 12-17-01 para. 11] p. 461, Para. 3, [1901MS].

In the third chapter of Malachi is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His

great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, "Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: RH 12-17-01 para. 12] p. 461, Para. 4, [1901MS].

There is no time to lose. Let God's people bring their offerings to Him, that they may worship Him with hearts full of rejoicing. Remember that God has imparted to you of His blessings, that you may have wherewith to give to Him. The Lord's work is now languishing because men do not realize the claims God has upon them. Our institutions in Europe are struggling under a burden of debt. The work of freeing these institutions from debt and embarrassment must be carried forward. They must not be left under a burden of debt. [Cf: RH 12-17-01 para. 13] p. 461, Para. 5, [1901MS].

Let the Lord see that His people are willing to make offerings of self-denial for the honor of His work; that they toil, not for selfish ends, but that under His prospering grace they may have wherewith to give to the objects in need of their help. Shall we not make an effort "to give to him that needeth"? Of what is there greater need than to release the Lord's instrumentalities from debt, and establish them upon a solid basis? [Cf: RH 12-17-01 para. 14] p. 462, Para. 1, [1901MS].

Just now we need to make special effort to help the departments of God's work which are in need of help. Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. Campmeetings are to be held in many places. Churches are to be raised up and organized. There is to be a pressing into new territory. Will not my brethren and sisters throughout the world consecrate themselves and their possessions to God? God help them to bring freewill offerings to Him who gave His only begotten Son to save them from eternal death! Let the believers in Christ deny self, take up the cross, and follow their Leader. Let them make decided efforts to place themselves under His discipline, to take His yoke upon them, and learn of Him. Those who do this will find rest unto their souls. [Cf: RH 12-17-01 para. 15] p. 462, Para. 2, [1901MS].

Let believers in the truth bring to God a faithful tithe. Let them bring Him peace offerings and thank offerings for the great love wherewith He hath loved them. Then there will be no dearth of means in His treasury. [Cf: RH 12-17-01 para. 16] p. 462, Para. 3, [1901MS].

How long shall the apathy remain that is upon the people of God? The words in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the

whole earth shall He be called." [Cf: RH 12-17-01 para. 17] p. 462, Para. 4, [1901MS].

Our time for work is short. We have not a moment to lose. Let us do something for Christ, and do it now. Mrs. E. G. White. [Cf: RH 12-17-01 para. 18] p. 462, Para. 5, [1901MS].

Missions at home and missions abroad demand much more consideration than has been given them. Christ came to our world to teach us the importance of missionary effort. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse, to rescue human beings from eternal death. He took His position at the head of a fallen race, uniting in His body humanity and divinity, in order that all might be done that could be done for the complete restoration of the image of God in man. [Cf: RH 12-24-01 para. 1] p. 462, Para. 6, [1901MS].

Christ is the example for all who go forth as missionaries. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods He has intrusted to us, with the interest which has come to us as we have traded on them. All is to be put into the cause, to advance the work which Christ came to the world to do. [Cf: RH 12-24-01 para. 2] p. 463, Para. 1, [1901MS].

In the night season I was in a council meeting. We were seeking the Lord with earnest prayer in regard to opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of instruction, the substance of which I shall trace. [Cf: RH 12-24-01 para. 3] p. 463, Para. 2, [1901MS].

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God to do missionary work, what a change would be seen in the world today. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him whose they are by creation and by redemption. They should spare no pains to train their children in the right way, preparing them for service in the Lord's work. [Cf: RH 12-24-01 para. 4] p. 463, Para. 3, [1901MS].

In this age of the world, apostasy is the fashion. God's people are to make constant, untiring efforts to press upward. Gratitude offerings of prayer and praise are to be offered to God, but these are unacceptable unless serious, prayerful consideration is given to destitute, unworked fields. What mean the narrow, defective plans on which Christians are working? Why do parents neglect to train their children to go forth as missionaries? [Cf: RH 12-24-01 para. 5] p. 463, Para. 4, [1901MS].

While the Church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on Calvary, she is far behind in the most important work ever given to mortals. May God help those to whom He has intrusted talents to awaken to His design and

their individual responsibility. God says to them, "I have put you in possession of my goods, that by trading wisely on them, you may carry forward the Christian missions which are to be established far and near. I have given you the benefit of accumulated knowledge. The advantages of the past and the present are yours. Upon you rests the weighty burden of accumulated light." [Cf: RH 12-24-01 para. 6] p. 463, Para. 5, [1901MS].

With every age God's plan deepens and broadens to embrace the world. God's lightbearers are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world lying in darkness. [Cf: RH 12-24-01 para. 7] p. 463, Para. 6, [1901MS].

Church members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to cut away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. [Cf: RH 12-24-01 para. 8] p. 464, Para. 1, [1901MS].

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. [Cf: RH 12-24-01 para. 9] p. 464, Para. 2, [1901MS].

Those who are impressed to take up the work in the home field or in the regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend on God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives; He will work for the unselfish, self-sacrificing laborer, whoever and wherever he may be. [Cf: RH 12-24-01 para. 10] p. 464, Para. 3, [1901MS].

God does not ask His servants to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love Him will think of how He laid aside His glory, and came to this earth to live in our behalf the life of the poorest, suffering often with hunger. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head." Beholding this divine love, this wonderful sacrifice, they are filled with a desire to spend and be spent in the service of the Redeemer. [Cf: RH 12-24-01 para. 11] p. 464, Para. 4, [1901MS].

To each human being God has assigned a work. Abraham was called to go forth from his home, a lightbearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So

today God's servants are to go where He calls, trusting Him to guide them and give them success in their work. [Cf: RH 12-24-01 para. 12] p. 464, Para. 5, [1901MS].

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything which concerns the human brotherhood. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practices. [Cf: RH 12-24-01 para. 13] p. 464, Para. 6, [1901MS].

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to Christ. They should look upon no privilege as more precious than that of imparting to others the knowledge they have received. [Cf: RH 12-24-01 para. 14] p. 465, Para. 1, [1901MS].

My heart aches when I think of how many more might have been saved if men had done their duty. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." [Cf: RH 12-24-01 para. 15] p. 465, Para. 2, [1901MS].

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty. Let us do all we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Cooperate with angels sent from the heavenly courts to minister to those who shall be heirs of salvation. [Cf: RH 12-24-01 para. 16] p. 465, Para. 3, [1901MS].

Time is passing; the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is--full of grace and truth--are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do. But through the grace of Christ you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as He said to Peter, "What is that to thee? follow thou me." Keep in the love of the truth, and work with untiring endeavor to win souls to the Saviour. [Cf: RH 12-24-01 para. 17] p. 465, Para. 4, [1901MS].

Look upon the world today. Is the voice of prayer heard amid the din of confusion? Altars are created, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many.

Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice,--these are the attributes which bear sway. Thousands are standing on the brink of perdition. Do you see them?--many of them lost, eternally lost to Christ, while professing Christians sleep the sleep of indifference! [Cf: RH 12-24-01 para. 18] p. 465, Para. 5, [1901MS].

More earnest, self-sacrificing men are needed, men who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort. [Cf: RH 12-24-01 para. 19] p. 465, Para. 6, [1901MS].

Christ gave His life to save sinners, and He says to His people, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." He has laid out before us the work to be done, and has declared that He will give us power to do this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy? [Cf: RH 12-24-01 para. 20] p. 466, Para. 1, [1901MS].

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has given light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them to many places. [Cf: RH 12-24-01 para. 21] p. 466, Para. 2, [1901MS].

God is not willing that any should perish. He has abundantly provided for the salvation of all. If His people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the Church. Let us awaken from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy. [Cf: RH 12-24-01 para. 22] p. 466, Para. 3, [1901MS].

It is impossible for the man who believes in Christ to see the work that needs to be done and not do anything. Daily the Church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the field to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase, and his talents will multiply. The spiritual desert will rejoice and blossom as the rose. [Cf: RH 12-24-01 para. 23] p. 466, Para. 4, [1901MS].

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "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." Mrs. E. G. White. [Cf: RH 12-24-01 para. 24] p. 466, Para. 5, [1901MS].

When a man accepts Christ, he pledges himself to live the life of a Christian. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing he is to be true and honest, just and liberal, following the perfect example set by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresent the Redeemer. [Cf: RH 12-31-01 para. 1] p. 466, Para. 6, [1901MS].

Ungodliness is not Christianity. Do not think that you can stand under the bloodstained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. In word and action you must say, "I am a Christian. I realize that I must love my neighbor as myself." [Cf: RH 12-31-01 para. 2] p. 467, Para. 1, [1901MS].

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord is greatly dishonored when cheap, frivolous words fall from the lips of those whose names are registered on the church books. [Cf: RH 12-31-01 para. 3] p. 467, Para. 2, [1901MS].

The talent of speech was given to be used for the benefit of all. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life. Pleasant, cheery words cost no more than unpleasant, moody words. Do you dislike to have harsh words spoken to you? Remember that when you speak such words, others feel the sharp sting. [Cf: RH 12-31-01 para. 4] p. 467, Para. 3, [1901MS].

In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as much a blessing to us as to those to whom they are spoken. Shall we not in word and deed sow seeds which will spring up to bear fruit unto eternal life? [Cf: RH 12-31-01 para. 5] p. 467, Para. 4, [1901MS].

Parents, bring practical godliness into the home. Angels are not attracted to a home where discord reigns. Educate your children to speak words that will bring sunshine and joy. Begin the work of grace in the Church in your own home, so conducting yourselves that your children shall see that you are cooperating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage. [Cf: RH 12-31-01 para. 6] p. 467, Para. 5, [1901MS].

In His word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome all indolence. Each child should be taught that he has a work to do in the world. Mothers, there is nothing more important than training your children for usefulness. It is in the home that a child gains fitness to wrestle with the problems of life. [Cf: RH 12-31-01 para. 7] p. 467, Para. 6, [1901MS].

The Holy One has spoken words to parents and children: "Children, obey

your parents in the Lord: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." [Cf: RH 12-31-01 para. 8] p. 467, Para. 7, [1901MS].

Parents are to teach their children the need of obedience, and they are to live so that their children can honor and obey them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must be patterns of piety themselves. [Cf: RH 12-31-01 para. 9] p. 468, Para. 1, [1901MS].

It is impossible to depict the evil which results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through patient, painstaking effort, be brought to the light, and led to walk in the narrow way; but many are lost forever because in childhood they received only a one-sided culture. The precious motive-power of the life is wasted, and the sin lies at the door of the parents, who must answer to God for their neglect. [Cf: RH 12-31-01 para. 10] p. 468, Para. 2, [1901MS].

To the parents who have received the truth of God, I am instructed to say, Be sure to give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, His work will advance with mighty power. [Cf: RH 12-31-01 para. 11] p. 468, Para. 3, [1901MS].

Let no parents betray their trust. Let them do their work with the fear of God ever before them. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who thus reveal Christ can enter the heavenly courts." [Cf: RH 12-31-01 para. 12] p. 468, Para. 4, [1901MS].

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for those in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, the workers in our publishing houses and schools,--these need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the nearer will heaven be to us. [Cf: RH 12-31-01 para. 13] p. 468, Para. 5, [1901MS].

Christ reads the heart. He knows the motives that prompt to action. Let us watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of others. Let not a day pass in known sin. God says, "Let not the sun go down upon your wrath." Before the setting of the sun, settle every difficulty. Thus will you gain a victory over self. [Cf: RH 12-31-01 para. 14] p. 468, Para. 6, [1901MS].

The commonness of sin does not make it less objectionable to God's sight, nor render its penalty less sure. You may think your

transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world. [Cf: RH 12-31-01 para. 15] p. 468, Para. 7, [1901MS].

The Church militant is not the Church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education that will enable us to live in the heavenly courts. The whole heavenly universe is watching with the deepest interest to see who in this primary school is practicing the lessons of Christ. [Cf: RH 12-31-01 para. 16] p. 469, Para. 1, [1901MS].

What does the Scripture say?--"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" [Cf: RH 12-31-01 para. 17] p. 469, Para. 2, [1901MS].

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourselves in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up. Mrs. E. G. White. [Cf: RH 12-31-01 para. 18] p. 469, Para. 3, [1901MS].

-Nov. 6, 1901-5.-B-165-1901--Des Moines, Iowa, 1901, Dear brethren and sisters of the Iowa Conference,--I wish to write a few lines to you. In Iowa there are many places to be worked. As a general rule, the laborers in the Iowa Conference should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost. [Cf: 1888 Mtl. p. 1762 para. 01] p. 469, Para. 4, [1901MS].

In the Iowa Conference there are many precious souls who will make good workers. These need to be awakened to the necessity of taking hold of the Lord's work and doing something for him. They should be educated and trained, that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those perishing around them. [Cf: 1888 Mtl. p. 1762 para. 02] p. 469, Para. 5, [1901MS].

God has appointed to every man his work. While so many in the towns and cities around us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth fully realized the awful peril of their fellow-men, they would have a burden to work for the Master. Going out into new fields, they would by the power of example lead others to unite with them. [Cf: 1888 Mtl. p. 1762 para. 03] p. 469, Para. 6, [1901MS].

All sin is selfishness. Satan's first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin, was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed--possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart. [Cf: 1888 Mtl. p. 1763 para. 01] p. 470, Para. 1, [1901MS].

God desires every one to understand the hateful character of selfishness, and to co-operate with Him in guarding His human family against its terrible, deceptive power. The first result of the entrance of sin into the world was the birth of principles of selfishness. The design of the gospel is, by means of remedial missionary work, to confront this evil of selfishness and destroy its destructive power by establishing enterprises of benevolence. [Cf: 1888 Mtl. p. 1763 para. 02] p. 470, Para. 2, [1901MS].

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for them. And in this gift He gave Himself. How could He give more? "I and My Father are one," said Christ. By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. "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: 1888 Mtl. p. 1763 para. 03] p. 470, Para. 3, [1901MS].

Sin has extinguished the love which God placed in man's heart. The work of the church is to rekindle this love. She is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence which was in man's heart in his original state of perfection. [Cf: 1888 Mtl. p. 1763 para. 04] p. 470, Para. 4, [1901MS].

Love is the great principle that actuates the unfallen beings. With what amazement then do the angels behold the indifference of those who have light and knowledge! The heavenly host are filled with an intense desire to work through human agencies to restore in man the moral image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to recover man from his fallen state. Every attribute, every power, of divinity has been placed at the command of those who unite with the Saviour in winning men to God. O, that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them! [Cf: 1888 Mtl. p. 1764 para. 01] p. 470, Para. 5, [1901MS].

My brethren, I wish to present before you the necessities of the unworked fields in your sight. In His great mercy the Lord has furnished those fields with laborers who have precious talents. Means is now needed to carry forward the work. I present this matter before the churches in Iowa, and may the Lord impress hearts with the needs of His work, that gifts may flow into His treasury for those barren fields! Our neglect of the fields ripe for the harvest is our condemnation. [Cf: 1888 Mtl. p. 1764 para. 02] p. 470, Para. 6, [1901MS].

God is calling upon His people to give to Him of the means that He has entrusted to them, that institutions both small and great may be established to glorify His name. By giving for His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves. [Cf: 1888 Mtl. p. 1764 para. 03] p. 471, Para. 1, [1901MS].

If sinners repent, their pardon is procured through the merits of Christ. Then work interestedly, trying to lead souls to repentance. All who see this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. There will be no desire to argue over just what is meant by Christ being our righteousness, or to try to explain some questions which do not in any way make more plain the terms of salvation. It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts. [Cf: 1888 Mtl. p. 1765 para. 01] p. 471, Para. 2, [1901MS].

Carelessness in regard to the principles that must be brought into the life-practice, is a fatal mistake, and needs special attention. He who is saved must set things right in his heart. [Cf: 1888 Mtl. p. 1765 para. 02] p. 471, Para. 3, [1901MS].

Christ reproved the Pharisees, saying, "Woe unto you, scribes and Pharisees, hypocrites? for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." [Cf: 1888 Mtl. p. 1765 para. 03] p. 471, Para. 4, [1901MS].

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Repeat not the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the great and solemn work of deciding their own eternal destiny. The twenty-third of Matthew describes the condition of those who are blinded, who can not discern the relative importance of things that they should understand. [Cf: 1888 Mtl. p. 1765 para. 04] p. 471, Para. 5, [1901MS].

Because the spiritual eyesight of some in positions of trust has been clouded, God's great and sacred work has been neglected. Justice, mercy, and the love of God have not been manifested. By their deeds some have shown that they have not been actuated by right principles. A practical evidence of love for their brethren has been wanting. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled, by dealing unjustly with the heritage of the Lord, to commit sins that are great in the sight of God. [Cf: 1888 Mtl. p. 1766 para. 01] p. 471, Para. 6, [1901MS].

The time is very near when all those matters will be adjusted by a power that no one can evade. The scenes enacted in the day of judgment will put everything on its proper basis. [Cf: 1888 Mtl. p. 1766 para. 02] p. 472, Para. 1, [1901MS].

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done

things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their want of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent. [Cf: 1888 Mtl. p. 1766 para. 03] p. 472, Para. 2, [1901MS].

Spiritual guides whose spiritual eyesight is blinded, tamper with the conscience, and by subtle reasoning make imaginary and false distinctions between the guilt of various transactions. They lightly pass over some very great wrongs, and with great severity condemn other wrongs that do not begin to compare with the enormity of their own sin in creating and working upon false principles. God calls for a decided and thorough change. [Cf: 1888 Mtl. p. 1766 para. 04] p. 472, Para. 3, [1901MS].

It is righteousness that exalts a nation; and it is sin that brings ruin. With humble, contrite hearts let all study the Bible. That which is revealed in the Scriptures is for you and for your children. Eat the word, and digest it; for it is the bread of life. But do not be eager and troubled to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their eternal salvation, and as a result, their practical life is greatly deficient. If they studied the word of God and obeyed it, their minds would not be so full of conjectures in regard to things they need not understand or comprehend. [Cf: 1888 Mtl. p. 1767 para. 01] p. 472, Para. 4, [1901MS].

In every place in the world God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to be carried to all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go. [Cf: 1888 Mtl. p. 1767 para. 02] p. 472, Para. 5, [1901MS].

God's people should exercise faith, bringing practical religion into the home, the neighborhood, the church, and the institutions that have been created to advance the work of God on this earth. There should be a far more genuine practice of faith in the every-day life. God's people must reveal the attributes of Christ,--the meekness, the generosity, the tenderness, that He always exercised in behalf of the poor, the distressed, and the needy. "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?" Let there be no shutting up of the bowels of compassion; for those who do this are weakened, and deprived of the Spirit of God. [Cf: 1888 Mtl. p. 1767 para. 03] p. 472, Para. 6, [1901MS].

In many the absence of a Christlike spirit has been very marked. Many who claim to follow Christ do not have His fragrance of character. By performing deeds of mercy and by speaking words that are like apples of gold in pictures of silver, they should exercise an uplifting influence

over those with whom they have to do. But too often the words are harsh and the actions unbecoming to a Christian. God can not approve of such words and actions; for they are an offense to Him. [Cf: 1888 Mtl. p. 1768 para. 01] p. 473, Para. 1, [1901MS].

Let us notice the answer which the divine Teacher gave to the lawyer, who asked, "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. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" [Cf: 1888 Mtl. p. 1768 para. 02] p. 473, Para. 2, [1901MS].

In answer to this question, Christ gave the parable of the good Samaritan. In this parable He called to the minds of His hearers an incident that had actually taken place: [Cf: 1888 Mtl. p. 1769 para. 01] p. 473, Para. 3, [1901MS].

"A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: 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 out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise." [Cf: 1888 Mtl. p. 1769 para. 02] p. 473, Para. 4, [1901MS].

In this parable are summed up all the principles contained in the law. Eternal life is the theme. And when the principles of justice and mercy are in any way violated in word or in practice, those who thus disobey God's expressed injunctions commit a sin of far greater magnitude than was the sin committed in Eden; because sin was a new thing to our first parents. All have before them the result of Adam's transgression of God's law. The taking of the forbidden fruit,---seemingly so small a matter,---resulted in opening the flood-gates of woe upon the world. All the violence and crime now existing in the world can be traced back to this transgression. [Cf: 1888 Mtl. p. 1769 para. 03] p. 473, Para. 5, [1901MS].

Those who are called to be superintendents or managers in our institutions must, as soon as they come into office, lay aside all wrong practices, and, with a full realization of their high obligations, solemnly dedicate themselves to God, asking Him to preside over the sacred work which He has appointed them to manage. They should expel all selfishness, all desire for worldly gain, all crookedness and deception, all over-reaching in business transactions. Never, never are they to stain their work with the sin of greed, or with corrupt,

fraudulent actions, as overreaching in trade. God will not bless any proceeding that is not carried on in accordance with holy, sanctified principles. [Cf: 1888 Mtl. p. 1770 para. 01] p. 474, Para. 1, [1901MS].

Let every one be assured that a worldly policy and a worldly spirit is not sanctified by connection with God's institutions. If Christ were on earth to-day, He would cleanse His institutions of everything unlike the pure principles of heaven. [Cf: 1888 Mtl. p. 1770 para. 02] p. 474, Para. 2, [1901MS].

Those who have had these principles kept before them, and yet continue to go contrary to them, should be separated from the institutions. Those who in their work in the institutions that are to give to the world a representation of God and of heavenly things, do not give evidence of purity and elevation of character, should labor elsewhere. [Cf: 1888 Mtl. p. 1770 para. 03] p. 474, Para. 3, [1901MS].

Those who are under training to work for God should have instructors who possess the very highest talents,---teachers who will ever keep before them the way in which Christ deals with the minds of those who were seeking after truth. [Cf: 1888 Mtl. p. 1770 para. 04] p. 474, Para. 4, [1901MS].

It is time for God's people to reveal Christ's righteousness: and for them to show that they are not of this world, but of the kingdom of heaven. When those connected with the service of God are clean and pure and holy, the Lord will give power and grace and prosperity and success to the teachers of truth, and souls will be converted. Ellen G. White [Cf: 1888 Mtl. p. 1771 para. 01] p. 474, Para. 5, [1901MS].

[Extracts from the writings of Mrs. E. G. White.] No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible, for the influence that prevails 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.-- *Christian Schools*, p. 81. [Cf: The Advocate 03-01-01 para. 01] p. 474, Para. 6, [1901MS].

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.*, p 77. [Cf: The Advocate 03-01-01 para. 02] p. 474, Para. 7, [1901MS].

Serious times are before us, and there is great need for the families to get out of the cities into the country.-- *Ibid.* [Cf: The Advocate 03-01-01 para. 03] p. 475, Para. 1, [1901MS].

The youth educated in the large cities are surrounded by influences similar to those that prevailed before the flood. The same principles of disregard for God and his law, the same love of pleasure, of selfish

gratification, and of pride and vanity, are at work at the present time. The world is given up to pleasure; immorality prevails; the rights of the weak and helpless are disregarded, and the world over, the large cities are fast becoming hotbeds of iniquity.-- *Special Testimonies*, p. 44. [Cf: The Advocate 03-01-01 para. 04] p. 475, Para. 2, [1901MS].

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 essentially 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 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 pass away.-- *Christian Schools*, p. 80. [Cf: The Advocate 03-01-01 para. 05] p. 475, Para. 3, [1901MS].

The children and youth, all classes of students, need the lessons to be derived from this source. In itself, the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. For this reason the cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God, and that they may have this advantage in connection with our schools, there should be, so far as possible, large flower gardens and extensive lands for cultivation. *Special Testimonies*, p. 6. [Cf: The Advocate 03-01-01 para. 06] p. 475, Para. 4, [1901MS].

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.-- *Idem.*, p. 61. [Cf: The Advocate 03-01-01 para. 07] p. 475, Para. 5, [1901MS].

In the school that is started here in Cooranbong, we look to see real success in agricultural lines, combined with the study of the sciences. We mean this place to be a center from which shall irradiate light, precious advanced knowledge, that shall result in the working of unimproved lands, so that hills and valleys shall blossom as the rose. For both children and men, labor combined with mental taxation will give the right kind of all-round education. The cultivation of the mind will bring tact and fresh incentive to the cultivation of the soil.-- *Idem.*, p.19. [Cf: The Advocate 03-01-01 para. 08] p. 475, Para. 6, [1901MS].

The school has made an excellent beginning. The students are learning how to plant trees, strawberries, etc.; how they must keep every spangle and fiber of the roots uncramped, in order to give them a chance to grow. Is not this a most precious lesson as to how to treat the human mind, and the body as,--not to cramp any of the organs of the body, but to give them ample room to do their work?-- *Idem.*, p.17. [Cf: The Advocate 03-01-01 para. 09] p. 475, Para. 7, [1901MS].

The students are learning what plowing means, and that the hoe and the shovel, the rake and the harrow, are all implements of honorable industry. Mistakes will often be made, but error lies close beside truth. Wisdom will be learned by failures, and the energy that will

make a beginning, gives hope of success in the end. Hesitation will keep things back, precipitancy will alike retard, but all will serve as lessons, if the human agents will have it so.-- *Idem.*, p.18. [Cf: The Advocate 03-01-01 para. 10] p. 476, Para. 1, [1901MS].

There will be a new presentation of men as bread-winners, possessing educated, trained ability to work the soil to advantage. Such men will break down the foolish sentiments that have prevailed in regard to manual labor. An influence will go forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farm houses. Rooms will be sunny and inviting. We shall not see blackened ceilings, covered with cloth full of dust and dirt. Science, genius, intelligence, will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling.-- *Idem.*, p.19. [Cf: The Advocate 03-01-01 para. 11] p. 476, Para. 2, [1901MS].

We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation, the earth will yield her treasures for the benefit of man.-- *Idem.*, p. 18. [Cf: The Advocate 03-01-01 para. 12] p. 476, Para. 3, [1901MS].

The cultivation of our land requires the exercise of all the brain power and tact we possess. The lands around us testify to the indolence of man. We hope to arouse to action the dormant senses. We hope to see intelligent farmers who will be rewarded for their earnest labor. The hand and heart must co-operate, bringing new and sensible plans into operation in the cultivation of the soil.-- *Ibid.* [Cf: The Advocate 03-01-01 para. 13] p. 476, Para. 4, [1901MS].

Men take you to their orchards of oranges and lemons and other fruit, and tell you the produce does not pay for the work done on them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers. They have not the courage and hope to educate them to till the soil. 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 the 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 03-01-01 para. 14] p. 476, Para. 5, [1901MS].

There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is need of intelligent and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain. God, who has made the world for the benefit of man, will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for his people in the wilderness. There is much mourning over unproductive soil, when, if

men would read the Old Testament Scriptures, they would see that the Lord knew much better than they in regard to the proper treatment of the land. After being worked for several years, and giving her treasures to the possession of men, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much, also, from the Old Testament, in regard to the labor problem.-- *Special Testimonies*, p. 100. [Cf: The Advocate 03-01-01 para. 15] p. 476, Para. 6, [1901MS].

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. The earth is to be made to give forth its strength, but without the blessing of God it can do nothing.-- *Idem.*, p 104. [Cf: The Advocate 03-01-01 para. 16] p. 477, Para. 1, [1901MS].

In the beginning, God looked upon all he had made, and pronounced it very good. The curse was brought upon the earth in consequence of sin, but shall this curse be multiplied by increasing sin? Ignorance is doing its baleful work. Slothful servants are increasing the evil by their lazy habits. Many are unwilling to earn their bread by the sweat of their brow, and they refuse to till the soil. But the earth has blessings hidden in her depths for those who have courage and will and perseverance to gather her treasures.-- *Ibid.* [Cf: The Advocate 03-01-01 para. 17] p. 477, Para. 2, [1901MS].

God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to Australia, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn?-- *Special Testimonies*, p.101. [Cf: The Advocate 03-01-01 para. 18] p. 477, Para. 3, [1901MS].

No one is to think that all of his time is to be spent in study. By putting into practice what you study, you can obtain more than by merely studying. When you use your knowledge, you will find that more is given you. Keep the channel open, that you may have the grace and light and love of Christ. Do not disappoint Christ. Though you are teachers, you are to learn of the great Teacher. While as students you are to respect the human instrumentality, through which you receive instruction, you are ever to look beyond this to the divine. Then the truths which come from the lips of the human teacher, will be to you of far greater importance than they otherwise would be. [Cf: The Advocate 12-01-01 para. 01] p. 477, Para. 4, [1901MS].

Every teacher should gather up all the rays of divine light shining upon his pathway, that he may have the wisdom Daniel had. Walk in the light which is opening before you in this institute. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning." As the light of the sun shines with increasing power from morning till noon, so as you advance in the opening light of God's word, you will receive more light. [Cf: The Advocate 12-01-01 para. 02] p. 477, Para. 5, [1901MS].

He who takes charge of a school is in need of a living, ever-present Saviour. Teach the simplest principles of the word of God, making the Bible the foundation of education. Those who are seeking to obtain the so-called higher education, do not know what true education is. True higher education is that which is received by sitting at the feet of Jesus. Humble yourselves under the mighty hand of God, and he will lift you up. You need not struggle to lift yourself. Commit your work to him: do it in faithfulness, in sincerity, in truth, in righteousness; and you will find that every day brings its reward, and the light of heaven is shining upon you. His light, his grace, his salvation, are thus revealed. [Cf: The Advocate 12-01-01 para. 03] p. 477, Para. 6, [1901MS].

We are a very ignorant people. We know so little of Jesus Christ that we can but dimly comprehend what he will do for us. God desires us to learn of him. While you are in this institute, let your boasting be in God, and not in science, not in foreign languages, nor in anything else that is human. First learn whether you can practice Christianity in your own language. There are souls to convert, and you should be able to so bring the simplicity of godliness into your own life that you can use the talent of speech with converting power among those with whom you associate. [Cf: The Advocate 12-01-01 para. 04] p. 478, Para. 1, [1901MS].

There should be in your hearts a burning desire to be united with Christ, that you may be "laborers" together with God." "Ye are God's husbandry, ye are God's building." He is working with you as with a building, forming within you a character after the divine similitude. Let your character-building be in accordance with the beautiful pattern revealed to men in the life of Christ. [Cf: The Advocate 12-01-01 para. 05] p. 478, Para. 2, [1901MS].

In all your work you should do as the husbandman does in producing the fruit of the earth. Apparently he throws away the seed; but, buried in the soil, the seed in dying, germinates. The power of the living God gives it life and vitality, and there is seen "first the blade, then the ear, after that the full corn in the ear." Study this wonderful process. Oh, there is so much to learn, so much to understand, that it seems as though we can not learn everything during this life; and we can not. But if we now improve our minds to the utmost of our ability, we shall through the eternal ages carry forward the study of God's ways and works, continually reaching higher and still higher. We now need minds that can understand the simplicity of godliness. More than we desire anything else, we should desire to have Jesus. Christ abiding in the soul-temple, because he can not abide there without being revealed, and shown forth in fruits and good works. [Cf: The Advocate 12-01-01 para. 06] p. 478, Para. 3, [1901MS].

Conducting recitations is only the beginning of a teacher's work. The teacher has a heavy responsibility to bear in connection with the students entrusted to his care, and he is to understand that he can not throw off this responsibility. He has the oversight of those in his charge. He is to regard them as those who have been bought with a price. He must watch over this recreant one and over that recreant one; he must talk and pray with them. Thus he may save souls unto Jesus Christ. [Cf: The Advocate 12-01-01 para. 07] p. 478, Para. 4, [1901MS].

The work of a teacher does not end in the class-room. Because he is an educator, he is not to divorce himself from the church work. Power is to be brought into the church. Teachers are to strive to bring the church to a higher and still higher standard. God requires of teachers more than they give. They are to be working agencies, and not dwarfs. If they fulfill God's requirements, he will give them still more intelligence, until it can be said of them, "Ye are complete in him." If every teacher in this College would come up to the help of God in the church, we should have in Healdsburg one of the most precious churches that could be found anywhere in the world. [Cf: The Advocate 12-01-01 para. 08] p. 478, Para. 5, [1901MS].

There is a world to be saved. Such a work is to be done by our people, that often at night I sit up in my bed, writhing my hands in agony, and ask, "O God, will thy people ever understand?" I believe they will when they come to the foot of Christ, and sit at his feet as did Mary, to learn of him. If the teachers will follow the Bible rules and be Bible Christians, they will be God's helping hand. God wants every one of you to be his helping hand; and if you yield yourself to him, he will teach you and work through you, that you may be able to impart to others. Then you will be able to say, "O God, thy gentleness hath made me great." [Cf: The Advocate 12-01-01 para. 09] p. 478, Para. 6, [1901MS].

There is a fullness for every teacher to gain. The studies that you receive will either strengthen your faith and confidence in God, and teach you how to work as his helping hand, or else they will leave you in a worse condition than if you had never attended this institute. If you work out the principles that the Lord has given you, he will surely place you on vantage ground, and the mercies and blessings of heaven will come into your life-practice, enabling you to work out the will of God.-- *Extracts from a talk before church school teachers at Healdsburg, Cal., September, 1901.* [Cf: The Advocate 12-01-01 para. 10] p. 479, Para. 1, [1901MS].

"There is a work to be done for young men and women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our training schools. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute." By Mrs. E. G. White. [Cf: The Advocate 12-01-01 para. 11] p. 479, Para. 2, [1901MS].

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion. Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And to-day the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that

"all the world wondered after the beast." [Cf: Australasian Union Conference Record 01-01-01 para. 02] p. 479, Para. 3, [1901MS].

But the cloud of judicial wrath hangs over it, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld the company of God's commandment keeping people. They had upon their foreheads the seal of the living God, and he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and have the faith of Jesus." [Cf: Australasian Union Conference Record 01-01-01 para. 03] p. 479, Para. 4, [1901MS].

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light which God has given for this time. We cannot be too much in earnest. [Cf: Australasian Union Conference Record 01-01-01 para. 04] p. 479, Para. 5, [1901MS].

The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony, for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others as He has loved us. He desires to see those who have had great light, flashing that light upon the pathway of their fellow-men. Now is the time for the last warning to be given to the world. There is a special power in the presentation of the truth at the present time, but how long will it continue?--Only a little while. If ever there was a crisis, it is now. [Cf: Australasian Union Conference Record 01-01-01 para. 05] p. 479, Para. 6, [1901MS].

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 will be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. God's people are not to cease their labors till they encircle the world. The truth is to be proclaimed to all mankind. All must have an opportunity to see the light. [Cf: Australasian Union Conference Record 01-01-01 para. 06] p. 480, Para. 1, [1901MS].

No line of truth that has made the Seventh-Day Adventist people what they are, is to be weakened. We have the old land-marks of truth, experience, and duty, and we are to stand firmly in defence of our principles in full view of the world. It is essential that men be raised to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with the various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment. Mrs. E. G. White. [Cf: Australasian Union Conference Record 01-01-01 para. 07] p. 480, Para. 2, [1901MS].

It would be difficult to describe my feelings as I stood before the San Francisco Church, Sabbath November 10, and looked over the large

congregation. My mind went back to the time, twenty-four years ago, when my husband and I were planning for the building of a house of worship in San Francisco. Some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that He would open the way for the advancement of these enterprises! [Cf: Australasian Union Conference Record 03-01-01 para. 01] p. 480, Para. 3, [1901MS].

At that time I dreamed that I saw two bee hives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work. [Cf: Australasian Union Conference Record 03-01-01 para. 02] p. 480, Para. 4, [1901MS].

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for work. [Cf: Australasian Union Conference Record 03-01-01 para. 03] p. 480, Para. 5, [1901MS].

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great centre. The Lord would inspire men by His Holy Spirit to carry forward the work with faith and courage and perseverance. [Cf: Australasian Union Conference Record 03-01-01 para. 04] p. 480, Para. 6, [1901MS].

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand. When we entered the San Francisco church Sabbath morning we found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled His word. After I had finished speaking, all who wished to give themselves to the Lord in solemn consecration were invited to come forward. To this invitation two hundred persons responded. This was a time of precious refreshing. We knew the angels of God were with us. The room was pervaded with the atmosphere of heaven. [Cf: Australasian Union Conference Record 03-01-01 para. 05] p. 481, Para. 1, [1901MS].

Among those who came forward were some who were entering the Lord's service for the first time, and some who had been attending our

meetings and had become interested in the Advent message. May they decide to place themselves wholly on the Lord's side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. . . . It shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." [Cf: Australasian Union Conference Record 03-01-01 para. 06] p. 481, Para. 2, [1901MS].

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him. [Cf: Australasian Union Conference Record 03-01-01 para. 07] p. 481, Para. 3, [1901MS].

At the close of the meeting many pressed forward to take my hand and welcome me back to America. I was very glad to meet them. From Elder J. O. Corliss, who is pastor of the San Francisco Church, we learn that there are many lines of Christian effort being carried forward by our brethren and sisters in San Francisco. These include visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the love of Christ from house to house; the distribution of literature; and the conducting of classes for healthful living and the care of the sick. A school for the children is conducted in the basement of the meeting-house. In another part of the city a workingmen's home and medical mission is maintained. On Market Street, near the City Hall, there is a bath establishment, operated as a branch of the St. Helena Sanitarium. In the same locality is a depot of the Health Food Company, where health foods are not only sold, but instruction is given as to reforms in diet. [Cf: Australasian Union Conference Record 03-01-01 para. 08] p. 481, Para. 4, [1901MS].

Nearer the centre of the city, our people conduct a Vegetarian Cafe, which is open six days in the week, and is entirely closed on the Sabbath. Here about five hundred meals are served daily, and no flesh-meats are used. [Cf: Australasian Union Conference Record 03-01-01 para. 09] p. 481, Para. 5, [1901MS].

Dr. and Mrs. Lamb are doing much medical work for the poor in connection with their regular practice; and Dr. Buchanan is doing much free work at the Workingmen's Home. At the Medical and Dental schools in the city, there are about twenty of our young people in attendance. [Cf: Australasian Union Conference Record 03-01-01 para. 10] p. 481, Para. 6, [1901MS].

We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord's work there is to broaden and deepen. Souls are to be sought for. The word of the Lord is to be declared, line upon line, precept upon precept, that His name may be glorified. [Cf: Australasian Union Conference Record 03-01-01 para. 11] p. 482, Para. 1, [1901MS].

God will use consecrated ability in His service. As His servants impart to others that which they receive, He will intrust them with more to impart. And as they are enabled through His grace to accomplish good, they will ascribe all the glory to Him who is the Alpha and the

Omega, the first and the last. Thus divinity and humanity work together. Men become labourers together with God, working out their own salvation with fear and trembling, realizing always that it is God who works in them to will and to do of His good pleasure. [Cf: Australasian Union Conference Record 03-01-01 para. 12] p. 482, Para. 2, [1901MS].

There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labour in His fear. He will give evidence of His power to sincere workers and to sincere inquirers after truth, those who desire not only to know but to do His will. [Cf: Australasian Union Conference Record 03-01-01 para. 13] p. 482, Para. 3, [1901MS].

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him. As they walk before Him in faith and trust, He will lead them to places of usefulness and honour. To those who rely upon Him He is a present help in every time of need. Those who honour His name He will qualify for important and perilous service. They may not have time to obtain all the education they desire, but the great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer. [Cf: Australasian Union Conference Record 03-01-01 para. 14] p. 482, Para. 4, [1901MS].

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well-doing, we become channels of light. [Cf: Australasian Union Conference Record 03-01-01 para. 15] p. 482, Para. 5, [1901MS].

Those who are willing to be emptied of self will be fitted for the Lord's work. There is work for all who will deny self and lift the cross. Through the help of the Holy Spirit they will gain the victories which God desires them to gain. Wisdom and strength will reward energy and perseverance. These are God's gifts to the diligent, humble worker. Mrs. E. G. White. [Cf: Australasian Union Conference Record 03-01-01 para. 16] p. 482, Para. 6, [1901MS].

Dear Brethren and Sisters in Australia, --I write to arouse our church members to take a decided interest in the sale of *Christ's Object Lessons*, that our school may be freed from debt. Let the publishing house do what it can to defray the cost of printing the book, and let the people take hold with vigor and earnestness of the work of selling it. I am sorry that this work has been delayed. May the Lord help you to do it now, is my prayer. Cherish steady, persevering faith, faith that takes hold of the arm of infinite power. [Cf: Australasian Union Conference Record 04-01-01 para. 01] p. 482, Para. 7, [1901MS].

We hope that you will all give Brother Burden and his family a hearty welcome to Australia. We saw in Brother and Sister Burden talents that would be of the greatest value to the work in Australia. For a time I was inclined to halt between two opinions, not knowing whether to keep Brother Burden here or to send him to the Sydney Sanitarium. But I decided that it would not be just to you to keep him here, so we urged

him to go. We need Brother and Sister Burden here; they could have done a good work here; but we know that you need solid, trustworthy helpers in Australia, and so we sent them to you. In doing this, we acted in accordance with the light given me by God. [Cf: Australasian Union Conference Record 04-01-01 para. 02] p. 483, Para. 1, [1901MS].

We have the most lively interest in the work of Australia, and we earnestly desire to see it advancing along its different lines. And especially do we desire to see the successful establishment of the Sydney Sanitarium. This work has been long delayed, and should now be pushed forward with vigor. The Lord has repeatedly given instruction regarding the importance of this institution, and the necessity for its establishment. He desires the Sanitarium to be built that he may co-operate with His instrumentalities in relieving the sufferings of humanity. [Cf: Australasian Union Conference Record 04-01-01 para. 03] p. 483, Para. 2, [1901MS].

In the work in the Sanitarium, physicians, matron, and nurses are to co-operate with God in restoring the sick to health. In doing this, they co-operate with Him in restoring His image in the soul. Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him who was dead, but is alive forevermore. [Cf: Australasian Union Conference Record 04-01-01 para. 04] p. 483, Para. 3, [1901MS].

God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices who might be restored to health by an intelligent observation of the laws of life and health, by co-operating with Him who died that they might have eternal life. This is the knowledge that men and women need. They need to be taught how to study the divine laws given by Christ for the good of all mankind. This is the work that is to be done in our Sanitarium in Australia. [Cf: Australasian Union Conference Record 04-01-01 para. 05] p. 483, Para. 4, [1901MS].

God's instrumentalities should seek to follow in the foot-steps of the divine Healer. Those who come to the Sanitarium should be taught how to take care of the body, remembering 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." Yes; we are God's property, and the path of obedience to Nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing, is being prepared to hear and receive the truth into a good and willing heart. Many, by practising the laws of Nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life. The fear of the Lord is the beginning of wisdom. Let Wisdom's voice be heard; for her ways are ways of pleasantness and all her paths are peace. [Cf: Australasian Union Conference Record 04-01-01 para. 06] p. 483, Para. 5, [1901MS].

I feel a special burden for the Sanitarium in Sydney. Let our brethren and sisters study carefully and prayerfully the present situation. There is need for them to do all they can to advance the work on the Sanitarium. They must depend largely upon themselves; for the brethren

and sisters in America have been drawn upon heavily, and just now they are straining every nerve to relieve the embarrassed institutions in Scandinavia. We are doing our utmost to relieve the emergencies in Norway, Denmark, and Australia. [Cf: Australasian Union Conference Record 04-01-01 para. 07] p. 483, Para. 6, [1901MS].

The inhabitants of the heavenly universe are looking with intense interest upon God's enterprises in different parts of the world. Let our people in Australia awake and rally to the help of the Sydney Sanitarium. Let them do all in their power to set this institution in operation as soon as possible. God says, "Whom shall I send, and who will go for us?" Take this word as a message from heaven, to which you are to pay profound attention, that you may understand the heavenly mandate, and be prepared to answer, "Here am I; send me." [Cf: Australasian Union Conference Record 04-01-01 para. 08] p. 484, Para. 1, [1901MS].

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. 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: Australasian Union Conference Record 04-01-01 para. 09] p. 484, Para. 2, [1901MS].

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? [Cf: Australasian Union Conference Record 04-01-01 para. 10] p. 484, Para. 3, [1901MS].

God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. [Cf: Australasian Union Conference Record 04-01-01 para. 11] p. 484, Para. 4, [1901MS].

Here is love--the contemplation of which should fill the soul with inexpressible gratitude! [Cf: Australasian Union Conference Record 04-01-01 para. 12] p. 484, Para. 5, [1901MS].

While we were yet sinners, the Son of God died for us. Laying aside His royal robe and kingly crown, and clothing His divinity with humanity, He stooped to our estate to rescue us from the thralldom of sin. For our sakes He became poor, that we through His poverty might be made rich. He came to this earth to take His position at the head of humanity. In our behalf He bore the stroke of divine justice. Because He was just, He became the justifier of all who believe in Him. He assumed human nature that for the transgressor He might suffer the penalty of transgression. He took the place of the sinner, and died that we might live, making His soul an offering for sin. [Cf: Australasian Union Conference Record 04-01-01 para. 13] p. 484, Para. 6, [1901MS].

Oh, what love, what matchless love! The contemplation of this love

will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through the members the grace of God. Throughout the world His people are to raise memorials of His Sabbath, -the sign between Him and them that He is the one who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of His law. [Cf: Australasian Union Conference Record 04-01-01 para. 14] p. 484, Para. 7, [1901MS].

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured us that to those who love and fear Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant, and healing the sick. And His work never stopped with an exhibition of His power to heal physical disease. He made each work of healing an occasion of implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work. [Cf: Australasian Union Conference Record 04-01-01 para. 15] p. 485, Para. 1, [1901MS].

The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption. [Cf: Australasian Union Conference Record 04-01-01 para. 16] p. 485, Para. 2, [1901MS].

Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow-men by giving of our means to carry forward the work for this time, while the way is still open for work to be done? [Cf: Australasian Union Conference Record 04-01-01 para. 17] p. 485, Para. 3, [1901MS].

The principles of Christ's love demand action. When this appeal shall come to you, let no one show his lack of faith by objecting to send the money raised to the place where it is most needed. Let no one raise an unbelieving hand to say that money shall not be sent to the Sydney Sanitarium. Do not conspire to quench the spark of benevolence; rather unite to fan it to a strong, steady flame. [Cf: Australasian Union Conference Record 04-01-01 para. 18] p. 485, Para. 4, [1901MS].

All the money is the Lord's, and we now call upon our people in Australia to unite in carrying to a successful completion the work on the Sydney Sanitarium. The light given me is that this work can and must be done. Let not the work on the Sanitarium be hindered for lack of means. Let not this institution stand unfinished, as a reproach to our churches. Let those to whom the Lord has given the talent of means help to accomplish this work. Carry the work through in the name of the

Lord. Let all our people arise and see what they can do. Let them show that the Spirit of God is moving them to action. [Cf: Australasian Union Conference Record 04-01-01 para. 19] p. 485, Para. 5, [1901MS].

I also call upon those who can to help in lifting the burden of debt from our institutions in Scandinavia. Several, without special invitation, have said that they had gifts for these institutions. From the light I have received from the Lord, I know that we can raise these institutions from the pit of financial embarrassment. Let there be in the hearts of our people a revival of the love shown on Calvary for fallen humanity. Behold the King of glory giving His life for a sinful world. Calvary speaks in language more forcible than any I can use. "I gave my life for thee; what hast thou given for me?" [Cf: Australasian Union Conference Record 04-01-01 para. 20] p. 485, Para. 6, [1901MS].

As you consider the situation, return to the Lord His own in gifts and offerings. The love of Christ demands your offerings. He whose heart is filled with the love of Jesus will behold in every fellow-being a memorial of the love expressed by Christ for the human race. This love will cause their gratitude to flow forth in words and deeds of mercy and benevolence. Receiving and giving, they work in harmony with Christ's example. [Cf: Australasian Union Conference Record 04-01-01 para. 21] p. 486, Para. 1, [1901MS].

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate His love. This love is to draw them together round the cross. It is to divest them of all selfishness, and bind them to God and to one another. [Cf: Australasian Union Conference Record 04-01-01 para. 22] p. 486, Para. 2, [1901MS].

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. [Cf: Australasian Union Conference Record 04-01-01 para. 23] p. 486, Para. 3, [1901MS].

God help us to feel that now, just now, is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing will seem too much for us to do for God? Let us do something and do it now. Let us arouse from our apathy, and catching the inspiration of God's love, work as never before for the Master. Mrs. E. G. White. *St. Helena, Cal., U.S.A., January 21, 1901.* [Cf: Australasian Union Conference Record 04-01-01 para. 24] p. 486, Para. 4, [1901MS].

The canvassing work, properly carried on, is missionary work of the highest order, and is as good and successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but 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 preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher cannot go. In this way the attention of many will be called to the important events which are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light which is contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them to do at this time. We cannot too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth. [Cf: Australasian Union Conference Record 04-01-01 para. 01] p. 486, Para. 5, [1901MS].

It is true that some who buy the books will lay them on the shelf or place them on the parlor table and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers. [Cf: Australasian Union Conference Record 04-01-01 para. 02] p. 486, Para. 6, [1901MS].

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak which will bring light and hope and courage to many souls. [Cf: Australasian Union Conference Record 04-01-01 para. 03] p. 487, Para. 1, [1901MS].

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. [Cf: Australasian Union Conference Record 04-01-01 para. 04] p. 487, Para. 2, [1901MS].

God calls upon us to lift up the standard. As God's standard-bearers we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the Word of the Lord, remembering that those who obey the commandments and teach others to obey them will be rewarded by seeing souls converted,

and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory. Mrs. E. G. White. [Cf: Australasian Union Conference Record 04-01-01 para. 05] p. 487, Para. 3, [1901MS].

Canvassing for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position, should not be once named among us. [Cf: Australasian Union Conference Record 05-01-01 para. 01] p. 487, Para. 4, [1901MS].

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason why many have failed in the canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory as to how the work should be done, but they did not feel their dependence upon God. [Cf: Australasian Union Conference Record 05-01-01 para. 02] p. 487, Para. 5, [1901MS].

Canvassers, remember that in the books which you are handling you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts. [Cf: Australasian Union Conference Record 05-01-01 para. 03] p. 487, Para. 6, [1901MS].

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy. [Cf: Australasian Union Conference Record 05-01-01 para. 04] p. 488, Para. 1, [1901MS].

The knowledge of the most learned man, if he has not learned in

Christ's school, is foolishness as far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept 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: Australasian Union Conference Record 05-01-01 para. 05] p. 488, Para. 2, [1901MS].

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit which convinces of sin, of righteousness, and of judgment, will be present to impress hearts. [Cf: Australasian Union Conference Record 05-01-01 para. 06] p. 488, Para. 3, [1901MS].

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savior of life unto life. [Cf: Australasian Union Conference Record 05-01-01 para. 07] p. 488, Para. 4, [1901MS].

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in the Holy Spirit, it will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you. [Cf: Australasian Union Conference Record 05-01-01 para. 08] p. 488, Para. 5, [1901MS].

Every canvasser 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. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people preparing the way for them. Such help is far above all the advantages which illustrations are supposed to give. [Cf: Australasian Union Conference Record 05-01-01 para. 09] p. 488, Para. 6, [1901MS].

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success will depend upon how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the

Spirit of God he will gain a deep, rich experience, and heavenly angels will give him success in the work. [Cf: Australasian Union Conference Record 05-01-01 para. 10] p. 489, Para. 1, [1901MS].

To our canvassers, to all to whom God has given talents they might cooperate with Him, I would say, Pray, oh pray for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. 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. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you. [Cf: Australasian Union Conference Record 05-01-01 para. 11] p. 489, Para. 2, [1901MS].

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth which you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts. Mrs. E. G. White. [Cf: Australasian Union Conference Record 05-01-01 para. 12] p. 489, Para. 3, [1901MS].

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time. [Cf: Australasian Union Conference Record 09-01-01 para. 01] p. 489, Para. 4, [1901MS].

The time has come when a large work should be done by the canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?-- Through the efforts of the canvasser. Thus the reading matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. [Cf: Australasian Union Conference Record 09-01-01 para. 02] p. 489, Para. 5, [1901MS].

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential, not only in the work of awakening minds to the realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against

darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as he impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books which contain the truth as attends the work of the minister who is educating the people as to the truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God. Mrs. E. G. White. [Cf: Australasian Union Conference Record 09-01-01 para. 03] p. 489, Para. 6, [1901MS].

There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements to the utmost of our ability. The present is such a time as this. The cause of God is at stake. His institutions are in peril, and, because of the terrible burden of debt under which they are struggling, the work is hindered on every side. Just now, in our great necessity, God has made a way through the difficulty, and invites us to co-operate with Him in accomplishing His purpose. It is His plan that the book, *Christ's Object Lessons*, be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice. [Cf: Australasian Union Conference Record 10-01-01 para. 01] p. 490, Para. 1, [1901MS].

We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted under Christ's banner for life service. It is the design of God that we should all glorify Him by using every capability as His, regarding His service as the chief end of our existence. He desires us to work to the utmost of our knowledge and power to carry out the purpose for which he has given us life. A decided work is to be done just now to accomplish God's plan. Just now every stroke should tell for the Master in the work of selling *Christ's Object Lessons*. God desires His people to be vitalized for the work as they have never been before, both for their own good and for the upbuilding of His cause. The work that He calls them to do He will make a blessing to them. Their hearts will be more tender, their thoughts more spiritual, their service more Christlike; for ministering angels will be round about them. Those who do not feel the necessity of doing this work promptly, thoroughly, and earnestly, but who express unbelief and criticism, will lose the peace and joy that come from carrying out the purposes of God. [Cf: Australasian Union Conference Record 10-01-01 para. 02] p. 490, Para. 2, [1901MS].

Let all think soberly; for it is a solemn thing to live. Our lives are not our own; we are kept by the power of God, and Jesus desires to live His life in us, perfecting our characters. The present is an opportunity which God's people cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let

God's plan be worked out after His own order. Let the very most be made of this, the Lord's opportunity. Let the ministers of our churches and the presidents of our conferences awaken. Let every church arouse and do to the very utmost of its power. Let every family and every individual consecrate themselves to God, putting the leaven of evil out of their hearts, out of their homes, and out of the church. Let children act a part. Let all work together. Just now let not the opportunity be lost. Let us do our best at this time to render to God our offerings, 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 all make this an opportunity to place themselves where they will be sure to receive the answer to their prayers; for Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Mrs. E. G. White. [Cf: Australasian Union Conference Record 10-01-01 para. 03] p. 490, Para. 3, [1901MS].

Much painstaking effort will be required of those who have the burden of canvassing for *Christ's Object Lessons*; for instruction must be given that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and self-sacrifice that is exemplified in the life of our Redeemer. Christ made sacrifices at every step,--sacrifices that none of His followers can ever make, because they have never occupied the position that He occupied. He was the most exalted being in the heavenly courts; but He laid aside all His glory, and came to this earth to suffer for sinners. [Cf: Australasian Union Conference Record 11-01-01 para. 01] p. 490, Para. 4, [1901MS].

In all the self-denial and self-sacrifice required of us in this work, amid all the unpleasant things that occur, we are ever to consider that we are yoked up with Christ, partakers with Him of His spirit of kindness, forbearance, self-denial, and self-sacrifice. This spirit will open the way before us, and give us success in the work, because Christ is our recommendation to the people. If we meet with hardships in our work, let us look to Him who is the author and finisher of our faith. Then we shall not fail nor be discouraged. We shall endure hardness as good soldiers of Jesus Christ. [Cf: Australasian Union Conference Record 11-01-01 para. 02] p. 491, Para. 1, [1901MS].

When there is a continual reliance upon God, a continual practice of self-denial, workers will not be easily repulsed; for 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 up in his slavery of sin, of disregard for the law of God. The Lord Jesus, standing by the side of the canvassers, is the chief worker; the Holy Spirit, working with them, makes impressions just where they are needed. [Cf: Australasian Union Conference Record 11-01-01 para. 03] p. 491, Para. 2, [1901MS].

In the Scriptures we read, "Not slothful in business, fervent in spirit, serving the Lord." Every branch of God's work is worthy of diligence, but nothing could be more deserving than this work at this time. None should labor with the expectation of receiving his reward in this life, but with his eyes fixed steadfastly upon the prize at the end of the race. Men and women are wanted now who are as true to duty as the needle to the pole,--men and women who will work without having their way smoothed and every obstacle removed. If we seek the Lord and

become converted; if of our own choice we become free and joyous in God; if with gladsome consent of the heart we respond to His gracious call, wearing the yoke of Christ which is one of obedience and service,--our difficulties will be removed, our murmurings will be stilled, and many of the questions that may arise will be solved. [Cf: Australasian Union Conference Record 11-01-01 para. 04] p. 491, Para. 3, [1901MS].

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. But let none become weary in well doing, for in due season we shall reap if we faint not. My brethren, let us have faith in God, and after we have by sanctified energy and much prayer done all that we can do in this work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. [Cf: Australasian Union Conference Record 11-01-01 para. 05] p. 491, Para. 4, [1901MS].

In doing this work a four-fold blessing will be realized,--a blessing to our schools, to the world, to the church, and to ourselves. While means will be gathered for the relief of the schools we shall sow the seeds of truth in many souls who will receive it and be saved by it. 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 which God will impart. Those who will seek to do God's will, laying out every talent to the best advantage, will become wise in working for the kingdom of God. They will learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. Peace and grace and power of intellect will be given to them. [Cf: Australasian Union Conference Record 11-01-01 para. 06] p. 491, Para. 5, [1901MS].

These are the results that will surely come if we fulfill the purpose of God. Then let us all be faithful in this work. Let us do our best in placing this book before the people. Let us carry forward this work without flinching in the name of the Lord. Let His plan be vindicated, and when this work has been accomplished, God will indicate to us what to do next. Mrs. E. G. White. [Cf: Australasian Union Conference Record 11-01-01 para. 07] p. 492, Para. 1, [1901MS].

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums, filled with photographs of the family and the photographs of their friends, are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not have been placed in the Lord's treasury to advance His cause and build up His kingdom in the earth? [Cf: Bible Echo & Signs of the Times 01-14-01 para. 01] p. 492, Para. 2, [1901MS].

This matter is of great importance, and it is urged upon you to save from the sin of idolatry. Blessing would come to your souls if you

would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before Me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. [Cf: Bible Echo & Signs of the Times 01-14-01 para. 02] p. 492, Para. 3, [1901MS].

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed Book of Life, occupy the table now filled with useless ornaments. Spend your money in buying books which will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide book which points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." Oh, that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God. O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God. Plead with God to show you every practice which draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. The apostle writes:-- [Cf: Bible Echo & Signs of the Times 01-14-01 para. 03] p. 492, Para. 4, [1901MS].

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business, fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Rom. 12:9-13. [Cf: Bible Echo & Signs of the Times 01-14-01 para. 04] p. 492, Para. 5, [1901MS].

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 armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof. Rom. 13:12-14. [Cf: Bible Echo & Signs of the Times 01-14-01 para. 05] p. 493, Para. 1, [1901MS].

There is none too much self-denial, none too much self-sacrifice, none too much "overcoming evil with good." If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? [Cf: Bible Echo & Signs of the Times 01-14-01 para. 06] p. 493, Para. 2, [1901MS].

When I see families poorly clad, and houses destitute of those things

which are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies which have become chronic in the spiritual life of many. [Cf: Bible Echo & Signs of the Times 01-14-01 para. 07] p. 493, Para. 3, [1901MS].

"Is not this the fast that I have chosen? 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? 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. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:6-11. [Cf: Bible Echo & Signs of the Times 01-14-01 para. 08] p. 493, Para. 4, [1901MS].

The Son of the infinite God came to this earth, and honoured it with His presence. He emptied Himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please Himself. "The Son of man," He said, "is come to save that which was lost." [Cf: Bible Echo & Signs of the Times 01-14-01 para. 09] p. 493, Para. 5, [1901MS].

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pennies that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-14-01 para. 10] p. 493, Para. 6, [1901MS].

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ has died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from earth's conflict. Where is it? "That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if He were not there. Are we individually fitting up characters which will be meet for the society of Christ and the heavenly angels? [Cf: Bible Echo & Signs of the Times 06-17-01 para. 01] p. 494, Para. 1, [1901MS].

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments." "This is the confidence that we have in Him," writes John, "that, if we ask anything according to His will. He heareth us." [Cf: Bible Echo & Signs of the Times 06-17-01 para. 02] p. 494, Para. 2, [1901MS].

These promises are all given on conditions. The ten commandments, "Thou shalt," and, "Thou shalt not," are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love Me, keep My commandments." Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. [Cf: Bible Echo & Signs of the Times 06-17-01 para. 03] p. 494, Para. 3, [1901MS].

"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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on Him till the close of this earth's history. [Cf: Bible Echo & Signs of the Times 06-17-01 para. 04] p. 494, Para. 4, [1901MS].

Christ desired His disciples to understand that He would not leave them orphans. "I will not leave you comfortless," He declared; "I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though He was to be absent, their relation to Him was to be that of a child to its parent. [Cf: Bible Echo & Signs of the Times 06-17-01 para. 05] p. 494, Para. 5, [1901MS].

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to Him, but His Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit,—"love, joy, peace, longsuffering, gentleness, goodness, faith." [Cf: Bible Echo & Signs of the Times 06-17-01 para. 06] p. 494, Para. 6, [1901MS].

"At that day," said Christ, "ye shall know that I am in My Father, and ye in Me, and I in you." Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He would imprint on their minds the fact that He would live again. And although after His ascension He would be absent from them, yet by faith they might know and see Him. And He would have the same loving interest in them that He ever had. [Cf: Bible Echo & Signs of the Times 06-17-01 para. 07] p. 494, Para. 7, [1901MS].

Christ assured His disciples that after His resurrection, He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which

they had not understood,--that there is a complete union between Christ and His Father, a union which will always exist. [Cf: Bible Echo & Signs of the Times 06-17-01 para. 08] p. 495, Para. 1, [1901MS].

"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." Again Christ repeated the condition of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ, will love God as the great centre of their adoration, and will also love one another. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-17-01 para. 09] p. 495, Para. 2, [1901MS].

It seems so sad that we praise God so little. Gratitude, praise, and thanksgiving need now to be searched for and cultivated as lost arts. They are more precious to the Lord Jesus than all the treasures of gold and silver which the earth contains. Every human being should appreciate the kindness and love wherewith God has loved us. When we were yet enemies Christ gave His life that we might be saved. How much have we appreciated this gift? [Cf: Bible Echo & Signs of the Times 08-05-01 para. 01] p. 495, Para. 3, [1901MS].

In His instruction to His disciples Christ dwelt upon the great gift of the Spirit, declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit. On all who love and serve God this gift has been bestowed. Christ has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. [Cf: Bible Echo & Signs of the Times 08-05-01 para. 02] p. 495, Para. 4, [1901MS].

To the woman at the well Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst 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 into everlasting life." [Cf: Bible Echo & Signs of the Times 08-05-01 para. 03] p. 495, Para. 5, [1901MS].

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. Yet how few appreciate this great gift, so costly, yet so free to all who will accept it! When faith takes hold of the blessing, there comes rich, spiritual good. But too often the blessing is not appreciated. We need an enlarged conception in order to comprehend its value. [Cf: Bible Echo & Signs of the Times 08-05-01 para. 04] p. 495, Para. 6, [1901MS].

Christ declared, "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. 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: Bible Echo & Signs of the Times 08-05-01 para. 05] p. 496, Para. 1, [1901MS].

Oh what amazing love and condescension! The Lord Jesus encourages His believing ones to ask for the Holy Spirit. By presenting the parental tenderness of God, He seeks to encourage faith in the reception of the gift. The heavenly Parent is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. [Cf: Bible Echo & Signs of the Times 08-05-01 para. 06] p. 496, Para. 2, [1901MS].

What greater thing could be promised? What more is necessary to awaken a response in every soul, to inspire us with a longing for the great gift? Shall not our halfhearted supplications be turned into petitions of intense desire for this great blessing? We do not ask for enough of the good things God has promised. If we would reach up higher and expect more, our petitions would reveal the quickening influence that comes to every soul who asks with the full expectation of being heard and answered. The Lord is not glorified by the tame supplications which show that nothing is expected. He desires every one who believes to approach the throne of grace with earnestness and assurance. Do we realize the magnitude of the work in which we are engaged? If we did, there would be more fervency in our prayers. Our entreaties would rise before God with convincing earnestness. We would plead for power as a hungry child pleads for bread. If we realized the greatness of the gift, if we desired the attainment of the blessing, our petitions would ascend with earnestness, importunity, urgency. It would be as if we were at the gate of heaven, soliciting entrance. [Cf: Bible Echo & Signs of the Times 08-05-01 para. 07] p. 496, Para. 3, [1901MS].

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advanced steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of His Spirit is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing and to impart it to others. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-05-01 para. 08] p. 496, Para. 4, [1901MS].

"Every one that asketh receiveth, and he that seeketh findeth." Christ is here presenting a law of the divine government. Asking for the Holy Spirit is connected with receiving this gift. The Lord reads the hearts of all men. He selects from His subjects those He can use, choosing material which can be worked. He selects the most unpromising subjects, and through them magnifies His own wisdom and power by causing them to sit among princes. In all ages He has used human beings to carry out His purposes. He chooses subjects who will not be perverted, who in all

righteousness and faith will honour His name. He passes by the men who have perverted the capabilities He has given them, and selects men of His own wisdom who make Him their trust, their dependence, their efficiency. He hews and polishes the rough stones He has quarried out of the world. He works through men who realize that they must submit to the axe, the chisel, and the hammer, lying passive under the divine hand. Through those who voluntarily submit themselves to Him in all matters, who seek Him in faith and hope, He works out His plans. [Cf: Bible Echo & Signs of the Times 08-12-01 para. 01] p. 496, Para. 5, [1901MS].

Those who ask because they wish to impart to others will not be disappointed. God will reward those who come to Him in earnest faith. He assures us that the thought of His majesty and sovereignty should not keep us in fear. He will do much more graciously than we suppose if we will come to the footstool of His mercy. He urges His sovereignty as a reason for His great and merciful bountifulness in supplying the demands upon Him. He pledges Himself to hear our prayers, declaring that He will hear them. He condescends to appeal from the instinct of parental tenderness to the infinite benevolence of Him whose we are by creation and by redemption. He 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." The needy and soul-hungry never plead with God in vain. [Cf: Bible Echo & Signs of the Times 08-12-01 para. 02] p. 497, Para. 1, [1901MS].

Humanity and divinity must be linked together in the experience of every overcomer. In our weakness we are to accept Christ's power. He gives us the assurance, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: Bible Echo & Signs of the Times 08-12-01 para. 03] p. 497, Para. 2, [1901MS].

In view of this tell me who should wear countenances more bright and cheerful, more full of sunshine, than those who live by faith in the Son of God. In Him the needy and hungry find all their wants supplied. But let us not forget that those whom God has blessed with the good things of this life are to be His helping hand, to supply the necessities of His needy ones. They are to be labourers together with Him. They are His stewards in trust, and are to use their goods for the advancement of His work, that His name may be glorified. The Lord desires to employ the church as a channel through which to communicate His bounties. If His people would keep the channel open, receiving the spiritual and temporal gifts of His grace, and imparting them to the needy, there would be no sick ones neglected, no orphans crying for food. The hearts of the widow and the fatherless would sing for joy. [Cf: Bible Echo & Signs of the Times 08-12-01 para. 04] p. 497, Para. 3, [1901MS].

God has given man the richest of His gifts. This He has done that man may dispense His bounties. Medical missionary work and the gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church. There is not the semblance of an excuse for the lifeless condition of a people who know the plain "Thus saith the

Lord." God calls their attention to the words, "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." He reminds us that we have only to ask, and we shall receive; to seek, and we shall find; to knock, and it shall be opened unto us. [Cf: Bible Echo & Signs of the Times 08-12-01 para. 05] p. 497, Para. 4, [1901MS].

Throw open the windows of the soul heavenward and close them earthward. The Lord has made His church the repository of divine influence. The heavenly universe is waiting for the members to become channels through which the current of life shall flow to the world, that many be converted, and in their turn become channels through which the grace of Christ shall flow to the desert portions of the Lord's vineyard. [Cf: Bible Echo & Signs of the Times 08-12-01 para. 06] p. 497, Para. 5, [1901MS].

In the day of final accounts, what will the church give as a reason for her strange indifference to bring souls to a knowledge of the truth? My brethren and sisters, keep the temple of God pure and holy, that He may use it to the glory of His name. God will enlarge His faculties and multiply His gifts to you as you make use of them to gather souls under the bloodstained banner of the Redeemer. "Draw nigh to God, and He will draw nigh to you." By yielding to the temptations of the enemy, by losing sight of God, you have lost the sense of what a child of God ought to be. Your powers of perception are clouded. But the way is open for your spiritual life to be reinforced with new power. "Ask, and ye shall receive." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-12-01 para. 07] p. 498, Para. 1, [1901MS].

Let the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the daily duties of life. He who is indolent and willingly ignorant places in his pathway that which will always be an obstruction. He refuses the culture that comes from honest toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him; for to despise useful employment encourages the lower tastes, and effectually paralyses the most useful energies of the being. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 01] p. 498, Para. 2, [1901MS].

Not a few, but thousands of human beings exist only to consume the benefits which God in His mercy bestows upon them. They forget to bring the Lord gratitude offerings for the riches He has entrusted to them in giving them the fruit of the earth. They forget that God desires them, by trading wisely on the talents lent them, to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as His helping hand, they would not feel it a privilege to shun all responsibility, and be waited on. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 02] p. 498, Para. 3, [1901MS].

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfil their appointed duties. No honest work is degrading. It is ignoble sloth which leads human beings to look down on the simple, everyday duties of life. The refusal to perform these duties causes a mental and moral deficiency which will one day be keenly felt. At some time in the life of the

slothful his deformity will stand out clearly defined. Over his life-record is written the words, A consumer, but not a producer. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 03] p. 498, Para. 4, [1901MS].

From all the vocations of life, useful spiritual lessons may be learned. Those who till the soil may, while they work, study the meaning of the words, "Ye are God's husbandry." In the human heart the seeds of truth are to be sown, that the life may bear the beautiful fruit of the Spirit. God's impress on the mind is to mould it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 04] p. 498, Para. 5, [1901MS].

The youth who is studying for a physician has before him the very highest example, even the example of Him who left heaven to live on this earth a Man among men. To all Christ has given the work of ministry. He is the King of glory, yet He declared, "The Son of man came not to be ministered unto, but to minister." He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work laid upon Him by His Father. He has ennobled labour. That He might set us an example of industry, He worked with His hands at the carpenter's trade. From a very early age He acted His part in sustaining the family, He realized that He was a part of the family firm, and He willingly bore His share of the burdens. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 05] p. 498, Para. 6, [1901MS].

Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 06] p. 499, Para. 1, [1901MS].

Remember, dear young friends, that each day, each hour, each minute, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful, If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many, who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, love of self is lost in love for Christ, and the light of your example guides others to the cross. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-02-01 para. 07] p. 499, Para. 2, [1901MS].

The Lord Jesus Christ has infinite tenderness for those whom He has purchased at the cost of His own sufferings in the flesh, that they should not perish with the devil and his angels, but that He may claim them as His chosen ones. They are the claim of His love, His own

property; and He looks upon them with unutterable affection; the fragrance of His righteousness He gives to His loved ones who believe in Him. It requires tact and wisdom, human love, sanctified affection, for the precious lambs of the flock, to lead them to appreciate their privileges in yielding themselves up to the tender guidance of the faithful shepherds. The children of God will manifest the gentleness of Christ. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 01] p. 499, Para. 3, [1901MS].

The Saviour's great heart of infinite love is drawn out, not only to the best behaved children, those who have the most favourable surroundings, but for children who have by inheritance objectionable traits of character. Even parents have not understood how much they are responsible for the traits of character developed in their children, and have not had the tenderness and wisdom to deal with these poor children whom they have made what they are. They have failed to trace to the cause these discouraging developments which are a trial to them. But Jesus looks upon these children with love and pity; for He traces from cause to effect. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 02] p. 499, Para. 4, [1901MS].

The teacher may bind these children to his heart by the love of Christ abiding in the soul-temple as a sweet fragrance, a savour of life unto life. Through the grace of Christ imparted to them, the teacher may be the living human agency,--a labourer together with God,--to enlighten, lift up, encourage, and help to purify the soul from its moral defilement; and the image of God shall be revealed in the soul of the child, and the character become transformed by the grace of Christ. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 03] p. 499, Para. 5, [1901MS].

The gospel is the power and the wisdom of God if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of salvation which we need to learn and teach to children and youth. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 04] p. 500, Para. 1, [1901MS].

Heaven sees in the child the undeveloped man or woman, with capabilities and powers, that, if guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can cooperate to be labourers together with God. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 05] p. 500, Para. 2, [1901MS].

The name of each separate believer is graven on the palms of His hands. The Chief Shepherd is looking down upon the sheep of His pasture. John 10:3; 1 John 2:1. O precious, blessed truth! He does not treat one case with indifference. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 06] p. 500, Para. 3, [1901MS].

The impressive parable of the Good Shepherd represents the responsibility of every minister and every Christian who has accepted a position as teacher of children and youth, or as a teacher of old or young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words, but with winning invitations to

return. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 07] p. 500, Para. 4, [1901MS].

Those in official positions, in their association with others, should make it as easy as possible for those under their charge to take heed to the direction of God's word, to obey those that have the rule over them. It is always right to remember that all minds are not constituted alike, and it is like a death struggle for some to surrender their wills in submission to those who are placed over them. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-09-01 para. 08] p. 500, Para. 5, [1901MS].

"God would have his people use all their powers in his service, and if the world choose to give their work to the office, let it come; for this is one means of keeping in touch with the world." [Cf: General Conference Bulletin 04-02-01 para. 01] p. 500, Para. 6, [1901MS].

"When business men seek the office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the office that will lower its dignity, and place the work done on a level with cheap, fictitious literature. The Lord would have every one connected with the office an earnest, eager candidate for the treasures that are enduring." [Cf: General Conference Bulletin 04-02-01 para. 02] p. 500, Para. 7, [1901MS].

"The Lord is our instructor. Should the office divorce the commercial business from its work, and give itself wholly to the publication of our own literature, the atmosphere pervading the office would not be any more spiritual than it is now. Continuing or discontinuing the publication of proper business matters will not make any difference religiously." [Cf: General Conference Bulletin 04-02-01 para. 03] p. 500, Para. 8, [1901MS].

"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 worshiped." [Cf: General Conference Bulletin 04-02-01 para. 04] p. 501, Para. 1, [1901MS].

"In like manner the Lord means that Seventh-day Adventists shall witness for him. They are not to be hidden away from the world. They are to be in the world, but not of 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 as 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: General Conference Bulletin 04-02-01 para. 05] p. 501, Para. 2, [1901MS].

"The Lord means that his people shall perfect a Christian character. If they have any connection with the world, it is that they may leaven the world by correct principles, not be leavened by the evil in the world. God does not require us as a people to seclude ourselves from the world. [Cf: General Conference Bulletin 04-02-01 para. 06] p. 501, Para. 3, [1901MS].

"In all business transactions, we are to let the light shine decidedly. There is to be no sharp practice. Everything is to be done with the strictest integrity. Better consent to lose something financially than to gain by sharp practice. We shall lose nothing in the end by fair dealing. We are to live the law of God in the world, and perfect a character after the divine similitude. All business, with those in the faith and those not in the faith, is to be transacted on square, righteous principles. Everything is to be seen in the light of God's law, everything done without fraud, without duplicity, without one tinge of guile. A great work is to be done in our world, and every talent is to be used in accordance with righteous principles. [Cf: General Conference Bulletin 04-02-01 para. 07] p. 501, Para. 4, [1901MS].

"The Lord would have the office stand as a *living witness for the truth*; this is why the commercial work should not be cut away. It would be a mistake for the office to build up a barrier to exclude all work from the outside; for this would close the door against the rays of light and knowledge that should be given to the world." [Cf: General Conference Bulletin 04-02-01 para. 08] p. 501, Para. 5, [1901MS].

"Our power and efficiency as Seventh-day Adventists is largely dependent on the literature which comes from our presses." [Cf: General Conference Bulletin 04-02-01 para. 01] p. 501, Para. 6, [1901MS].

"The proper circulation and distribution of our publications is one of the most important branches of the present work." [Cf: General Conference Bulletin 04-02-01 para. 02] p. 501, Para. 7, [1901MS].

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: General Conference Bulletin 04-03-01 para. 01] p. 501, Para. 8, [1901MS].

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: General Conference Bulletin

04-03-01 para. 02] p. 502, Para. 1, [1901MS].

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 a marvel to me that we stand in as much prosperity as we do today. 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: General Conference Bulletin 04-03-01 para. 03] p. 502, Para. 2, [1901MS].

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: General Conference Bulletin 04-03-01 para. 04] p. 502, Para. 3, [1901MS].

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: General Conference Bulletin 04-03-01 para. 05] p. 502, Para. 4, [1901MS].

We read in the first chapter of first Peter: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Capadocia, 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: General Conference Bulletin 04-03-01 para. 06] p. 502, Para. 5, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 07] p. 502, Para. 6, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 08] p. 502, Para. 7, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 09] p. 503, Para. 1, [1901MS].

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: General Conference Bulletin 04-03-01 para. 10] p. 503, Para. 2, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 11] p. 503, Para. 3, [1901MS].

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: General Conference Bulletin 04-03-01 para. 12] p. 503, Para. 4, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 13] p. 503, Para. 5, [1901MS].

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: General Conference Bulletin 04-03-01 para. 14] p. 503, Para. 6, [1901MS].

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: General Conference Bulletin 04-03-01 para. 15] p. 503, Para. 7, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 16] p. 504, Para. 1, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 17] p. 504, Para. 2, [1901MS].

"Pass the time of your sojourning here 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: General Conference Bulletin 04-03-01 para. 18] p. 504, Para. 3, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 19] p. 504, Para. 4, [1901MS].

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: General Conference Bulletin 04-03-01 para. 20] p. 504, Para. 5, [1901MS].

"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: General Conference Bulletin 04-03-01 para. 21] p. 504, Para. 6, [1901MS].

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: General Conference Bulletin 04-03-01 para. 22] p. 505, Para. 1, [1901MS].

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 Christlife. 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: General Conference Bulletin 04-03-01 para. 23] p. 505, Para. 2, [1901MS].

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: General Conference Bulletin 04-03-01 para. 24] p. 505, Para. 3, [1901MS].

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: General Conference Bulletin 04-03-01 para. 25] p. 505, Para. 4, [1901MS].

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: General Conference Bulletin 04-03-01 para. 26] p. 505, Para. 5, [1901MS].

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 interests, 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: General Conference Bulletin 04-03-01 para. 27] p. 505, Para. 6, [1901MS].

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: General Conference Bulletin 04-03-01 para. 28] p. 506, Para. 1, [1901MS].

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: General Conference Bulletin 04-03-01 para. 29] p. 506, Para. 2, [1901MS].

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 cooperate with God in every sense or God can not cooperate with us. "We are laborers together with God." [Cf: General Conference Bulletin 04-03-01 para. 30] p. 506, Para. 3, [1901MS].

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: General Conference Bulletin 04-03-01 para. 31] p. 506, Para. 4, [1901MS].

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: General Conference Bulletin 04-03-01 para. 32] p. 506, Para. 5, [1901MS].

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: General Conference Bulletin 04-03-01 para. 33] p. 507, Para. 1, [1901MS].

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 your alms have come up as a memorial before God. And now send men for one Simon, whose surname is Peter, who lives 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: General Conference Bulletin 04-03-01 para. 34] p. 507, Para. 2, [1901MS].

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: General Conference Bulletin 04-03-01 para. 35] p. 507, Para. 3, [1901MS].

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: General Conference Bulletin 04-03-01 para. 36] p. 507, Para. 4, [1901MS].

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: General Conference Bulletin 04-03-01 para. 37] p. 507, Para. 5, [1901MS].

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: General Conference Bulletin 04-03-01 para. 38] p. 508, Para. 1, [1901MS].

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: General Conference Bulletin 04-03-01 para. 39] p. 508, Para. 2, [1901MS].

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: General Conference Bulletin 04-03-01 para. 40] p. 508, Para. 3, [1901MS].

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: General Conference Bulletin 04-03-01 para. 41] p. 508, Para. 4, [1901MS].

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: General Conference Bulletin 04-03-01 para. 42] p. 508, Para. 5, [1901MS].

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: General Conference Bulletin 04-03-01 para. 43] p. 509, Para. 1, [1901MS].

Mrs. E. G. White: I want to speak a word now, as I have spoken before. I want every one to be careful how he throws in a block--"Not now, wait, wait, wait, wait." We want to know what the right thing is, and move right away. We ask you to pray to God, and we ask you to take your stand, that God can come into this meeting, and that you can come right to the point. Mrs. E. G. White. [Cf: General Conference Bulletin 04-03-01 para. 44] p. 509, Para. 2, [1901MS].

Mrs. E. G. White, in Early Morning Meeting, April 3, 1901.--I thank the Lord that so many have come out to this early morning meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of his Spirit. [Cf: General Conference Bulletin 04-04-01 para. 01] p. 509, Para. 3, [1901MS].

We read in James: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This is a wonderful position. And it is our privilege to occupy this position. [Cf: General Conference Bulletin 04-04-01 para. 02] p. 509, Para. 4, [1901MS].

"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. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. [Cf: General Conference Bulletin 04-04-01 para. 03] p. 509, Para. 5, [1901MS].

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, forget the invitation God has given, and begin to look for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble. In all our trials we will seek the Lord most earnestly, remembering that we are his

property, his children by adoption, and we shall receive help. We are his by creation, we are his by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking him for what we want as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power. [Cf: General Conference Bulletin 04-04-01 para. 04] p. 509, Para. 6, [1901MS].

If, when you ask, you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who says, "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," will hear and answer you. Let us, then, ask and seek, and have the privilege of finding. Christ says, "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." We are to find rest by wearing his yoke and bearing his burdens. In being co-workers with Christ in the great work for which he gave his life, we shall find true rest. When we were sinners, he gave his life for us. He wants us to come to him and learn of him. Thus We are to find rest. He says he will give us rest. "Learn of me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing his yoke and lifting his burdens. [Cf: General Conference Bulletin 04-04-01 para. 05] p. 510, Para. 1, [1901MS].

God has been greatly dishonored by his people leaning upon human beings. He has not told us to do this. He has told us that he will teach us, he will guide us. We may come to him and receive help. "If any of you lack wisdom, let him ask of God." [Cf: General Conference Bulletin 04-04-01 para. 06] p. 510, Para. 2, [1901MS].

I can not tell you how many letters came to me across the broad Pacific when I was in Australia, asking for counsel. What did Christ promise his disciples if they would believe in him as their personal Saviour? "Lo, I am with you always," he said, "even unto the end of the world." Again he says, "I am at thy right hand to help thee." Think of how many promises he has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from a pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask him for help. He wants us to become acquainted with him, to speak to him, to tell him of our difficulties. [Cf: General Conference Bulletin 04-04-01 para. 07] p. 510, Para. 3, [1901MS].

Christ took humanity upon himself. He laid aside his royal robe and kingly crown, and stepped down from his high command in the heavenly courts. Clothing his divinity with humanity, he encircled the race with his long human arm. He stands at the head of humanity, but not as a sinner. It is because there is no spot nor stain of sin upon him that he can stand there. Because he is sinless, he can take away our sins, and place us on vantage ground with God. [Cf: General Conference Bulletin 04-04-01 para. 08] p. 510, Para. 4, [1901MS].

When I open a letter beginning, "I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know about something in regard to my family and in regard to myself," I feel sad at heart. When it is essential for you to know, God will let you know. He has promised that if you ask wisdom from him, he will give it to you. But it is not always essential for us to know all the why's and wherefore's. We dishonor God by striving to get someone whom we think understands our case to help us. Is not Christ close beside us, and will he not give us the help we need? His word repeats the promise over and over again. "If ye ask anything in my name, I will do it," [Cf: General Conference Bulletin 04-04-01 para. 09] p. 510, Para. 5, [1901MS].

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason of this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life. [Cf: General Conference Bulletin 04-04-01 para. 10] p. 511, Para. 1, [1901MS].

I want to tell you, dear friends, that we have done great dishonor to our Master. Shall we continue to cherish the sin of unbelief, which doth so easily beset us, or shall we cast away this weight of unbelief, and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that he gave His own life for us, who bore in His own body the strokes which fell because of our transgression of the law of God. All this He did that we might be prisoners of hope. [Cf: General Conference Bulletin 04-04-01 para. 11] p. 511, Para. 2, [1901MS].

We are not polite to Christ. We do not recognize his presence. We do not realize that he is to be our honored guest, that we are encircled by his long human arm, while with his divine arm he grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help Christ alone can give. He said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst 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 into everlasting life." [Cf: General Conference Bulletin 04-04-01 para. 12] p. 511, Para. 3, [1901MS].

We are to recognize Christ. He does not want us to be as a band of mourners in a funeral train, bearing upon us the marks of care and perplexity. He wants us to commit the keeping of our souls to him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling! Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation, and rivet our souls to the eternal Rock, the Rock of Ages. If we do this, we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with him. He recognized the Divine Presence. And in the days of Enoch the world was

no more favorable for the perfection of Christian character than in 1901. [Cf: General Conference Bulletin 04-04-01 para. 13] p. 511, Para. 4, [1901MS].

There is no dependence to be placed in humanity. Where do you get your mental food. Do you get it from the newspapers of today, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the source of power and efficiency and comfort. The grace of God, which passes knowledge, is imparted to us. It is free. [Cf: General Conference Bulletin 04-04-01 para. 14] p. 511, Para. 5, [1901MS].

The Lord can take every one of us in his embrace; for his arm encircles the race. Let us remember this, after Christ had taken the necessary steps in repentance, conversion, and faith in behalf of the human race, he went to John to be baptized of him in Jordan. "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." When he came up out of the water, he knelt down on the banks of the Jordan, and offered a prayer such as had never before entered heaven. While he was praying, the heavens opened, and the glory of God, in the form of a dove of burnished gold, rested upon him, and from the highest heaven was heard the voice of the infinite One, "This is my beloved Son, in whom I am well pleased." [Cf: General Conference Bulletin 04-04-01 para. 15] p. 511, Para. 6, [1901MS].

Have you thought of what this means to us;--that in this prayer is included every son and daughter of Adam, who will believe in Christ as a personal Saviour, and take the requisite steps in repentance, conversion, faith, and baptism? We are baptized in the name of the Father, Son, and the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will cooperate with them. We are buried with Christ in baptism as an emblem of his death. We are raised from the water as an emblem of his resurrection. We are to live as newborn souls, that we may be raised at the last great day. You are to live in newness of life; for you are dead, and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." This is where you are to place your treasure. [Cf: General Conference Bulletin 04-04-01 para. 16] p. 512, Para. 1, [1901MS].

Christ's prayer on the banks of the Jordan includes every one who will believe in him. The promise that you are accepted in the Beloved comes to you. God said, "This is my beloved Son, in whom I am well pleased." This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved. [Cf: General Conference Bulletin 04-04-01 para. 17] p. 512, Para. 2, [1901MS].

In every respect you are to honor God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if he is in us, our joy will be full. Let us be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the

malarious atmosphere that pervades the world, and breathe the breath of God. Let us feed upon the bread of life. Christ declares that if we eat his flesh and drink his blood, we shall have eternal life. His word will be to us as the leaves of the tree of life. If we eat the bread that came down from heaven, we shall have a connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and guarding us. God loves us, but we fail to cherish that love. God wants us to recognize his ownership in every human being. They are mine, he says. I have bought them with a price. "Ye are not your own. . . . Therefore, glorify God in your body, and in your spirit, which are God's." [Cf: General Conference Bulletin 04-04-01 para. 18] p. 512, Para. 3, [1901MS].

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture, saying that we do not know how things are coming out; that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved. Christ has pledged himself to keep us. Then commit the keeping of your souls to him, as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to him." We would better talk with God, even though our words are heard by others. When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. Supposing you should do this in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? God wants us to stand in moral dignity, recommending the divine power that enables us to possess our souls in patience. [Cf: General Conference Bulletin 04-04-01 para. 19] p. 512, Para. 4, [1901MS].

God wants his people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul temple, and that the windows are closed earthward. We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity I would say, O that God would show you that there is a power above the power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that he wants his power to be revealed in his people. He will reveal his power through you if you will only place yourselves where he can give you this power. You may have hope and joy and strength. [Cf: General Conference Bulletin 04-04-01 para. 20] p. 513, Para. 1, [1901MS].

The love of God in your heart will lead you to love your brethren. God wants you to manifest his love, that your life may be hid with Christ in God. The Father loves you as he loves his Son, because his Son has averted the sword of justice by offering himself as a sacrifice. Christ purchased you at an infinite cost, and he wants you to show that you appreciate what has been done to place you on vantage ground. He says to the Father. "Here is a poor sinner I have given my life for him. He is saved by my grace. Receive him as your child." Do you think the

Father will refuse? [Cf: General Conference Bulletin 04-04-01 para. 21] p. 513, Para. 2, [1901MS].

Let us at this Conference make it an individual work to seek God with all the heart, that we may find him. Do not hunt up the sins someone else has committed. God has not made any one of you a sin bearer. You can not even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate his sacrifice in our behalf. Let us reveal in our lives the fragrance of his character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver. [Cf: General Conference Bulletin 04-04-01 para. 22] p. 513, Para. 3, [1901MS].

This is the work the Lord wants us to do. Can not you think of enough to praise the Lord for? Can not you praise him because he died for you, because he has spared you for so long, because you have his word, which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, they are spirit and they are life." Eat his word, search it, dig deep for the hidden treasure. Do not talk. We have always had so much to say. God says, "Be still, and know that I am God." Be still long enough to know that God is God. Remember that you are to help every one around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and he will receive you. Because he lives, you may live also. [Cf: General Conference Bulletin 04-04-01 para. 23] p. 513, Para. 4, [1901MS].

"Ye churches of the living God, study this promise." "Thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." "Ye servants of God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory." [Cf: General Conference Bulletin 04-04-01 para. 01] p. 513, Para. 5, [1901MS].

"If God's people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-sacrifice; if all manifested a thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we would be invited to enter. Had the purpose of God been carried out by his people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would, ere this, have received their welcome into the city of God." [Cf: General Conference Bulletin 04-04-01 para. 02] p. 514, Para. 1, [1901MS].

"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." [Cf: General Conference Bulletin 04-04-01 para. 03]

p. 514, Para. 2, [1901MS].

"We have just come from Europe, where we have been laboring for two years. We saw there on every side fields which needed to be entered and worked. The people were softened and subdued by the Spirit of God." [Cf: General Conference Bulletin 04-04-01 para. 04] p. 514, Para. 3, [1901MS].

"The people were softened and subdued by the Spirit of God, and were longing for spiritual food." [Cf: General Conference Bulletin 04-04-01 para. 05] p. 514, Para. 4, [1901MS].

"They called for books and papers and for the living preacher. All was done for them that could be done. We knew that nothing more could be done unless hearts were awakened to see the necessity of the work and the need of means to be used in sending those calling for help not only the books, but the living preacher. [Cf: General Conference Bulletin 04-04-01 para. 06] p. 514, Para. 5, [1901MS].

"The work is to be made a living, breathing, vital power all over the world." [Cf: General Conference Bulletin 04-04-01 para. 07] p. 514, Para. 6, [1901MS].

"There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but the English-speaking world has been terribly neglected. You that have the cause of God at heart, bear in mind the great work to be done in London and all through England." [Cf: General Conference Bulletin 04-04-01 para. 08] p. 514, Para. 7, [1901MS].

"It is essential that men be raised up to open the living oracles of God to all nations, tongues, and people. Let the brethren in America consider that the Lord expects them to deny self, take up the cross, and follow Jesus." [Cf: General Conference Bulletin 04-04-01 para. 09] p. 514, Para. 8, [1901MS].

"Thousands of places are to be worked. Let there be no parleying with flesh and blood. [Cf: General Conference Bulletin 04-04-01 para. 10] p. 514, Para. 9, [1901MS].

That is the right principle. [Cf: General Conference Bulletin 04-05-01 para. 01] p. 515, Para. 1, [1901MS].

Mrs. E. G. White: Amen! It is the Lord's money. [Cf: General Conference Bulletin 04-05-01 para. 02] p. 515, Para. 2, [1901MS].

Mrs. E. G. White: I am thankful that there is to be a time when the mists will be cleared away. I hope that this time has begun here. We want the mists here to be cleared away. I want to say that from the light given to me by God, there should have been years ago organizations such as are now proposed. When we first met in Conference, it was thought that the General Conference should extend over the whole world. But this is not in God's order. Conferences must be organized in different localities, and it will be for the health of the different Conferences to have it thus. This does not mean that we are to cut ourselves apart from one another, and be as separate atoms.

Every Conference is to touch every other Conference, and be in harmony with every other Conference. God wants us to talk for this, and he wants us to act for this. We are the people of God, who are to be separate from the world. We are to stand as representatives of sacred truth. [Cf: General Conference Bulletin 04-05-01 para. 03] p. 515, Para. 3, [1901MS].

While on my journey to Battle Creek, as I have visited different places, I at Los Angeles, asked, Why do you not do this? and, Why do you not do that? And the response has been, "That is what we want to do, but we must first get the consent of the Board, the members of which are in Oakland." But, I asked, have you not men here with common sense. If you have not, then by all means transport them. You show great deficiency by having your Board hundreds of miles away. That is not the wisdom of God. There are men right where you are who have minds, who have judgment, who need to exercise their brains, who need to be learning how to do things, how to take up aggressive work, how to annex new territory. They are not to be dependent on a Conference at Battle Creek or a Board at Oakland. [Cf: General Conference Bulletin 04-05-01 para. 04] p. 515, Para. 4, [1901MS].

At the Health Retreat at St. Helena there was something which greatly needed to be done, and I called the leading men together, and urged upon them the importance of doing this thing. But they said, "We have no authority to act. We must first communicate with the Board." "What do you mean," I asked, "by acting in such a childish manner? Have you no men here who can be put in a position of responsibility, to decide such questions? If you have not, then do your best at once to find those who can fill such places here. We must have someone right at hand to whom we can speak. The Board must not be at San Francisco or Oakland, but here. They must be where we can counsel with them at once, in cases of necessity. Here is something that must be done immediately, and even if you have no official authority, take off your coats, and go to work to do that which must be done for the health of the institution." I relate this to show you how foolish it is to have a Board miles and miles away, instead of close at hand. [Cf: General Conference Bulletin 04-05-01 para. 05] p. 515, Para. 5, [1901MS].

In regard to the work in the South, the arrangements which are being made for that field are in accordance with the light which has been given me. God desires the Southern field to have a conference of its own. The work there must be done on different lines from the work in any other field. The laborers there will have to work on peculiar lines, nevertheless the work will be done. [Cf: General Conference Bulletin 04-05-01 para. 06] p. 515, Para. 6, [1901MS].

The Southern field must be organized into a Conference. The lack of interest that has been manifested in that field has made it doubly sure that it must be thus. The Lord is going to enter the South; he is going to work there. His salvation is to be revealed, and the very places in which it has been most difficult to make advancement, are to be the places where the angels of the Lord will go before us. The Lord told the children of Israel that they should have gone up and possessed the land, and he would have given them possession. So he says to us. We are to enter every place in which we can find standing-room. There we are to plant the standard of truth. There we are to leave a monument which every week will proclaim. "The seventh day is the Sabbath of the Lord

thy God." The Lord declares that when we diligently observe his Sabbath, it is a sign between him and us, that we may know that he is the Lord that doth sanctify us. This knowledge is of more value to us than gold or silver or precious stones. [Cf: General Conference Bulletin 04-05-01 para. 07] p. 516, Para. 1, [1901MS].

The workers in the South are not to depend upon the Conference at Battle Creek. They are to hang their helpless souls on Jesus Christ. God can work for men today as he worked for Daniel. He gave Daniel and his companions wisdom and understanding, and he will give wisdom and understanding to the workers who, with clean hands and willing minds, with self-denial and self-sacrifice, go into the Southern field to clear the King's highway, to take up the stumblingblocks, and prepare the way for the Lord's work to be done. If they will seek for the wisdom of God, if they will cling in humility to the mighty One, they will receive heaven's blessing. I said to my son, "If you will only work in and through the Holy Spirit, you will have a Comforter with you all the time. It does not matter what this one or that one may say. You are not amenable to any man. You are amenable to God. He has given you your work, and he is making a way for you so that you can work in his name." [Cf: General Conference Bulletin 04-05-01 para. 08] p. 516, Para. 2, [1901MS].

When I was in Vicksburg, I was so pleased to see in the congregation which assembled on the Sabbath, men of intelligence and real moral worth. I wanted to leave the room; for I felt that I should have to weep. I seldom shed a tear, not even when my dead are before me. Their work is done, and they are at rest. But when I see something that makes my heart glad, the tears will come. [Cf: General Conference Bulletin 04-05-01 para. 09] p. 516, Para. 3, [1901MS].

I want to tell you that I feel hopeful in God regarding this proposition concerning the Southern work. There is to be a great work done in the South. For several years I have been waiting and watching for this work. It has been delayed, but now it has been started, and I believe that it has been started right. And to those who do not believe this, I would say, Do not talk unbelief. Put on your armor; put on the gospel shoes; and go to the South and see the work that is being done. [Cf: General Conference Bulletin 04-05-01 para. 10] p. 516, Para. 4, [1901MS].

My heart is greatly encouraged in God. I have rolled off the burden that was upon my soul. I feel, brethren and sisters, that we are going to take hold together in the name of the Lord, and seek with all our power to restore, to heal the wounds which have been inflicted on the cause, by a deficient knowledge of what God is to us, and of our relation to him. [Cf: General Conference Bulletin 04-05-01 para. 11] p. 516, Para. 5, [1901MS].

We want to understand that there are no gods in our Conference. There are to be no kings here, and no kings in any Conference that is formed. "All ye are brethren." Let us work on the platform of humility, seeking the Lord earnestly that his light may shine into our hearts, and that the arrangements we make may be after God's order. I thank God that we are today in the presence of the whole heavenly universe. While we are making these arrangements, all heaven is witnessing to them. If the veil could be removed, if our ears could be opened, we would see the

holy angels and hear a song of triumph ascending to God, because advance is to be made in the Southern field. This field, because it is a hard one, has stood with little help and with little sympathy. Those who work there must put on the righteousness of Christ. He says, My righteousness shall go before you, and the glory of God shall be your rearward. [Cf: General Conference Bulletin 04-05-01 para. 12] p. 517, Para. 1, [1901MS].

New Conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new Conferences is not to separate us. It is to bind us together. The Conferences that are formed are to cling mightily to the Lord, so that through them he can reveal his power, making them excellent representations of fruit-bearing. "By their fruits ye shall know them." [Cf: General Conference Bulletin 04-05-01 para. 13] p. 517, Para. 2, [1901MS].

O, if ever there was a people who needed to be imbued with the Spirit of the living God, we need to be. At this time we must see something done which we have not seen for a long time. There must be a scattering from Battle Creek. Those who are here should learn all they can, so that when they go to other places, they can work for the Lord. He has wisdom for you, even as he had for Daniel. [Cf: General Conference Bulletin 04-05-01 para. 14] p. 517, Para. 3, [1901MS].

The Lord wants to bind those at this Conference heart to heart. No man is to say, "I am a god, and you must do as I say." From the beginning to the end this is wrong. There is to be an individual work. God says, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [Cf: General Conference Bulletin 04-05-01 para. 15] p. 517, Para. 4, [1901MS].

Remember that God can give wisdom to those who handle his work. It is not necessary to send thousands of miles to Battle Creek for advice, and then have to wait weeks before an answer can be received. Those who are right on the ground are to decide what shall be done. You know what you have to wrestle with, but those who are thousands of miles away do not know. [Cf: General Conference Bulletin 04-05-01 para. 16] p. 517, Para. 5, [1901MS].

It is best for us to put our trust in the God of Israel. We are to feel that it is time for us to possess new territory, time for us to feel that we must break the bonds which have kept us from going forward. Young men, young women, there is a work for you to do. Just as surely as you do this work will you see the salvation of God. Close the windows of the soul earthward, and open them heavenward, and you will receive the rich blessings of heaven, and will at last gain a crown of immortality. [Cf: General Conference Bulletin 04-05-01 para. 17] p. 517, Para. 6, [1901MS].

Mrs. E. G. White: I want to say a word. As it has been presented before me, the Southern field has been so long neglected that the cries of distress have gone up to heaven, and there never can be a clearance of our people until that field shall have fourfold more than any other field should have. They must have it, because they have nothing with which to carry forward their work. From the light that God has given me, our people will never stand as they should stand before Him, until

they redeem the past. [Cf: General Conference Bulletin 04-05-01 para. 18] p. 518, Para. 1, [1901MS].

By Mrs. E. G. White, 9 a.m., April 4.--The Lord is our helper, and in humility of soul we should send to heaven our most earnest petitions, asking him to mold and fashion us in accordance with his character. We can not depend upon others to do this work for us. We must work out our own salvation with fear and trembling. Angels of God are round about us, ready to help every one who will walk carefully and prayerfully and in humility before the Lord God of Israel. [Cf: General Conference Bulletin 04-05-01 para. 01] p. 518, Para. 2, [1901MS].

We have a large field to work. To the disciples the Lord Jesus gave the commission, "Go ye into all the world and preach the gospel to every creature," and he added, "I am with you always, even unto the end of the world." He will be with us to the very end. [Cf: General Conference Bulletin 04-05-01 para. 02] p. 518, Para. 3, [1901MS].

Our mission is a very sacred and important one, but we have come to place more confidence in human judgment than in the Lord God of Israel. Therefore God says, I am afraid of you. He desires his work to move harmoniously. There is a great work to be done. Before I left my home in Cooranbong there were many nights when it was impossible for me to sleep. The burden upon my soul was very great. I did not want to leave my home unless I had a special assurance that the Lord God of Israel was my Helper and my God. I have had this assurance. On my journey to this place from California the Lord was especially near me, and notwithstanding my feebleness and suffering, I filled every appointment save one. I am more thankful to God than I can express that he has so graciously protected me. Since I have come here he has given me strength, and I put my dependence upon him. I have no strength in myself. I desire to move in the counsel of God. [Cf: General Conference Bulletin 04-05-01 para. 03] p. 518, Para. 4, [1901MS].

This meeting will determine the character of our work in the future. How important that every step taken is taken under the supervision of God. This work must be carried in a very different manner to what it has been in the past years. There is a great work to be done in all fields. [Cf: General Conference Bulletin 04-05-01 para. 04] p. 518, Para. 5, [1901MS].

When we come into the congregation here at Battle Creek, we see large numbers. In the night seasons One was standing among us, saying, Who sent you here? From what place did you come? What are you doing to remedy the congested state of things in Battle Creek? [Cf: General Conference Bulletin 04-05-01 para. 05] p. 518, Para. 6, [1901MS].

There is a world to save. What are you doing to save that world? From Australia I have tried to send over the word that God wants every one to stand at his post, working out the divine will in the saving of souls. There are those who need to know the truth. From the light given me, there are those who are gathering up the tithe and using it to do work; but where is the fruit? And yet the message is sent to Australia that the work there has received more than its share of help. In establishing the work there we had everything to do. Here in America were great institutions. Building after building was erected. We were thankful when we succeeded in building a little meetinghouse, of the

simplest style, in Cooranbong. In erecting this building, the best workmen labored for a dollar and a half a day, and then gave half of that to help in the work. Some of these were men who had newly come into the truth, and we were thankful that they were willing to make this sacrifice. [Cf: General Conference Bulletin 04-05-01 para. 06] p. 518, Para. 7, [1901MS].

In the work in Australia, we have exercised the strictest economy, that we might place the work on vantage ground. [Cf: General Conference Bulletin 04-05-01 para. 07] p. 519, Para. 1, [1901MS].

From the light God has given me, there must be a decided change in the management of things at the heart of the work. There are unworked fields all around us. Who has entered these fields? Who has carried the burden of them? Who has been striving to annex new territory? When workers sent by God have entered the darkest and most unpromising places, have not stones been placed in the way of their progress? Have not efforts been made to tie their hands, so that they could do nothing? God declares that when he sends workers to any place, they are under his supervision. It is not in his order that two or three men shall plan for the whole Conference, and decide how the tithe shall be used, as though the tithe were a fund of their own. Let men be careful how they shall put their hands upon the work, and say, We can not help. In the night season I have been in congregations where appeals for help were made. The people were ready to help, but those leading out in the work spoke words of caution, saying, We shall need that means. Thus the help that would have been given was not given. If those who spoke the words of caution had known how the workers in new fields, where there are no buildings, no institutions, had spent hours in earnest prayer before God, asking for help to meet the responsibilities coming upon them, they would not have spoken as they did. [Cf: General Conference Bulletin 04-05-01 para. 08] p. 519, Para. 2, [1901MS].

Then, too, from some quarter comes the report that the workers in Australia are doing just as has been done in Battle Creek. But those who go to Australia know better than this. [Cf: General Conference Bulletin 04-05-01 para. 09] p. 519, Para. 3, [1901MS].

God wants men to come to their senses. When they do this, they will have the mind of Christ. They will understand that there is a great work to be done, that there are other places besides America in the world. Those who have worked upon wrong principles are amenable to God for the condition of the work in foreign fields. We in Australia could not press the work there as it should have been pressed. [Cf: General Conference Bulletin 04-05-01 para. 10] p. 519, Para. 4, [1901MS].

I pledged myself that if I came to America, I would speak the truth in California and in Battle Creek. My husband and I were the pioneers in the work in Battle Creek, and in connection with Elder Loughborough we established the work in California. In the starting of the work in Oakland, we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, "Will you let me go to Battle Creek to try to raise some money for the work here." "How can you go?" he said. "I am overwhelmed with responsibility. I can not let you go." "But God will take care of you," I said. We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were

praying, the Spirit of God like a tidal wave filled the room, and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part of America. Brother Tay, who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, "I saw an angel pointing across the Rocky Mountains." Then my husband said, "Well, Ellen, I shall have to let you go." I did not wait for another word, but hurrying home, put a few gems in a basket, and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, "If I had not said you could go, I do not think I could say it now, but I have said it, and I will not take it back." [Cf: General Conference Bulletin 04-05-01 para. 11] p. 519, Para. 5, [1901MS].

I went alone, and at that time it took us eight days to go across the continent. I went to the different campmeetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work. [Cf: General Conference Bulletin 04-05-01 para. 12] p. 520, Para. 1, [1901MS].

I told the Lord that when I came to Battle Creek this time, I would ask you why you have withheld means from the work in Australia. The work there should have been pressed with tenfold greater strength than it has been, but we have been hindered on the right hand and on the left. And then they say, You have had more than your proportion of help. Who told you so? Did the Lord? The people would have given of their means if men had not hedged up the way. [Cf: General Conference Bulletin 04-05-01 para. 13] p. 520, Para. 2, [1901MS].

Why am I telling you this? Because we desire that at this meeting the work shall be so established that no such thing shall take place again. Two or three men, who have never seen the barren fields where the workers have had to wrestle with all their might to advance an inch, should not control matters. They know nothing of our experience in Australia. There I could not appeal to large congregations. I could not go for help to places where my husband and I labored earnestly to establish the work. If I had not a right, in the name of the Lord, to call for means, I ask you who had a right? [Cf: General Conference Bulletin 04-05-01 para. 14] p. 520, Para. 3, [1901MS].

There are many barren places in America, many places that have not been worked. What is the matter with the church here? It is congested. This is the reason why there is so little of the deep moving of the Spirit of God. There is a world perishing in sin, and again and again the message has come to Battle Creek, God wants you to move out into places where you can labor for the salvation of souls. [Cf: General Conference Bulletin 04-05-01 para. 15] p. 520, Para. 4, [1901MS].

If we had been given help, we could have done much more work in Australia. But this work takes means. To whom does the means belong? Where does it come from? It comes from those who believe in Christ, and who are willing to give of their substance to help forward his work. But two or three men have controlled in the use of this means. [Cf: General Conference Bulletin 04-05-01 para. 16] p. 520, Para. 5, [1901MS].

It is not that I regret that I went to Australia. I am glad that I

went; for God has given us access to the people. Eleven meetinghouses have been built since we went there. In every place where campmeetings have been held a church has been built. From these churches workers are going about among the people. There have been Bible workers. After the campmeeting a mission is established, and continues its work till a church is organized. In the mission are Bible workers, who do missionary work from house to house. Sister Wilson, after she had laid her husband in the grave, took up this work, going from house to house, walking five or six miles to her readings. When she found those who were sick, she would minister to their necessities, and thus she won the love of the people. [Cf: General Conference Bulletin 04-05-01 para. 17] p. 520, Para. 6, [1901MS].

Thus by hard wrestling we have found our way to the hearts of the people, and I thank God that we have been enabled to do this. There are many places right here in America that have not been worked. What efforts have been made for them? What self-denial has been practiced? Where are our ministers? Have they been following in the tracks of their brother ministers in working for the churches? They have done this in California, and when I spoke of the fields which are destitute, which need help, the excuse was made, "Some of these young ministers went out into these places; but they did not arouse much interest, and they did not think it best to go out again." The Lord pity our faith! If you do not gain access in one place, go to another, and when you go out as medical missionaries to help the sick and suffering, or as canvassers, you are doing evangelistic work, which is just as important as the ministry. The canvassing work should now be pushed forward with vigor; for the time is coming when we shall not be able to travel over the country as freely and easily, or get access to the people as readily as we do now. The books that have been circulated and that can be circulated speak for God. They are silent witnesses for him. [Cf: General Conference Bulletin 04-05-01 para. 18] p. 521, Para. 1, [1901MS].

I can not tell how many hundreds of dollars I spent while in Australia in giving away my own books to those who I thought would read them, and as a result many have been brought into the truth. There was one man whom with his whole family, we highly prized. He is a reading man, and has a large farm, on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, "Go to Brother-----, place your books before him, and this will save his soul." I visited with him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, "You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ." [Cf: General Conference Bulletin 04-05-01 para. 19] p. 521, Para. 2, [1901MS].

He looked at me in a queer way, as much as to say, "I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday school, that we do not keep the Sabbath." But I did know it. However, I talked to him just as though he were with us. "Now," I said, "We are going to help you to begin to work for your

neighbors. I want to make you a present of some books." He said, "We have a library, from which we draw books." I said, "I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you." I knelt down and prayed with him, and when we rose, the tears, were rolling down his face, as he said, "I am glad that you came to see me. I thank you for the books." [Cf: General Conference Bulletin 04-05-01 para. 20] p. 521, Para. 3, [1901MS].

The next time I visited him, he told me that he had read part of "Patriarchs and Prophets." He said, "There is not one syllable I could change. Every paragraph speaks right to the soul." [Cf: General Conference Bulletin 04-05-01 para. 21] p. 521, Para. 4, [1901MS].

I asked Brother ----, which of my large books he considered the most important. He said, "I lend them all to my neighbors, and the hotel-keeper thinks that 'Great Controversy' is the best." "But," he said, while his lips quivered, "I think that 'Patriarchs and Prophets' is the best. It is that which pulled me out of the mire." [Cf: General Conference Bulletin 04-05-01 para. 22] p. 521, Para. 5, [1901MS].

But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families. So you can see that our books are of importance. They must be published and circulated. We have a great deal to do in the issuing of our publications. I want to say that I have not come here to feel under obligation to any one because means has been sent to Australia. The money which was sent was God's money. It was paid by God's people in tithes and donations. I send my thanksgiving to God for it, and I thank the people who have opened their hearts to help us. [Cf: General Conference Bulletin 04-05-01 para. 23] p. 522, Para. 1, [1901MS].

And I want to say now, When workers go into the barren parts of the earth, do not do to them as you would have done to us. Money has been sent to us in Australia, but no more than we ought to have had. It was not your means that you were handling, but you sent it as though you had created it, as though it were your own, as though you had a right to hold it, and those out of America had no claim on it. [Cf: General Conference Bulletin 04-05-01 para. 24] p. 522, Para. 2, [1901MS].

When God sends his messengers to foreign fields, as he sent me, old as I am, to Australia, what right have you to hedge up their way? Had means been allowed, I could have gone from field to field, from post to post, carrying the message. We tried to open the fields just as fast as we could. [Cf: General Conference Bulletin 04-05-01 para. 25] p. 522, Para. 3, [1901MS].

Brethren, if God calls you to go to a certain place, and if, when you lay the situation before those who are handling God's money as trustees and stewards, they refuse to aid you because they think a little money is going to be expended and that it is coming out of the treasury, do you go forward in the name of the Lord, and call upon the people to help you in your field. [Cf: General Conference Bulletin 04-05-01 para. 26] p. 522, Para. 4, [1901MS].

The people in Battle Creek are dying of inaction. What they need is to impart the truth which they believe. Every soul who will impart will receive from God more power to impart. This is what we are in the world for--to bring souls to a knowledge of the truth as it is in Jesus. Before the way is hedged up, it is for every one to realize his accountability to proclaim the message that God has given him. [Cf: General Conference Bulletin 04-05-01 para. 27] p. 522, Para. 5, [1901MS].

I am glad that the work has been opening in the South. I want to tell you that there are among the colored people persons with talent, and we must search them out. But there are men who are still diverting the very means which should go to these destitute fields to advance the work there. The Lord desires us to do all we can for these fields. [Cf: General Conference Bulletin 04-05-01 para. 28] p. 522, Para. 6, [1901MS].

There is New Orleans. What men have you working there? What have you done with your workers and with your means to annex new territory, to plant the standard of truth in new places, to establish monuments for God. Where, I ask you, are the laborers? What laborers are there in Memphis? There are two sisters working there. Across the street from the two rooms which they have hired in which to live is the little meetinghouse which the believers in Memphis have bought. Until a few months ago they had no place in which to meet for worship. They bought a little meetinghouse for a thousand dollars, and then they had two hundred left with which to furnish it. I thank God for this meetinghouse. [Cf: General Conference Bulletin 04-05-01 para. 29] p. 522, Para. 7, [1901MS].

When I look at the piles of buildings there are here, I feel sad at heart. If you had the missionary spirit, if you had gone out in accordance with the largeness of the message, in accordance with its breadth and importance, you would not have erected one half of the buildings you have here. You would have made plants in city after city, and God would have approved of your work. He does not like your administration. He does not like your nearness of sight. He wants you to open new fields, and for years he has been calling upon you to do this. This takes money and laborers; but I read in Daniel that they which turn many to righteousness shall shine forever and ever. We want to be in that company. We want to be among the shining ones in the kingdom of God. There we shall want to see those for whom we have prayed and worked. God help us. [Cf: General Conference Bulletin 04-05-01 para. 30] p. 523, Para. 1, [1901MS].

Brother Kilgore, you are acquainted with the South. Will you help in the work there? Will you go there to stand at the head as their president, to rescue souls? You are better acquainted with the work in the South than many are. Will you go there? [Bro. Kilgore: Yes.] [Cf: General Conference Bulletin 04-05-01 para. 31] p. 523, Para. 2, [1901MS].

We determined to visit the South, and I went in my feebleness. I was very sick, but I did not allow my sickness to hinder me. I went to Vicksburg, and what did I see there? Just as pretty a little church as we have built at Cooranbong. In the basement of this meetinghouse a church school is held. Besides the church in Vicksburg a mission house

of two stories has been built, with another house of four rooms. This is the beginning. [Cf: General Conference Bulletin 04-05-01 para. 32] p. 523, Para. 3, [1901MS].

I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life, and to speak comforting words to a people. My soul longed after them. When the old meetinghouse in which they had met was sold, and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, They have sold the meetinghouse, and now they are going to leave you. But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved it is said, God himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken. [Cf: General Conference Bulletin 04-05-01 para. 33] p. 523, Para. 4, [1901MS].

While many of you had stood back and made discouraging reports about the work in the South, the work has been going on, and something has been done. [Cf: General Conference Bulletin 04-05-01 para. 34] p. 523, Para. 5, [1901MS].

Now I wish to say, We want the people to take hold of the work with interest. In every Church where there is a minister, he is to be a shepherd, not hovering over those in the Church, but taking workers with him, he is to go into the places around. [Cf: General Conference Bulletin 04-05-01 para. 35] p. 523, Para. 6, [1901MS].

While in Vicksburg I made my home on "The Morning Star," and I looked to see the great extravagance which I had heard had been manifested by my son Edson in the preparation of this boat as a house to live in, as a meetinghouse to which he could call the people to hear the truth as he went up and down the river. What did I see? I saw the plainest little rooms, some merely lined with plain boards. There was not one extravagant thing in the boat. Now to those who are troubled about the wrongs done in these missionary fields, I would say, Why don't you have interest enough to go there, and see what is being done, before you nourish your prejudices? why do you not interest yourself enough in the field to become acquainted with it? to prove all things. Then you will testify that the work being done is right and good. [Cf: General Conference Bulletin 04-05-01 para. 36] p. 523, Para. 7, [1901MS].

The work is one. Do not think that because you are here in Battle Creek, God is not supervising the work in any other parts of the field. The world is the field; the world is the vineyard; and every spot must be worked. God desires every soul to put on the harness. "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 dark 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." How?--In God's strength--minute men, waiting to hear what he will say next. What we need is living faith in the invisible instrumentalities that are arrayed against the powers of

darkness. [Cf: General Conference Bulletin 04-05-01 para. 37] p. 524, Para. 1, [1901MS].

The great army of evil is constantly working to gain the victory for Satan. The synagogue of Satan has come out to contest every step made in the advancement of truth. Will those who profess to believe the truth join the powers of darkness? You have done it, but not all. I thank God that He has honest believers and laborers in the field, but they need to be educated. They need to be disciplined. They need to be taught how to work. [Cf: General Conference Bulletin 04-05-01 para. 38] p. 524, Para. 2, [1901MS].

Just as soon as the workers in California stop doing aggressive work, and hover over a few churches, treading on one another's heels, their light will go out. If you wish to retain the tithe in California, not using it in foreign fields, you must do aggressive work at home. You are not to be merely consumers, but producers. You should not merely absorb. You should sustain the work in every part of the world. [Cf: General Conference Bulletin 04-05-01 para. 39] p. 524, Para. 3, [1901MS].

There is the work in London. The workers are struggling with nothing to do with. There are hardly any laborers, and here in Battle Creek a great congregation assembles Sabbath after Sabbath to hear the Word of Life. What account will you give to God for all the opportunities and privileges He has given you that you may work for Him? To those who have gone out into hard fields, which you have made as hard as possible, you have not given much encouragement. The workers in the South have had very little encouragement, where my own son has been striving to push the work. And if I had opened my lips to encourage him, it would have been said, "Oh, it is because it is her son." [Cf: General Conference Bulletin 04-05-01 para. 40] p. 524, Para. 4, [1901MS].

In Nashville what did I find? There I found that a building had been purchased very cheaply, and the workers there are preparing to manufacture health foods. A printing office is in operation, and it is needed. Now they can publish papers and small books and perhaps larger books, reducing the price as much as possible. These books, can be used in the work of teaching the people to read. Many of the people will have to be taught to read, and the white and black teachers must unite in counsel. Then the white teachers will work for the white people, and the colored teachers for the colored people. The white people, as well as the colored, need to be saved. Many of the white people in the South are as ignorant and degraded as the colored people. God wants to save them. He wants to see a company raised up in the southern States to work for Him. [Cf: General Conference Bulletin 04-05-01 para. 41] p. 524, Para. 5, [1901MS].

God told me that I was to enter into no strife with men, that I was to go straight forward in His name, and appeal to the people to come up to the help of the Lord, to the help of the Lord against the mighty. [Cf: General Conference Bulletin 04-05-01 para. 42] p. 525, Para. 1, [1901MS].

If our ministers, instead of hovering over the churches to keep the breath of life in them, would go forth to work for those outside the

fold, those in the churches would receive the vital current from heaven as they hear that souls were drawn to the Lamb of God. They would pray that God would give power to the workers, and their prayers would be as sharp sickles in the harvest fields. [Cf: General Conference Bulletin 04-05-01 para. 43] p. 525, Para. 2, [1901MS].

The Lord desires His people to arouse. Word came from Colorado, asking me if the Southern field was closed. It was said, Word has come that the field is closed, and that we need send no more money there. But the evidence is that more means than ever should be sent there. The report that the work in the South was closed was started by the enemy. He saw what was going on, that work was being done for Christ in the South, and he stirred up his human agencies to hinder the work in one place. [Cf: General Conference Bulletin 04-05-01 para. 44] p. 525, Para. 3, [1901MS].

When Christ was upon earth, He told us just what to do when persecution arises. He says, When you go to one place, and they will not hear you, go to the next place, and when they persecute you there, go to the next place. You will not have gone over all the cities of Israel until the Son of Man be come. These are the directions which have been given us. One place closed does not close the Southern field. An army for Christ is to be raised up there. And I believe Brother Kilgore consented to go there. God desires him to go because he understands the field, and can strengthen the work there. [Cf: General Conference Bulletin 04-05-01 para. 45] p. 525, Para. 4, [1901MS].

There is work to be done in many hard places, and out of these hard places bright workers are to come. In some places in the South it is impossible for white laborers to labor for the colored people. The work is going to be managed so that colored laborers will be educated to work for their own people. There are colored people who have talent and ability. They can work in the saving of souls, and God will work with them, and give them the victory. [Cf: General Conference Bulletin 04-05-01 para. 46] p. 525, Para. 5, [1901MS].

I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. Now that I am here, I intend to keep the matter before you day by day during this conference. If there is any power that can raise the missionary spirit in you, God will speak to you. I believe God will pour out His Spirit on those that are here, so that they will come up to His help. [Cf: General Conference Bulletin 04-05-01 para. 47] p. 525, Para. 6, [1901MS].

Have I not said enough for this time? I know there is much unsaid which I shall say later. I want to keep your minds stirred up by way to remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony, and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything that I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask. [Cf: General Conference Bulletin 04-05-01 para. 48] p. 525, Para. 7, [1901MS].

Talk by Mrs. E. G. White in the Tabernacle, April 6, 1901.--I solicit

the prayers of this people. I want everyone to realize that an individual responsibility rests upon him to hear with faith and understand what we have to say, because it is the word of the living God. Pray for me; pray for yourselves individually. You have a personal Saviour, and the Lord wants every one of you to be saved in his kingdom. He wants you to have a crown of life, and you want it. [Cf: General Conference Bulletin 04-08-01 para. 01] p. 526, Para. 1, [1901MS].

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap." [Cf: General Conference Bulletin 04-08-01 para. 02] p. 526, Para. 2, [1901MS].

Stop and consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim him; he is our Righteousness; therefore if our lives are hid with Christ in God, we shall not shrink into nothingness. [Cf: General Conference Bulletin 04-08-01 para. 03] p. 526, Para. 3, [1901MS].

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and they that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" As though they had no knowledge but that they had been doing just the best thing, and were living as well as they could. [Cf: General Conference Bulletin 04-08-01 para. 04] p. 526, Para. 4, [1901MS].

Now the explanation comes,--"Will a man rob God?" Would you do it? The Bible speaks of this as if it were an impossibility that any man should venture to do such a thing. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." [Cf: General Conference Bulletin 04-08-01 para. 05] p. 526, Para. 5, [1901MS].

Now everyone ought to know that the system of tithing which is here brought out, means. I shall not go into the explanation of this; for we take it for granted that we all understand it. [Cf: General Conference Bulletin 04-08-01 para. 06] p. 526, Para. 6, [1901MS].

"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 sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [Cf: General Conference Bulletin 04-08-01 para. 07] p. 526, Para. 7, [1901MS].

This is a representation of the result of faithfulness in returning to the Lord his own. The Lord saw just how it would be when the world was filled with inhabitants, and therefore he makes a covenant with his people that they should give him their tithes and offerings, according to the arrangement which he has made. This is his. It does not belong to any of you. God has made this arrangement with you, that you may show that you realize your dependence and accountability to God by returning to him his portion. If you do this, his blessing will come upon you. All that we have is the Lord's, intrusted to us as his stewards. That which we hand back to him he must first give to us. The Lord is trying and testing us by every dollar that comes into our possession, to see if we will acknowledge him. How?--By appearing before the world as the people who acknowledge their accountability to God by giving him all they possess. Thus you may bear witness that God is the possessor of all that you have, even yourselves. "Ye are not your own; for ye are bought with a price," even the precious blood of the only begotten Son of God. [Cf: General Conference Bulletin 04-08-01 para. 08] p. 527, Para. 1, [1901MS].

All the sufferings, all the distress that came to him who was equal with the Father, was born that he might bring a people to himself. For this purpose he laid off his royal robe, his royal crown, laid aside his high command, and stepped down to humanity. He who was the Majesty of heaven, the King of glory, died for sinners. [Cf: General Conference Bulletin 04-08-01 para. 09] p. 527, Para. 2, [1901MS].

We breathe because God takes charge of the human machinery. Day by day he keeps it in working order, and he wants us to think of the infinite sacrifice he has made for us in suffering with One equal with himself,--his only begotten Son. He consented to let him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin bearing, sin pardoning Saviour. God has pledged himself to receive sinners; for he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Everlasting life,--this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided for us to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "Let not your hearts 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 [Cf: General Conference Bulletin 04-08-01 para. 10] p. 527, Para. 3, [1901MS].

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God

gave his Son to our world, he gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse. [Cf: General Conference Bulletin 04-08-01 para. 11] p. 527, Para. 4, [1901MS].

Christ declared that all power in heaven and earth has been given to him, and he gives this power to those who truly believe on him, to his disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes his position at the head of humanity, covering humanity with divinity. In him humanity and divinity are combined, and he can accomplish for the human race all that is necessary to enable them to overcome as he overcame, and to sit down with him in his Father's throne. [Cf: General Conference Bulletin 04-08-01 para. 12] p. 527, Para. 5, [1901MS].

The battle is before us. We can come off victorious; for through Christ we can be partakers of the divine nature, having "escaped the corruption that is in the world through lust." How glad I am that this is so! How glad we all should be! When we had nothing to recommend us to God, Christ gave his life for us. With his long human arm he encircles the race, while with his divine arm he grasps the throne of the infinite. Thus finite man is united with the infinite God. The world, divorced from God by sin, has been restored to favor by the sacrifice of his Son. With his own body the Saviour has bridged the gulf that sin has made. [Cf: General Conference Bulletin 04-08-01 para. 13] p. 528, Para. 1, [1901MS].

In the first chapter of second Peter we read, "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; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: General Conference Bulletin 04-08-01 para. 14] p. 528, Para. 2, [1901MS].

By reading this chapter you will see that we have been given a sum to work out. We are to work on the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: General Conference Bulletin 04-08-01 para. 15] p. 528, Para. 3, [1901MS].

From this we can see that there is to be a cooperation between God and man. We are to act our part. It is of no use for us to say, "I believe in Christ," while we fail to practice his lessons. God wants every one of us to rise to the emergency. We are to be witnesses for Christ. He wants us to grasp all the blessings he has brought to us. God gave all heaven to his Son to give to us. [Cf: General Conference Bulletin 04-08-01 para. 16] p. 528, Para. 4, [1901MS].

In the chapter from which I have been reading in Malachi, God declares that he will abundantly bless those who are faithful in bringing him their tithes and offerings, but that the curse of Heaven will rest upon

those who are dishonest in this matter. God forbid that the curse of heaven should rest upon this congregation because of dishonesty toward the Lord. God forbid that any one of us should fail of gaining the precious boom of eternal life. Do not rob God. Walk honestly before him. All is his. He has intrusted goods to his agents for the advancement of his work in the world. They are to bring to his treasury a faithful tithe and besides this, they are to bring gifts and offerings as the cause shall demand. God does not propose to do the work which he has intrusted to us. We are to do our part in carrying out the plan of redemption provided for the human race at an infinite cost. God desires us to realize our accountability to him, and act as his helping hand. The medical missionary work, which has been so clearly and definitely established here in Battle Creek, is to be recognized. God desires us to realize that heaven has been brought near to earth. Ten thousand times ten thousand and thousands of thousands of angels minister to those who shall be heirs of salvation. [Cf: General Conference Bulletin 04-08-01 para. 17] p. 528, Para. 5, [1901MS].

Just think of it! These angels are ministering to us today. They are all through this congregation. But there is also an opposing element here. On every such occasion the enemy comes in with his power and his invisible army. Therefore we may know that there are two parties in this house, those who are ministering to the human race, and those who are working counter. One power is trying to bring in everything possible to divert the mind, but the Lord God of heaven has given power to the heavenly agencies, and they are working. Satan is seeking to throw his hellish shadow across our pathway to eclipse the view of God's glory. [Cf: General Conference Bulletin 04-08-01 para. 18] p. 529, Para. 1, [1901MS].

Christ wants you to bring eternity into your reckoning. "What shall I do to inherit eternal life?" We do not want you to think that the work of bringing all these people into the gospel of Jesus Christ costs nothing. We have missionaries in many places, but there have not been so many as there should have been. Now, dear friends, a new chapter is to open from the time of this large gathering here. We have set our whole hearts with a determination that the work shall be carried with much greater strength than it has hitherto been carried, and we want the help of everyone to advance the work of God. [Cf: General Conference Bulletin 04-08-01 para. 19] p. 529, Para. 2, [1901MS].

We have taken up the work in the foreign fields, where the people have never heard the truth, but the missionary work has not been advanced as it should have been. We could not go very far, because we had not the means. All that I have received from the royalties of the books I have written, I have invested in the work, and then I have said to my brethren, by faith, "Lend me your means, I will pay you the interest, but the work can not stop here." I have tried to carry forward the medical missionary work and the gospel. These two are united, and should never be separated, because Christ did not separate them. Some institutions have been established in Australia, but not half what there ought to be, nor what there will be. After we had erected, with what help we could get there, eleven meetinghouses, and organized eleven churches, then the work was just taken hold of with the ends of our fingers. What was the matter?--There was no money in the treasury. We had no means to handle. I never want men sent to missionary fields with nothing to work with, as we were sent to Australia. They have sent

some money to that field, and this is no more than they should have done. It was God's money. [Cf: General Conference Bulletin 04-08-01 para. 20] p. 529, Para. 3, [1901MS].

Christ took humanity upon his divine soul, and in the wilderness of temptation he overcame in behalf of humanity. For forty days and forty nights he was tempted of the enemy. He traveled the path which everyone of us must travel. The question for us to solve is whether we will be overcomers or be overcome. Christ was an overcomer. He met the devil with, "It is written." He entered into no argument. When Satan tempted him to make the stones bread, he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then Christ was tempted in regard to ambition. Satan placed him upon a pinnacle of the temple, saying, "Cast thyself down." He could tell what was written. "It is written," he said, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But Satan did not tell the whole. He left out the words, "To keep thee in all thy ways." There was a way in which Christ was to do his work, but not in a presumptuous manner. He was to be an example to humanity. He was not to show his glory by throwing himself from a dizzy height. "It is written," he said, "Thou shalt not tempt the Lord thy God." [Cf: General Conference Bulletin 04-08-01 para. 21] p. 529, Para. 4, [1901MS].

Then Satan took the Saviour to the top of a high mountain, and presented to him all the glory of the world. All this, he said, will I give thee. It is mine. I will give it to thee if thou wilt fall down and worship me. Christ had come to a point then where divinity must flash through humanity, even in his starving condition. What did he say?--"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. . . . Get thee hence." Satan could not stand after the "Get thee hence" had come. A power superior to the power of darkness was revealed. Christ gained the victory, even in his weakness. [Cf: General Conference Bulletin 04-08-01 para. 22] p. 530, Para. 1, [1901MS].

So Satan went away. Christ was left fainting on the battlefield. Where was the hand to be put beneath *his* head? Where was the bosom upon which he could lean? It was ready. An angel of God ministered unto him. Angels of God gave him food, and supported the fainting head. [Cf: General Conference Bulletin 04-08-01 para. 23] p. 530, Para. 2, [1901MS].

All this Christ did for us . For us he became poor, that we through his poverty might be made rich. He shares the sufferings of human beings. His help will be given them in their emergencies. [Cf: General Conference Bulletin 04-08-01 para. 24] p. 530, Para. 3, [1901MS].

A letter comes over to Australia, asking if Mrs. White is a millionaire. I would like everyone to become a millionaire as I have done. Nothing which I possess is my own. When I came back from Australia, I had nothing, not even to purchase a home. But we made some arrangements for the first payments, by selling some of the land. To be a millionaire in this world is no temptation to me. We see millionaires made very poor in a moment. Or they die, and leave their treasures for their heirs to quarrel over. I want something more than this. I want to

become a member of the royal family. If I can be a child of the Heavenly King, I am more than a millionaire. God has declared that there is an eternal weight of glory laid up for those who are heirs of God and joint heirs with Christ. [Cf: General Conference Bulletin 04-08-01 para. 25] p. 530, Para. 4, [1901MS].

I am using in the work all the means I have. I am seventy-three years old, and I frequently think when I enter the pulpit that I may die there, or on my knees in prayer. But this does not trouble me. I have hid my life, hid it with Christ in God. I desire to overcome, even as Christ overcame; and I desire you also to overcome. [Cf: General Conference Bulletin 04-08-01 para. 26] p. 530, Para. 5, [1901MS].

Why are some of you so afraid to trust the Lord? He had not where to lay his head, and yet he was the Majesty of heaven, the King of glory. My heart is drawn out in sympathy for you. I greatly desire that you shall feel that you can take hold of Jesus Christ. I want you to be co-laborers with him in the work of saving souls. As you work with means and voice to sustain the cause of God, you may know that you are following in the footsteps of your Redeemer. He says, "If any man will come after me, let him deny himself, take up his cross, and follow me." [Cf: General Conference Bulletin 04-08-01 para. 27] p. 530, Para. 6, [1901MS].

I wish to say to you who are in this meeting, We are to organize here for a great work. We want all who possibly can to help us to carry the load. There are some whom we need as personal laborers in the field. If God has given you intelligence and a knowledge of the truth, then I ask you, Why are you not working for him? How long will your soul be kept fresh and fruit-bearing if you live only for self? You can grow in grace only as you impart to others the grace given to you. [Cf: General Conference Bulletin 04-08-01 para. 28] p. 530, Para. 7, [1901MS].

The work in America has not gone forward as it should have done, because self-sacrifice and true devotion have not been manifested. The people of God have not moved forward in strong lines. How long will it be before you understand that to every man God has given his work? The talents which he has intrusted to his people are to be sacredly improved. [Cf: General Conference Bulletin 04-08-01 para. 29] p. 531, Para. 1, [1901MS].

"Keep silence before me, O islands; and let the people renew their strength; let them come near; let us come together to judgment. Who raised up the righteous man from the east, and called him to his foot, gave the nations before him, and made him ruler over kings? Who gave them as dust to his sword, and as driven stubble to his bow? He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generation from the beginning? I the Lord, the first, and the last; I am he. The isles saw it and feared; the ends of the earth were afraid, drew near, and came." [Cf: General Conference Bulletin 04-08-01 para. 30] p. 531, Para. 2, [1901MS].

"They helped everyone his neighbor; and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should

not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friends. Thou whom thou hast taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. 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." [Cf: General Conference Bulletin 04-08-01 para. 31] p. 531, Para. 3, [1901MS].

God will work for us if we will stand in our lot and in our place. If you will do cheerfully the work apportioned you by the Master, he will work with you. [Cf: General Conference Bulletin 04-08-01 para. 32] p. 531, Para. 4, [1901MS].

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee. They that war against thee shall be as nothing, and as a thing of nought. 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. Behold, I will make thee a new, sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." [Cf: General Conference Bulletin 04-08-01 para. 33] p. 531, Para. 5, [1901MS].

Medical missionary workers, listen to these words. God has a great army for the protection and strength of those who work as his helping hand. [Cf: General Conference Bulletin 04-08-01 para. 34] p. 531, Para. 6, [1901MS].

"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." [Cf: General Conference Bulletin 04-08-01 para. 35] p. 531, Para. 7, [1901MS].

We are running a race for the crown of life. Let us run with patience, laying aside every weight, and the sin which doth so easily beset. Then we shall obtain the crown of life. But we can not expect to gain the victory if we sit down in Battle Creek and fold our hands, doing nothing for the Master. There is a dearth of workmen. Put on the armor, and let your feet be shod with the preparation of the gospel of peace. Just as soon as God sees that you are ready for work, he will work with you. [Cf: General Conference Bulletin 04-08-01 para. 36] p. 532, Para. 1, [1901MS].

I believe there is one here in this congregation, Shireman by name, who has established church after church; and how did he establish them? He went into a field where there was nothing. He was a carpenter. He would build his house, and then call in the people, and hold Bible readings. There he would work till a good, strong church was established. Then did he stand and say, Look at the good work I have

done?--No; he would go to another place, and repeat the same thing. This he did over and over again. [Cf: General Conference Bulletin 04-08-01 para. 37] p. 532, Para. 2, [1901MS].

Where did this brother get his education?--I will tell you. He got it in the same manner that John the Baptist got his education, when he went into the desert and into the wilderness. The priests and rulers were so troubled and distressed because John did not walk according to the old, regular order in getting his education. Yet Jesus said there was not a greater prophet than John the Baptist. [Cf: General Conference Bulletin 04-08-01 para. 38] p. 532, Para. 3, [1901MS].

We do not say that you should go nowhere or anywhere to get an education, but we do say that every man is not dependent upon a school or college education to do work for the Master, if he is converted to God, soul, body, and spirit. He is in connection with the great Teacher, the greatest Missionary that the world ever knew. We are to feel no sufficiency in ourselves; for the Lord God of heaven is our wisdom, our sanctification, our strength, and our righteousness. If we realize our dependence, and hang our helpless souls on Jesus, we shall find that the waters of life will flow into the soul, and it will be as Christ said to the Samaritan woman, "A well of water, springing up into everlasting life." [Cf: General Conference Bulletin 04-08-01 para. 39] p. 532, Para. 4, [1901MS].

Now, brethren, we want more of God and less of self. When we get the education that is needful, we should impart it. It is an honor to Christ to trust in him. He says, I am at your right hand to help you. [Cf: General Conference Bulletin 04-08-01 para. 40] p. 532, Para. 5, [1901MS].

We want every soul to see God as he is. He is the Majesty of heaven. He is the great Teacher. We want you to believe that he will give wisdom and counsel and judgment. He will prepare the way before you, if you will come before him praying and watching unto prayer. Remember that we wrestle not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We have to meet invisible foes, therefore we should not send, as many have, across the waters of the Pacific, to ask counsel as to what shall be done. You have a Counselor right by your side. Do not dishonor him. How many have been left destitute of wisdom because they persisted in asking counsel from human agencies, when Christ, full of comfort, grace, and love, was longing to bestow it. All heaven is longing to help those for whom Christ has died. [Cf: General Conference Bulletin 04-08-01 para. 41] p. 532, Para. 6, [1901MS].

I will give you a recipe against depending upon man. In the first chapter of second Peter there is recorded the plan of addition, upon which we are to live, and then the apostle says, "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." How many here have forgotten to pay God his tithe? How many are robbing God, and at the same time expecting his blessing, wondering why they do not have more vitality and power and grace? How many have forgotten that God will

purge us from the sin of covetousness? [Cf: General Conference Bulletin 04-08-01 para. 42] p. 533, Para. 1, [1901MS].

"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: General Conference Bulletin 04-08-01 para. 43] p. 533, Para. 2, [1901MS].

This is our life insurance policy. Those who enter the kingdom of God must first cooperate with him in the saving of their own souls and the souls of others. May God help us to go to work. To you who have been robbing God in tithes and offerings I would say, Do not think that you can come here to his house and receive his blessing. No; you will begin to murmur and complain, wondering why you are not exalted as others are. But of those who serve him in sincerity the word 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." [Cf: General Conference Bulletin 04-08-01 para. 44] p. 533, Para. 3, [1901MS].

Read the third chapter of Malachi, and think whether you wish to be found robbing God. God is in earnest with us. He expects us to help in planting his standard in places which have never heard the truth. He calls upon you to practice self-denial, that the work in foreign fields may go forward. From all over the world, calls for help are coming. Lay out no money unnecessarily. Deny yourself, take up your cross, and follow the Master. You can never give him as much as he has given you. He gave his life for you. What have you given for him? [Cf: General Conference Bulletin 04-08-01 para. 45] p. 533, Para. 4, [1901MS].

Early Morning Talk by Mrs. E. G. White, April 9.--I thank the Lord that he is working in our midst. When we come to the Lord in humility of mind, and seek to unify as far and as fast as we can, the God of heaven puts his indorsement upon our work. But when we draw apart, each seeking to bring in something different, so that the work is prolonged and nothing accomplished, we can not receive the blessing of God. [Cf: General Conference Bulletin 04-10-01 para. 01] p. 533, Para. 5, [1901MS].

There seems to be in this meeting an endeavor to press together. This is the word which for the last fifty years I have heard from the angelic hosts,--Press together, press together. Let us try to do this. When in the spirit of Jesus we try to press together, putting ourselves out of sight, we shall find that the Holy Spirit will come in, and the blessing of God will rest upon us. Enough dissension will come in from outside. That which Christ declared would arise in the last day will come. The people of God are to walk in the light of heaven, not in the light of the sparks of their own kindling, or in the light of the sparks which the enemy will kindle for them. He will make fires enough to lead us astray if we will be led. We must place ourselves in that position where we reach the highest standard of truth and righteousness, equity and judgment. [Cf: General Conference Bulletin 04-10-01 para. 02] p. 533, Para. 6, [1901MS].

There is a great work to be done in our world. Last evening the question came up in regard to our Scandinavian brethren. It was asked

whether they should divide into different sections, according to their nationalities. I was in Europe for two years, and two or three times I visited the various places where our work had been established there. Some such questions as this came up before us then, and the light that was given me was that the different nationalities were not to divide up into separate companies, but were to press together just as much as possible. God wants unity to be seen among these different nationalities. Each should try to learn the language of the other, so that they can all assemble in conference, and understand what is said. Should they divide into different companies, making no effort to unify, there would be little prospect of their being able to meet together at general meetings. [Cf: General Conference Bulletin 04-10-01 para. 03] p. 534, Para. 1, [1901MS].

The Lord wants us to help one another. We have largely lost sight of this. He wants us to use the powers he has given us in strengthening and blessing one another, not in condemning and destroying. We are to be a blessing to those whom Christ has purchased with his own blood. [Cf: General Conference Bulletin 04-10-01 para. 04] p. 534, Para. 2, [1901MS].

Brethren and sisters, we would be glad of the privilege of having separate seasons of prayer together. But this is such a large meeting that it is impossible. But each one of us has a God. Press close to the bleeding side of the Son of God. He is the Majesty of heaven, the King of glory. He is the Source of our power, our strength, our efficiency, and if we will keep close to his side, the Holy Spirit will impress our hearts, and we shall work in Christ's lines. We shall be influenced by the Holy Spirit, and then we can not draw apart from one another. We shall have one mind, one judgment, and the blessing of God will rest upon his people. [Cf: General Conference Bulletin 04-10-01 para. 05] p. 534, Para. 3, [1901MS].

There has been a great burden on my mind in regard to the present situation of the work in Scandinavia. From the light God has given me, in no case is his name to be dishonored by the institutions which have been established there to build up his work, to stand against the customs and practices of the world, being allowed to pass into the hands of unbelievers. I want you to remember this. There is a vast company of people gathered here, and if everyone of them will take hold and do what he can, the institutions in Scandinavia will be lifted out of their embarrassment, and placed on vantage ground, where no reproach will rest upon the cause of God through them. These institutions need not have been in the position in which they are, and they would not have been in this position had our brethren in America done what they should have done years ago. An experienced man of business, with a practical knowledge of bookkeeping, should have been sent to Europe to superintend the keeping of the accounts in our institutions there. As if this work had demanded more than one man, more than one man should have been sent. Thus thousands and thousands of dollars would have been saved. [Cf: General Conference Bulletin 04-10-01 para. 06] p. 534, Para. 4, [1901MS].

Such men as this should be employed in our work in America. They should be men who are devoted to God, men who know what the principles of heaven are, men who have learned what it means to walk with God. If such men as this had superintended the financial business of our

Conferences, there would today be plenty of money in the treasury. A few men in our institutions would not have grasped all they could in wages. Our institutions would now stand as God declared they should stand, helping the work by self-denial and self-sacrifice. [Cf: General Conference Bulletin 04-10-01 para. 07] p. 534, Para. 5, [1901MS].

The brethren in Scandinavia should be helped by their brethren in America. If, years ago, when money was brought into the treasury because the people had confidence in the leaders, believing that the means would be properly handled, the work had been carried forward in even lines, if the money had been used in foreign fields, the work in Europe would not be where it is today. The institutions in Scandinavia would not be where they are. [Cf: General Conference Bulletin 04-10-01 para. 08] p. 535, Para. 1, [1901MS].

In England there is a large field, a field which we have touched only with the tips of our fingers. If the importance of this field had been realized, money would have been sent there, and the work today would have been in a flourishing condition; for the field is ripe for the harvest. [Cf: General Conference Bulletin 04-10-01 para. 09] p. 535, Para. 2, [1901MS].

A much larger company should be gathered for the Lord from the different countries of Europe. Brother Conradi has stood in that field with very few to help him. I thank God that his blessing has accompanied the efforts of those who have been working for him in foreign fields. We see that the salvation of souls does not depend on the number carrying the message. God himself works with his faithful laborers, be they many or few. [Cf: General Conference Bulletin 04-10-01 para. 10] p. 535, Para. 3, [1901MS].

Just as soon as God sees that men will handle means in his fear, realizing that it is his money, that it comes from his people, he will cooperate with their efforts. Some of those from whom this money comes are poor. They have just enough to live on, but they bring their tithes and offerings to the Lord, longing to see his work advancing. When a few men, steeped in selfishness, work from selfish purposes, the whole cause is swayed in selfish lines. [Cf: General Conference Bulletin 04-10-01 para. 11] p. 535, Para. 4, [1901MS].

We need to return to God's plan, to the place where the Spirit of God can dwell among us. I believe we are reaching the right platform, and I thank God with all my heart. God wants to teach us a lesson. He wants us to hang our helpless souls upon Christ, not upon humanity. He wants his servants to stand where they will maintain the righteous principles of heaven whatever may be the consequences. [Cf: General Conference Bulletin 04-10-01 para. 12] p. 535, Para. 5, [1901MS].

The debt must be lifted from our institutions in Scandinavia. If all who are here this morning will do something, you will never feel it, only as you receive the blessing of God, and I think that is something you will all welcome. Do something. Let our institutions in Scandinavia stand in freedom. As you read the eighth and ninth chapters of second Corinthians, you will find out how to assist. May God enable you to fill up the gap, to come up to the help of the Lord, to the help of the Lord against the mighty. [Cf: General Conference Bulletin 04-10-01 para. 13] p. 535, Para. 6, [1901MS].

God lives, and I am so glad of it. Our Saviour is not in Joseph's tomb. He has risen, and has proclaimed over the rent sepulchre, "I am the resurrection and the life." Let us show by our actions that we are living by faith in him. We can call upon him for assistance. He is at our right hand to help us. Each one of you may know for yourself that you have a living Saviour, that he is your helper and your God. You need not stand where you say, "I do not know whether I am saved." Do you believe in Christ as your personal Saviour? If you do, then rejoice. We do not rejoice half as much as we should. This entire congregation should be filled with rejoicing because of the way in which God has been revealing himself in this meeting. God's power has been seen, and his salvation is still to be revealed to his people. I see in Jesus a wonderful power and strength, and I want you to see this. Then your hearts will be as humble as the heart of a little child. Then you will not quarrel over who shall have the highest place or the highest wages. Your question will be, "How can I best serve my Lord?" [Cf: General Conference Bulletin 04-10-01 para. 14] p. 535, Para. 7, [1901MS].

I thank God that the work in the South has been started. There is a great deal to be done in that field, and I thank God that a beginning has been made. In the present arrangements I can see that there is room for Christ to enter and manifest his power in that poor, neglected, suffering field. [Cf: General Conference Bulletin 04-10-01 para. 15] p. 536, Para. 1, [1901MS].

And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a Lot in Sodom, and he has a people in New York, who, as the hart panteth after the water brooks, are panting after the pure waters of Lebanon. New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that his work should be established in New York. He showed me what could be done there if everyone would come up to his help. The power of God is to carry the truth in this city. [Cf: General Conference Bulletin 04-10-01 para. 16] p. 536, Para. 2, [1901MS].

There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week, a large congregation meets here in the Tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for him in places which know not the truth. If they had the spirit of the pilgrim fathers, they would go forth to work for God in the waste places of the earth. The pilgrim fathers started out in their poverty. Some died on their voyage over from England, and others died when they reach America. But they accomplished what they had purposed. God wants his people today to feel the same spirit of self-denial. He wants them to put on every piece of the armor, and go forth to let the light of heaven shine into the hearts of those who are in darkness. [Cf: General Conference Bulletin 04-10-01 para. 17] p. 536, Para. 3, [1901MS].

My dear brethren and sisters, do not spend in selfishness one dollar of the Lord's money. You have no money but his. All you have is the

Lord's. You have been bought with a price, therefore you are bound to enter the service of your Redeemer. You must give an account to God of all that you have. At the last great day, God will ask, "What did you do with the money I intrusted to you." [Cf: General Conference Bulletin 04-10-01 para. 18] p. 536, Para. 4, [1901MS].

Look at the unworked fields. Is there not enough to call for self-denial and self-sacrifice? I do not know what will stir your hearts if they are not stirred as you look at the fields which have hardly been touched. [Cf: General Conference Bulletin 04-10-01 para. 19] p. 536, Para. 5, [1901MS].

God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in his fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. It is bound up with the ministry of the gospel. God lives and reigns, and he desires those who have opposed health reform, who have worked against it by their influence, by their actions, by their sarcastic remarks, to make a thorough change. Do not longer divorce yourselves from the medical missionary work. Dr. Kellogg has been driven almost to despair as he has sought for some way in which he could bring the truth more prominently before the world. Let every minister of the gospel heed the words of Paul: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others I myself should be a castaway." God wants you to observe the strictest principles of temperance. He wants you to stand in a position of sacred nearness to him, where you can ask and he will hear, where you know that he will always be with you. [Cf: General Conference Bulletin 04-10-01 para. 20] p. 536, Para. 6, [1901MS].

We have been becoming as salt which has lost its savor. Many are in this position because they have resisted light. Christ says to us, "Ye are the light of the world. A city that is set on a hill can not 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." What is the house. It is God's vineyard, the world. [Cf: General Conference Bulletin 04-10-01 para. 21] p. 537, Para. 1, [1901MS].

The most selfish thing mortals can do is to establish centers, neglecting to plant the seeds of truth in the destitute portions of the vineyard. There are in our work today congested centers, while the field stands before us as a barren waste. [Cf: General Conference Bulletin 04-10-01 para. 22] p. 537, Para. 2, [1901MS].

God is going to help us to change this order of things. This is what we are trying to do here. We have a work to do in the cities of America, where, had the light of heaven been followed, there would now be monuments erected for the Lord, from which light would radiate to the regions around. Thus it would have been in the Southern field, had the will of the Lord been done. The work would have been established before the animosity now aroused had been kindled. [Cf: General Conference Bulletin 04-10-01 para. 23] p. 537, Para. 3, [1901MS].

God wants those who have been working against the seventh-day Sabbath

to receive his truth. He wants his people to let the light of heaven shine forth to them. Many of those who in the past have placed themselves on the side of the one who instituted a spurious restday, will accept the truth. We need to be very careful of what we say and what we do. We need to stand where we represent Christ by our meekness and lowliness. No one among God's people is to try to gain the highest place. [Cf: General Conference Bulletin 04-10-01 para. 24] p. 537, Para. 4, [1901MS].

If the counsel of God had been followed, the waving field all around us would have been harvested. Monuments to the Creator would have been raised in many places. Let us from this time follow the divine guidance. Let not one word of contention be spoken. Let us unify in the work of serving God, feeling our need of the wisdom that comes from above. [Cf: General Conference Bulletin 04-10-01 para. 25] p. 537, Para. 5, [1901MS].

When the word comes from God that a work is to be accomplished, have means ready for the workers. Yesterday I had an interview with an Indian chief who had accepted the truth. He is trying to place the truth before his people, and is endeavoring to build a little meetinghouse. We must help him. Do not spend one dollar needlessly. Do you not want to see souls clothed with the righteousness of Christ? Do you not want to see a people standing in such living connection with God that they will give the trumpet a certain sound. I am glad that God has brought this brother into connection with his truth. Let us encourage him in his work. It is much more important to use means in this way than to use it in this place. We have a standing here. When a man is raised up to give the trumpet a certain sound, as I believe this Indian brother has been, I beg of you to help him. Bring your tithes and offerings into the treasury of the Lord, that the blessing, and not the curse, of Heaven may rest upon you. [Cf: General Conference Bulletin 04-10-01 para. 26] p. 537, Para. 6, [1901MS].

God calls upon us to take hold of his work intelligently, and I hope that a beginning is to be made at this meeting. Remember that Battle Creek is not the whole world. No, indeed. We have a world to save, and upon every one of us rests a most solemn responsibility. Let us stand in the counsel of God, in our lot and place, ready to help wherever help is needed. Your money is the Lord's. Use it to build up, not to tear down. When under the direction of God, men say, "I wish to open the work in that field," do not say, We have no means to help. That is a terrible thing for the angels to hear you say. God wants you to get to work. [Cf: General Conference Bulletin 04-10-01 para. 27] p. 538, Para. 1, [1901MS].

What does it mean that so many of our large cities are unworked? Have you been learning at the footstool of Jesus? Have the workers in our institutions been doing their duty? Have they been trying to advance the work of the Lord? [Cf: General Conference Bulletin 04-10-01 para. 28] p. 538, Para. 2, [1901MS].

I will tell you of a place where the workers labor on economical lines, where they may be even too economical. This is at the Sanitarium. The workers there work very hard, and for very low wages. Again and again the need of self-denial has been presented to them, and they have worked to the utmost of their ability, cheerfully accepting

low wages. Let there be more equality. Let those in the Sanitarium receive higher wages, and let those who occupy high positions in the work show more of a spirit of self-denial and self-sacrifice. Let us see if matters can not be evened up. [Cf: General Conference Bulletin 04-10-01 para. 29] p. 538, Para. 3, [1901MS].

I might say more, but I will stop now. I thank the Lord that he has given me strength to speak to you this morning, and I thank you for your respectful attention. [Cf: General Conference Bulletin 04-10-01 para. 30] p. 538, Para. 4, [1901MS].

"Keep your work and its needs before the General Conference. Write them freely." [Cf: General Conference Bulletin 04-11-01 para. 01] p. 538, Para. 5, [1901MS].

"Better train laborers on the spot if possible. They can do a work among their own people that we can not. Then with some help from America who can do some work that they can not, the cause advances." [Cf: General Conference Bulletin 04-11-01 para. 02] p. 538, Para. 6, [1901MS].

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: General Conference Bulletin 04-12-01 para. 01] p. 538, Para. 7, [1901MS].

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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, 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: General Conference Bulletin 04-12-01 para. 02] p. 538, Para. 8, [1901MS].

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: General Conference Bulletin 04-12-01 para. 03] p. 539, Para. 1, [1901MS].

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: General Conference Bulletin 04-12-01 para. 04] p. 539, Para. 2, [1901MS].

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: General Conference Bulletin 04-12-01 para. 05] p. 539, Para. 3, [1901MS].

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 campmeetings 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: General Conference Bulletin 04-12-01 para. 06] p. 539, Para. 4, [1901MS].

But there were those who did not come up to the light God had given. There were those in attendance at our campmeetings 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: General Conference Bulletin 04-12-01 para. 07] p. 539, Para. 5, [1901MS].

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: General Conference Bulletin 04-12-01 para. 08] p. 539, Para. 6, [1901MS].

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: General Conference Bulletin 04-12-01 para. 09] p. 540, Para. 1, [1901MS].

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: General Conference Bulletin 04-12-01 para. 10] p. 540, Para. 2, [1901MS].

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: General Conference Bulletin 04-12-01 para. 11] p. 540, Para. 3, [1901MS].

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: General Conference Bulletin 04-12-01 para. 12] p. 540, Para. 4, [1901MS].

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: General Conference Bulletin 04-12-01 para. 13] p. 540, Para. 5, [1901MS].

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: General Conference Bulletin 04-12-01 para. 14] p. 540, Para. 6, [1901MS].

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 every one of you. [Cf: General Conference Bulletin 04-12-01 para. 15] p. 540, Para. 7, [1901MS].

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: General Conference Bulletin 04-12-01 para. 16] p. 541, Para. 1, [1901MS].

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: General Conference Bulletin 04-12-01 para. 17] p. 541, Para. 2, [1901MS].

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: General Conference Bulletin 04-12-01 para. 18] p. 541, Para. 3, [1901MS].

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: General Conference Bulletin 04-12-01 para. 19] p. 541, Para. 4, [1901MS].

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: General Conference Bulletin 04-12-01 para. 20] p. 541, Para. 5, [1901MS].

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:

General Conference Bulletin 04-12-01 para. 21] p. 541, Para. 6, [1901MS].

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: General Conference Bulletin 04-12-01 para. 22] p. 542, Para. 1, [1901MS].

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: General Conference Bulletin 04-12-01 para. 23] p. 542, Para. 2, [1901MS].

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: General Conference Bulletin 04-12-01 para. 24] p. 542, Para. 3, [1901MS].

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: General Conference Bulletin 04-12-01 para. 25] p. 542, Para. 4, [1901MS].

Then came the difficulty of where I would stay while in Battle Creek. No matter with whom I should stay, it would be said, "Someone has been talking with Sister White, telling her about the state of the church. This is why she talks as she does." [Cf: General Conference Bulletin 04-12-01 para. 26] p. 542, Para. 5, [1901MS].

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: General Conference Bulletin 04-12-01 para. 27] p. 542, Para. 6, [1901MS].

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: General Conference Bulletin 04-12-01 para. 28] p. 543, Para. 1, [1901MS].

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: General Conference Bulletin 04-12-01 para. 29] p. 543, Para. 2, [1901MS].

I am ready to say to you today 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: General Conference Bulletin 04-12-01 para. 30] p. 543, Para. 3, [1901MS].

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: General Conference Bulletin 04-12-01 para. 31] p. 543, Para. 4, [1901MS].

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: General Conference

Bulletin 04-12-01 para. 32] p. 543, Para. 5, [1901MS].

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 [Cf: General Conference Bulletin 04-12-01 para. 33] p. 543, Para. 6, [1901MS].

The Lord bless his people, and enable them to come to a right understanding of his will. [Cf: General Conference Bulletin 04-12-01 para. 34] p. 543, Para. 7, [1901MS].

Mrs. E. G. White: That comes out of the sum that you have stated? [Cf: General Conference Bulletin 04-14-01 para. 01] p. 544, Para. 1, [1901MS].

Mrs. E. G. White: I wish to read this morning from Testimony No. 34:-- [Cf: General Conference Bulletin 04-14-01 para. 02] p. 544, Para. 2, [1901MS].

The Relief of Our Schools.--"When the Lord invited Israel to contribute for 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 work of 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. 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.'" Ex. 40:34. [Cf: General Conference Bulletin 04-14-01 para. 03] p. 544, Para. 3, [1901MS].

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our Conference and tract society officers have given their influence and energy to this grand enterprise; and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous, wholehearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord. It is in accordance with his plan. [Cf: General Conference Bulletin 04-14-01 para. 04] p. 544, Para. 4, [1901MS].

The Lord's Plan.--"There are, in the divine providence, particular periods when we must arise in response to the call of God and make use

of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling his requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity God has made a way through the difficulty, and has invited us to cooperate with him in accomplishing his purpose. It was his plan that the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and he calls upon his people to do their part in placing this book before the world. In this he is testing his people and his institutions, to see if they will work together, and be of one mind in self-denial and self-sacrifice. [Cf: General Conference Bulletin 04-14-01 para. 05] p. 544, Para. 5, [1901MS].

"All to Cooperate."--"A good beginning has been made in the sale of 'Christ's Object Lessons.' What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, 'Not slothful in business: fervent in spirit; serving the Lord.' Rom. 12:11. Every branch of God's cause is worthy of diligence: but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of 'Christ's Object Lessons.' Let all who possibly can, join the workers. [Cf: General Conference Bulletin 04-14-01 para. 06] p. 544, Para. 6, [1901MS].

"From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. [Cf: General Conference Bulletin 04-14-01 para. 07] p. 545, Para. 1, [1901MS].

"God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order." [Cf: General Conference Bulletin 04-14-01 para. 08] p. 545, Para. 2, [1901MS].

Debt should never have been allowed to accumulate on our schools. The rate of tuition in our schools has in the past been too low. Christ declared that he who builds a tower must first sit down and count the cost, to see if he be able to finish. This those in charge of our schools should have done. [Cf: General Conference Bulletin 04-14-01 para. 09] p. 545, Para. 3, [1901MS].

Because of the example set by the school in Battle Creek, the same mistake has been made by our school in Cooranbong. Students have been admitted to the school at so low a figure that the school has not paid expenses. This is not right. When managers of a school see that the school is running behind, let them call a halt. Let them go to the people, and tell them the situation. It costs too much to incur debt. Not only the debt, but the interest on the debt must be paid. This places a tremendous load upon the teachers and managers. How much better it would be to raise the tuition. How much better it would be to let a family here and a family there pay a little more than to place the tuition so low that the school is placed under the burden of debt. [Cf: General Conference Bulletin 04-14-01 para. 10] p. 545, Para. 4,

[1901MS].

At every step we take we should move intelligently, understanding what is best to do. I was decidedly opposed to the idea advanced by some that the prices charged to students in Australia should be the same as those charged in Battle Creek. I know that a reform must be made, that the school must be placed on a platform where its reputation would not suffer. [Cf: General Conference Bulletin 04-14-01 para. 11] p. 545, Para. 5, [1901MS].

In the future, men should be employed to visit our schools in the different places for the purpose of examining the accounts and ascertaining the financial standing of the schools. If they are in debt, some method should at once be devised to lessen the debt. These men should see that there is an efficient bookkeeper in each school, so that the accounts may be kept correctly. [Cf: General Conference Bulletin 04-14-01 para. 12] p. 545, Para. 6, [1901MS].

It is because of the importance of the accounts being correctly kept that I have been pleading for years with our people to see the necessity of making bookkeeping an important part of our school work. The work is to be carried forward solidly. No haphazard movements must be made in any of our institutions. [Cf: General Conference Bulletin 04-14-01 para. 13] p. 545, Para. 7, [1901MS].

"The present is an opportunity which we can not afford to lose. We call upon all our people to help to their utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We 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 a part of our earnings for the help of our schools." [Cf: General Conference Bulletin 04-14-01 para. 14] p. 545, Para. 8, [1901MS].

When my husband and I were laboring together in campmeetings and tentmeetings, we would take with us our books on present truth, and sell them to the people. This same work should be done today. Give notice that after the discourse, books dealing with the subjects presented will be offered for sale. 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 schools from debt. Everything that can be done must be done to advance the work of God. [Cf: General Conference Bulletin 04-14-01 para. 15] p. 546, Para. 1, [1901MS].

"A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self and help forward the work." [Cf: General Conference Bulletin 04-14-01 para. 16] p. 546, Para. 2, [1901MS].

If God has ever spoken by me, it will be for the best interest of every family among us to take up the work of self-denial and self-sacrifice. [Cf: General Conference Bulletin 04-14-01 para. 17] p. 546,

Para. 3, [1901MS].

"Let the children act a part. Let all cooperate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. [Cf: General Conference Bulletin 04-14-01 para. 18] p. 546, Para. 4, [1901MS].

"Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In proving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people. [Cf: General Conference Bulletin 04-14-01 para. 19] p. 546, Para. 5, [1901MS].

"The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call. [Cf: General Conference Bulletin 04-14-01 para. 20] p. 546, Para. 6, [1901MS].

"Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict which will grow more and more severe as we approach the closing struggle. [Cf: General Conference Bulletin 04-14-01 para. 21] p. 546, Para. 7, [1901MS].

"Preparation for the Work."--"Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility." [Cf: General Conference Bulletin 04-14-01 para. 22] p. 546, Para. 8, [1901MS].

Recently I have been shown again and again that it is the angels of God who make the impression on human hearts. It is the angels of God who go before the workers. In the night season I was laboring with the problem of the relief of our schools, not knowing how to answer the letters written to me regarding the situation. I fell asleep, and the angel of God seemed to stand beside me, saying, "Donate to the cause of education the book 'Christ's Object Lessons.'" This so startled me that I at once awoke. And O, I was so grateful to the Lord for the light he had given me regarding what I could do to help to free our schools from debt! It was only twelve o'clock, but I could stay in bed no longer. I rose, and began writing something of what must be done. And I wish to say now that much more has been done with the book than I flattered myself could be done. I feel like shedding tears of joy when I think of what God has permitted me to do for the schools. [Cf: General Conference Bulletin 04-14-01 para. 23] p. 547, Para. 1, [1901MS].

"We are to pray without ceasing, and we are to live our prayers." [Cf:

General Conference Bulletin 04-14-01 para. 24] p. 547, Para. 2, [1901MS].

This is a lesson we need to learn. We are to live our prayers. Some say, "I do not know that the Lord hears me." Do not know! What do you mean? Do you mean to say that you do not believe the word of the One who had such an interest in you that he gave his only begotten Son to secure your salvation? Do you mean to say that you do not believe your Redeemer, who left the heavenly courts, and came to this earth to suffer and die for you? He says to you, "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What makes the yoke easy and the burden light?--Our willingness to wear it, our gladness in being able to do something for the Saviour. [Cf: General Conference Bulletin 04-14-01 para. 25] p. 547, Para. 3, [1901MS].

Let us yoke up with Christ. Let us practice self-denial and self-sacrifice. May God help us to do all we can for his work. He will hear our prayers. Let us believe in him. "Faith is the substance of things hoped for, the evidence of things not seen." Remembering this, let our faith cleave the dark shadow which Satan has thrown across our pathway. Looking into the face of Jesus Christ, let us say, "He is the hope of my calling." Let us believe in him, irrespective of feeling. Feeling has nothing to do with faith. It is as distinct from faith as the east is from the west. We have the word of the living God. In that let us trust. [Cf: General Conference Bulletin 04-14-01 para. 26] p. 547, Para. 4, [1901MS].

"Faith will greatly increase by exercise. Let those who are canvassing for 'Object Lessons' learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very lifeblood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence." [Cf: General Conference Bulletin 04-14-01 para. 27] p. 547, Para. 5, [1901MS].

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. You will find that his yoke is easy, and his burdens are light. [Cf: General Conference Bulletin 04-14-01 para. 28] p. 547, Para. 6, [1901MS].

"The life of Christ in the soul is as a well of water, springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces, and to a kindly submission in all things to the Lord. [Cf: General Conference Bulletin 04-14-01 para. 29] p. 548, Para. 1, [1901MS].

"I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its appointed errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression and have a more lasting influence upon minds than will the

sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help, but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are cooperating will impress the heart." You do not make the impression. It is Christ, with whom you are a co-worker, who impresses hearts. We are laborers together with God. [Cf: General Conference Bulletin 04-14-01 para. 30] p. 548, Para. 2, [1901MS].

"Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief." Let us not get into the habits of manifesting this miserable thing--unbelief. "Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God, in order to stir the sluggish faculties to more earnest action, that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work." This is doing work for the Master. 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: General Conference Bulletin 04-14-01 para. 31] p. 548, Para. 3, [1901MS].

"Looking unto Jesus, not only as our example, but as the author and finisher of our faith. Remember this. As at our baptism we pledged ourselves to him, and received the ordinance in the name of the Father, and of the Son, and of the Holy Ghost, these three great powers of heaven pledged themselves to work in our behalf, not only to begin, but to finish our faith. I am so glad that we have the promises of God. [Cf: General Conference Bulletin 04-14-01 para. 32] p. 548, Para. 4, [1901MS].

"Let us go forward, having confidence that he will supply strength for every duty. . . . [Cf: General Conference Bulletin 04-14-01 para. 33] p. 548, Para. 5, [1901MS].

"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: General Conference Bulletin 04-14-01 para. 34] p. 548, Para. 6, [1901MS].

In Australia we realized the blessing of God in the establishment of a school on right principles. [Cf: General Conference Bulletin 04-14-01 para. 35] p. 548, Para. 7, [1901MS].

"Results of the Work."--"Through the work for the relief of our schools a fourfold blessing will be realized,--a blessing to the schools, to the world, to the church, and to the workers themselves. [Cf: General Conference Bulletin 04-14-01 para. 36] p. 548, Para. 8, [1901MS].

"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 very many as the leaves of the tree of life. [Cf: General Conference Bulletin 04-14-01 para. 37] p. 549, Para. 1, [1901MS].

"It is the Lord's design that 'Christ's Object Lessons,' with its precious instruction, will 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: General Conference Bulletin 04-14-01 para. 38] p. 549, Para. 2, [1901MS].

"As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate 'Christ's Object Lessons' will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger work, which the people need so much. [Cf: General Conference Bulletin 04-14-01 para. 39] p. 549, Para. 3, [1901MS].

"All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who will work out the spirit which he works in. To such workers he will give favor and success. 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. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done. [Cf: General Conference Bulletin 04-14-01 para. 40] p. 549, Para. 4, [1901MS].

"As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control. [Cf: General Conference Bulletin 04-14-01 para. 41] p. 549, Para. 5, [1901MS].

"No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich, thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that which no words can express,--true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master." [Cf: General Conference Bulletin 04-14-01 para. 42] p. 549, Para. 6,

[1901MS].

Our institutions have made and will make sacrifices, and we wish to say, Do not be weary in well-doing. The most precious work is yet before us. Our campmeetings will soon open; and if every one will put on the armor, and work intelligently, the blessing of God will come to us. [Cf: General Conference Bulletin 04-14-01 para. 43] p. 550, Para. 1, [1901MS].

The light that has been given me is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state of things. The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,--to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would not see the wayward course of this one and that one, but would settle down to diligent study. [Cf: General Conference Bulletin 04-14-01 para. 44] p. 550, Para. 2, [1901MS].

Every term of school which we have held at Avondale has resulted in the conversion of nearly every student in the school. In some terms this has been the case without exception, and in others there have not been more than two or three exceptions. Business men have brought their children from Newcastle to our school in Avondale, so that they would not be tempted as they would be in the public schools, which they declared were corrupted. Our schools should be located away from the cities, on a large tract of land, so that the students will have opportunity to do manual work. They should have opportunity to learn lessons from the objects which Christ used in the inculcation of truth. He pointed to the birds, to the flowers, to the sower and the reaper. [Cf: General Conference Bulletin 04-14-01 para. 45] p. 550, Para. 3, [1901MS].

In schools of this kind not only are the minds of the students benefited, but their physical powers are strengthened. All portions of the body are exercised. The education of mind and body is equalized. The body needs a great deal more care than it gets. There are men here who are suffering, O so much, because they are not faithful stewards of their bodies. God wants you to use every means in your power to care for the wonderful machinery which he has given you. Let no part of it rust from inaction. [Cf: General Conference Bulletin 04-14-01 para. 46] p. 550, Para. 4, [1901MS].

When students study the popular literature of the present day, evil will be sure to crop out. When young ladies read novels, they are led away from the living experience which they should gain in the truth. Instead of preparing themselves for missionary work, they pore over novels, by which they are made just as drunk as is a drunkard by the liquor which he drinks. Thus the mind is impaired, and they are made unable to study. [Cf: General Conference Bulletin 04-14-01 para. 47] p. 550, Para. 5, [1901MS].

Students should have manual work to do, and it will not hurt them if in doing this work they become weary. Do you not think Christ became weary?--Indeed he did. Weariness injures no one. It only makes rest

sweeter. It will not hurt the students to deny appetite, and live on a simple diet of fruits and grains. This will help them. It will strengthen and bless them. It is a meat diet, and a great variety of food, which is ruining the digestive organs. None of our schools are to indulge in these harmful things. [Cf: General Conference Bulletin 04-14-01 para. 48] p. 550, Para. 6, [1901MS].

The young men, as well as the young women are to be taught how to cook; and the young women, as well as the young men, are to take a part in outside work. When this is done, there will be found in our schools in America as healthy a class of students as is found in our school in Cooranbong, where there are few of the students whose health has not been improved by correct habits of life. [Cf: General Conference Bulletin 04-14-01 para. 49] p. 551, Para. 1, [1901MS].

God wants the school to be taken out of Battle Creek. Let us take away the excuse which has been made for families to come into Battle Creek. They must get away from Battle Creek; for God does not want them here. Day after day the question is put to individuals, "What doest thou here, Elijah?" Who sent you here? God did not send Elijah into the wilderness; he went of himself. God did not send you to Battle Creek. He has a work for you to do in his vineyard. Put on the armor, and go forth into places where you can raise up churches, where you can establish humble institutions, where you can work in medical missionary lines. [Cf: General Conference Bulletin 04-14-01 para. 50] p. 551, Para. 2, [1901MS].

God wants the perceptive faculties of his people to be clear and capable of hard work. But if you are living on a flesh diet, you need not expect that your mind will be fruitful. The thoughts must be cleansed; then the blessing of God will rest upon his people. We want the pervading truth of God's word to get hold of every one of our people before this Conference is over. We want them to understand that the flesh of animals is not the proper food for them to eat. Such a diet cultivates the animal passions in them and in their children. God wants us to educate our children in right habits of eating, dressing, and working. He wants us to do what we can to repair the broken-down machinery. [Cf: General Conference Bulletin 04-14-01 para. 51] p. 551, Para. 3, [1901MS].

Some may be stirred about the transfers of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established. But men could not see how this could be done. There were so many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school's buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines. God wants us to place our children where they will not see and hear that which they should not see or hear. God wants his church to take up the stones, to remove the rubbish, to clear the highway for the coming of the Lord. He wants them to prepare to meet their God. [Cf: General Conference Bulletin 04-14-01 para. 52] p. 551, Para. 4, [1901MS].

I shall at another time have more to say on the subject of education of children in the school and in the family. Oh, with what sadness God looks upon the neglect of fathers and mothers. This neglect is

registered in the books of heaven. [Cf: General Conference Bulletin 04-14-01 para. 53] p. 551, Para. 5, [1901MS].

Let the work of relieving our schools go steadily forward. Work to the point, and the blessing of God will rest upon you. And when the debt is lifted, still continue the work; for a fund should be raised to send to school students who can not pay their own way. [Cf: General Conference Bulletin 04-14-01 para. 54] p. 551, Para. 6, [1901MS].

Parents should be willing to pay a little higher tuition, that our schools may not again fall into debt. It is the duty of those who sent their children to school when the tuition was too low to help in lifting the debt on the schools. God will bless them in the performance of this duty. [Cf: General Conference Bulletin 04-14-01 para. 55] p. 552, Para. 1, [1901MS].

In our campmeetings let a thorough work be done in selling, not only "Object Lessons," but all our books. Let not one minister think that to sell our books is too humiliating a work. Too humiliating a work! Not at all. God wants every line of his work to be carried forward intelligently, in the name of the Lord God of Israel. A sermon is of tenfold more value than it would otherwise be if, after it is delivered, books treating upon the subject presented are sold to the hearers. Let us push with all our might the work of selling our books, and God will bless us in this effort. This is not a work of which any of us should be ashamed. By this work the light of truth is shed abroad in the world. [Cf: General Conference Bulletin 04-14-01 para. 56] p. 552, Para. 2, [1901MS].

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: General Conference Bulletin 04-16-01 para. 01] p. 552, Para. 3, [1901MS].

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: General Conference Bulletin 04-16-01 para. 02] p. 552, Para. 4, [1901MS].

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: General Conference Bulletin 04-16-01 para. 03] p. 552, Para. 5, [1901MS].

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 everyone; 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: General Conference Bulletin 04-16-01 para. 04] p. 552, Para. 6, [1901MS].

I am not going to specify anyone 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: General Conference Bulletin 04-16-01 para. 05] p. 553, Para. 1, [1901MS].

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: General Conference Bulletin 04-16-01 para. 06] p. 553, Para. 2, [1901MS].

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: General Conference Bulletin 04-16-01 para. 07] p. 553, Para. 3, [1901MS].

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: General Conference Bulletin 04-16-01 para. 08] p. 553, Para. 4, [1901MS].

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: General Conference Bulletin 04-16-

01 para. 09] p. 553, Para. 5, [1901MS].

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: General Conference Bulletin 04-16-01 para. 10] p. 553, Para. 6, [1901MS].

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: General Conference Bulletin 04-16-01 para. 11] p. 553, Para. 7, [1901MS].

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: General Conference Bulletin 04-16-01 para. 12] p. 554, Para. 1, [1901MS].

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 everyone 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: General Conference Bulletin 04-16-01 para. 13] p. 554, Para. 2, [1901MS].

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: General Conference Bulletin 04-16-01 para. 14] p. 554, Para. 3, [1901MS].

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: General Conference Bulletin 04-16-01 para. 15] p. 554, Para. 4, [1901MS].

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: General Conference Bulletin 04-16-01 para. 16] p. 554, Para. 5, [1901MS].

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: General Conference Bulletin 04-16-01 para. 17] p. 554, Para. 6, [1901MS].

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: General Conference Bulletin 04-16-01 para. 18] p. 555, Para. 1, [1901MS].

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: General Conference Bulletin 04-16-01 para. 19] p. 555, Para. 2, [1901MS].

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 someone 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: General Conference Bulletin 04-16-01 para. 20] p. 555, Para. 3, [1901MS].

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: General Conference Bulletin 04-16-01 para. 21] p. 555, Para. 4, [1901MS].

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 stumblingblocks 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: General Conference Bulletin 04-16-01 para. 22] p. 555, Para. 5, [1901MS].

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: General Conference Bulletin 04-16-01 para. 23] p. 556, Para. 1, [1901MS].

"A crisis in missionary effort is upon us." "The churches are withering up because they have failed to use their talents in diffusing the light of truth to others." "Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge." "Let the distinct message for this time be sent from watchman to watchman on the walls of Zion." Can not we do more for the churches, that they may be aroused to act upon the light already given?" [Cf: General Conference Bulletin 04-16-01 para. 01] p. 556, Para. 2, [1901MS].

"Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew." "The love of the truth is dying out of their hearts." [Cf: General Conference Bulletin 04-16-01 para. 02] p. 556, Para. 3, [1901MS].

"Young men and young women, can you not form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talents into the Master's services, that you may save souls from ruin? Let there be companies organized in every church to do this work. Young men and women, come to the work in the name of Jesus." Let them unite together upon some plan and order of action." "Let there be a company formed, somewhat after the order of the Christian Endeavor Society." [Cf: General Conference Bulletin 04-19-01 para. 01] p. 556, Para. 4, [1901MS].

Mrs. E. G. White: It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries, where, if the truth were presented, many would receive and practice it. [Cf: General Conference Bulletin 04-22-01 para. 01] p. 556, Para. 5, [1901MS].

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? Does it not speak to us of the necessity of guarding against wasting the money the Lord has placed in our hands to help forward his cause? [Cf: General Conference Bulletin 04-22-01 para. 02] p. 556, Para. 6, [1901MS].

London has been presented to me again and again as a place in which a great work is to be done, and I have tried to present this before our people. I spent two years in Europe, going over the field three times. And each time I went, I saw improvement in the work, and the last time a decided improvement was manifest. And oh, what a burning desire filled my heart to see this great field, London especially, worked as it should be. Why have not workers been sent there, men and women who could have planned for the advancement of the work? I have wondered why our people, those who are not ordained ministers, but who have a connection with God, who understand the Scriptures, do not open the word to others. If they would engage in this work, great blessing would come to their own souls. God wants his people to work. To every man-- and that means every woman, also--he has given his work, and this work each one is to perform according to his several ability [Cf: General Conference Bulletin 04-22-01 para. 03] p. 556, Para. 7, [1901MS].

Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can oversee the work, there is to be an army of workers striving to reach the different classes of people. [Cf: General Conference Bulletin 04-22-01 para. 04] p. 557, Para. 1, [1901MS].

House-to-house work must be done. This work we have done in Australia, and we have seen the salvation of God as this work has been carried forward. [Cf: General Conference Bulletin 04-22-01 para. 05] p. 557, Para. 2, [1901MS].

Those who have means are to help the work with the money the Lord has intrusted to them. And God wants men and women who are willing to give themselves entirely to him, even as Elisha did, when as he was plowing, Elijah came to him, and bade him follow him. Elisha obeyed, and we read that his first service was to pour water on the hands of the prophet. He willingly took up the work of ministering to him, and thus he became acquainted with the work in which he was afterward to have a leading part. [Cf: General Conference Bulletin 04-22-01 para. 06] p. 557, Para. 3, [1901MS].

Elisha's work was not the same as Elijah's, yet they were both working for the Lord. Let no one, when asking for help for a place, say what help they want and what help they do not want. God knows what they need. No human being can know just what help is needed for any field, but God knows. It is not God's plan for us to establish ourselves in a certain place, and then specify just what kind of help we are willing to accept. This is not the right way. Say, Lord, we need help. Send us those who will best help to advance the work. Let not those who are managing the work in the different parts of the field, say, "I can not accept this man. I am afraid something will come in that will throw the work into perplexity." God knows what is best for his people, and he will help them when they fall into difficulty. We wish we had heaven here below, but we have not. The church militant is not the church triumphant. The church militant must wrestle and toil. She must strive against temptations and fight severe battles, because Satan is not dead. His agencies are much more active in his work than are the agencies of God in the work of their Leader. [Cf: General Conference Bulletin 04-22-01 para. 07] p. 557, Para. 4, [1901MS].

God calls upon his people to awake. There is much work to do, and no one is to say, "We do not want this one. He will stand in our way. He will hinder us." Can not God take care of that? Are there not those in this congregation who will settle in London to work for the Master? Are there not those who will go to that great city as self-supporting missionaries? But while missionaries are to do all they can to be self-supporting, let those who remain here, who Sabbath after Sabbath come to the Tabernacle to hear the word of God, who have every convenience and advantage, let them beware how they say to those they send to foreign fields, destitute of every facility and advantage, "You must be self-supporting." [Cf: General Conference Bulletin 04-22-01 para. 08] p. 557, Para. 5, [1901MS].

Those who go to foreign fields will always find themselves placed in awkward places at first. They will find that they have many things to correct in their manner of work. But if they persevere, they will gain the ability to take up the work and carry it forward successfully. [Cf: General Conference Bulletin 04-22-01 para. 09] p. 557, Para. 6, [1901MS].

God wants his workers to stand together in perfect unity. One worker is not to measure another worker, trying to find out how high or low broad he is spiritually. If you think your fellow worker is not all he ought to be, try to show him where he is lacking. Those who are new in a field can not be expected to possess the experience of those who have been in the field for years. They are to be trained and educated, learning, lesson after lesson, how to do the work. [Cf: General Conference Bulletin 04-22-01 para. 10] p. 558, Para. 1, [1901MS].

To those in America who all their lives have indulged themselves God says, "If any man will come after me, let him deny himself, and take up the cross and follow me." The one we are told to follow is the Majesty of heaven, the King of glory, who, in his great love for the human race, laid aside his royal robe and kingly crown, and came to this earth to show men how to live Christian lives. He tells us that self-denial is the evidence of discipleship. [Cf: General Conference Bulletin 04-22-01 para. 11] p. 558, Para. 2, [1901MS].

Could the curtain be rolled back, you would today see that the angels of heaven are looking with sadness upon our terrible neglect. All heaven is waiting to give God's sufficiency to those who will consecrate themselves unreservedly to the Master's service. Let us remember the words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Cf: General Conference Bulletin 04-22-01 para. 12] p. 558, Para. 3, [1901MS].

God wants his people to come into working order. He calls upon them to stand in such a position that he can work through them. What is the work of the right hand? It is to open doors for the entrance of the body. This work the medical missionary work is to do for the message. God wants every one of us to be his helping hand. The medical missionary work is to be carried forward in every field. [Cf: General Conference Bulletin 04-22-01 para. 13] p. 558, Para. 4, [1901MS].

The Lord wants his people to die to self and live in him. Are we willing to do this? Are we willing to say, I will give myself to the work, not to require the highest wages, but to do the best I can for God? [Cf: General Conference Bulletin 04-22-01 para. 14] p. 558, Para. 5, [1901MS].

We need now to open the door to the work in London. This door has long been closed, but it must now be opened. Brother Prescott is fully capable of organizing schools in that field, but means must be provided for this work. Think of the little help England has had. How do we stand before God as regards the work there? Job declared that the things he knew not he searched out. God wants you to search out the things you do not know. He wants you to set the work in England in operation in such a way that he can cooperate with you for its advancement. [Cf: General Conference Bulletin 04-22-01 para. 15] p. 558, Para. 6, [1901MS].

The European field must receive the attention it must have. And we are not to forget the needy fields close at hand. Look at New York! What representation for the truth is there in that city. How much help has been sent there? Our education and health work must be established there, and this work must be given financial aid till it is self-supporting. [Cf: General Conference Bulletin 04-22-01 para. 16] p. 558, Para. 7, [1901MS].

In Europe there are outsiders who have money. Let men who have tact go to these people, and tell them what is being done to help the people of all denominations. Tell them that you are desirous of establishing a sanitarium, where all classes of people can be helped; that you want to establish a school where the Bible will be used as the basis of all the work, where the youth can be educated in Bible lines. There are those

who, if approached in [Cf: General Conference Bulletin 04-22-01 para. 17] p. 559, Para. 1, [1901MS].

The Lord wants every one who goes to London to stand where he can say, We are brethren. I am willing to learn every day, that I may be so educated that it may at last be said of me, "Ye are complete in Christ." God wants those at the heart of the work to practice self-denial and self-sacrifice. Do not look over to London and say, "Be ye warmed and be ye clothed and be ye fed," while neglecting to do those things which will relieve their necessities. [Cf: General Conference Bulletin 04-22-01 para. 18] p. 559, Para. 2, [1901MS].

God does not want you to measure men, to cherish your peculiar impressions of what men should be in order to be accepted by God. [Cf: General Conference Bulletin 04-22-01 para. 19] p. 559, Para. 3, [1901MS].

There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money will give of their means. You need not be delicate about asking them for money. Whose money is it?--The Lord's. All is mine. Why then can not you ask men to give the Lord a little of their means, and thus lay up for themselves a treasure in the heavens? Can not you do it? When I was collecting money to establish the work in San Francisco, I was appealing to men whom I knew had means; but when I asked for pledges, they did not stir. A man arose and said, "Do you milk the goats over the fence? Because here is some money I wish to give, though I am not a Seventh-day Adventist." [Cf: General Conference Bulletin 04-22-01 para. 20] p. 559, Para. 4, [1901MS].

God wants the work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans from others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he can not work for God. Let such ones as these be taught how to work, then let them go out to labor. On returning, let them tell what they have done. Let them praise the Lord for his blessing, and then go out again, and encourage them. A few words of encouragement will be an inspiration to them. [Cf: General Conference Bulletin 04-22-01 para. 21] p. 559, Para. 5, [1901MS].

If you see things to find fault with, remember that Christ said to his disciples, "Come ye apart and rest a while." And in this place of retirement they told him all about their labor, and Christ instructed them how to work. They said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." And Jesus said unto them, "Forbid him not; for he that is not against us is for us." [Cf: General Conference Bulletin 04-22-01 para. 22] p. 559, Para. 6, [1901MS].

We need to come in closer touch with humanity. We need to put away our wrong preconceived opinions. Among those who are standing at the head of the work there is too much prejudice. The feeling is too prevalent, "I am perfect. I do not need any simmering down at all." If Christ

should come, as represented in Malachi, the fuller's soap might make us a good deal less than we are. [Cf: General Conference Bulletin 04-22-01 para. 23] p. 559, Para. 7, [1901MS].

What we need is to hear the Lord's call to work. Instruct men in every line. You have a whole corps of workers in this place. It is time that you stopped taking the measurement of every man who comes in here. It is God who is to measure the men, and place them where they can be learning from those who have had experience. He does not send them forth without educating them, without his training them to do his work. But you must take inexperienced men and work with them. When you see them working and speaking, and they do not say just what you would say, do not groan, as though they were spoiling the whole work. Sit still; be quiet; and tell them afterward how they can improve in their manner of work. Never discourage them God desires us to come into working order, and to stand in that position where we will heed counsel. Every one of the young men are to heed counsel. They are not to set up their own opinions, as though there were no way but theirs. [Cf: General Conference Bulletin 04-22-01 para. 24] p. 560, Para. 1, [1901MS].

The field in New York is ripe unto the harvest, and if Elder Haskell and his wife feel that it is their duty to go there and work for the people, I believe that God will greatly bless them, enabling them to bring from the Lord's treasure house things new and old. And he will bless Brother Prescott and Brother Waggoner, as they take up the work in England in which they have labored so hard. The Lord desires that men and women strong in the faith be sent there to work by their side. Men are needed there who can take financial management of the work. Help is needed in every line, and as workers go forth to labor in this field, God will strengthen them. Angels from heaven will stand beside them, as they strive to teach others the truths for this time. Let this work be taken hold-of in earnest. Let plans be made for its advancement, and a different report will be brought in at the next General Conference, if time lasts long enough for us to hold one. [Cf: General Conference Bulletin 04-22-01 para. 25] p. 560, Para. 2, [1901MS].

Let those who have money help the work in England with their means. The work there has had very little help in this line. God forgive and pardon us for not making plants all over Europe and in the great city of London and its suburbs. God grant that men and women will go there who are willing to sacrifice for him, who in their homes will exert an influence that will tell in favor of the truth, who will hold Bible readings with their neighbors, bringing the third angel's message to their personal attention. We can not hide ourselves away from the multitude and expect them to hunt us up. God wants us to make ourselves known. The third angel's message is to go with a loud cry. [Cf: General Conference Bulletin 04-22-01 para. 26] p. 560, Para. 3, [1901MS].

Brother Conradi has carried a very heavy burden of work in Europe. Brother Conradi, God wants you to have laborers to stand with you, and he wants you to give them all the encouragement you can. He wants the work you are doing to go with strength and with power. You have been doing the work of several men. God has greatly blessed your labors. The angels of God have done this work, not Brother Conradi. He has opened doors for the angels, and they have entered. And if you will all open doors for the angels and give God an opportunity to work, let me tell

you that he will set in operation that which will carry forward the work with a strength you do not dream of. "Faith is the substance of things hoped for, the evidence of things not seen." God wants us to work by faith. Put away all criticism, all unbelief, all desire to measure your fellow-worker, who perhaps has not had one hundredth part of the opportunity you have had. The Lord desires you to work and pray in all simplicity. He told Nicodemus that unless he were born again, he could not see the kingdom of heaven. We must be born again. We must leave behind us all our inherited and cultivated tendencies to wrong. We must talk and walk and work with Jesus, taking him with us everywhere we go. What we need is heart-religion. We need to sit low at the feet of Jesus Christ, where we can learn the precious lessons he is waiting to teach us. [Cf: General Conference Bulletin 04-22-01 para. 27] p. 560, Para. 4, [1901MS].

The power of God means everything to us. God will make the impression on hearts if self is taken out of the way. Let the angel of God place his stamp on the message you bear. God help us to work in Christ's lines as we seek to give to the world the last message of warning. [Cf: General Conference Bulletin 04-22-01 para. 28] p. 561, Para. 1, [1901MS].

Let the name of the Lord be magnified. We want the truth to triumph, and it is going to triumph in every respect. Let every one pray in faith. Let every one talk in faith. Let every one inspire the next one. Do not begin to pull each other down, or speak disparagingly of one another. Let all fix their eyes upon Christ, not upon man. Let us educate men who are under the influence of the Spirit of God, and we shall see that one can chase a thousand, and two put ten thousand to flight. The powers of darkness can not withstand God or the angels who do his will. Let us work intelligently, in solid lines, and we shall see the salvation of God. [Cf: General Conference Bulletin 04-22-01 para. 29] p. 561, Para. 2, [1901MS].

Article Read by Mrs. E. G. White before the Ministers, April 17, 1901. Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray. [Cf: General Conference Bulletin 04-23-01 para. 01] p. 561, Para. 3, [1901MS].

The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh, The apostle Paul declares, "I know that in me [that is, in my flesh] dwelleth no good thing." Rom. 7:17. To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You can not obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility. [Cf: General Conference Bulletin 04-23-01 para. 02] p. 561, Para. 4, [1901MS].

If those who speak so freely of perfection in the flesh, could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on his words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little

further, and it will lead to the claim that its advocates can not sin; that since they have holy flesh, their actions are all holy. What a door of temptation would thus be opened! [Cf: General Conference Bulletin 04-23-01 para. 03] p. 561, Para. 5, [1901MS].

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we can not claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in his blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after his own likeness. [Cf: General Conference Bulletin 04-23-01 para. 04] p. 561, Para. 6, [1901MS].

In his life on earth, Christ could have made disclosures which would have eclipsed and assigned to oblivion all human discoveries. He could have opened door after door to mysterious things, and many revelations of eternal realities would have been the sure result. He could have uttered words which would have been as a key to unlock mysteries that would have captivated the minds of generations to the close of time. But Christ does not open the numerous doors at which human curiosity has been striving to obtain entrance. He does not spread for men a feast that would prove deleterious to their highest interests. He came to plant for men, not the tree of knowledge, but the tree of life. [Cf: General Conference Bulletin 04-23-01 para. 05] p. 562, Para. 1, [1901MS].

Adam's transgression of God's law involved the entire future of the human family. All nature is confused; for God forbade the earth to carry out the purpose he had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt. But God is moving slowly in his great purpose, for the benefit of the righteous. Soon the vials of his wrath will be poured out. If but ten righteous persons had been found in Sodom, God would not have devoted the city to destruction. Let us see that our hearts are right with God, and he will be our defense in the time of trouble. [Cf: General Conference Bulletin 04-23-01 para. 06] p. 562, Para. 2, [1901MS].

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the

profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:19-25. [Cf: General Conference Bulletin 04-23-01 para. 07] p. 562, Para. 3, [1901MS].

I have been instructed to say to those in Indiana who are advocating strange doctrines, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ's lessons, and repeat them over and over again. Remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 17, 18. [Cf: General Conference Bulletin 04-23-01 para. 08] p. 562, Para. 4, [1901MS].

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at his coming that Christ is to "change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh. Then this mortal shall put on immortality, and this corruptible shall put on incorruption. Then Christ will be admired in all them that believe. He will see of the travail of his soul, and will be satisfied. Then will break forth from immortal beings the song of triumph, "Worthy, worthy is the Lamb." [Cf: General Conference Bulletin 04-23-01 para. 09] p. 562, Para. 5, [1901MS].

"Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." Heb. 12: 28, 29. [Cf: General Conference Bulletin 04-23-01 para. 10] p. 563, Para. 1, [1901MS].

Those who meet Christ in peace at his coming must in this life walk before him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths he has given to the world. But the late experience of brethren in Indiana has not been in accordance with the Lord's instruction. I have not during this Conference held conversation with any one in regard to this matter, but the Lord has given me a definite testimony that a strange work is being done in Indiana, the results of which are not after his order. This phase of religious enthusiasm is a dangerous delusion. The sentiments and exercises are not prompted by the Holy Spirit. They have led to very sad results. [Cf: General Conference Bulletin 04-23-01 para. 11] p. 563, Para. 2, [1901MS].

Again and again in the progress of our work, fanatical movements have arisen, and when the matter was presented before me, I have had to bear a message similar to the message I am bearing to my brethren from Indiana. I have been instructed by the Lord that this movement in Indiana is of the same character as have been the movements in years past. In your religious meetings there have been exercises similar to those I have witnessed in connection with those movements in the past.

[Cf: General Conference Bulletin 04-23-01 para. 12] p. 563, Para. 3, [1901MS].

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was sent to bear a message to those believing this, as I am now bearing a message to you. They declared that they were perfected, that body, soul, and spirit were holy. They made demonstrations similar to those you have made, and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them. I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing his rebuke upon these manifestations. [Cf: General Conference Bulletin 04-23-01 para. 13] p. 563, Para. 4, [1901MS].

Some who had engaged in these movements were brought to their right mind, and saw their delusion. Some had been excellent, honest people, but they thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master, whose precious cause they had so greatly dishonored. [Cf: General Conference Bulletin 04-23-01 para. 14] p. 563, Para. 5, [1901MS].

As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their mind was unbalanced, and some became insane. These things bring a reproach upon the cause of truth, and hinder the proclamation of the last message of mercy to the world. [Cf: General Conference Bulletin 04-23-01 para. 15] p. 563, Para. 6, [1901MS].

The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification, or of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general. Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism, might far better be engaged in secular labor; for by their inconsistent course of action they are dishonoring the Lord and imperiling his people. Many such movements will arise at this time, when the Lord's work should stand elevated, pure, unadulterated with superstition and

fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices. [Cf: General Conference Bulletin 04-23-01 para. 16] p. 564, Para. 1, [1901MS].

The Lord desires to have in his service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer; for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the spirit. [Cf: General Conference Bulletin 04-23-01 para. 17] p. 564, Para. 2, [1901MS].

God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth, to convince souls of their condition, to show them the character building which must be carried on if a beautiful structure is raised for the Lord. Minds that are awakened must be patiently instructed if they rightly understand and duly appreciate the truths of the word. [Cf: General Conference Bulletin 04-23-01 para. 18] p. 564, Para. 3, [1901MS].

God calls upon his people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion. [Cf: General Conference Bulletin 04-23-01 para. 19] p. 564, Para. 4, [1901MS].

At our campmeetings we are to preach the word, defending the reasons of our faith. God will give us the rich endowments of his grace in proportion to our knowledge and practice of the truth as it is in Jesus. [Cf: General Conference Bulletin 04-23-01 para. 20] p. 564, Para. 5, [1901MS].

There are few who really taste the sweetness of communion with the risen Saviour. All are too largely occupied with the things of this earth. Worldly things are too much thought of and talked of. We are too well satisfied with breathing the atmosphere of earth. Self is too often consulted, and it sways the perception and judgment into wrong channels. There must be more beholding of our Saviour and more talking of heavenly things. Our secular work must be done, but every business transaction needs the closest criticism, else we shall find interwoven with it threads of selfishness, and it will become a snare to our feet. The Lord will not serve with our sins. There is no virtue in judging others. Our time and work are too important for this. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Cor. 13:5. [Cf: General Conference Bulletin 04-23-01 para. 21] p. 564, Para. 6, [1901MS].

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and

superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. 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. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:19-27. [Cf: General Conference Bulletin 04-23-01 para. 22] p. 565, Para. 1, [1901MS].

Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." "Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Heb. 13:9; Rom. 14:16-19. [Cf: General Conference Bulletin 04-23-01 para. 23] p. 565, Para. 2, [1901MS].

"I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principalities and powers." Col. 2:1-10. [Cf: General Conference Bulletin 04-23-01 para. 24] p. 565, Para. 3, [1901MS].

"Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. . . . 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." Titus 2:1-8. [Cf: General Conference Bulletin 04-23-01 para. 25] p. 565, Para. 4, [1901MS].

The work of self-examination must go forward. When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The example and lessons of Christ are to be our study; for in

Christ dwells all the fullness of the Godhead bodily. In him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? "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,--even as by the Spirit of the Lord." 2 Cor. 3:18. [Cf: General Conference Bulletin 04-23-01 para. 26] p. 565, Para. 5, [1901MS].

We need to contemplate Christ and become assimilated to his image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan's delusive snares. [Cf: General Conference Bulletin 04-23-01 para. 27] p. 566, Para. 1, [1901MS].

Mrs. E. G. White, Sabbath, April 20.--"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And we know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." [Cf: General Conference Bulletin 04-23-01 para. 01] p. 566, Para. 2, [1901MS].

I desire to call your attention to the first verse of the scripture I have read. "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: General Conference Bulletin 04-23-01 para. 02] p. 566, Para. 3, [1901MS].

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed on us. Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving his splendor, his majesty, his high command, and clothing his divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity, he came to this earth, and in our behalf suffered the death of the cross." [Cf: General Conference Bulletin 04-23-01 para. 03] p. 566, Para. 4, [1901MS].

In the words I have read, our possibilities and probabilities are opened before us. It is possible for every son and daughter of Adam, through belief in Christ, to be cleansed from sin. "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 part is to receive and believe on Jesus Christ. Of him on whom we are asked to believe, it is written, "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 man. . . . That was the true Light, which lighteth every man that cometh into the world." [Cf: General Conference Bulletin 04-23-01 para. 04] p. 566, Para. 5, [1901MS].

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words, "Behold what manner of love the Father hath bestowed on us, that we might be called the sons of God," The assurance is, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Do we believe on his name? [Cf: General Conference Bulletin 04-23-01 para. 05] p. 566, Para. 6, [1901MS].

Christ has made an infinite sacrifice. He gave his own life for us. He took upon his divine soul the result of the transgression of God's law. Laying aside his royal crown, he condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice. Does it seem a small thing that he should endure all this, that we might be called the sons of God. Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice? [Cf: General Conference Bulletin 04-23-01 para. 06] p. 567, Para. 1, [1901MS].

Would you grasp the things of the world? The world knoweth not God. Give yourselves to the world, and you will not know God; you can not know him. We need to behold him. We need to purify our souls by obeying the truth. [Cf: General Conference Bulletin 04-23-01 para. 07] p. 567, Para. 2, [1901MS].

"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 we shall be among that number who can say, "Lo, this is our God; we have waited for him, and he will save us." That salvation is worth striving for. Will we accept the privilege of becoming co-laborers with Jesus Christ, cooperating with him in building a pure and holy character, separating from us all that will make us impure and unclean in his sight? Will we accept immortal life? [Cf: General Conference Bulletin 04-23-01 para. 08] p. 567, Para. 3, [1901MS].

Do you feel that you are taking a step down, that it is humiliating to be a follower of Jesus? Ever since I was eleven years old, I have felt that the greatest thing I could think of, and that I could strive to obtain, was the forgiveness of my sins. I believed that I would receive pardon from the One who promised it to me. And he is ready to pardon every one of you. Christ has promised to take away our sins, if we will come to him in faith. His pardon is for us. [Cf: General Conference Bulletin 04-23-01 para. 09] p. 567, Para. 4, [1901MS].

No one can serve God by proxy. There are so many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just as they are, giving themselves unreservedly to him, they reach out for human help. God wants us to have an individual experience, to form characters after

the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take him at his word. He desires every one of us to reveal his character to the world. If all would accept the righteousness of Christ, we would not see so much sickness in our world. Everyone would strive to take care of the house he inhabits. He would purify his soul by obeying the truth. [Cf: General Conference Bulletin 04-23-01 para. 10] p. 567, Para. 5, [1901MS].

Consider Jesus Christ, our Sacrifice. He came into this world of sorrow, seared and marred with the curse. He lifted from us the curse that came upon the world because of the transgression of God's law. I am glad that it is our privilege to receive the truth; it is our privilege to receive Jesus Christ, and to trust in him at every step. [Cf: General Conference Bulletin 04-23-01 para. 11] p. 567, Para. 6, [1901MS].

Have we a right hold upon our Redeemer? Have you a right hold from above? If you have a happy feeling here, this is no proof that you are in connection with God. "Faith is the substance of things hoped for, the evidence of things not seen." Have we that living faith that takes God at his word? He has told us that whosoever believeth in him should not perish, but have everlasting life. Are we striving for that life? Are we putting away everything that will weaken our mental powers, that will confuse our idea of what Christ is to us, and what we may be to Christ? [Cf: General Conference Bulletin 04-23-01 para. 12] p. 568, Para. 1, [1901MS].

God has a people upon this earth. Who are they? They are those who will purify their souls by obeying the truth as it is in Jesus. Those who have the hope of everlasting life, will purify and cleanse the soul temple, that it may be a place where God can dwell. Then they can reveal to the world what great things he is willing to do for his children. He has told us of his matchless love. He has told us that if we receive his strength, we shall make peace with him. Shall we take hold of the strength of the infinite One? [Cf: General Conference Bulletin 04-23-01 para. 13] p. 568, Para. 2, [1901MS].

God tells us that he wants our joy to be full. John writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ. And these things write we unto you, that our joy may be full. [Cf: General Conference Bulletin 04-23-01 para. 14] p. 568, Para. 3, [1901MS].

God wants us to lead those with whom we are associated, to trust in him, not in human beings. He wants us to be joyful in him. Why is it, I ask, that the song of praise and triumph does not arise from our lips, as we think of what God has done for us? [Cf: General Conference Bulletin 04-23-01 para. 15] p. 568, Para. 4, [1901MS].

"It doth not yet appear what we shall be," but by rightly representing what the truth has done for us, by showing that we have been born

again, we can make this appear tenfold more than we do. There will always be those who will present in the worst light, those who are trying to serve God, and to purify their souls through obedience to the truth. Thus Satan seeks to discourage and hinder. God's people are to stand where they will know who are of God and who are not of God. They are to stand in his strength, believing in him, and revealing to the world the power of his grace. [Cf: General Conference Bulletin 04-23-01 para. 16] p. 568, Para. 5, [1901MS].

We read in Zechariah, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto him, 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? Now Joshua was clothed with filthy garments, and stood before the angel." [Cf: General Conference Bulletin 04-23-01 para. 17] p. 568, Para. 6, [1901MS].

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "Take away the filthy garment from him, and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments, and the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, "Take away the filthy garments. You have no right to put them upon them. Take them away. My people may have imperfections of character. They may fail in their endeavors, but if they repent, I will forgive them." [Cf: General Conference Bulletin 04-23-01 para. 18] p. 568, Para. 7, [1901MS].

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Cf: General Conference Bulletin 04-23-01 para. 19] p. 569, Para. 1, [1901MS].

Among these that stand by,--the hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting and strengthening them. These are they who stand by. And God says to his believing ones. You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation. [Cf: General Conference Bulletin 04-23-01 para. 20] p. 569, Para. 2, [1901MS].

Let us think of the great sacrifice Christ has made in our behalf. For us he endured insult and mockery. He was tempted in all points like as we are, that he might be able to succor those that are tempted. There is joy for the believer in the promises of God. Let us make these promises the foundation of our faith. If we receive Christ as a personal Saviour, his power will keep us from falling. Here is the word of the Lord in our behalf. "Whosoever is born of God doth not commit

sin; for his seed remaineth in him; and he can not sin; because he is born of God. 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 have heard from the beginning, that we should love one another." [Cf: General Conference Bulletin 04-23-01 para. 21] p. 569, Para. 3, [1901MS].

God wants us to be a help and strength to one another. He wants us to speak words of hope and courage. He is light. Open the windows of the soul toward heaven, and let the sunlight of God enter. The threshold of God is flooded with his glory, glory which is for every one who will receive the light. [Cf: General Conference Bulletin 04-23-01 para. 22] p. 569, Para. 4, [1901MS].

Temptations and trials may come, but that is not an evidence that you are not a child of God. He wants you to pray. Take hold of him for strength and comfort. When we are in trial, when we are opposed and in difficulty, when reports are made in regard to us, as they were in regard to Christ, when it was said, "He hath a devil," we should stand where we shall not retaliate, but reveal Christ. [Cf: General Conference Bulletin 04-23-01 para. 23] p. 569, Para. 5, [1901MS].

When Christ was leaving his disciples, he said, "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. And whither I go ye know, and the way ye know." [Cf: General Conference Bulletin 04-23-01 para. 24] p. 569, Para. 6, [1901MS].

Now there is a promise. Do you believe it? I do. I believe in a soon-coming Saviour. Let us prepare ourselves for his coming. Let us take fast hold upon the power that God gives us, and in his strength keep his commandments. [Cf: General Conference Bulletin 04-23-01 para. 25] p. 569, Para. 7, [1901MS].

God will help every one who will take hold to cooperate with him. How shall we do it? Shall we sit here in the great congregation that generally assembles in Battle Creek, expecting the Lord to pour his grace and light upon us. "Ye are God's husbandry, ye are God's building." He calls upon you to bring to the foundation stone gold and silver and precious stones. What is more precious in the sight of God and the whole heavenly host than his church on this earth? What can be more precious? [Cf: General Conference Bulletin 04-23-01 para. 26] p. 570, Para. 1, [1901MS].

There is a great work to be done. How shall we reveal Christ? I know of no better way to reveal him than to go forth as missionaries to our world. I know of no better way than to take hold of the medical missionary work in connection with the ministry. Wherever you go, there begin to work. Take an interest in those around you who need help and light. You may stand and preach to those here who know the truth, you may preach sermon after sermon to them, but they do not appreciate it. Why?--Because they are inactive. Every one who is able to go out and work should bring to the foundation stone, not hay, wood, or stubble,

but gold, silver, and precious stones. [Cf: General Conference Bulletin 04-23-01 para. 27] p. 570, Para. 2, [1901MS].

We ought to be at work in the dark corners of the earth. We have tried this in Australia. The Lord has revealed himself, and we have built meetinghouse after meetinghouse, as we have gone to places where the people have never heard anything about the truth. I have frequently stood in the open air to speak to companies gathered to hear me. I have seen women with children in their arms standing for an hour to listen to me. There were men and women all around me. I have asked them, "How many of you have an intelligent faith in Jesus Christ? How many are Christians? Those who are, hold up your hands." Not a hand would be raised. Did they not need Christ? Did they not need a knowledge of the truth? Did they not need to learn lessons of temperance? Indeed they did. [Cf: General Conference Bulletin 04-23-01 para. 28] p. 570, Para. 3, [1901MS].

God wants us to stand where we can warn the people. He desires us to take up the temperance question. By wrong habits of eating and drinking men are destroying what power they have for thought and intelligence. We do not need to take an ax and break into their saloons. We have a stronger weapon than this,--the word of the living God. That will cleave its way through the hellish shadow which Satan seeks to cast athwart their pathway. God is mighty and powerful. He will speak to their hearts. We have seen him doing this. We have seen souls brought to the truth. [Cf: General Conference Bulletin 04-23-01 para. 29] p. 570, Para. 4, [1901MS].

In Australia, I met a man considered free from everything like intemperance, except for one habit. He used tobacco. He came to hear us at the tent, and one night after he went home, as he afterward told us, he wrestled against the habit of tobacco using, and obtained the victory. Some of his relatives had told him that they would give him fifty pounds if he would throw away his tobacco. He would not do it. "But," he said, "when you present the principles of temperance before us as you have done. I can not resist them. You present before us the self-denial of One who gave his life for us. I do not know him now, but I desire to know him. I have never offered a prayer in my house. I have cast away my tobacco, but that is as far as I have gone." [Cf: General Conference Bulletin 04-23-01 para. 30] p. 570, Para. 5, [1901MS].

We prayed with him, and after we left him, we wrote to him and later visited him again. He finally reached the point where he gave himself to God, and he is becoming the very pillar of the church in the place where he lives. He is working with all his soul to bring his relatives to a knowledge of the truth. [Cf: General Conference Bulletin 04-23-01 para. 31] p. 571, Para. 1, [1901MS].

The Lord wants plants made in the dark places of the earth. There are many, many souls in our world who are hungry for the truth. Let us seek to understand how to reach the people. There is no better way to do this than to be compassionate and sympathetic. If you know of those who are sick and in need of assistance, help them, try to relieve them in their distress. As you do this work, the power of the Lord will speak through it to the soul. [Cf: General Conference Bulletin 04-23-01 para. 32] p. 571, Para. 2, [1901MS].

God has given us talents to use for him. To one he gives five talents, to another two, and to another one. Let not him who has but one talent think to hide it from God. The Lord knows where it is hidden. He knows that it is doing nothing for him. When the Lord comes, he will ask his servants, What have you done with the talents I intrusted to you? And as he who received five and he who received two tell him that by trading they have doubled their talents, he will say to them, "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." Thus he will say also to him who has improved the one talent lent him. But to him who has hidden his talent, failing to improve it, he will say, "Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gathered 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." [Cf: General Conference Bulletin 04-23-01 para. 33] p. 571, Para. 3, [1901MS].

Many today are hiding their talents. To him who has but one talent I would say, Do you know that one talent, rightly used and improved, will bring to the Lord one hundred talents? How? you ask. Use your gift in the conversion of one man of intellect, who sees what God is to him, and what he should be to God. Let him place himself on the side of the Lord, and as he imparts the light to others, he will be the means of bringing many souls to the Saviour. Through the right use of one talent, one hundred souls may receive the truth. It is not to those who have the greatest number of talents to whom the "Well done" is spoken, but to those who in sincerity and faithfulness have used their gifts for the Master. [Cf: General Conference Bulletin 04-23-01 para. 34] p. 571, Para. 4, [1901MS].

We understand the truth as it is in Jesus. Do we not want others to understand this truth? There is a great work to be done in our world, and we are accountable for every ray of light that shines upon our pathway. Impart that light, and you will receive more light to impart. Great blessing will come to those who use their talents aright. [Cf: General Conference Bulletin 04-23-01 para. 35] p. 571, Para. 5, [1901MS].

There is a world to be warned. What are we doing for the men and women who are in the darkness of error? Are we putting on the armor of God? Are we standing where we can resist the temptations of the enemy? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Will you show your appreciation of this love? Will you try to be a blessing to those who are out of Christ? You can no longer find time to spend in criticism and fault-finding. We do not believe that you will do this after the light you have received at this meeting. [Cf: General Conference Bulletin 04-23-01 para. 36] p. 571, Para. 6, [1901MS].

The Lord is not pleased with his people when they neglect to criticise their own soul, criticising others instead. This is Satan's work. When you do this work, remember that the enemy is using you as a means of tempting others, in order that those who should be united in harmony and joy, building up one another in the most holy faith, shall be warring and complaining because someone else is sinning. Christ has not made you a sin bearer. You can not even bear your own sin. Therefore be

very careful not to take up any reproach against your neighbor. God wants his people to be free. He has been binding them together at this Conference, for which I feel very grateful. Shall we not let praise flow forth from our lips? Shall we not remember that by the words we speak we may either wound or heal? Shall we not remember that as we judge, so we shall be judged, we who perhaps have had many more opportunities than those whom we judge. [Cf: General Conference Bulletin 04-23-01 para. 37] p. 572, Para. 1, [1901MS].

Our hearts must be melted into tenderness and love for one another. We may criticise ourselves just as severely as we please. The one who criticises another gives evidence that he is the very one who needs to criticise himself. Pray God to show you what you must remove from yourselves in order that you may see the kingdom of God. I want to see Jesus. I love him, and I want to behold his matchless charms. So do you. Let us show to the world that there is joy in believing in Christ that his joy is in us, and our joy is full. When we consider Jesus, the propitiation for our sins, shall we let him plead with us in vain?" Shall we refuse to deny self. We should preserve every power of mind and body, to work to his name's glory. There is a crown for the overcomer. Do you want it? Do you want to run the race with patience? Then do not seek to find something to condemn in your neighbor, but look right to Jesus Christ. Behold his purity, and you will be charmed and will reflect his likeness. That is what God wants us to do. [Cf: General Conference Bulletin 04-23-01 para. 38] p. 572, Para. 2, [1901MS].

Will you lay hold of the hope set before you in the gospel? God wants you to have eternal life. He does not mean to cast you aside. Why are you so doubtful? Come to Christ in your weakness and infirmity, saying, Dear Lord, there is no physician like thee. I want you to heal me, soul and body. Is there anyone here who will not come to him just as he is? [Cf: General Conference Bulletin 04-23-01 para. 39] p. 572, Para. 3, [1901MS].

So many are weighed down with the cares and disappointments and troubles of this life. Carry these troubles to Jesus, He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Rest.--this is what you want. It is found only in Jesus. "Take my yoke upon you." One says, "I should not think there is much rest in that. But there is, because it is heaven's plan, and there is rest in carrying out this plan. "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 says, "I will give you rest; but there is something more for us. We have a lesson to learn. "Learn of me," how to find rest. It is in our meekness and lowliness, it is in denying self and following Christ, that we find rest. Do you think it is a terrible burden to follow Christ? He says, "My yoke is easy and my burden is light." What makes the burden light?--Because you are yoked up with Christ. What makes the yoke easy?--Because he lifts with you, and you are cooperating with him. [Cf: General Conference Bulletin 04-23-01 para. 40] p. 572, Para. 4, [1901MS].

"We are laborers together with God." "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. Then do not go to human beings for relief. [Cf: General Conference Bulletin 04-23-01 para. 41] p. 572, Para. 5,

[1901MS].

Letters have come to me across the broad waters of the Pacific, asking for our prayers. Christ was close by the writer, and they did not recognize him. Why can not they recognize the One who gave his life for them? Will he readily give you up to perish? Will he cast you off, after what he has endured for you? He hung upon the cross, and his last words were addressed to his Father, "Why hast thou forsaken me?" Why did God forsake him? Because every sinner is to be forsaken by God unless his sins are forgiven by Jesus Christ, who took the sin of the world upon himself. He bore it that sinners might have the very probation you have today. [Cf: General Conference Bulletin 04-23-01 para. 42] p. 573, Para. 1, [1901MS].

God wants every one of you to take steps in advance. He wants you to come out from the world and be separate. If you will give your life to him, he will make it a life of happiness, that his joy--and his joy is worth something--may be in you, and your joy may be full. This is the privilege of every one of us. [Cf: General Conference Bulletin 04-23-01 para. 43] p. 573, Para. 2, [1901MS].

As you work for others, as you tell them the story of Jesus, words will be given you. Words are a power. Speech is a wonderful talent, but it is a very dangerous use of this talent to speak discouraging words, or to be cross and fretful in the home. Just what you are in the home you are in the church, and just what you are in the church you are before God." God wants us to speak words of hope to those who need comfort and strength. He desires us to go out into the fields which are everywhere opening to the truth. [Cf: General Conference Bulletin 04-23-01 para. 44] p. 573, Para. 3, [1901MS].

When Christ comes, he will say, What have you done with the talents I gave you. Did you hide them in the earth? He is represented in the parable as calling the one who buried his talent, a wicked and slothful servant. Are there slothful ones here, who have not worked for the Master? God help us to save ourselves from the sloth that is eating out the very vitals of godliness. At the last great day, if our characters are in harmony with the character of God, we shall be caught up to heaven to see the King in his beauty, there to sing the praise of our Creator through the ceaseless ages of eternity. [Cf: General Conference Bulletin 04-23-01 para. 45] p. 573, Para. 4, [1901MS].

Given to the Ministers at General Conference, April 17. I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism which has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience. [Cf: General Conference Bulletin 04-23-01 para. 01] p. 573, Para. 5, [1901MS].

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old

to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have had little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight. [Cf: General Conference Bulletin 04-23-01 para. 02] p. 573, Para. 6, [1901MS].

You may think that they have made mistakes. Have you made any? May God let his melting Spirit come into our hearts. May God come to us with his comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God. [Cf: General Conference Bulletin 04-23-01 para. 03] p. 574, Para. 1, [1901MS].

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of his word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure house of beautiful things. Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let him come unto our meetings; we do not want him here. He does not believe as we do. I wish to say, Hands off. Let God work through human instrumentalities according to his will. [Cf: General Conference Bulletin 04-23-01 para. 04] p. 574, Para. 2, [1901MS].

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ. [Cf: General Conference Bulletin 04-23-01 para. 05] p. 574, Para. 3, [1901MS].

I wish to say to you today, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to bear this testimony before the congregation which was presented to me before I left Cooranbong. If this had not been presented to me, I should not have been here today. But I am here, in obedience to the word of the Lord, and I thank him that he has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed his injunction to love one another. Thus you will bear witness to the world that God sent his Son to save sinners. Let not the enemy come in to break up the unity which should exist between brethren and sisters. Christ wants his people to be one. Why?--That the world may see that God loves his people even as he loves his Son. [Cf: General Conference Bulletin 04-23-01 para. 06] p. 574, Para. 4,

[1901MS].

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us and work mightily upon hearts and minds. He is willing to do this. He declares, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." If he does not enter, it is because the door is closed against him. Shall we not let him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so consecrate yourselves to his service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted. [Cf: General Conference Bulletin 04-23-01 para. 07] p. 574, Para. 5, [1901MS].

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when he shall come, we shall be ready to say, "Lo, this is our God; we have waited for him, and he will save us." He is coming to us by his Holy Spirit today. Let us recognize him now; then we shall recognize him when he comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet him in peace. [Cf: General Conference Bulletin 04-23-01 para. 08] p. 575, Para. 1, [1901MS].

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as he has loved you. Thus the world will see and recognize the amazing power of redeeming grace. [Cf: General Conference Bulletin 04-23-01 para. 09] p. 575, Para. 2, [1901MS].

Article Read by Mrs. E. G. White, April 22, 1901. I have an intense interest in our school work. To discard many of the worldly textbooks will not lower the standard of education, but will raise it to a higher plane. "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. "If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education? [Cf: General Conference Bulletin 04-24-01 para. 01] p. 575, Para. 3, [1901MS].

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined to stubbornly resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made advancement in reform. The question has arisen in regard to Brother Magan connecting with Brother Daniells in his work. I asked Brother Magan if he felt called by God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject. [Cf: General Conference Bulletin 04-24-01 para. 02] p. 575, Para. 4, [1901MS].

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods, and they are coming to see eye to eye. In a large degree they have learned how to work with unity of effort, and the school needs their talent and ability. [Cf: General Conference Bulletin 04-24-01 para. 03] p. 575, Para. 5, [1901MS].

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested his approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other lines of work. [Cf: General Conference Bulletin 04-24-01 para. 04] p. 575, Para. 6, [1901MS].

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord. [Cf: General Conference Bulletin 04-24-01 para. 05] p. 576, Para. 1, [1901MS].

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words need to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as his agencies, varied experiences. [Cf: General Conference Bulletin 04-24-01 para. 06] p. 576, Para. 2, [1901MS].

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adopted to labor together in the school be separated, because of the prejudice which has been created against them. Let not the impression be given that they must separate from the school because of the misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that

mistakes have been made, they themselves must suffer the consequence. God has pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw [Cf: General Conference Bulletin 04-24-01 para. 07] p. 576, Para. 3, [1901MS].

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry and the Lord will manifest himself to his people, who have tried to place themselves in line. He will work for them if they are fully set to make him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia. [Cf: General Conference Bulletin 04-24-01 para. 08] p. 576, Para. 4, [1901MS].

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action. [Cf: General Conference Bulletin 04-24-01 para. 09] p. 576, Para. 5, [1901MS].

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God he can act his part in making the school a success. [Cf: General Conference Bulletin 04-24-01 para. 10] p. 577, Para. 1, [1901MS].

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities. [Cf: General Conference Bulletin 04-24-01 para. 11] p. 577, Para. 2, [1901MS].

Some will place stumblingblocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ. [Cf: General Conference Bulletin 04-24-01 para. 12] p. 577, Para. 3, [1901MS].

The gospel of Christ lies at the foundation of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the word of God. In a spirit of kindness and love reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save. [Cf: General Conference Bulletin 04-24-01 para. 13] p. 577, Para. 4, [1901MS].

Reformers of this age of the world must be resolute and unflinching, but never allow firmness to take the form of determined obstinacy. Some have fallen into this error in their educational work. Sternness and severity are not proper, nor in any way advisable. Teachers best maintain true dignity by revealing the gentleness of Christ. They are then prepared to do a good and successful work. Teachers must not exhibit a censorious spirit. The faults of a student must not be exposed before the whole school. This never reforms, never converts. It leaves a student with a sense of injustice, the memory of which he will ever carry with him. Let the faults of students be dealt with privately, lest the soul is hurt beyond remedy. Let teachers do all in their power to gain the confidence and love of their students. Then they can do with them what they please. Let teachers conduct themselves in accordance with the example of the great Teacher. Then students may say, "Thy gentleness hath made me great." The King of Glory has left us an example of how to deal with human minds. Shall we not honor and adore him, and practice his words? [Cf: General Conference Bulletin 04-24-01 para. 14] p. 577, Para. 5, [1901MS].

Teachers, from the highest to the lowest, are ever to keep before their sight the longsuffering of Jehovah. As you do your work, remember that you are laborers together with God to save the souls of the students. Treat every student as you would could you with your natural eyes see God standing before you. Remember his forbearance toward you, who are so often inattentive, and let this lead you to be gentle with your students. Is it not surprising that the Lord continues to bestow his love and favor upon those who are so undeserving? Let those who are supposed to be yoked up with Christ deal with human minds according to his methods of government. Let them cultivate meekness and lowliness of heart. Mildness is not weakness. It is an evidence of power. To refuse to yield an opinion when it is best to yield is not an evidence of strength, but of selfishness and weakness. [Cf: General Conference Bulletin 04-24-01 para. 15] p. 577, Para. 6, [1901MS].

We are living in a most solemn period of this earth's history, and God calls upon every human being to cooperate with him. Every effort made for the conversion of souls must be made in the spirit of the great Teacher. [Cf: General Conference Bulletin 04-24-01 para. 16] p. 578, Para. 1, [1901MS].

Christ came to this earth to bring a new order of things. For many years his people had been departing from the principles of the Scriptures. He did not spare the leaders, but by withering rebukes made plain their dishonest practices. He knew the hearts of all, and understood what was beneath the surface. They richly deserved his awful

denunciations. They had closed their eyes that they should not see their corrupt motives, and their ears that they should not hear the glorious truths the Saviour had brought them. They made their voice heard in sounding forth their own traditions, teaching for doctrines the commandments of men. They contended vehemently for Moses and Abraham, whose words they did not heed or practice. They brought forward these men for the purpose of ignoring Christ. [Cf: General Conference Bulletin 04-24-01 para. 17] p. 578, Para. 2, [1901MS].

The ceremonial institutions which Christ himself has established were to pass away when type met antitype in the death of the great sacrificial offering. But the Jewish leaders, selfish and corrupt, were blind to the love of God. They were not prepared to receive the declaration of the new and better, covenant they refused the greatest gift ever sent from heaven to earth. They turned away from the richest proclamation of salvation ever made to man. They scorned the undeserved message of mercy. These men had position and influence. They were not ignorant. They had been given abundant opportunity to know the way of the Lord, but they were content with the established order of things. If they had received the message from the heavenly courts they would have united with Christ in changing this order. This acceptance of the truth of heavenly origin, the transformation of their methods, would have brought all nations under the banner of Jesus Christ. But this was not to be. The great men of the Jewish nation had no sympathy with Christ. They had no disposition to make changes. They stood opposed to gospel reform. Refusing to enter the kingdom of heaven themselves, they locked the door so that others should not enter. They tried in every way to roll back the tide of human progress. [Cf: General Conference Bulletin 04-24-01 para. 18] p. 578, Para. 3, [1901MS].

These men were the objects of Christ's tender solicitude. O that they would cease to obstruct his path. He alone could save them from bringing upon themselves the terrible punishment which must always follow the cherishing of unrighteous principles. He yearned over these men with boundless solicitude and tender compassion. He saw the terrible retribution they were bringing upon themselves, a calamity they could only avert by accepting God's gift to them. Looking upon the city of Jerusalem in its unsurpassed glory, Christ saw also the destruction that was coming upon it, and he wept over the contrast. Seeing what Jerusalem then was and what it would be a few years in the future, he exclaimed, "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!" [Cf: General Conference Bulletin 04-24-01 para. 19] p. 578, Para. 4, [1901MS].

The age in which we are living calls for decided reforms. Christ has declared that all who will be his disciples must turn away from self-indulgence, and with self-denunciation bear the cross and follow in his footsteps. "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?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail or be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines and decided

victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint." [Cf: General Conference Bulletin 04-24-01 para. 20] p. 578, Para. 5, [1901MS].

The Lord is pleased with the effort that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet him in peace. By the mighty cleaver of truth he has separated us from the world, and has placed us in his workshop to be hewed and polished and made fit for a place in his temple. [Cf: General Conference Bulletin 04-24-01 para. 21] p. 579, Para. 1, [1901MS].

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is positive necessity to establish our schools at a distance from cities, where the students can do manual work. Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn lessons that will help them to work for the Lord. [Cf: General Conference Bulletin 04-24-01 para. 22] p. 579, Para. 2, [1901MS].

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time. [Cf: General Conference Bulletin 04-24-01 para. 23] p. 579, Para. 3, [1901MS].

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God take possession of the minds of teachers, then they are fitted to deal with the education of others. [Cf: General Conference Bulletin 04-24-01 para. 24] p. 579, Para. 4, [1901MS].

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they too will be converted. The angels of God will walk in their midst, beholding their order and diligence. [Cf: General Conference Bulletin 04-24-01 para. 25] p. 579, Para. 5, [1901MS].

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because his holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front. [Cf: General Conference Bulletin 04-24-01 para. 26] p. 579, Para. 6, [1901MS].

God's commands must settle all matters for us. That which his word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God. [Cf: General Conference Bulletin 04-24-01 para. 27] p. 580, Para. 1, [1901MS].

God's dealings with his people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made. [Cf: General Conference Bulletin 04-24-01 para. 28] p. 580, Para. 2, [1901MS].

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your reward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter his work. [Cf: General Conference Bulletin 04-24-01 para. 29] p. 580, Para. 3, [1901MS].

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes which had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. We are to bury the mistakes which have been made in the depths of the ocean. [Cf: General Conference Bulletin 04-24-01 para. 30] p. 580, Para. 4, [1901MS].

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as men submit to God, his salvation will be revealed. [Cf: General Conference Bulletin 04-24-01 para. 31] p. 580, Para. 5, [1901MS].

The Lord will cooperate with those who are striving to advance his work. I am glad to know that even though I may not live long, God will carry on his work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students. [Cf: General Conference Bulletin 04-24-01 para. 32]

p. 580, Para. 6, [1901MS].

Mrs. E. G. White: I know what it means to leave home and friends, and I would say to those who are going forth to foreign fields, You have a Helper who will always be with you. I have been reading in Isaiah some words which I wish to read to you:-- [Cf: General Conference Bulletin 04-25-01 para. 01] p. 580, Para. 7, [1901MS].

"Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number: he called them all by names by the greatness of his might: for that he is strong in power; not one faileth. 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: General Conference Bulletin 04-25-01 para. 02] p. 580, Para. 8, [1901MS].

"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, 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. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught. 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." [Cf: General Conference Bulletin 04-25-01 para. 03] p. 581, Para. 1, [1901MS].

I feel the strongest assurance that all who go forth in the name of the Lord will be blessed and sustained. Remember that if you hang your helpless soul on Jesus Christ, you will constantly have his divine efficiency and sufficiency. [Cf: General Conference Bulletin 04-25-01 para. 04] p. 581, Para. 2, [1901MS].

God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Abraham heard and obeyed; and as he journeyed, he built altars and offered sacrifice to God, that those who afterward passed by that way might know that he had not forgotten God, that as he went forth from his home, he held communion with his Maker. He sought the Lord, and God met with him and was his friend. [Cf: General Conference Bulletin 04-25-01 para. 05] p. 581, Para. 3, [1901MS].

And God will be a friend to every one who goes from this Conference to foreign fields. He will be your Helper, your front guard and your rereward. Do not feel that as you go away you will be severed from God. Remember that the closer you keep to him, the more successful your work will be. Cling to the mighty One. Do not allow the enemy to interpose between you and your God. [Cf: General Conference Bulletin 04-25-01

para. 06] p. 581, Para. 4, [1901MS].

I earnestly hope that those laboring in the fields to which you are going will not think that you and they can not labor together, unless your minds run in the same channels as theirs, unless you view things exactly as they view them. This is a very wrong idea. Are there any two leaves on a tree alike? You can find no two precisely alike? So it is with us. None of us have exactly the same experience, and yet each one of us may have a very precious experience. Let each worker remember that he has an individuality of his own, and that this individuality is not to be submerged in any other human being. That individuality is to be sanctified, purified, refined, but it is not to be lost in the individuality of some one else. [Cf: General Conference Bulletin 04-25-01 para. 07] p. 581, Para. 5, [1901MS].

Christ compares his followers to the branches of a vine. "I am the vine, ye are the branches," he says. In the branches of a vine there is diversity, and yet in this diversity there is unity. Every branch is united to the parent stalk. Every branch draws its nourishment from the same source. When we are branches of the true Vine, there will be no quarreling among us, no strife for the supremacy, no disparaging of one another. [Cf: General Conference Bulletin 04-25-01 para. 08] p. 581, Para. 6, [1901MS].

Let not those who go forth to work for God measure their fellow workers with their human measurement, to see if they are in all things as they think they ought to be. God alone is able to measure men. [Cf: General Conference Bulletin 04-25-01 para. 09] p. 581, Para. 7, [1901MS].

Christ compared the kingdom of heaven to a householder who went out early in the morning to hire laborers. In the morning and at different hours through the day he hired men and sent them into his vineyard. "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: General Conference Bulletin 04-25-01 para. 10] p. 582, Para. 1, [1901MS].

And at even, when the laborers came for their wages, they all received the same. Those who had labored all day were paid the same amount as those who had worked but one hour. Thus God would teach us that during the time that we work, we are to do our very best, be that time long or short. We are to serve him to the best of our ability. He will reward all who work faithfully for him, those who have labored but one hour, as it were, as well as those who have labored all the day. This is the spiritual lesson we are to learn from this parable. Let us remember it. Let those who audit the accounts of the workers in the field gain as clear an understanding as possible of each individual case. God desires them to learn what is right to do, and then do it. [Cf: General Conference Bulletin 04-25-01 para. 11] p. 582, Para. 2, [1901MS].

Some men in our Conferences have not had the advantages of education that others have had. Shall the Auditing Committee measure their work by the number of sermons they have preached? [Cf: General Conference Bulletin 04-25-01 para. 12] p. 582, Para. 3, [1901MS].

One man has gone into a new place, where the work had to be started. He has worked with his hands in erecting buildings. He has labored hard, under great difficulties, and he has souls to show for his labor. He has erected buildings where those who have accepted the truth can meet to worship God. And then the question may be asked him by the Auditing Committee, "How many sermons have you preached?" The sermons are counted up, and he is paid accordingly. But every blow he struck in constructing buildings was a sermon. Not only did he work with his hands,--he prayed as he labored, and this does far more to fasten the truth in the minds of the people than if he had merely stood in the desk and sermonized. There are several such laborers as this, and we would like to see thousands more of them. [Cf: General Conference Bulletin 04-25-01 para. 13] p. 582, Para. 4, [1901MS].

As men go out into new fields, the Spirit of God will indicate the way in which they should work. They will visit, they will hold meetings, but their usefulness is not to be measured by the number of sermons they preach. From the light God has given me, if our ministers would preach about one quarter as many sermons, and devote their energies more to perseveringly educating and training young workers, opening the Scriptures to them, showing them just what they need to do, thus fitting them to take a place in the ranks of God's army, more would be accomplished. [Cf: General Conference Bulletin 04-25-01 para. 14] p. 582, Para. 5, [1901MS].

We shall see things that are wrong, things that we want to correct. Ask yourself whether you can do this discreetly. There is a better way of correcting errors than by rebuking them abruptly. Some persons are so sensitive in regard to being in any way reprovved that you will need to be very careful. Do not feel that it is your special duty to criticise. That is a mean business. Do not take it up. Leave it for Satan. He delights in such work. If you think a person is in error, and wish to tell him, go to him in love and tenderness. Speak to him kindly, and in this way you will help him. [Cf: General Conference Bulletin 04-25-01 para. 15] p. 582, Para. 6, [1901MS].

We need an abiding Christ. The angels of God are near us to help us in our work. We are co-laborers with God, and we need the Spirit of Christ. Let us walk with Christ, and then we shall always be in connection with heaven. The sweet Spirit of the Saviour will fill our hearts, enabling us to help one another. [Cf: General Conference Bulletin 04-25-01 para. 16] p. 583, Para. 1, [1901MS].

You need not think you can convert the young by trying to impress them with this dignity, making them feel that they must give you all the attention, while you give them no special attention. [Cf: General Conference Bulletin 04-25-01 para. 17] p. 583, Para. 2, [1901MS].

The Lord has given every one of us a sense of self-respect, and this must not be opposed too abruptly. God wants us to respect ourselves. In our families, and in the church, we too often seek to destroy self-respect. Do not do it. Do not do it in our schools. Do not do it in our offices. The Lord has said that every one of these institutions are to be educational in character. The students and workers will follow the example set by those who have charge over them. The teacher is to be a pattern to the learner. If he wants the youth to respect him, he must

respect them. [Cf: General Conference Bulletin 04-25-01 para. 18] p. 583, Para. 3, [1901MS].

When the youth do wrong, do not be rough with them. Take them apart. Christ did not correct his disciples before the multitude. He said, "Come ye apart." They had just returned from their first missionary tour, and had made many mistakes. They came to him and told him what they had done. One said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." Christ told him that that was not the way to do. "Forbid him not," he said; "for he that is not against us is for us," although he may make no definite profession. [Cf: General Conference Bulletin 04-25-01 para. 19] p. 583, Para. 4, [1901MS].

Keep your hands off one another. Examine yourselves just as closely as you please. When night comes, talk of where you have failed through the day, and repent that you have given an example to the youth that you would not wish them to follow. [Cf: General Conference Bulletin 04-25-01 para. 20] p. 583, Para. 5, [1901MS].

When a student has erred, think of how you wish God to deal with you when you err, and how you wish your brethren to treat you when you have done wrong. Deal with the student accordingly. By harsh words, or by taking pains to make his deficiency known to everyone else, you may turn his head from you, and drive him from Jesus Christ. If a student acknowledges his fault, the teacher has no right to make that fault known to a single soul. God does not want wrong to be magnified and the enemy glorified. When you proclaim a wrong, Satan says, That is just as I want it to be, just as I would have it. [Cf: General Conference Bulletin 04-25-01 para. 21] p. 583, Para. 6, [1901MS].

Wrongs--serious wrongs--have been committed in Battle Creek. I did not know how we would get along at this meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the King of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha. [Cf: General Conference Bulletin 04-25-01 para. 22] p. 583, Para. 7, [1901MS].

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite them those whom thou hast

taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." [Cf: General Conference Bulletin 04-25-01 para. 23] p. 584, Para. 1, [1901MS].

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I would ever have seen the significance had it not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?-- The God of heaven and his angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done should not be hindered. The angels of God have been working among us. [Cf: General Conference Bulletin 04-25-01 para. 24] p. 584, Para. 2, [1901MS].

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent his angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. [Cf: General Conference Bulletin 04-25-01 para. 25] p. 584, Para. 3, [1901MS].

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amidst the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind. [Cf: General Conference Bulletin 04-25-01 para. 26] p. 584, Para. 4, [1901MS].

When you are all in Christ, there can be no variance. Your brother may not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers. [Cf: General Conference Bulletin 04-25-01 para. 27] p. 584, Para. 5, [1901MS].

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another. [Cf: General Conference Bulletin 04-25-01 para. 28] p. 584, Para. 6, [1901MS].

Let us every one strive to be assimilated to the likeness of Christ. There are those in the church who have made mistakes. But because of this, do not tear yourselves apart from them. Where is Brother Henry today? Who during this meeting has labored for him? Who has gone to him as a friend and brother, and endeavored to remove from his mind the wrong impression he has had regarding his brethren? I hope some one has done this work. I wish to ask, "Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not

best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did?" He said, "I came not to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal? [Cf: General Conference Bulletin 04-25-01 para. 29] p. 585, Para. 1, [1901MS].

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this earth, full of heaven's compassion and heaven's love, to stand at the head of humanity. [Cf: General Conference Bulletin 04-25-01 para. 30] p. 585, Para. 2, [1901MS].

Christ was ever kind and merciful, but he gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace. [Cf: General Conference Bulletin 04-25-01 para. 31] p. 585, Para. 3, [1901MS].

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been made in the past. Remember that God has buried these, and he does not want you to think any more about them. [Cf: General Conference Bulletin 04-25-01 para. 32] p. 585, Para. 4, [1901MS].

I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that he will heal the wounds of his people. [Cf: General Conference Bulletin 04-25-01 para. 33] p. 585, Para. 5, [1901MS].

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for his people. Christ is praying to his Father, and he says, "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. . . . 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 has sent them into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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; and 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: General Conference Bulletin 04-25-01 para. 34] p. 585, Para. 6, [1901MS].

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of his character. There is joy in the Lord, joy in sanctification, in unity, receiving Christ as our Saviour. [Cf: General Conference Bulletin 04-25-01 para. 35] p. 586, Para. 1, [1901MS].

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of his countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to 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." [Cf: General Conference Bulletin 04-25-01 para. 36] p. 586, Para. 2, [1901MS].

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life. [Cf: General Conference Bulletin 04-25-01 para. 37] p. 586, Para. 3, [1901MS].

The word of God is to be your daily food. Christ says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of the truth and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side and will give you words to speak. Thus you will become all-round, efficient gospel workers, of whom people will say, "They have nothing but the truth on their lips." God help us to be Christians in every sense of the world. [Cf: General Conference Bulletin 04-25-01 para. 38] p. 586, Para. 4, [1901MS].

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around his throne, each wearing on his brow a crown of immortality. O, what a time of rejoicing that will be, and we tell the story of our trials and difficulties on this earth--tell it, not with sorrow, but with joy. [Cf: General Conference Bulletin 04-25-01 para. 39] p. 586, Para. 5, [1901MS].

God knows that we have only just begun the study of his Word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow him whithersoever he goeth, he will open to us the mysteries of his word. When this mortal shall put on

immortality and this corruptible shall put on incorruption, he will say, "Child, come up higher." We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord,"--the joy of seeing souls redeemed. Then he will lead us by the living waters and escort us through the paradise of God. He will show us the beauty and loveliness of his word, which now we do not half understand. Then we shall cast our glittering crowns at his feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror." [Cf: General Conference Bulletin 04-25-01 para. 40] p. 586, Para. 6, [1901MS].

Mrs. E. G. White: I feel an intense desire that those who claim to keep the Sabbath of the Lord, shall take advance steps as reformers, as a people who have the most sacred truth ever committed to mortals. I greatly desire that they shall do honor to the truth which as a mighty cleaver has separated them from the world and put them in God's workshop, to be prepared to shine as living stones in the temple of the Lord. They are to stand before the world in uprightness and sincerity, showing what the truth has done for them. When they do this, they will not only profess to have advanced light in regard to the perils that are coming upon the world; they will bear a living testimony by their consistent lives to the power of saving grace. [Cf: General Conference Bulletin 04-25-01 para. 01] p. 587, Para. 1, [1901MS].

God desires his people to practice self-denial and self-sacrifice. He desires them to remember that at immense cost to heaven Christ clothed his divinity with humanity, and came to this earth to live the life of obedience God requires us to live. [Cf: General Conference Bulletin 04-25-01 para. 02] p. 587, Para. 2, [1901MS].

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in wickedness and corruption, and they are right within the shadow of our doors. That field bears testimony to the neglect of a people who should have been wide awake to work for the Master, but who have done scarcely anything in this field. A little work has been done there, we have touched the field with the tip ends of our fingers, but not one-thousandth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given ten or fifteen years ago--that the abused, downtrodden people of the South were to be labored for and helped. We have tried to lay this burden upon our people. But they need not carry it all themselves. There are many not of our faith who will willingly help a work for the uplifting of humanity. [Cf: General Conference Bulletin 04-25-01 para. 03] p. 587, Para. 3, [1901MS].

The time is coming when the Southern field will be closed, locked up. But this is not yet the case. One place where the work was commenced was closed against the workers; and because of this the work went forth, The Southern field is closed. No more money will be needed for that work. But is this the way in which the Saviour worked. When one city was closed against him, did he say that his work on earth was done? Had he done this, what would have become of us? When he was driven from one place, he went to another, and he has left us the direction, "When they persecute you in this city, flee ye into

another." When your life is in danger, go to another city, and when they persecute you there, go to yet another place; "For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Shall we not take this advice. I thank the Lord that he has given us the power of discernment. We must educate the heart, the mind, and every capability which God has given us. We need not be afraid of rising too high. It is but little we can do at the best, but we can improve the talents God has given us. We will never have too much ingenuity, too much power, to use in the work of God. [Cf: General Conference Bulletin 04-25-01 para. 04] p. 587, Para. 4, [1901MS].

That God who heard the cries of the children of Israel in their distress, and came to their help, will come to the help of his children today. [Cf: General Conference Bulletin 04-25-01 para. 05] p. 587, Para. 5, [1901MS].

In the providence of God I came round through the Southern field on my way here from California. I could not describe what I saw, which must have been very limited, but what little I did see filled my heart with pain and distress. I thought of how much might have been done if some of the money that has been invested in Battle Creek had been invested in the Southern field. [Cf: General Conference Bulletin 04-25-01 para. 06] p. 588, Para. 1, [1901MS].

When I came to Vicksburg, I went on board my son's boat, "The Morning Star." From the reports I had heard, I thought to find that boat fitted up very extravagantly. I found nothing of the kind. I want all to understand this. My son and his workers have lived on this boat, because they could not get a house suitable to dwell in. The rooms on this boat are fitted up in the very simplest way. Look at your own homes, and ask yourselves what they cost. No one can work in the Southern field without some facilities with which to work. Those who take hold earnestly in the hardest fields should be provided for above those who have all conveniences. These destitute fields need help. Because one child is weak and sick, will you turn your face away and give all your attention to the healthy members of the family. That is not the way to do. The very hardest fields must be worked. The gospel is to be preached to every nation, and kindred, and tongue, and people. [Cf: General Conference Bulletin 04-25-01 para. 07] p. 588, Para. 2, [1901MS].

On Sabbath I went to the little church at Vicksburg, which has been represented to you. There I saw the buildings which have been erected, neat and clean, without any extravagance,--nothing but what should be where the work is established in new places. I saw the mission house, a two story building, neat and pleasant, where two families live. Then there is another small dwelling house for the colored workers. The meeting house is just as nice a building as I could wish to see in a new place. It reminded me of our church in Cooranbong. [Cf: General Conference Bulletin 04-25-01 para. 08] p. 588, Para. 3, [1901MS].

When we talked of building a meetinghouse in Cooranbong, the brethren said that all we would be able to do would be to erect a very small, rough building, and that they did not think we could even do that much for a while. But in the night season the word of the Lord came to me, "Arise and build. Make of the building of this meetinghouse an object

lesson." When I told this to the brethren, unbelief came in, and they said, "We can not do it, we can not do it." I said, "We can do it," and we did. Soon after that we received in a letter from Africa a gift of one thousand dollars to help in the building of our meetinghouse. This gave our brethren hope and courage. The workmen labored at half price, and in a very short time our meetinghouse was erected. [Cf: General Conference Bulletin 04-25-01 para. 09] p. 588, Para. 4, [1901MS].

This experience rose up before me when I looked at the church in Vicksburg; for the two buildings are somewhat alike. The church at Vicksburg is a neat, commodious building, and the audience who gathered to hear me speak on the Sabbath morning was composed of neatly dressed men and women, with bright, intelligent faces. I was glad to hear them sing; for I knew that the angels of God were joining with them. O, it was good singing. It filled my heart with grateful praise. [Cf: General Conference Bulletin 04-25-01 para. 10] p. 588, Para. 5, [1901MS].

From Vicksburg I went to Nashville, where I saw the different interests which have been started in that city. I wish to say there is great need for a sanitarium in Nashville, where the sick and suffering can be relieved. Such an institution would exert a far-reaching influence. The people would see that we have something they have not. As men and women are brought into connection with those who walk and talk with God, do you not think they will be deeply impressed? [Cf: General Conference Bulletin 04-25-01 para. 11] p. 589, Para. 1, [1901MS].

Are there not those here who will help the work in the South? While I was in Australia, I helped this work all I could, besides doing all in my power to answer the calls that came from the needy field in which I was laboring. I thought that if those in this country, in sight of the Southern field, could only feel the burden that rested on me night and day for that field, they would certainly have done something to prevent the work dragging as it has done. [Cf: General Conference Bulletin 04-25-01 para. 12] p. 589, Para. 2, [1901MS].

Think of New Orleans, Memphis, and many other large cities in the South, in which little or no work has been done to give the people the light of present truth. What excuse will those who have crowded into Battle Creek give to God for their silence and activity, when he asks them why they did not, by their strength, ability, and means help the people who so greatly needed help? The colored people of the South are diseased, soul and body, but still they are God's children. There are among them those to whom he has intrusted talents, and he calls upon us to awaken to the responsibility resting upon us to bring them to a knowledge of the truth. [Cf: General Conference Bulletin 04-25-01 para. 13] p. 589, Para. 3, [1901MS].

If it were possible, I would invest means in the Southern field, but I have no money to invest. I have put all I have into the work in various parts of the field. If I had money, I can assure you that it would be at once invested in the work in the South. In the name of the Lord I ask those who have means to do what they can to advance this work. In all the large cities in the South there ought to be places where the sick can be cared for, where the people can be taught to care for themselves. The people need sympathy and tenderness. In clear, simple lines the truth must be presented to them. [Cf: General Conference

Bulletin 04-25-01 para. 14] p. 589, Para. 4, [1901MS].

And those who go to the South to labor must go determined to stay. Too many have gone there, who, not finding the field pleasant, have come back. God help us to remember that Christ came to this world, even though it was all seared and marred with the curse, and here lived a man among men, working out for those who accept him a perfect character. He gave his life that we might have life. What are we giving for him? He says, "If any man will come after me, let him deny himself, and take up his cross and follow me." [Cf: General Conference Bulletin 04-25-01 para. 15] p. 589, Para. 5, [1901MS].

God help us to wipe out the terrible stain that is upon our work because of the neglect of the Southern field. Ten years ago the money that should have been sent to that field was withheld from it. What account will those give to God who have closed their eyes that they should not see and their ears that they should not hear. Our brethren should repent of that sin before God. We should enter the large cities in our country. Move out from Battle Creek, and make plants in other places. Lift up God's memorial,--the Sabbath of the Lord, in every city in this country. God will help you to do this. Then you will hear from his lips the words, "Well done, good and faithful servant." The angelic hosts will help you in the work; as you impart to others, they will impart to you. [Cf: General Conference Bulletin 04-25-01 para. 16] p. 589, Para. 6, [1901MS].

I do not know what more I can say, what greater appeal I can make. "Behold, I stand at the door and knock:" Christ says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There are places which should be entered. What will you do? May God move upon heart and mind, leading you to carry out the work he desires to have done for the most needy fields upon this earth. [Cf: General Conference Bulletin 04-25-01 para. 17] p. 590, Para. 1, [1901MS].

We need schools in the South. They must be established away from the city, in the country. There must be industrial and educational schools, where the colored people can teach colored people and schools where the white people can teach the white people. Missions must be established. Are there not those in this house who can go and take hold of the work where nothing has been done, and build it up, as Brother Shireman has done? You have just as good a field before you as he had. [Cf: General Conference Bulletin 04-25-01 para. 18] p. 590, Para. 2, [1901MS].

God grant that instead of preaching, preaching, we may see some doing. May the Lord help us, may he help this people to work with the Spirit of self-denial. May he give them clear perception and intelligence, that they may obey the call of God. I beg of all for Christ's sake to work while the day lasts. Will you work? I believe that you will. [Cf: General Conference Bulletin 04-25-01 para. 19] p. 590, Para. 3, [1901MS].

Reading for Tuesday, December 24. In the invitation to the gospel supper, the Lord Jesus has specified the work to be done--the work that the churches in every locality, north, south, east, and west, should do. [Cf: General Conference Bulletin 10-01-01 para. 01] p. 590, Para. 4, [1901MS].

The churches need to have their eyes anointed with the heavenly eyesalve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon His people to go out into the highways and hedges, and compel men to come in, that His house may be full; yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbor?" We are to remember that our neighbor is the one who most needs our sympathy and help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. In Christ the distinctions made by the Jews as to who was their neighbor are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy. [Cf: General Conference Bulletin 10-01-01 para. 02] p. 590, Para. 5, [1901MS].

Think it not lowering to your dignity to minister to suffering humanity. Look not with indifference and contempt upon those who have laid the temple of the soul in ruins. These are objects of divine compassion. He who created all cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. If we are truly His disciples, we shall manifest the same spirit. The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. Let your life reveal a love that is higher than you can possibly express in words. [Cf: General Conference Bulletin 10-01-01 para. 03] p. 590, Para. 6, [1901MS].

Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. We should bid the sinner not to feel himself an outcast from God. Bid the sinner look to Christ, who alone can heal the soul leprous with sin. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God which taketh away the sin of the world." [Cf: General Conference Bulletin 10-01-01 para. 04] p. 591, Para. 1, [1901MS].

I have been instructed that the medical missionary work will discover in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they need to be recognised and encouraged. Firm, patient, earnest effort will be required in order to lift them up. They cannot restore themselves. They may hear Christ's call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. Yet even these are not to be excluded from the gospel feast. They are to receive the invitation, "Come." Though they may feel unworthy, the Lord says, "Compel them to come in." Listen to no excuse. By love and kindness lay right hold of them. "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Jude 20-23. Press home upon the conscience the terrible results of the transgression of God's law. Show that it is not God who causes

pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself. [Cf: General Conference Bulletin 10-01-01 para. 05] p. 591, Para. 2, [1901MS].

This work, properly conducted, will save many a poor sinner who has been neglected by the churches. Many not of our faith are longing for the very help that Christians are in duty bound to give. If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might today be rejoicing in the message, if those who claim to love God and keep His commandments would work as Christ worked. [Cf: General Conference Bulletin 10-01-01 para. 06] p. 591, Para. 3, [1901MS].

When the medical missionary work thus wins men and women to a saving knowledge of Christ and His truth, money and earnest labor may safely be invested in it; for it is a work that will endure. [Cf: General Conference Bulletin 10-01-01 para. 07] p. 591, Para. 4, [1901MS].

Every church member should feel it his special duty to labor for those living in his neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation. [Cf: General Conference Bulletin 10-01-01 para. 08] p. 591, Para. 5, [1901MS].

We are to be channels of light to the world, imparting to others the light we receive from the great Lightbearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible. [Cf: General Conference Bulletin 10-01-01 para. 09] p. 592, Para. 1, [1901MS].

The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well educated men to engage in this work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the bookwork and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done. [Cf: General Conference Bulletin 10-01-01 para. 10] p. 592, Para. 2, [1901MS].

Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write. God desires us to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let inexperienced persons be connected with experienced workers, that they may learn how to work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16. Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation for other lines of missionary labor. [Cf: General Conference Bulletin 10-01-01 para. 11] p. 592, Para. 3, [1901MS].

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing our love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Only those who live the prayer of Christ, working it out in practical life, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and our efforts will be crowned with success. In our work we shall receive rich blessing from on high, and shall lay up treasure beside the throne of God. [Cf: General Conference Bulletin 10-01-01 para. 12] p. 592, Para. 4, [1901MS].

A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity. The Master calls for every one to do the part given him according to his ability. Who will respond to the call? Who will go forth to labor in wisdom and grace and the love of Christ for those nigh and afar off? Who will sacrifice ease and pleasure, and enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to the people, and calling them to repentance? [Cf: General Conference Bulletin 10-01-01 para. 13] p. 592, Para. 5, [1901MS].

God has His workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Isa. 6:8. Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is so soon to break upon

the world. We have no time to lose. [Cf: General Conference Bulletin 10-01-01 para. 14] p. 593, Para. 1, [1901MS].

We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me". [Cf: General Conference Bulletin 10-01-01 para. 15] p. 593, Para. 2, [1901MS].

God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are [Cf: General Conference Bulletin 10-01-01 para. 16] p. 593, Para. 3, [1901MS].

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Ghost. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and to all peoples. And it is from those who have received the light that it is to shine forth. The day-star has arisen upon us, and we are to flash its light upon the pathway of those in darkness. [Cf: General Conference Bulletin 10-01-01 para. 17] p. 593, Para. 4, [1901MS].

Certain countries have advantages that mark them as centres of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In some other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And at every step there are great difficulties to be encountered in the work. In America, Australia, England, and some other European countries, many of these impediments do not exist. America has many institutions to give character to the work. Similar facilities should be furnished for England, Australia, Germany, and Scandinavia, and other continental countries as the work advances. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold. [Cf: General Conference Bulletin 10-01-01 para. 18] p. 593, Para. 5, [1901MS].

There is a great work to be done in England. The light radiating from London should beam forth in clear distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means. London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me. It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work. In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of His work, and there will be a heavy account to settle by and by. [Cf: General Conference Bulletin 10-01-01 para. 19] p. 594, Para. 1, [1901MS].

If the workers in America will impart to others of their great mercies, they will see prosperity in England. They will sympathize with the workers who are struggling with difficulties there, and will have the heart to say, not only in word, but in action, "All ye are brethren," Matt. 23:8. They will see a great work done in London, all through the cities of England, and throughout the different European countries. [Cf: General Conference Bulletin 10-01-01 para. 20] p. 594, Para. 2, [1901MS].

God calls upon us to push the triumphs of the cross in Australia, New fields are opening. For want of workers and money the work has been hindered; but it must be hindered no longer. Of all countries, Australia most resembles America. All classes of people are there. And the warning message has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night,"--the night wherein no man can work. While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible. [Cf: General Conference Bulletin 10-01-01 para. 21] p. 594, Para. 3, [1901MS].

The strengthening of the work in these English-speaking countries will give our laborers a hundredfold more influence than they have had to plant the standard of truth in many lands. [Cf: General Conference Bulletin 10-01-01 para. 22] p. 594, Para. 4, [1901MS].

While we are trying to work these destitute fields, the cry comes from far-off countries, "Come over and help us." These are not so easily reached, and not so ready for the harvest, as are the fields more nearly within our sight; but they must not be neglected. [Cf: General Conference Bulletin 10-01-01 para. 23] p. 594, Para. 5, [1901MS].

Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home. That which is given to start the work in one field, will result in strengthening the work in other places. As the laborers are freed from embarrassment, their efforts can be extended; as souls are brought to the truth, and churches are established, there will be increasing financial strength. Soon these churches will be able not only to carry on the work in their own borders, but to impart to other fields. Thus the burden resting on the home churches will be shared. [Cf: General Conference Bulletin 10-01-01 para. 24] p. 594, Para. 6, [1901MS].

The home-missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power. [Cf: General Conference Bulletin 10-01-01 para. 25] p. 595, Para. 1, [1901MS].

An American business man, who was an earnest Christian, in conversation with a fellow-worker, 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. As I have opportunity, I try to win others to Him. All day I am working for Christ. And at night, while I sleep, I have a man working for Him in China." [Cf: General Conference Bulletin 10-01-01 para. 26] p. 595, Para. 2, [1901MS].

Why should not the members of a church, or of several small churches, unite to sustain a missionary in foreign fields? If they will deny themselves of selfish indulgences, dispense with needless and hurtful things, they can do this. Brethren and sisters, will you not help in this work? I beseech you to do something for Christ, and to do it now. Through the teacher whom your money shall sustain in the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown. [Cf: General Conference Bulletin 10-01-01 para. 27] p. 595, Para. 3, [1901MS].

Let us rejoice that the work which God can approve has been done in these fields. In the name of the Lord, let us lift up our voices in praise and thanksgiving for the results of the work abroad. [Cf: General Conference Bulletin 10-01-01 para. 28] p. 595, Para. 4, [1901MS].

And still our General, who never makes a mistake, says to us, "Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'" [Cf: General Conference Bulletin 10-01-01 para. 29] p. 595, Para. 5, [1901MS].

Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord. Mrs. E. G. White. [Cf: General Conference Bulletin 10-01-01 para. 30] p. 595, Para. 6, [1901MS].

[The following is from a private letter from Mrs. E. G. White, written Jan. 2, 1901.] [Cf: The Gospel Herald 01-01-01 para. 01] p. 595, Para. 7, [1901MS].

I have been sorely tried with affliction. Last Sabbath I spoke to the San Francisco church, which was heated by two stoves, and in which the ventilation was very imperfect. So greatly did I feel the effects of the poison in the air that although I stayed in the church only fifteen minutes, I feared that it would cost me my life. Our churches need to reform in the matter of ventilation. It is dangerous for those whose hearts are weak to speak in churches in which the air is poisoned by

the exhalations from human bodies. Our churches should be well ventilated, that the air breathed by those who sit in them for two hours at a time may be as pure as possible. [Cf: The Gospel Herald 01-01-01 para. 02] p. 595, Para. 8, [1901MS].

After this experience I was so exhausted that on Wednesday, Dec. 26, I thought that my only safety would be in going home the next day. My heart was very weak and my brain was tired. I was unable to converse with any one. [Cf: The Gospel Herald 01-01-01 para. 03] p. 596, Para. 1, [1901MS].

During the night I tried to cast my helpless soul upon Christ, and I decided to remain in Oakland till after the Sabbath. [Cf: The Gospel Herald 01-01-01 para. 04] p. 596, Para. 2, [1901MS].

On Sabbath I spoke to about six hundred people in the large room in the basement of the Oakland church. The adjoining rooms were thrown open, and additional seats were brought in. The people kept coming till every seat was filled. [Cf: The Gospel Herald 01-01-01 para. 05] p. 596, Para. 3, [1901MS].

I was still weak, and as I looked over the sea of heads before me, I feared that I would not be able to make my voice heard. I asked the people to pray to the Lord to give me strength, and He heard their petitions. As I advanced, my strength increased. [Cf: The Gospel Herald 01-01-01 para. 06] p. 596, Para. 4, [1901MS].

I spoke from the second chapter of first Corinthians. This chapter had been impressed upon me with great power, and I presented it verse by verse. I felt deeply in earnest. I longed to see the members of the church doing the work the Lord has made it possible for them to do if they will take hold of His strength and make peace with Him. He gave His life that they might be sanctified through the truth. [Cf: The Gospel Herald 01-01-01 para. 07] p. 596, Para. 5, [1901MS].

We have been given great light in regard to God's law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with according to the light they have received. He who knew his Lord's will, and did it not, will be beaten with many stripes; he who knew it not, yet committed things worthy of stripes, will be beaten with few stripes. The number of talents expected will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given abilities to use for the Lord. He was given opportunity to co-operate with his Redeemer. Had he been true and faithful to Him who gave His life for him, he would not only have won eternal life for himself, but would have drawn others in to the kingdom. [Cf: The Gospel Herald 01-01-01 para. 08] p. 596, Para. 6, [1901MS].

Those who reject Christ place themselves on the side of the great Apostate. Those who do not accept the invitation to receive Christ show open contempt for the offer of salvation, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in

impenitence. His wrong influence on others is the aggravation of his guilt. He refused to wear the yoke of Christ himself, and kept others from becoming laborers together with God in the work of saving souls. By his refusal to wear the yoke of restraint and obedience, to surrender all to God, he placed himself on the side of the enemy of Christ. [Cf: The Gospel Herald 01-01-01 para. 09] p. 596, Para. 7, [1901MS].

On Sunday I spoke from Eph. 6:10-17. By heart-searching and many prayers we may be more than conquerors through Him who has loved us. Self-reformation is all-essential. Step by step we must advance heavenward, leading others in safe paths. God is the giver of every good and perfect gift. [Cf: The Gospel Herald 01-01-01 para. 10] p. 597, Para. 1, [1901MS].

I have not time to give full particulars of this meeting, which was a very important one. Oh, how my heart yearned for those before me. I discerned the presence of Christ and the heavenly angels in the assembly as clearly as though they had stood before me in visible form. I closed my discourse with a feeling of sacred awe; for I knew that we were in the presence of Jesus and the ministering angels. [Cf: The Gospel Herald 01-01-01 para. 11] p. 597, Para. 2, [1901MS].

Opportunity was given for testimonies, and one after another in quick succession, one hundred people spoke. At times several were standing on their feet at once. We asked those who wished the work of grace to be carried forward in their heart to arise. Among those who responded were some outsiders, who had never made any profession of religion. Those who rose were requested to come forward to the front seats. Nearly all of these bore testimony. The meeting closed with prayer. We had been together for three hours, and the Lord came very near us. The deep moving of His Holy Spirit was felt in the meeting. The good work is going forward as never before among the office employees. [Cf: The Gospel Herald 01-01-01 para. 12] p. 597, Para. 3, [1901MS].

On Sunday morning we assembled in the office chapel. The room was crowded with office hands, some being unable to find seats. After a hymn was sung, Elder Daniells offered prayer, and we felt the presence of the Lord. God strengthened me to speak for over an hour. I presented to those assembled some things which it was essential for them to hear. [Cf: The Gospel Herald 01-01-01 para. 13] p. 597, Para. 4, [1901MS].

I was pleased with the company of fine-looking men before me, to whom the Lord has given the talent of intelligence. I thought of how noble their life-work will be if they truly connect with the Source of all power. I know that they can gain a full complement of influence if they follow on in the path of self-denial and cross-bearing. I prayed that the rugged path trodden by the Savior might be followed by the men whose countenances possess a deep interest for me because Christ has graven their names on the palms of His hands. The question is, Will these men meet the high standard of Christian excellence? Will they consecrate themselves to God as vessels into which the heavenly treasures can be received, and from which they can flow forth in rich currents to souls who are starving for an example of righteousness. [Cf: The Gospel Herald 01-01-01 para. 14] p. 597, Para. 5, [1901MS].

When the mind, instead of being centered upon self, is occupied in

seeking to enrich poverty-stricken souls, the treasure of God's love--the golden oil from the two olive trees--is poured into the heart. Those who impart to others of the riches of the grace of heaven will be themselves enriched. This blessed experience all can obtain who will be channels through which God can impart his grace. It is for all who will dare to be a Daniel, dare to stand alone in Jesus Christ. The ministering angels are waiting, longing for channels through which they can communicate heavenly treasures. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus Christ, by learning his methods, by accepting His Holy Spirit, by laboring together with Him. The intellect is never so truly enriched as when we are trying to enrich others. E. G. White. *St. Helena, Cal* . [Cf: The Gospel Herald 01-01-01 para. 15] p. 597, Para. 6, [1901MS].

[From Mrs. E. G. White, in letter to the editor.] "What is the Bible interpretation of God?--God is love. By giving Christ to our world, God manifested His love for mankind. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' Yes, *everlasting life*. This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who *loves to a purpose*, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ. [Cf: The Gospel Herald 01-01-01 para. 01] p. 598, Para. 1, [1901MS].

"God is supreme. His love in the human heart will lead to the doing of works that will bear fruit after the similitude of the character of God. [Cf: The Gospel Herald 01-01-01 para. 02] p. 598, Para. 2, [1901MS].

"In the thirteenth chapter of first Corinthians the apostle Paul defines true, Christlike love. It would be well to print this chapter in small type in every paper issued from our presses. Put it in the Gospel Herald that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer." [Cf: The Gospel Herald 01-01-01 para. 03] p. 598, Para. 3, [1901MS].

"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 down-trodden 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 criticise. 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." [Cf: The Gospel Herald 01-01-01 para. 01] p. 598, Para. 4, [1901MS].

[Talk given by Mrs. E. G. White to the church for the colored in Vicksburg, Sabbath, March 16, 1901.] [Cf: The Gospel Herald 03-01-01 para. 01] p. 598, Para. 5, [1901MS].

I will present to you this morning the instruction contained in the fourteenth chapter of John. Christ was about to leave His disciples to enter upon His great trial, which to them would be a terrible test. He knew the temptations they would meet, the grief and discouragement that would come to their hearts as they saw Him, their Teacher, the Son of God, as they believed, treated with contempt and abuse, He saw that they were in trouble, and He said to them, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions." [Cf: The Gospel Herald 03-01-01 para. 02] p. 598, Para. 6, [1901MS].

Think of this. Here we have no homes, or very poor ones. Christ says to us, "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." We believe these words. We are looking forward to the coming of our Lord and Saviour Jesus Christ. [Cf: The Gospel Herald 03-01-01 para. 03] p. 599, Para. 1, [1901MS].

Christ was to suffer in our behalf, standing at the head of humanity as representative of the race. He was to work out the character which every follower of His is to work out, through the provision He has made,--His infinite sacrifice, His life and death on earth. [Cf: The Gospel Herald 03-01-01 para. 04] p. 599, Para. 2, [1901MS].

Christ sought to guard His disciples against becoming discouraged after He should leave them, when the powers of darkness, evil agencies, the synagogue of Satan, should array themselves against them. He spoke to them words of comfort, assuring them that He would come again and take them to Himself. He knew that they would remember these words after His trial and after His resurrection and ascension. These events were to impress them with the power of truth, leading them to realize that Christ is the foundation of faith, the corner stone of the building of truth. [Cf: The Gospel Herald 03-01-01 para. 05] p. 599, Para. 3, [1901MS].

"And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, said doubtingly, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus answered, "I am the Way, the Truth, and the Life." These words are for you. When you are in perplexity, go right to the word of God. Read about Christ, His character, His work; and do as He would were He in your place. Christ could not, in word or practice, testify to wrong; for He is truth itself. [Cf: The Gospel Herald 03-01-01 para. 06] p. 599, Para. 4,

[1901MS].

"I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him." Then Philip asked, "Lord, show us the Father, and it sufficeth us." Grieved at His disciple's lack of faith, Christ 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? 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 work's sake." [Cf: The Gospel Herald 03-01-01 para. 07] p. 599, Para. 5, [1901MS].

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Christ desired the disciples to understand that they were not to be bereft of power because He was going to His Father. The promise He made to them is for us. If we will take it just as it reads, we shall feel such confidence and such trust in God and the truth that He will be able to reveal His power through us. By our good works we shall show our faith. We can receive power and grace from Christ to enable us to work the works of God. And let us ever remember that we are never to take any credit to ourselves for the work we do. There is nothing good in us; therefore we should not seek to glorify ourselves. God is to receive all the glory. [Cf: The Gospel Herald 03-01-01 para. 08] p. 599, Para. 6, [1901MS].

We are to work out our own salvation with fear and trembling; for it is God which worketh in us. Constantly we are to strive to elevate ourselves and others, in accordance with the directions of the Word of God. With all the power we have we are to seek to reach the standard of character Christ has set before us. This is what God wants us to do. When in humble faith we rely on Christ as our sufficiency, our strength, our all and in all, then it is that the power of God rests upon our work. [Cf: The Gospel Herald 03-01-01 para. 09] p. 600, Para. 1, [1901MS].

Christ's words show that there is a close connection between heaven and earth; that to those who believe in the power of truth God manifests Himself as He does not to the world. There are those who seem to think that if the minister leaves them, they will be stranded. Why do they not hang their helpless souls on Christ? Why do they not believe that although they have no minister, Jesus is with them. Let them follow the minister into the field with their prayers. Christ has told them that the works that He has done they may do also. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in His Son." But He does not say this to those who do not abide in Him. [Cf: The Gospel Herald 03-01-01 para. 10] p. 600, Para. 2, [1901MS].

Do not depend upon human beings for spiritual help. Resist the temptation to make flesh your arm. Look to God as children look to an earthly Father. Believe that He loves you and that He will help you, even as He has promised. If you will believe, you will have confidence, trust, reliance, and rich blessings, because you will realize that

Christ is the foundation of your faith. [Cf: The Gospel Herald 03-01-01 para. 11] p. 600, Para. 3, [1901MS].

"If ye love Me, keep My commandments." Obedience is the test of true love. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Although I am going away, My Representative will still be with you. He will never leave you. "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." [Cf: The Gospel Herald 03-01-01 para. 12] p. 600, Para. 4, [1901MS].

This promise God has made to you. When you get discouraged, do not depend upon human beings for aid. Christ declares, The comforter shall be with you. Go right to God in prayer. Bow before Him, saying, "Lord, help me; for I am in difficulty, and I do not know what to do. You have promised to give your children what they ask in your name. We ask for strength to resist the temptations of the enemy." [Cf: The Gospel Herald 03-01-01 para. 13] p. 600, Para. 5, [1901MS].

Thus you will obtain a most valuable experience. As you follow on to know the Lord, you will know that His goings forth are prepared as the morning. And when you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God. [Cf: The Gospel Herald 03-01-01 para. 14] p. 600, Para. 6, [1901MS].

"Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." Over the rent sepulcher of Joseph Christ proclaimed, "I am the resurrection and the life." Because He lives, His children shall live. "At that day, " He says, "ye shall know that I am in My Father, and He in Me, and I in you." [Cf: The Gospel Herald 03-01-01 para. 15] p. 601, Para. 1, [1901MS].

"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." Many set aside their Saviour, and write to me to know whether they have any evidence that they are Christians. They do not put confidence in God. They ought to sing and rejoice in the love of their Saviour; but they say, I do not feel like it." Has not Christ said, "He that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him." [Cf: The Gospel Herald 03-01-01 para. 16] p. 601, Para. 2, [1901MS].

Why tell human beings about your soul-trouble. They cannot take the place of God. Why put Christ in the back-ground. He wants us to believe in Him as children believe in an earthly Father. He can give us peace that the world can neither give nor take away. This is the hope of the Christian. Trust not in feeling. If your faith is wavering, remember that Christ is not lying in the tomb, but is making intercession for

you in the heavenly courts. [Cf: The Gospel Herald 03-01-01 para. 17] p. 601, Para. 3, [1901MS].

"Judas saith unto him, not Iscariot, Lord, 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 in whose heart Christ abides is not one day on the mountain top, and the next day in the shadow. He has a calm, trusting faith in the Redeemer's love. [Cf: The Gospel Herald 03-01-01 para. 18] p. 601, Para. 4, [1901MS].

"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." Look into the mirror of God's law, and see whether you are conforming to the divine requirements. If you see that your character is defective, do not go away and forget what manner of person you are. Strive earnestly to overcome your faults. As you do this, the joy of heaven will fill your heart. There is strength in the Saviour. He wants His children to banish all selfishness from the heart, that He may enter as an abiding guest, that His righteousness may go before them, and the glory of God be their rearward. [Cf: The Gospel Herald 03-01-01 para. 19] p. 601, Para. 5, [1901MS].

"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." You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ himself. Let us thank God that we can be members of the royal family. [Cf: The Gospel Herald 03-01-01 para. 20] p. 601, Para. 6, [1901MS].

"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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." [Cf: The Gospel Herald 03-01-01 para. 21] p. 601, Para. 7, [1901MS].

I want you to realize that Christ is a personal Saviour. Show to the world what He can do even through the weakest of human beings. Work out before the world the principles of righteousness. Obey the commandments. Demonstrate the power of truth. This is the most powerful witness you can bear in favor of the truth. But you are not to do this in your own strength. You are to work in the strength and grace that God gives. Thus you can walk in His footsteps. Cling to the mighty Redeemer, who is also your Elder Brother. God desires us to seek earnestly for a place among the number who will stand around His throne. To every sincere follower, white or black, He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Whatever you may be called upon to suffer, remember that Christ has said, "I will come again, and receive you unto Myself, that where I am, there ye may be also." Have faith in God, and

day by day He will give you the victory. [Cf: The Gospel Herald 03-01-01 para. 22] p. 602, Para. 1, [1901MS].

The making of wills is a matter that we should consider carefully. We should not treat it as a delicate question that should not be introduced, fearing to create nervousness with feeble persons whose span of life is nearly run out. Those having means should consider all the probabilities regarding life, and the proper use of their means, and make everything right, clear, and thorough as the Lord's responsible agents. All that you and I possess of talents is loaned us on trust that we may trade with it. By improving these talents we acquire more talents to invest for the Lord. [Cf: The Gospel Herald 12-01-01 para. 01] p. 602, Para. 2, [1901MS].

Time is short. I have a message to my brothers and sisters, whose life history must soon close; is it not best to set your house in order? Look well into these matters. What disposition are you making of the Lord's capital of means? Consider, What shall I do with my responsibilities of houses and lands or of my effects? God help you in this decision. Now, while you have your reason, work carefully that God's cause shall have placed to its advantage all the means that can be properly devoted to it. [Cf: The Gospel Herald 12-01-01 para. 02] p. 602, Para. 3, [1901MS].

Decisions for All Time. Relatives have a fair chance to live by their own industry. Do not spoil them by throwing responsibilities upon them, in the will that you make, that they know not how to manage. You are now making decisions for all time in reference to the future good of the Lord's grand gospel missionary work, that even after you are dead, your entrusted means may be at work in carrying the message into new places, thus adding new territory to the Lord's kingdom. You must now, while alive, make diligent, faithful work, that after your death gifts and offerings may come into the treasury of the cause of God. By making this provision you express your interest in the work of God, which must be sustained and the standard of truth lifted in new places. Your treasure is loaned to you in trust and is the Lord's. Now, you are to select stewards of God to pass the same along. Your helping hand may be still in death, yet your works follow you through living, faithful stewards as your representatives, and you are thus fulfilling your appointed work. Said Christ to John, "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: The Gospel Herald 12-01-01 para. 03] p. 602, Para. 4, [1901MS].

With Christ everything was made subordinate to His Father's kingdom and the great, grand work of saving souls. Redemption was the key note. He left His royal throne, laid aside His royal crown, laid off His royal robe, and submitted to a life of humiliation. "For your sakes He became poor, that ye through His poverty might be rich." And the same devotion, the same subjection of every social relation and endearment, is to be ever paramount in His disciples. [Cf: The Gospel Herald 12-01-01 para. 04] p. 603, Para. 1, [1901MS].

Trust Funds. He that loveth God supremely will not because of that love his parents or other relatives less. The love of Christ leads His disciples to carry out the will and ways of God expressed in the wills of His servants that are dead, waiting for the morning of the

resurrection. Our capital, entrusted of God, is not to be recklessly signed away to men and women who would serve themselves and not the Lord. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." This caution is not designed to lead us to disregard relatives or friends, yet the test comes to every soul, Will you receive Christ and acknowledge Him as your Redeemer. [Cf: The Gospel Herald 12-01-01 para. 05] p. 603, Para. 2, [1901MS].

Some relative, father, or mother, or friend, may say, "You can no longer call me father, or mother, or friend, if you accept Jesus of Nazareth." This very test did come to many, and at the sacrifice of even the dearest friends they could but say, "He gave His life for me. He died that I might live." What a scene was represented at the cross! What an example to the beloved disciples of filial affection! "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her to his own home." [Cf: The Gospel Herald 12-01-01 para. 06] p. 603, Para. 3, [1901MS].

We are now in a special period of the earth's history. Let every one look unto Jesus and copy the example that He has given us. Means must come into the work just now when doors stand open on every side, and the voice is heard, "Come over and help us." Shall the higher classes that are now interested be left without light, because it takes money to work in the large cities? The higher class halls are very expensive; the coal bill to heat a house or hall in winter is large: but shall lands be left unsold; shall the houses which could be sold beside the one we live in be retained? Shall it be left until the sweet voice of Mercy is no longer heard, and the door is shut? Now, we are to let our light shine forth to the world, opening the way. [Cf: The Gospel Herald 12-01-01 para. 07] p. 603, Para. 4, [1901MS].

Give To God His Own. The Medical Missionary work is the helping right hand of the Gospel; therefore when the gospel is preached there must be a most thorough effort made to establish sanitariums. As people accept the truth they will feel called out to labor for souls, making plain and distinct God's plan of salvation. Then as souls decide for the truth and become willing to come out from the churches, meeting houses must be built. Where are the men who have means to help? See the requirement in Luke 12. Sell that ye have and give of God's own property, that of which He has made you stewards. [Cf: The Gospel Herald 12-01-01 para. 08] p. 603, Para. 5, [1901MS].

It is now time to work to set in order the things that need to be done. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: The Gospel Herald 12-01-01 para. 09] p. 604, Para. 1, [1901MS].

An Appeal to the Aged. We wish that all who are becoming old and

feeble would make a wise disposition of their means, giving freely back to God that which is His own. Some need the interest on their money to support them while they live. These can lend their money at reasonable interest to our publishing or medical institutions, and make arrangements that it shall be used in missionary work after their death. Wise and faithful men should be chosen as their stewards, and clear and thorough work done to ensure the use of their means in the very way that they wish. Then they will know that their treasure is to be used to warn the world of its coming doom. We have no time to delay. [Cf: The Gospel Herald 12-01-01 para. 10] p. 604, Para. 2, [1901MS].

To those who have purchased lands which have increased in value, I am commissioned to say, Will you now show your appreciation of the truth, your appreciation of the value of souls, by disposing of these lands and using the proceeds to furnish facilities for the working of our cities? In very truth those lands belong to Him who made heaven and earth, and you are His stewards, "Moreover it is required in stewards, that a man be found faithful." [Cf: The Gospel Herald 12-01-01 para. 11] p. 604, Para. 3, [1901MS].

God has men of opportunity ready to work in the cities if the way is opened before them. Thousands are hungering and thirsting for the Word of Truth; let it come to them; let your gifts and offerings flow into the treasury to sustain the work, and God will send the workmen. There have been presented to me many in the cities who are praying for light, and a knowledge of gospel truth. May the Lord impress upon us all the importance of making the advancement of the last gospel message our very first business. [Cf: The Gospel Herald 12-01-01 para. 12] p. 604, Para. 4, [1901MS].

My heart aches as I consider all the beautiful and proud possessions of the wealthy men of our great cities. These great establishments, with all their earthly equipments, will soon become worthless heaps of rubbish, consumed by the fires of the last day. [Cf: The Gospel Herald 12-01-01 para. 13] p. 604, Para. 5, [1901MS].

None of us can purchase Heaven. Not one can use anything which he claims as his possession, to make reconciliation with God for his sins or for the sins of others. None can purchase favor in that time when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." [Cf: The Gospel Herald 12-01-01 para. 14] p. 604, Para. 6, [1901MS].

Consecrate All to God. The atonement of Christ makes all who will be saved His own chosen. All that stand as Christ's faithful soldiers will consecrate themselves and all their small and their large possessions to the Lord, to advance His work in this world. Their humble homes, and necessary equipments for business will be used as lent of God. Surplus property will be disposed of for Him. God's full sovereign grace is exercised to save to the uttermost all who shall come to Him. The divine honor is most jealous and uncompromising. "By grace are ye saved, through faith; and that not of yourself: it is the gift of God." [Cf: The Gospel Herald 12-01-01 para. 15] p. 604, Para. 7, [1901MS].

God calls upon men of tact and ability to present the message of His unbounded love to a fallen world. The rich men of the world may now

give themselves to Jesus Christ. "A city that is set on a hill can not be hid." The Lord calls for speakers,--He calls for men who can present the science of salvation in the most clear, winning, and convincing manner. The men who have gifts are now to use them. The workers must begin in decided earnest and create an interest in the teeming population of our cities. Every thing upon the earth is to be revolutionized. Great cities are to hear. The Greater New York is to be worked. The neglected Southern States are to be worked. Foreign fields must be entered and faithfully worked. Immense responsibility rests upon the monied men. A message from God's word needs to come to all the Christian churches of our land. [Cf: The Gospel Herald 12-01-01 para. 16] p. 605, Para. 1, [1901MS].

God will guide His messengers in the adoption of new methods to arrest the attention of men, and convince their judgment. He will give skill and understanding in the use of effective illustrations to arrest the attention of the people. [Cf: The Gospel Herald 12-01-01 para. 17] p. 605, Para. 2, [1901MS].

Who will come to the front to assist in this great work? Who will dispose of houses and lands now? Who will bring forward their hidden treasures? Who will draw from their bank accounts? Who will provide means for the workers who are willing to enter the great cities of our world? [Cf: The Gospel Herald 12-01-01 para. 18] p. 605, Para. 3, [1901MS].

Every physician should be a Christian. In Christ's stead he is to stand by the suffering, and he should work as Christ worked, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. [Cf: Pacific Health Journal 02-01-01 para. 01] p. 605, Para. 4, [1901MS].

The physician who has no practical knowledge of the great needs of the soul looks upon disease merely from a scientific standpoint. He trusts to his own skill. He watches with human sympathy the sufferings of the afflicted; but he can not do that which he might do did he realize that the One who gave His own life for the sufferer, even the Son of God, is watching the case with intense interest. If the patient recovers, he takes the praise, forgetting the Author of all life, the One who says: "Satan is the destroyer; I am the Restorer; I will spare you, that you may become acquainted with Me and believe on My name." [Cf: Pacific Health Journal 02-01-01 para. 02] p. 605, Para. 5, [1901MS].

Every physician is to be a representative of Jesus, the great Physician. How inconsistent, then, for him to stand by the side of the suffering, unable to point them to the great Physician, the sin-pardoning Saviour, the Mighty One who can heal not only every physical disease, but every spiritual malady. [Cf: Pacific Health Journal 02-01-01 para. 03] p. 605, Para. 6, [1901MS].

The physician needs to have a very close connection with God. He should be a man of earnest prayer, never losing his hold on God's helpful, strengthening power. He should look to his Saviour, saying, "I sanctify myself through the grace freely given me, that those to whom I minister may also be sanctified." If he would impart to others light and hope and faith, he should himself possess that hope which is sure and steadfast, the hope that Jesus is a very present help in every time

of trouble. [Cf: Pacific Health Journal 02-01-01 para. 04] p. 605, Para. 7, [1901MS].

The physician should reverence and study the Word of God. This Word is exceedingly precious to the receiver, for it sanctifies the soul. The physician who hides it in his heart is prepared to soothe those who are tossed by doubt and fear; for he himself knows the value of the precious promises which reveal the Redeemer's love. He can speak with assurance to the soul that is hovering between life and death. To such a physician the Lord will give great wisdom in his work. [Cf: Pacific Health Journal 02-01-01 para. 05] p. 606, Para. 1, [1901MS].

Wonderful opportunities are given to the guardians of the sick. Knowing the Lord Jesus, it is the privilege of the Christian physician to introduce Him to the sick-room as the One who can speak peace to the soul, and give strength to the body. As he holds out to the patient the hope of restoration to physical health, he can present the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul, the Lamb of God, who taketh away the sin of the world. The physician who can not do this loses case after case which otherwise might be saved. If he could speak words that would inspire faith in the sympathizing Saviour, who feels every throb of anguish, the crisis would often be safely passed; for the Life-giver would fill the heart with a joy that would strengthen the sufferer, enabling him to look and live. [Cf: Pacific Health Journal 02-01-01 para. 06] p. 606, Para. 2, [1901MS].

Jesus is interested in every one who is in need of His healing, vitalizing power. Would that physicians might understand the greatness of the service they could render to humanity if they were able to speak simply and tenderly of His love, and of His willingness to save souls even at the last hour of life. What a blessing, what peace, the Christian physician can bring to the sin-tortured soul who accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey! [Cf: Pacific Health Journal 02-01-01 para. 07] p. 606, Para. 3, [1901MS].

The fact that the physician acts so important a part in bringing relief from suffering naturally places him where he is regarded with feelings of love and gratitude by those whom he has helped. When the sick are restored to health, the glory is often given to the physician, when it is the divine touch, the healing balm of the Saviour, that gives relief and prolongs life. If the one who has been restored gives the praise to the physician, it is the physician's privilege and duty to hide self in Christ, pointing to the compassionate Saviour as the One who has spoken the word of life. It is his opportunity to acknowledge the Lord as the worker, and the physician as only the instrument, and to impress upon the minds of those to whom the Saviour has thus given a renewal of life and health, that their lives have been prolonged for a high and holy purpose. [Cf: Pacific Health Journal 02-01-01 para. 08] p. 606, Para. 4, [1901MS].

"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 in all, that He died for their sins, in order that they should not perish, but have everlasting life, I will impress their hearts." Those thus born again will be prepared to

speak to others of the power of Him who has done so much for them; for of them Jesus says, "Ye are My witnesses." [Cf: Pacific Health Journal 02-01-01 para. 09] p. 606, Para. 5, [1901MS].

The physician who is acquainted with Christ, who realizes the preciousness of undefiled religion, is indeed a representative of the great Physician. He who tells the sick and suffering of the love that Christ has for them, is a true teacher of righteousness. He bears to the afflicted soul the very balm of Gilead. What a sacred work is this! And how earnestly should physicians labor to fit themselves for it! They should make it their first business to become personally acquainted with the great Physician, that when in the sick-room, they may recognize His presence and receive His counsel. By Mrs. E. G. White. [Cf: Pacific Health Journal 02-01-01 para. 10] p. 607, Para. 1, [1901MS].

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power and grace to work as He had worked, saying, "Freely ye have received, freely give." They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do. [Cf: Pacific Health Journal 12-01-01 para. 01] p. 607, Para. 2, [1901MS].

And this is the work we also are to do in the world. In sympathy and compassion we are to minister to those in need, seeking with unselfish earnestness to lighten the woes of suffering humanity. [Cf: Pacific Health Journal 12-01-01 para. 02] p. 607, Para. 3, [1901MS].

In the path which the poor and the neglected, the suffering and the sorrowing must tread, the Saviour walked while on this earth. We shall find His footsteps by the sick-bed, by the side of the suffering, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the sorrowful and speaking words of hope and courage to the despondent. [Cf: Pacific Health Journal 12-01-01 para. 03] p. 607, Para. 4, [1901MS].

As we engage in this work, we are to remember that man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods. In this, as in all else, Christ is our example. When people applied to Him for help, He relieved the suffering body before He attempted to minister to the darkened mind. The physical sickness of the suppliant removed, his mind could better be directed into the channel of truth. [Cf: Pacific Health Journal 12-01-01 para. 04] p. 607, Para. 5, [1901MS].

Our Lord devoted more time and labor to healing the sick than to preaching. When He sent forth the seventy, He commanded them to heal the sick, and then to preach that the kingdom of God had come nigh unto them. The physical health was first to be cared for, that the way might be prepared for the reception of the truth which the apostles were to proclaim. [Cf: Pacific Health Journal 12-01-01 para. 05] p. 608, Para. 1, [1901MS].

In giving His last commission to the disciples, Christ said: "Go ye

into all the world, and preach the gospel to every creature. . . . 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." When the Saviour comes again, He will commend those who have visited the afflicted and relieved their necessities. He will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." [Cf: Pacific Health Journal 12-01-01 para. 06] p. 608, Para. 2, [1901MS].

The relations between God and each soul are as distinct and full as though there were not another one for whom He gave His beloved Son. The Lord is very pitiful and of tender mercy. His heart of love is touched by our sorrows, and even by our utterance of them. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read, no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He does not take an immediate interest. [Cf: Pacific Health Journal 12-01-01 para. 07] p. 608, Para. 3, [1901MS].

The greatest of all gifts, all talents, is true, Christlike love. It is not position or profession that makes a man of value in God's sight. It is being good and doing good. Paul declares: "If I have the gift of prophecy, and know all mysteries and all knowledge, . . . but have not love, I am nothing." "If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal." "Now abideth faith, hope, love, these three; and the greatest of these is love." [Cf: Pacific Health Journal 12-01-01 para. 08] p. 609, Para. 1, [1901MS].

The doing of true Christian-help work brings rich blessings. It is a practical carrying out of the Saviour's commission, and it demonstrates the power of the gospel. It calls for laborious effort, but it pays; for by it souls are brought to the cross of Christ. [Cf: Pacific Health Journal 12-01-01 para. 09] p. 609, Para. 2, [1901MS].

Our happiness will be proportionate to our unselfish works, prompted by divine love; for in the plan of salvation God has appointed the law of action and reaction, making the work of beneficence twice blessed. By Mrs. E. G. White. [Cf: Pacific Health Journal 12-01-01 para. 10] p. 609, Para. 3, [1901MS].

God has a special work for His servants to do in the preparation of a people to stand in the great day of the Lord. This work is to commence in our own hearts. We need the faith that works by love and purifies the soul. [Cf: Pacific Union Recorder 08-01-01 para.] p. 609, Para. 4, [1901MS].

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,

which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: Pacific Union Recorder 08-01-01 para. 02] p. 609, Para. 5, [1901MS].

We are to ask ourselves the question, "How is it with my soul?" A healthy soul in a healthy body makes a man or woman more precious than gold or silver, even as the Lord said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." [Cf: Pacific Union Recorder 08-01-01 para. 03] p. 609, Para. 6, [1901MS].

Grand and ennobling truths have been given us. By the precious economy of grace, the exhibition of divine love, God strives to produce love in human beings. As we look unto Jesus, beholding the glorious spectacle of the love and tenderness of God, there springs up in our hearts a desire to engage in active service for the Master. The riches of the grace of Christ are without limit. They are sufficient to fill every heart with wisdom and sanctified judgment, creating an atmosphere of grace, real and enjoyable. [Cf: Pacific Union Recorder 08-01-01 para. 04] p. 609, Para. 7, [1901MS].

Christ's work is to take the things of God and show them to men. Heaven is brought into the home by our eating the bread of life, receiving and practising Christ's words. Thus we are to eat the flesh and drink the blood of the Son of God. "The flesh profiteth nothing," He said, "the words that I speak unto you, they are spirit and they are life." The Word of God is life, eternal life, to the receiver. As the human elements in the soul are softened and subdued by the lessons of Christ, the great love wherewith He hath loved us fills the mind with gratitude, which finds expression in thanksgiving and praise. His Word is to be an active element in the family circle. When its influence is diffused through the household, it not only reveals Christ in the home, but its bright rays extend to the neighborhood. When the heart is imbued with the Holy Spirit, the gratitude which springs up must find expression. Loving sympathy is manifested in word and action. [Cf: Pacific Union Recorder 08-01-01 para. 05] p. 610, Para. 1, [1901MS].

One who believes in Jesus Christ as a personal Saviour is to be a co-worker with Him, bound up with His heart of infinite love, cooperating with Him in works of self-denial and benevolence. Christ has withdrawn Himself from the earth, but His followers are still left in the world. And they are to give in word and action, and in their unselfish benevolence, a representation of Christ's love. They are to be the means, by practising self-denial and bearing the cross, of implanting the principles of love in the hearts of those who are unacquainted with the Saviour by experimental knowledge. [Cf: Pacific Union Recorder 08-01-01 para. 06] p. 610, Para. 2, [1901MS].

Upon all who believe, God has placed the burden of raising up churches. The express purpose of the church is to educate men and women to use their intrusted capabilities for the benefit of the world, to employ the means God has lent, for His glory. He has made human beings His stewards. They are to employ His intrusted talents in building up His work and enlarging His kingdom. Our churches, large and small, are not to be treated in such a way that they will be helplessly dependent upon ministerial aid. The members are to be so established in the faith that they will have an intelligent knowledge of true missionary work.

They are to follow Christ's example, ministering to those around them. Faithfully they are to fulfil the vows made at their baptism, the vow that they will practise the lessons taught in the life of Christ. They are to work together to keep alive in the church the principles of self-denial and self-sacrifice, which Christ, His divinity clothed with humanity, followed in His work as a missionary. It is imparting the knowledge of Christ's love and tenderness that gives efficiency to all missionary operations. [Cf: Pacific Union Recorder 08-01-01 para. 07] p. 610, Para. 3, [1901MS].

The Lord Jesus desires the members of His church to be an army of workers, laboring for Him according to their varied capabilities, and carrying out the principles of self-denial and self-sacrifice, preserving that love for God which drew them away from the world, and which will draw them together. The work is to be one grand, harmonious whole in Christ Jesus. The faith which works by love and purifies the soul is the holy, uplifting, sanctifying agency which is to soften and subdue jarring human nature. [Cf: Pacific Union Recorder 08-01-01 para. 08] p. 610, Para. 4, [1901MS].

With grace in their hearts, believers are to work the works of Christ, placing themselves, soul, body, and spirit on His side, as His human hand, to impart His love to those who are out of the fold. Believers are to associate together in Christian fellowship, regarding one another as brothers and sisters in the Lord. They are to love one another as Christ loved them. They are to be lights for God, shining in the church and in the world, receiving grace for grace, as they impart to others. Thus they are constantly kept in spiritual nearness to God. They reflect the image of Christ. [Cf: Pacific Union Recorder 08-01-01 para. 09] p. 610, Para. 5, [1901MS].

Let not our ministers expend so much time and energy in laboring for those who know the truth. Let them instead seek for those outside the fold. When our churches fulfil the duty resting upon them, they will be living, working agencies for the Master. Then we shall see the missionary work, in all its branches, evangelical and medical, broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea. Our ministers are displeasing God by the feebleness of their efforts to let the truth shine forth to the world. Nothing so strengthens the churches as to see the work progressing in other portions of the vineyard. When the ministers understand the great blessing to be derived from laboring for those who know not the truth, they will leave the churches, after impressing upon them the importance of devising plans and methods whereby they can do within their borders the same kind of work that the ministers of the gospel are doing in the regions beyond. [Cf: Pacific Union Recorder 08-01-01 para. 10] p. 611, Para. 1, [1901MS].

All can labor for the salvation of those who are out of the ark of safety. When church members stand pledged to the service of God, pledged to do missionary work; when they take hold of the work unselfishly, because they love the souls for whom Christ died, and are desirous of uniting with the Great Missionary, He will come very near to them to instruct them. Life is full of opportunities for the practical missionary. Every man, woman, and child can sow each day the seeds of kind words and unselfish deeds. The world is not a playground

where we are to amuse ourselves; it is a school in which we are to study earnestly and thoroughly the lessons given in the Word of God. There we may learn how to receive and how to impart. There we may learn how to seek for souls in the highways and byways of life. If those who engage so earnestly in the games of this world would strive as earnestly for the crown of life which fadeth not away, what victories they would gain! They would become true missionaries, and would see how much could be done to relieve suffering humanity. What a blessing this would be! What we need is practical education. When ministers and people practise the lessons Christ has given in His Word, they will become Christ-like in character. Mrs. E. G. White. [Cf: Pacific Union Recorder 08-01-01 para. 11] p. 611, Para. 2, [1901MS].

"It is most difficult to practise right principles after having been so long accustomed to the practises of the world, but reforms must be entered into with heart and soul and will. Errors may be hoary with age, but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students."-- *Unpublished Testimonies*. [Cf: Pacific Union Recorder 08-01-01 para. 11] p. 611, Para. 3, [1901MS].

The 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."-- *Special Testimonies on Education*, pp. 164, 165. [Cf: Pacific Union Recorder 08-01-01 para. 02] p. 611, Para. 4, [1901MS].

"The common branches of education should be fully and prayerfully taught." [Cf: Pacific Union Recorder 08-01-01 para. 03] p. 612, Para. 1, [1901MS].

"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. [Cf: Pacific Union Recorder 08-01-01 para. 04] p. 612, Para. 2, [1901MS].

"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 us in practical life; but few leave our schools with a knowledge of *how to keep books correctly*." [Cf: Pacific Union Recorder 08-01-01 para. 05] p. 612, Para. 3, [1901MS].

We have been instructed by the Lord that the medical missionary work is to be to the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to prepare the way for the reception of the truth for this time. A body without hands is crippled and inefficient. In giving honor to the body, honor should also be given to the helping hands, which are agencies of such great importance. The body which treats indifferently the right hand, refusing it aid, will accomplish but little. [Cf: Pacific Union

Recorder 08-29-01 para. 05] p. 612, Para. 4, [1901MS].

In Australia we found that the medical missionary work opened the way for the truth to go with power. I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work. [Cf: Pacific Union Recorder 08-29-01 para. 02] p. 612, Para. 5, [1901MS].

All through California, as well as in other parts of America, work must be done that has not yet been accomplished. The medical missionary work must be recognized. Those who go forth as ministers of the gospel should be intelligent upon this subject. Those ministers who, after many years' experience have no true appreciation of the medical missionary work, should not be appointed to preside over our churches; for they are not walking in the light of the truth for this time. Ministers who have not heeded the light God has given upon health reform should not be placed in charge of workers who love the truth and appreciate health and temperance reform in all its bearings; for what help can such be to the church or to workers? [Cf: Pacific Union Recorder 08-29-01 para. 03] p. 612, Para. 6, [1901MS].

In new fields no work is so successful as medical missionary work. It is the pioneer work. It is the gospel practised, the compassion of Christ revealed. God grant that the importance of this work shall be understood, and that new fields may immediately be entered. Then will the work of the ministry be after the Lord's order. The sick will be healed, and poor, suffering humanity will be blessed. [Cf: Pacific Union Recorder 08-29-01 para. 04] p. 612, Para. 7, [1901MS].

Let each worker put into practise what he knows regarding the treatment of disease. Thus suffering may be relieved, and opportunities will be found to break the bread of life to starving souls. [Cf: Pacific Union Recorder 08-29-01 para. 05] p. 613, Para. 1, [1901MS].

Read the Scriptures carefully, and you will find that Christ spent the larger part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ, the restorer; and in our work as His colaborers we shall have success if we work in practical lines. Ministers, do not confine your work merely to sermonizing. Do practical work. Seek to restore the sick to health. This is true ministry. Let Christ's work be your example. Like Him, be "found going about doing good." Mrs. E. G. White. [Cf: Pacific Union Recorder 08-29-01 para. 06] p. 613, Para. 2, [1901MS].

"Those who lead out for others to follow must be sure that they are not leading the people to a low standard, by their own want of the power of true godliness. Jesus will not excuse, in those who should be patterns of piety, a cold, loveless religion. He wants you to cultivate a great deal more love and humility. Pray much, and believe much, and frame your conversation so that you will lead the minds of others to devotion, to spirituality, away from criticism, away from severity, and to love and respect one another, to true courtesy. Express affection. Express sympathy, and draw close to the bleeding side of Jesus."-- Unpublished Testimony of July 6, 1886. [Cf: Pacific Union Recorder 08-29-01 para. 01] p. 613, Para. 3, [1901MS].

There are many fields of labor which have not yet been entered; but there is not self-sacrificing help enough to fill the places where the people are all ready to listen to the truth and many to receive it. The new fields must be entered, and many will have to go with the expectation of bearing their own expenses. Some of our ministers feel but little disposition to take upon them the burden of the work of God, and labor with the disinterested benevolence which characterized the life of our Lord. [Cf: Pacific Union Recorder 09-12-01 para. 01] p. 613, Para. 4, [1901MS].

God's ministers should go out, knowing in whom they trust. There is power in Christ and His salvation to make them free men; and unless they are free in Him, they can not build up His church and gather in souls. Those who are not prepared to do this work would better first seek God for themselves until they receive power from on high. [Cf: Pacific Union Recorder 09-12-01 para. 02] p. 613, Para. 5, [1901MS].

God is grieved as He sees the lack of self-denial in His servants. Angels stand amazed at this lack of self-denial and perseverance. The life of Christ should be studied more. He is the example. Can the ministers of to-day expect to endure less than the Waldenses and other reformers have endured to carry the truth to those who are lost in deception and sin? [Cf: Pacific Union Recorder 09-12-01 para. 03] p. 613, Para. 6, [1901MS].

The proclamation of the last message of mercy is intrusted to God's ministers, and He is displeased with those who fail to throw their whole energies into this all-important work. All heaven is grieved as it sees the great lack of devotion to the cause of God. It is time that the watchmen on the walls of Zion understand the responsibility and sacredness of their mission. There is a woe upon them if they fail to perform the work which they themselves acknowledge God has given into their hands. [Cf: Pacific Union Recorder 09-12-01 para. 04] p. 613, Para. 7, [1901MS].

When they are unfaithful in their work, they endanger the cause of truth, and expose it to the ridicule of the enemy. Souls are everywhere perishing because those who have been appointed as shepherds of the flock are not all laborers together with God. They are neglecting the very work that should be done. [Cf: Pacific Union Recorder 09-12-01 para. 05] p. 614, Para. 1, [1901MS].

Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend so many business meetings at a great distance from their fields of labor? Why are not business matters placed in the hands of business men? The ministers have not been set apart to do this work. The finances of the cause should be properly managed. Managing ability is to be brought into the work. But ministers are set apart for another line of work. [Cf: Pacific Union Recorder 09-12-01 para. 06] p. 614, Para. 2, [1901MS].

Ministers are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but it is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens

have been placed upon the ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name. [Cf: Pacific Union Recorder 09-12-01 para. 07] p. 614, Para. 3, [1901MS].

The Lord's great vineyard demands from His servants that which it has not yet received,--earnest, persevering labor for souls. The ministry is becoming weak and feeble, and under its tame service the churches also are becoming weak. The ministers have but little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers as well as consumers. [Cf: Pacific Union Recorder 09-12-01 para. 08] p. 614, Para. 4, [1901MS].

There is a world to be warned. Ministers should be engaged in earnest work to open new fields, and in personal labor for souls, and not hovering over the churches which have already received great light and many advantages. Sept. 9, 1901. Ellen G. White. [Cf: Pacific Union Recorder 09-12-01 para. 09] p. 614, Para. 5, [1901MS].

During the Los Angeles camp-meeting many important questions came forward for consideration. Some of them were very perplexing. And because similar questions will arise in other young conferences and missions on the Pacific Coast and elsewhere, I will speak of them through the "Recorder." [Cf: Pacific Union Recorder 09-26-01 para. 09] p. 614, Para. 6, [1901MS].

At the last General Conference the work of organizing union conferences was well begun. This work, carried forward till a thorough and efficient organization is perfected, will prove a great blessing. [Cf: Pacific Union Recorder 09-26-01 para. 02] p. 614, Para. 7, [1901MS].

At the Oakland camp-meeting it was proposed to divide the large California Conference into two conferences. This is a matter of great importance. In many ways it will be for the advancement of the work. Workers in the southern part of California should not be obliged to wait for the action of committeemen hundreds of miles away before proceeding with conference work which all who are on the ground regard as essential. [Cf: Pacific Union Recorder 09-26-01 para. 03] p. 614, Para. 8, [1901MS].

And in the management of sanitarium and restaurant work also men of sound judgment should be selected to take the local management, that the work may go forward without unnecessary delay. But the brethren in this new conference should not move forward without taking counsel with their brethren in the sister conferences on the Pacific Coast. The light given me is that the very best talent should be placed on the general boards, and that the brethren in southern California should ask counsel from these boards when considering the establishment of large interests, such as the starting of a sanitarium, a food factory, or a school. These are interests too large to be left to the decision of a local board of a newly-formed conference. Mistakes or errors of judgment in these undertakings in California will mean more to the cause elsewhere than many suppose. [Cf: Pacific Union Recorder 09-26-01 para. 04] p. 615, Para. 1, [1901MS].

The question in the minds of some is, Should not the Southern California Conference have the power to act independently? The following is the instruction given me with reference to this question:-
- [Cf: Pacific Union Recorder 09-26-01 para. 05] p. 615, Para. 2, [1901MS].

The formation of a conference in southern California does not mean that this conference is to stand alone in its working, isolated from other parts of the union conference. It is not to be a separate entity. Those in that part of the field should not suppose themselves competent to carry forward large enterprises without asking advice and counsel from their brethren. They can not work in a restless and independent spirit and have the approval of God. [Cf: Pacific Union Recorder 09-26-01 para. 06] p. 615, Para. 3, [1901MS].

If the brethren in the newly-made conference understood what is involved in the establishment and conducting of a sanitarium and a food factory, they would not desire the conference to take this work so fully in its own hands. This work does not concern merely Los Angeles and the rest of southern California. It concerns all California, and goes beyond California to the conferences around and to the parent sanitarium in Battle Creek. In starting a health-food factory, we should remember that its work will affect the entire health-food work. [Cf: Pacific Union Recorder 09-26-01 para. 07] p. 615, Para. 4, [1901MS].

The formation of the Southern California Conference was a wise move. The matter now to be proved is, Will the men who have been chosen to direct in this conference carry the work forward wisely? If they show that they think they are able to stand alone, plan alone, and work alone, they give evidence that they do not measure their capabilities as God measures them. [Cf: Pacific Union Recorder 09-26-01 para. 08] p. 615, Para. 5, [1901MS].

It is not God's design that the Southern California Conference shall carry large and important responsibilities, which affect the whole field, without the counsel of the Union Conference Committee and the aid of most trustworthy business men. The movements made to advance the work on the Pacific Coast must be carefully scrutinized, and the work closely knit together. The Southern California Conference is to harmonize with the other conferences on the Pacific Coast. They may have made mistakes, but from these mistakes the new conference may learn wisdom. [Cf: Pacific Union Recorder 09-26-01 para. 09] p. 615, Para. 6, [1901MS].

Some conferences have tried to establish sanitariums on an independent basis, entirely separate from all other branches of the medical work, but this experiment has always been a failure. Those who take up a new work for the Master of the vineyard are to receive help from those who have had an experience in this work both in failure and success. This is to be distinctly understood. The workers in one part of the field are never to think that they can stand as an independent whole. [Cf: Pacific Union Recorder 09-26-01 para. 10] p. 616, Para. 1, [1901MS].

Those who desire complete independence for the Southern California Conference are seeking for something different from what was intended

in the separation of that conference from the northern conference. In all the work done there is to be harmonious action. Those who have charge of the work in southern California are to make solid, intelligent advancement. But they are never to work in a way which says to their brethren: "We want none of your counsel. We are capable of showing what we can do. We will show that we shall prosper if left to ourselves." [Cf: Pacific Union Recorder 09-26-01 para. 11] p. 616, Para. 2, [1901MS].

My brethren, you are never to look upon the separation of the conference in this light. This is not the way in which God works. The work done in one part of His vineyard is to be done with reference to the work in others parts of His vineyard. [Cf: Pacific Union Recorder 09-26-01 para. 12] p. 616, Para. 3, [1901MS].

Never attempt to build a sanitarium or a school until you have studied the lesson which Christ gave in regard to building a tower. "Which of you," He says, "intending to build a tower, sitteth not down first, and counteth the cost; whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." The folly of beginning a work without counting the cost is a reproach to God. Let those who are considering the establishment of a sanitarium first sit down and find out what means they can command. Then let them limit their outlay to their means. [Cf: Pacific Union Recorder 09-26-01 para. 13] p. 616, Para. 4, [1901MS].

Do not rush. This will hinder the work. Before purchasing a site, find out what the wealthy men of the place will do to help the enterprise. If these men are approached wisely, they will be quite willing to help. Do not think that you must give the impression that you have a full treasury from which to draw. Do not think that strength lies in making a display, so that the world will think us a great and influential people. [Cf: Pacific Union Recorder 09-26-01 para. 14] p. 616, Para. 5, [1901MS].

From the beginning of the work on the sanitarium,--from the selection of the site and the laying of the corner-stone,--let everything be done with modesty, without boasting or display. [Cf: Pacific Union Recorder 09-26-01 para. 15] p. 616, Para. 6, [1901MS].

In the erection of the Boulder Sanitarium a great mistake was made in this respect. There were wealthy men in Boulder who would have helped in the erection of the sanitarium had they been asked. But a course was followed which gave the impression that Seventh-day Adventists are a rich people, able to erect costly structures. [Cf: Pacific Union Recorder 09-26-01 para. 16] p. 616, Para. 7, [1901MS].

The Lord has been greatly dishonored because men have followed the inclination of the natural heart. The work of these men stands to-day as a witness against pride of display. Because of their extravagance the work in new fields has been crippled. Foreign missionary fields have been robbed of that which belonged to them. [Cf: Pacific Union Recorder 09-26-01 para. 17] p. 617, Para. 1, [1901MS].

How does God wish us to work?--In self-denial and self-sacrifice. Not a thread of selfishness is to be woven into the pattern. As those who

have been placed in positions of trust establish new enterprises, they are to remember the poverty-stricken fields needing help. The work in the dark places of the earth is to be established. God is not pleased when the appeals for help made by those who are working in these fields are not answered, when years elapse before His truth is properly represented. [Cf: Pacific Union Recorder 09-26-01 para. 18] p. 617, Para. 2, [1901MS].

Let us seek counsel from God. It is the Lord's money which the wealthy men of the world have, and we should not hesitate to ask them to impart of the Lord's goods for the establishment of sanitariums, which are a benefit to all classes of people. It is the privilege of God's servants to go to these men and solicit their aid for the advancement of the work. As you in southern California do this, tell those to whom you go of the missionary work being done throughout America. Tell them of the sanitarium in Battle Creek. Do not be afraid to tell them that you need money to establish in California certain lines of missionary work, and that it is in their power to help. [Cf: Pacific Union Recorder 09-26-01 para. 19] p. 617, Para. 3, [1901MS].

Tell them that Christ gave His life on Calvary's cross to save to the uttermost all who come to Him, and that He has commissioned His disciples to carry on His work, 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." [Cf: Pacific Union Recorder 09-26-01 para. 20] p. 617, Para. 4, [1901MS].

Preach a crucified and risen Saviour. If your heart is guided by the Holy Spirit, your words will make a deep impression on minds. Hope will be aroused; courage and faith will be awakened. God gave His only-begotten Son to save sinners. Then will He not exercise His mighty power for the advancement of His work? [Cf: Pacific Union Recorder 09-26-01 para. 21] p. 617, Para. 5, [1901MS].

I beseech you not to allow human wisdom to come in and spoil the work of God. You need all the sanctified wisdom you can possibly obtain from wise and understanding counselors. And besides this, you need wisdom from above. Look beyond human beings to the divine Counselor. Pray, oh, pray, with heart and voice that God will lead, so that mistakes shall not be made! [Cf: Pacific Union Recorder 09-26-01 para. 22] p. 617, Para. 6, [1901MS].

I urge you again, my brethren in southern California, to remember that we are all parts of one great whole. It is not safe for those who so earnestly desire to work on independent lines to be left alone in the work. If God has ever spoken by me, I tell you that at the beginning of your work in this new conference, you must humble your hearts before the Lord and build on the solid Rock. God calls for unity of purpose and action. [Cf: Pacific Union Recorder 09-26-01 para. 23] p. 617, Para. 7, [1901MS].

The end is near. Satan is working with an intensity of effort. Let none of us work blindly, making our efforts of none effect by striving with one another. In order to have strength to meet the increasing power of those who are opposed to God, we must drink deeply of the

water of life. God desires His people to constantly gain new power; but we are not all doing this. Christ speaks to us the words He spoke to His disciples, "Watch and pray, lest ye enter into temptation." [Cf: Pacific Union Recorder 09-26-01 para. 24] p. 618, Para. 1, [1901MS].

Paul writes: "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. . . . 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: Pacific Union Recorder 09-26-01 para. 25] p. 618, Para. 2, [1901MS].

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Ellen G. White. [Cf: Pacific Union Recorder 09-26-01 para. 26] p. 618, Para. 3, [1901MS].

I have been shown that many are robbing the Lord in tithes, and as the result His work is being hindered. [Cf: Pacific Union Recorder 10-10-01 para. 26] p. 618, Para. 4, [1901MS].

How can the beneficent Father continue to make us His stewards, if we grasp all that is placed in our care, selfishly claiming it as our own? All that we have comes from God. He gives to us, that we may be His helping hand to bless others. He requires that we return to Him the tithe. He says it is holy unto the Lord. [Cf: Pacific Union Recorder 10-10-01 para. 02] p. 618, Para. 5, [1901MS].

God will bear long. He will test and prove all; but the curse will surely follow the selfish transgressor. God knows the heart. Every thought and every purpose is open to His eye. He says, "Them that honor Me I will honor." He knows whom to bless, and who deserves the curse. He makes no mistakes. Angels are keeping a record of all our works. When we rob God of the tithe, we also rob ourselves: for we lose the heavenly treasure. We deprive ourselves of the blessing of God, which is promised to those who deal honestly with Him. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." God's ministers should not fail to warn the people, showing from the Bible the result of withholding the tithe. [Cf: Pacific Union Recorder 10-10-01 para. 03] p. 618, Para. 6, [1901MS].

When men realize that they are not their own, that they are bought with a price, and are therefore the Lord's property, and all they have is simply intrusted to them as His stewards, they will, with cheerful heart, render to God the things that are His, and there will be no occasion to urge or beg for the tithe. All will realize that they are not proprietors, but stewards, and will know that they must give an account of their Lord's money. [Cf: Pacific Union Recorder 10-10-01 para. 04] p. 618, Para. 7, [1901MS].

But few feel remorse of soul because they are daily robbing God. There must be deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled. [Cf: Pacific Union Recorder 10-10-01 para. 05] p. 619, Para. 1, [1901MS].

The tithe should be consecrated to God. His requirements come first. We are not doing His will if we consecrate to Him what is left after all our wants have been supplied. Before any part of our income is consumed, we should take out and present to Him that portion which He claims as His. When this is done, the remainder will be sanctified and blessed to our own use. But when we withhold that which He says is His, the curse rests upon the whole, and we are recorded in the books of heaven as guilty of robbery. God gives man nine-tenths, but the one-tenth He claims for sacred purposes,--as He has given man six days for his own work, and has reserved the seventh day to Himself. [Cf: Pacific Union Recorder 10-10-01 para. 06] p. 619, Para. 2, [1901MS].

The tithing system was founded upon a principle which is as enduring as the law of God. It will be a blessing to those who will carry it out to the end of time. Our heavenly Father did not originate the system to enrich Himself, but to be a great blessing to man. [Cf: Pacific Union Recorder 10-10-01 para. 07] p. 619, Para. 3, [1901MS].

The simplicity of the plan shows the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility. Those who return to the Lord the tenth, will find it true that the nine-tenths are worth more to them than the ten-tenths. [Cf: Pacific Union Recorder 10-10-01 para. 08] p. 619, Para. 4, [1901MS].

God requires no less of His people in these last days than He did of the Jewish nation. He knew the tithing system would be a blessing to all who would heed it. We should be careful not to turn the blessings of God into a curse. [Cf: Pacific Union Recorder 10-10-01 para. 09] p. 619, Para. 5, [1901MS].

If all the tithes were brought into the storehouse, God's treasury would not be empty. "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." When man does his part, God never fails to fulfil His promises. Mrs. E. G. White. [Cf: Pacific Union Recorder 10-10-01 para. 10] p. 619, Para. 6, [1901MS].

God asks not only the tithe, but says we are to come to Him with tithes and offerings. Some will say that this was one of the rigorous laws binding upon the Hebrews: But it was not a burden to the willing heart that loved God. It is only when the selfish nature is made stronger by withholding that which God has given us that we might bless others, that we value earthly treasures above souls, above the blessings that are for the unselfish. [Cf: Pacific Union Recorder 10-24-01 para. 10] p. 619, Para. 7, [1901MS].

There are even more urgent necessities upon the Israel of God in these

last days than were upon ancient Israel, for there is a great and important work to be accomplished in a very short time. God designed that the spirit of sacrifice should broaden and deepen for the closing work. [Cf: Pacific Union Recorder 10-24-01 para. 02] p. 619, Para. 8, [1901MS].

As followers of Christ we do not realize our true position. We do not have correct views of our responsibilities. We are stewards of our Lord, and the interests and prosperity of His cause should receive our first and best attention. In the balances of the sanctuary our gifts are not estimated according to the amount given, but according to the self-denial, prompted by love for Christ, that the gift has cost. [Cf: Pacific Union Recorder 10-24-01 para. 03] p. 620, Para. 1, [1901MS].

God would not have a forced benevolence, but one that is purely voluntary. "The Lord loveth a cheerful giver." The very best proof of our love for our dear Redeemer is to make offerings of our time, strength, and means to bring other souls to Him. We are to love God with all our soul, heart, mind, and strength, and our neighbor as ourselves. [Cf: Pacific Union Recorder 10-24-01 para. 04] p. 620, Para. 2, [1901MS].

Many have felt that the lot of the Israel of God was hard, because they were required to give the tithe and also make liberal offerings. An all-wise God knew what was best when He gave to His people the plan of systematic offerings. They found that when they tried to increase their possessions, by withholding from God their tithes and offerings, the effort was sure to be a failure. [Cf: Pacific Union Recorder 10-24-01 para. 05] p. 620, Para. 3, [1901MS].

When we humbly use what God has given us for the honor of the Giver, we may feel at all times the peace and assurance that God's hand is over us for good; for the treasure which is used to advance the cause of God, and which is given to the needy in Christ's name, is given to Christ, and He lays it up for us in heaven. Then we grow rich. There is no danger of loss nor poverty when one has everlasting riches in heaven's bank. Covetousness is idolatry; and it was to aid us in keeping the commandments that God originated the plan for tithes and offerings. [Cf: Pacific Union Recorder 10-24-01 para. 06] p. 620, Para. 4, [1901MS].

Free-will offerings of self-denial, made in faith and love to the Redeemer, will bring back blessings. Every act of liberality on the part of His saints is recorded in the books of heaven. We are to become like God. He gave all to save us. [Cf: Pacific Union Recorder 10-24-01 para. 07] p. 620, Para. 5, [1901MS].

In God's system of offerings He would impress upon the minds of His people that the Lord is the great Proprietor. He must have the first place in their minds. He would have them know their dependence on Him. David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love, could realize that their silver and gold, their time and strength, are the Lord's and should be used to promote His glory, not grudgingly retained to gratify self. [Cf: Pacific Union Recorder 10-24-01 para. 08] p. 620, Para. 6, [1901MS].

God knows, and all who have had the experience know, that there is an elevated and permanent happiness in giving willingly and freely to bless others, which those who spend all on self-gratification, or hoard for greed of gain, can never experience. It is to bless us, to make us happy and rich, that God asks us to adopt His plan of giving. The spirit of liberality is the spirit of heaven. Selfishness is the spirit of Satan. [Cf: Pacific Union Recorder 10-24-01 para. 09] p. 620, Para. 7, [1901MS].

Can Christians of to-day feel God would have them give less than He asked of the Hebrews? Can those living right in the close of time be satisfied with their offerings, when not half so large as were those of the Jews? Christ's sacrificing love is revealed upon the cross. He gave all He had, even giving Himself, that man might be saved. The principle here illustrated is to give, give. [Cf: Pacific Union Recorder 10-24-01 para. 10] p. 621, Para. 1, [1901MS].

God in His wise plan has made the advancement of His cause dependent upon the personal efforts and free-will offerings of the people. By giving man the opportunity of becoming a copartner in the great plan of redemption, the Lord has placed a signal honor upon him, greater than has been conferred upon the angels. They would gladly do the work that God, in His love, has made it possible for man to do. [Cf: Pacific Union Recorder 10-24-01 para. 11] p. 621, Para. 2, [1901MS].

Some say: "We are tired of giving. It is the old cry, 'Give, give.'" If we are tired of giving, we should be tired of receiving; for this is why God gives to us, that we may be channels through which His gifts may reach others, and we have the reward. As soon as we wish in our hearts that there would be no more calls to give, we virtually desire that the cause of God shall make no further progress, and that the gospel of the kingdom shall not be preached in all the world for a witness unto all nations, that the end may come. [Cf: Pacific Union Recorder 10-24-01 para. 12] p. 621, Para. 3, [1901MS].

As we near the end, the gospel will go with greater and yet greater rapidity. And opportunities will be given us to give more and more of the means of which the Lord had made us His stewards. In this God would have us act as His colaborers. What a blessing, to be a worker and an heir with the world's Redeemer! If we suffer with Him, the promise is, we shall also reign with Him. As we hear the calls and demands being more and more urgently made for means to enter the many doors that are opening, we may know that the Lord's coming is nearing. Who would delay it by withholding for selfish gratification the means God has placed in our hands for this very work? Mrs. E. G. White. [Cf: Pacific Union Recorder 10-24-01 para. 13] p. 621, Para. 4, [1901MS].

God calls for human instrumentalities through which to work out His divine purpose. Every man should know his post of duty. The Lord desires him to be His colaborer, and has given him instruction, simple, clear, and easy to be understood. No one is excusable for remaining in ignorance. Each should stand in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God. [Cf: Pacific Union Recorder 11-07-01 para. 13] p. 621, Para. 5, [1901MS].

The Lord has a work for each one of us to do. From Him we are to find out what and where it is. We are not to grope along in darkness and

uncertainty. Christ says: "I am the light of the world. He that followeth Me shall not walk in darkness." [Cf: Pacific Union Recorder 11-07-01 para. 02] p. 621, Para. 6, [1901MS].

Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should do so at once. Every day we should realize that God has given us a part in His great work, and that He expects us to act intelligently. We are not to try to get up something new and singular, in order to create a sensation. We are to be content to give the instruction that Christ has given. Christ, not man, is to be our Pattern and Confidant. In our simplicity lies our power and safety. [Cf: Pacific Union Recorder 11-07-01 para. 03] p. 621, Para. 7, [1901MS].

In order that no one need make a mistake in his life-work, God has placed before us the perfect example of Christ. Those who minister in His stead are to be united in the bonds of sympathy and kindness, ever manifesting tender compassion for those who need help. They must show that they have the love of Jesus for those who are out of the way. They must put far from them every selfish consideration. As they study the life of Christ, they will learn lessons that will give hope, strength, comfort, and encouragement. [Cf: Pacific Union Recorder 11-07-01 para. 04] p. 622, Para. 1, [1901MS].

Let every soul endeavor to speak words that will be a strength and an inspiration to those who hear. We profess to be following Christ. We claim to be Christians. Does the love of God continually flow from us to others? Do we in word and action confess our Redeemer? We are altogether too indifferent in regard to one another. We forget to give words of hope and cheer, words that will rest the weary and strengthen the weak. [Cf: Pacific Union Recorder 11-07-01 para. 05] p. 622, Para. 2, [1901MS].

Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. "There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief." The rest here spoken of is the rest of grace, obtained by following the prescription. "Labor diligently." [Cf: Pacific Union Recorder 11-07-01 para. 06] p. 622, Para. 3, [1901MS].

Those who learn of Jesus, His meekness and lowliness, find rest in practising His lessons. It is not in indolence and selfish ease that rest is obtained. Only from earnest labor come peace and joy in the Holy Spirit, happiness on earth and glory hereafter. [Cf: Pacific Union Recorder 11-07-01 para. 07] p. 622, Para. 4, [1901MS].

We should labor for those who are loitering away their lives, accomplishing only half of what they might. We must strive to arouse them to a sense of their responsibility. We should pray for and exhort one another, and so much the more as we see the day approaching, to be earnest and active in good works. Let the voice of the faithful sentinel be heard, "Not slothful in business, fervent in spirit, serving the Lord." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: Pacific Union Recorder 11-07-01 para. 08] p. 622, Para. 5, [1901MS].

The present is our time for work. Let the Lord's servants, in whatever work for the Master they may be engaged, put all diligence into their efforts. Pray for grace to overcome shiftlessness in both temporal and spiritual matters. Rise above indolence. True faith in God and love for souls gives a genuine motive for faithfulness in work and a cure for selfishness, love of ease. [Cf: Pacific Union Recorder 11-07-01 para. 09] p. 622, Para. 6, [1901MS].

Let every child of God make Him their Counselor, and firmly believe that He is at their right hand to help them, trusting the promise, "I will guide thee with Mine eye." So many mistakes would not be made if all would make God their dependence, believing that He who never makes a mistake will prepare their way before them. We must believe in Christ as a personal, sympathizing Saviour, who doeth all things well. Our path, however rugged it may be, is marked out for us by the Lord; but He will walk with us, for we are to be colaborers with Him, guided by the Holy Spirit. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and to the left." Mrs. E. G. White. [Cf: Pacific Union Recorder 11-07-01 para. 10] p. 622, Para. 7, [1901MS].

"I present the Word of the Lord God of Israel, because of transgression the curse of God has come upon the earth itself, upon the cattle, and upon all flesh. Human beings are suffering the results of their own course of action in departing from the commandments of God. The beasts also suffer under the curse. Disease in cattle is making meat-eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish, and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market-places, and disease among men is the sure result. The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. There is no safety in eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation."--Unpublished Testimony, July 26, 1898. [Cf: Pacific Union Recorder 11-07-01 para. 01] p. 623, Para. 1, [1901MS].

Nothing is of greater importance than the proper education of our children and young people. The church should arouse, and manifest a special interest in this work; for now as never before Satan and all his host are determined to enlist the youth under the black banner that leads to ruin and death. [Cf: Pacific Union Recorder 11-21-01 para. 01] p. 623, Para. 2, [1901MS].

God has appointed the church as a watchman to have a jealous care over the children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. It is sleeping on guard. In this time of peril the fathers and mothers must awake and work as for life, or many of the youth will be forever lost. [Cf: Pacific Union Recorder 11-21-01 para. 02] p. 623, Para. 3, [1901MS].

Schools should now be started, under godly teachers, that the church

may properly educate the young. God is grieved that we have neglected this so long. He would have us repent and turn to Him with all the heart, and redeem the time. While we should put forth earnest effort for the masses of the people all around us, and push the work into foreign fields, yet no amount of labor in this line can excuse us for neglecting the education of our own children and youth. They are to be so educated that they will become workers for God. Both parents and teachers, by precept and example, are to so instil the principles of truth and honesty into the minds and hearts of the young, that they may become men and women true as steel to God and His cause. [Cf: Pacific Union Recorder 11-21-01 para. 03] p. 623, Para. 4, [1901MS].

There is great need of educating the youth in the principles of health and temperance. The proper care and development of the physical powers can not be impressed too soon or too thoroughly on their minds. We are far, far behind our duty in instructing the children in this subject. We do not half realize the terrible danger that surrounds our young people. Many will forever perish, unless their feet are firmly planted on the rock of Christian temperance. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [Cf: Pacific Union Recorder 11-21-01 para. 04] p. 623, Para. 5, [1901MS].

If, in the past, our youth had been properly educated in the principles of true health reform, so many would not to-day be reaping the harvest of wicked, careless sowing. They were not taught the truth of the words: "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." [Cf: Pacific Union Recorder 11-21-01 para. 05] p. 623, Para. 6, [1901MS].

Parents and teachers do not estimate the magnitude of the work given them in training the young. The experience of the children of Israel was written for us "upon whom the ends of the world are come." As in their day, so now the Lord would have the children gathered out from those who are teaching and practising evil. He desires us to gather them into our own schools, where the Word of God can be made the foundation of all their education. [Cf: Pacific Union Recorder 11-21-01 para. 06] p. 624, Para. 1, [1901MS].

If ever we are to work in earnest, it is now. The enemy is pressing in from all sides, like a flood. Only the power of God can keep and save our children from being swept away by this tide of evil. The responsibility resting on parents, teachers, the members of the church, is greater than words can express. [Cf: Pacific Union Recorder 11-21-01 para. 07] p. 624, Para. 2, [1901MS].

To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to mortal man. Only the most devout and consecrated persons are to be selected as church-school teachers. Only those who love the children, and can see in them souls to be saved for the Master, should have charge of this work. Teachers who study the Word of God as it should be studied will know something of the value of the souls under their care. [Cf: Pacific Union Recorder 11-21-01 para. 08] p. 624, Para. 3, [1901MS].

Children who are receiving a true Christian education will be witnessing for Christ. And in the closing work of this earth's history many of these children and youth will astonish the people by their witness to the truth in words of simplicity, yet spoken with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. And in the near future many will receive the Spirit of God and act a part in proclaiming the truth to the world, that at that time can not be done by the older members of the church. [Cf: Pacific Union Recorder 11-21-01 para. 09] p. 624, Para. 4, [1901MS].

The Lord would use the church-school to aid the parents to educate and prepare their children for this time. Then let the church take hold of the church-school work in earnest, and make it what the Lord desires it to be to the children and youth. Mrs. E. G. White. [Cf: Pacific Union Recorder 11-21-01 para. 10] p. 624, Para. 5, [1901MS].

The sacred, solemn work that God has given to His people calls for whole-hearted, thoroughly-converted men, men whose lives are interwoven with the life of Christ. It calls for those who are willing to seek wisdom of God, and to receive counsel from their brethren of experience, that they may not mar His work. The greatest need of to-day, that the truth may advance rapidly, is unity and harmony among God's people. [Cf: Pacific Union Recorder 12-05-01 para. 01] p. 624, Para. 6, [1901MS].

Some are deceived as to what constitutes true independence. Obstinacy is often confounded with independence. The yielding of self, surrendering all to the will of God, being clothed with humility, possessing that love which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, can not be obtained unless Christ rules the life. But every worker who will truly humble himself will be used by the Lord to do a great work. [Cf: Pacific Union Recorder 12-05-01 para. 02] p. 624, Para. 7, [1901MS].

True independence never disdains to ask advice of the experienced, and it treats the counsel of others with respect. God desires His people to be disciplined and brought into harmony, that they may see eye to eye. This does not mean that they are to yield up their individuality. Individuality should not be sacrificed, but it should be refined and elevated. That personal independence which leaves one to trust to his own judgment, to be self-willed, and to despise the counsel of his brethren, is not what is needed at this time. [Cf: Pacific Union Recorder 12-05-01 para. 03] p. 625, Para. 1, [1901MS].

When one loses hope and courage, and is driven hither and thither by this or that idea, and by what this or that one may say; when he is aimless and unstable, and accomplishes little, he needs more self-reliance and independence. But when one has a high opinion of himself, and thinks that his labors are of more real consequence than they are; when he pleads for personal freedom and self-direction in his work, he needs to humble himself before God. [Cf: Pacific Union Recorder 12-05-01 para. 04] p. 625, Para. 2, [1901MS].

In many cases we can yield our will, and even our judgment, to that of others without sacrificing principle. Many have the idea that they are responsible to Christ alone for direction and experience, and are

entirely independent of His church. Those who boast of this independence need to be brought into closer relation to Christ. He is the fountain; the church that maintains its connection with Him is the channel of communication. [Cf: Pacific Union Recorder 12-05-01 para. 05] p. 625, Para. 3, [1901MS].

We are living in a solemn time; an important work is to be done for our own souls and for the souls of others. Those who are so independent, so self-sufficient, that they see no need of counseling with their experienced brethren, will suffer great loss. God desires us to have that independence of character which will give us strength to be resolute for the right under all circumstances; strength to overcome bad habits, and to walk in the light; strength to separate ourselves forever from that which we see to be wrong. This independence comes from God, and, in order to gain it, we must maintain a close connection with Him. [Cf: Pacific Union Recorder 12-05-01 para. 06] p. 625, Para. 4, [1901MS].

True strength of character consists of power of will and power of self-control. Uncontrolled passion is not strength, but weakness. The greatness and nobility of a man are measured, not by the power of his feelings to subdue him, but by his power to subdue them. He who can rule his own spirit is greater than he who takes a city. [Cf: Pacific Union Recorder 12-05-01 para. 07] p. 625, Para. 5, [1901MS].

When one tells us of our faults, and points out our mistakes, showing us a better way, we should receive the correction gratefully and try to profit by it. We should put away the temptation to feel hurt, to show our so-called dignity, and to claim our independence. God will reward the humble. In due time he shall be exalted. [Cf: Pacific Union Recorder 12-05-01 para. 08] p. 625, Para. 6, [1901MS].

When we go to the Lord and earnestly plead for wisdom; when we truly long for His guidance in all things, not wishing our own way, but earnestly desiring to walk in His way, then we are glad to advise with those of experience, those who desire to see us do good work for the Master. After we have earnestly sought the Lord for light, often our duty is made plain to us as we counsel with others. When we feel sure that we know the right way, and will listen to nothing unless it agrees with our ideas, we are in no condition to be shown the true path, and are in danger of making mistakes. [Cf: Pacific Union Recorder 12-05-01 para. 09] p. 625, Para. 7, [1901MS].

God does not desire us to be indifferent, not caring what we do, leaving this one or that one to lead us wherever his fancy may run. This is not humility. God desires us to seek Him for light, wisdom, and understanding. Let us keep our minds free from pride, that He may lead. Let us be willing to look at things from all sides, and let self drop out of sight. Let the first thought be, What will tell for the glory of God, and be of the greatest help to others? [Cf: Pacific Union Recorder 12-05-01 para. 10] p. 626, Para. 1, [1901MS].

The Lord desires His children to work as a unit, all seeking the advancement of the cause, and the good of one another. To see another prosper should give us joy. When one of our number is used by the Lord to do a good work, let all rejoice. If self is dead, we can rejoice when we feel that another has a higher place than ours. But we often

mistake as to what is the higher place. We do not view the matter as God views it. Those who are called to endure the hardest trials, to bear the heaviest burdens, to meet the greatest difficulties, are those whom God trusts. The Lord said of Paul, "I will show him how great things he must suffer for My name's sake." It is not the trials we make for ourselves, nor the persecution we bring upon us by our own course, that counts, but the trials and persecution we endure for Christ's sake. Mrs. E. G. White. [Cf: Pacific Union Recorder 12-05-01 para. 11] p. 626, Para. 2, [1901MS].

"If as teachers in the home the father and the mother allow children to take the lines of control into their own hands, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses should in love be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control. [Cf: Pacific Union Recorder 12-05-01 para. 01] p. 626, Para. 3, [1901MS].

"This question of discipline should be understood in the school as well as in the home. We should hope that in the school-room there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayer and burden of soul in their behalf, then it is necessary to make them understand that they must obey. [Cf: Pacific Union Recorder 12-05-01 para. 02] p. 626, Para. 4, [1901MS].

"Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority."--Talk to Church-school Teachers, Sept. 8, 1901, by Mrs. E. G. White. [Cf: Pacific Union Recorder 12-05-01 para. 03] p. 626, Para. 5, [1901MS].

Our people do not half appreciate the importance of having the records of our institutions properly kept. When records are properly kept, they are a great help in keeping institutions, as well as private individuals, out of debt. Correct bookkeeping is a matter of no little consequence. There has been altogether too much blundering in the matter of keeping accounts. The books in some of our institutions have at times been kept by those who were not thorough, practical bookkeepers. Many have entered upon their work without receiving the education essential in order to be able to keep books correctly. More than once when the records have been given entirely into the charge of these inexperienced bookkeepers, they have so confused the accounts that financial loss has resulted to the institution, and even greater disaster to the accountants themselves; for their honesty has been questioned and their influence hurt. [Cf: Pacific Union Recorder 12-19-01 para. 01] p. 626, Para. 6, [1901MS].

There is a right way and a wrong way of conducting business. Often that which at the outset seems the hard way is the right way, and what appears to be the easy way proves in the end to be the most difficult

and confusing. [Cf: Pacific Union Recorder 12-19-01 para. 02] p. 627, Para. 1, [1901MS].

In every business firm and in every institution the bookkeeper should make a plain record of every dollar received and every dollar paid out. Then there will be no uncertainty as to what has been done with the money. When accounts are handled in a hurried, haphazard manner, it is not known whether the bills are paid or not, the institution suffers losses, and there is room for suspicion that fraud has been practised by some one. [Cf: Pacific Union Recorder 12-19-01 para. 03] p. 627, Para. 2, [1901MS].

Correctness in the keeping of accounts is especially required at a time when buildings are being erected. A faithful statement of every transaction should be made on the books. If this is not done, a great amount of money will be used, and no one will know exactly where it has gone. Great amazement will be felt. The bookkeeper is questioned, but if he has no written evidence to show for the money expended, suspicion rests on the transaction. And it may be that the truth in regard to the matter will not be known until the day when every man's work is brought in review before God. [Cf: Pacific Union Recorder 12-19-01 para. 04] p. 627, Para. 3, [1901MS].

Instead of promptly making a record of all business transactions, some trust to memory, and then discrepancies appear in their work. They may have no intention of dishonesty, yet they are unfaithful in failing to keep their accounts properly. Thus some have lost their reputation for honesty, and, under the feeling that they were not trusted, they have grieved themselves to death. As long as life lasted, a shadow hung over them, and they did not realize that their great mistake was in trusting to their memory. [Cf: Pacific Union Recorder 12-19-01 para. 05] p. 627, Para. 4, [1901MS].

Some of our institutions have been involved in serious embarrassment through the failure of their records to reveal the true financial standing. Investments have been made and debts contracted that would never have been if the books had told the whole truth in regard to the finances. [Cf: Pacific Union Recorder 12-19-01 para. 06] p. 627, Para. 5, [1901MS].

Often it is in this way that our institutions are tempted to needless outlay in the erection of large and expensive buildings. Through lack of a definite knowledge of the real financial condition at home and of the necessities of the work in other fields, money has been selfishly invested where it was least needed. Some parts of the field have been supplied with facilities that were wholly uncalled for, while in other parts the workers have lacked that which was absolutely essential to success. Buildings and other facilities for the use of schools, sanitariums, and churches could not be supplied when they were sadly needed. Thus the efforts of the workers have been crippled, and the message of truth in its onward course has been retarded. [Cf: Pacific Union Recorder 12-19-01 para. 07] p. 627, Para. 6, [1901MS].

In order that the records in our institutions may be properly kept, great care should be given to the selection and training of accountants, to the adoption of right methods for the keeping of books, and to the proper supervision of the bookkeeper's work. [Cf: Pacific

Union Recorder 12-19-01 para. 08] p. 627, Para. 7, [1901MS].

The methods of bookkeeping followed should be such as are simple and easy to be understood. Some may desire to bring in new methods, claiming that these are superior to the system employed by the former bookkeepers. But before the new methods are introduced, they should be examined and approved by an experienced bookkeeper. Let no one bring in new methods on his own responsibility; they should be adopted only by the counsel of competent persons. [Cf: Pacific Union Recorder 12-19-01 para. 09] p. 628, Para. 1, [1901MS].

To adopt new and untried methods of bookkeeping means more than may at first sight appear. When one does this, and for a time keeps the records, and then is suddenly called away, it is often the case that his successor is not familiar with these new methods. Thus perplexity arises, the work is hindered, and the one who has kept the accounts incurs the suspicion of incompetency and even dishonesty. Everything that can be done, should be done to train bookkeepers who will keep the records by the most simple process so that when others take their place, everything on the books shall be clear and easy to be understood. [Cf: Pacific Union Recorder 12-19-01 para. 10] p. 628, Para. 2, [1901MS].

One who is not acquainted with the intricacies of the business should not be left to deal with the records unaided. His work should often be examined by an experienced and accurate accountant. Let no bookkeeper be left to follow his own ideas, without counsel from others. At stated periods the account books in every conference, society, and every institution connected with our cause should be carefully examined. Let some one be appointed for the work, a person of experience, who is able to judge properly of the business done. If the records of our institutions are properly kept and carefully examined, they will show when debts are being contracted that may be difficult to pay. The cause of the institution not being self-supporting will readily appear. Then steps can, at once, be taken to prevent loss, so as to save the disaster and disgrace of an accumulating debt. [Cf: Pacific Union Recorder 12-19-01 para. 11] p. 628, Para. 3, [1901MS].

Let it ever be kept in mind that it is the Lord's money which is handled in our institutions, and that through His heavenly intelligences He keeps a record of the way in which the money is used. Every account passes to the unseen Bookkeeper above. When money is needlessly expended, the record is made in heaven, "Weighed in the balances, and found wanting." [Cf: Pacific Union Recorder 12-19-01 para. 12] p. 628, Para. 4, [1901MS].

God desires that the financial part of the cause shall be carried by business men, men who are careful, faithful, and just--wise men who seek to know and to do His will, that His Spirit may rest on them. When this is the case, prosperity will attend the work, for with such workers God can cooperate. Ellen G. White. [Cf: Pacific Union Recorder 12-19-01 para. 13] p. 628, Para. 5, [1901MS].

Christ joined Himself to human life, and He identifies Himself with humanity in every detail of experience. Be careful how you deal with human minds. Christ has paid the ransom money for every soul. [Cf: Sabbath School Worker 10-01-01 para. 01] p. 628, Para. 6, [1901MS].

There are many in the bondage of sin who might be rescued if they were only approached in tenderness, and with Christlike sympathy. The human agent looks at outside appearances, and judges hastily, but God looks at the heart. "And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich." The calling of publican was thought the most abominable by the Jews, and it was not calculated to refine the character. "And he sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner." [Cf: Sabbath School Worker 10-01-01 para. 02] p. 628, Para. 7, [1901MS].

Jesus called both the Jews and the Gentiles to be laborers together with God. He called many who were open sinners, whom men would have passed by. He saw in them jewels to be polished for the heavenly kingdom. Jesus sat at meat with both the Pharisee and the sinner. He was an invited guest at the feast of Matthew, and He invited Himself to dine with Zacchaeus. [Cf: Sabbath School Worker 10-01-01 para. 03] p. 629, Para. 1, [1901MS].

It was because of the murmuring of the scribes and Pharisees on account of His associating with sinners and publicans that Jesus spoke the parable of the lost sheep, the lost silver, and the prodigal's son. All these parables are intended to teach us mercy and forgiveness. By Mrs. E. G. White. [Cf: Sabbath School Worker 10-01-01 para. 04] p. 629, Para. 2, [1901MS].

What is the Bible interpretation of God? "God is love." By giving Christ to our world, God manifested His love to mankind. "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Yes, everlasting life. His is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by Christlike deeds, will be able to endure the seeing of him who is invisible. He only who loves his fellowmen to a purpose can know God. This is the reason that there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ. God is supreme. His love in the human heart will lead to the doing of works that will bear fruit after the similitude of the character of God. [Cf: The Southern Review 01-01-01 para. 01] p. 629, Para. 3, [1901MS].

In the 13th chapter of First Corinthians the apostle Paul defines Christlike love. It would be well to print this chapter in small type in every paper issued by our presses. [Cf: The Southern Review 01-01-01 para. 02] p. 629, Para. 4, [1901MS].

If I speak with the tongues of men and angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love I am nothing. And

if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth, but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly, but then face to face; now I know in part, but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love. 1st Cor. 13. R. V. [Cf: The Southern Review 01-01-01 para. 03] p. 629, Para. 5, [1901MS].

This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer. "Charity (love) 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." [Cf: The Southern Review 01-01-01 para. 04] p. 629, Para. 6, [1901MS].

O blessed leaves of the tree of life! "And now abideth faith, hope, charity, these three, but the greatest of these is charity." [Cf: The Southern Review 01-01-01 para. 05] p. 630, Para. 1, [1901MS].

"Bless the Lord O my soul, and all that is within me bless His holy name," because our guide book is so very plain and definite. Others may not follow the plain "it is written," which Christ used on every occasion to meet the fallen foe, but let us follow the Saviour's example. The less we give expression to our human opinions, the purer and more marked with grace will be our conversation. The Lord calls for sanctified speech, because it is a savor of life unto life. He requires every human agent to take special care of his own soul-temple, allowing nothing that defileth to enter his lips, using no stimulants or narcotics, refusing to eat many kinds of food at meals, because thereby a cesspool is made of the stomach. God calls. Attention all! "Watch ye, stand fast in the faith; quit ye like men; be strong." "Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, settle, strengthen you. To him be glory and dominion forever and ever." [Cf: The Southern Review 01-01-01 para. 06] p. 630, Para. 2, [1901MS].

"This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other; so that ye can not do the things that ye would. But if ye be led of the

Spirit, ye are not under (bondage to) the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have told you also in time past, that they which do such things shall not inherit the kingdom of God." This is the evil fruit of an evil tree. [Cf: The Southern Review 01-01-01 para. 07] p. 630, Para. 3, [1901MS].

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law (to condemnation.) And they that are Christ's have crucified the flesh with the affections and the lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." "Bear ye one another's burdens and so fulfill the law of Christ." Mrs. E. G. White. [Cf: The Southern Review 01-01-01 para. 08] p. 630, Para. 4, [1901MS].

"We have an abundance of sermonizing. What is most needed at our camp-meetings and conference sessions is love for perishing souls, that love which comes in rich currents from the throne of God. True Christianity diffuses love through the whole being. It touches every vital part, the brain, the heart, the helping hand, the feet, enabling men to stand firmly where God requires them to stand, so that they will not make crooked paths for their feet, lest the lame be turned out of the way. The burning, consuming love of Christ for perishing souls is the life of the whole system of Christianity." [Cf: The Southern Review 01-15-01 para. 01] p. 630, Para. 5, [1901MS].

When this principle pervades the whole life, the blessed results will be seen in the rich fruits that are borne. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, or self-control." Gal. 5:22,23. [Cf: The Southern Review 01-15-01 para. 02] p. 631, Para. 1, [1901MS].

"Let him that is taught in the word communicate unto him that teacheth in all good things." Here is presented the responsibility resting on one to teach the word, and the equal responsibility resting on him who is taught, the hearer, the learner, to show respect and appreciation for those laboring in the ministry. He is to feel his obligation to impart to them of his temporal substance in all good things. Let all bear this in mind and seek to realize and fulfill their responsibilities." [Cf: The Southern Review 01-15-01 para. 03] p. 631, Para. 2, [1901MS].

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap everlasting life." "Wonderful truth! This is the two-edged sword that cuts both ways. This life and death question is before the whole human race. The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. We are called upon to overcome. Heaven has provided us with abundant opportunities and privileges so that we may overcome as Christ overcame and sit down with Him on his throne. But in order to be overcomers, there must be in our

lives no petting of fleshly inclinations. All selfishness must be cut out, by the roots." [Cf: The Southern Review 01-15-01 para. 04] p. 631, Para. 3, [1901MS].

"Let us not be weary in well-doing." "Why should we, with such helpers to co-operate with us in the battle of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son and the Holy Spirit, we received the holy rite. The pledge was a life pledge on the part of heaven if we comply with the conditions. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God." "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 that are of the household of faith." [Cf: The Southern Review 01-15-01 para. 05] p. 631, Para. 4, [1901MS].

"My heart is comforted in the Lord and made strong as I write these words. My prayer while I write is that the Lord will awaken his people to action. [Cf: The Southern Review 01-15-01 para. 06] p. 631, Para. 5, [1901MS].

"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." [Cf: The Southern Review 01-15-01 para. 07] p. 631, Para. 6, [1901MS].

"The truth requires every minister to be temperate in all things, that he may have a vigorous mind to use in the Lord's service. He who bears the great responsibility of ministering in word and doctrine should be a man of sound mind. His habits of life of eating and drinking are to be pure, even as Daniel's. Every worker connected with God in sacred service is under bonds to be a pattern of piety in every phase of his life, that God may make of him a channel of communication to the church and to the world." Mrs. E. G. White. [Cf: The Southern Review 01-15-01 para. 08] p. 631, Para. 7, [1901MS].

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I: Here am I: send me." [Cf: The Southern Review 01-29-01 para. 01] p. 632, Para. 1, [1901MS].

The Lord calls upon young men to enter the harvest field and work diligently as harvest hands. He calls upon them to work for him, not to labor with the churches already established, but to connect with experienced laborers in work in the great harvest field. Let young men of ability go forth and trade on their talents. As they go, let them trust to the guidance of the Lord. No one living has been appointed by God to say what subject matter they shall present to the people. He who has called young men to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak to the people. God's ministers are not to be made mere machines to grind out certain subjects by human dictation. [Cf: The Southern Review 01-29-01 para. 02] p. 632, Para. 2, [1901MS].

The very best education young men can obtain is by entering the canvassing field and working from house to house. In this work they will find opportunity to speak the words of life. Thus they will sow

the seeds of truth. Let young men show that they have resting on them a burden from the Lord. The only way for them to prove that they can stand firm in God, having on the whole armor, is by doing faithfully the work God has given them to do. Let them enter towns and cities as canvassers, not for mere story books, but for books that contain a message that gives a certain sound, books which present the truth for this time. These workers are to obtain their experience from the word of God. They are to be taught of God out of His word. Let not a spirit of Phariseeism be manifested in seeking to lead these men to walk in the shadow of any other man. We need men taught by God, not men who can work only according to certain prescribed rules. No sermon is to be mapped out for them to preach where they go. If God is leading them, they must depend on his Spirit to teach them. [Cf: The Southern Review 01-29-01 para. 03] p. 632, Para. 3, [1901MS].

When, under test, young men show that they have a genuine burden for souls, an intense longing to save their fellow-men, they will see souls converted. From their work a harvest for the Lord will be reaped. Let them go out as true missionaries to do the work of circulating books containing present truth. As they go, let their prayers ascend to God for increased light and for the guidance of his Spirit, that they may know how to speak a word in season. When they see an opportunity to do an act of kindness, let them take hold as if they were working for wages. Let them remember that thus they are doing errands for the Lord. [Cf: The Southern Review 01-29-01 para. 04] p. 632, Para. 4, [1901MS].

If they are given opportunity to sit down to the table with the families they visit, and flesh meat is passed to them, let them refuse it, giving their reason for so doing. This will, perhaps, give them an opportunity to speak some words on health reform. They should always take with them in their work some books treating upon health reform: for the work of health reform is the right hand of our message. [Cf: The Southern Review 01-29-01 para. 05] p. 632, Para. 5, [1901MS].

Canvassers should speak modestly and engage in no controversy. Let every canvasser feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves;" Christ said to his disciples, "be ye therefore wise as serpents and harmless as doves," Before you are many precious souls ripe for the harvest. Learn, therefore, to speak modestly and discreetly, and at the same time, show that you are Bible students and representatives of the Lord." [Cf: The Southern Review 01-29-01 para. 06] p. 632, Para. 6, [1901MS].

This is the work young men should be encouraged to do, not to speak to an audience which does not need their immature labors, which is well aware of this fact, and feels no drawing of the spirit. The Lord has not given to young men the work among the churches. Their first duty is to learn lessons in various lines from the great Teacher. They are not to be shadows of any other man. Let Christ draw men to his service. No precise rules are to be made to bind or restrict God's servants, pharisaical rules might better be left unrepresented. There is one rule laid down in the word of God--to be like Him who went about doing good. [Cf: The Southern Review 01-29-01 para. 07] p. 633, Para. 1, [1901MS].

What did Christ say to his disciples? "If any man serve me, let him follow me." This is the rule given in the word of God. By studying the life of Christ, let the workers find out how He lived and worked. Let

them strive each day to live the life of Christ, seeking to know the way of the Lord. The one rule they are to follow is to live as Jesus lived, daily looking to him by faith. As they wear his yoke, and learn his meekness and lowliness, they are in the path that leads heavenward. [Cf: The Southern Review 01-29-01 para. 08] p. 633, Para. 2, [1901MS].

Follow on, then, young men, to know the Lord, and you will know that his goings forth are prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live by faith in Christ. Do the work He did. Live for the saving of the souls for whom He laid down his life. Try in every way to help those with whom you come in contact. Let your identification with Christ lead you to say, "Thy word have I hid in my heart, that I might not sin against thee," "Teach me, O Lord, thy way, and I shall keep it unto the end." Strive continually to improve. Let your life fulfill the words, "Thou through thy commandments hast made me wiser than mine enemies." Look ever to Jesus, the "Author and Finisher of your faith." Talk with your Elder Brother, who will complete your education, line upon line, precept upon precept, here a little and there a little. A close connection with Him who offered himself as a sacrifice to save a perishing world will make you an acceptable worker. When you can lay your hand on truth and appropriate it, when you can say, "My Lord and my God," grace and peace and joy in rich measure will be yours. Mrs. E. G. White. [Cf: The Southern Review 01-29-01 para. 09] p. 633, Para. 3, [1901MS].

Be assured the plagues are already beginning to be poured out. But notwithstanding Christ's warning, notwithstanding what is taking place in the world, even those who claim to be expositors of Bible truths do not take in the situation. Well indeed is it that sanitariums are established among us, to be as lights shining in a dark place. The calamities that come as the result of wrong eating and drinking have little effect upon the people. We are to mark the fulfillment of the words of Christ, "As it was in the days of Noe, so shall it also be in the days of the Son of man." By searching the Scriptures we shall form the habit of drawing spiritual instruction from the common occurrences of life. The signs of the times give evidence that the threatened judgments of God are being permitted to do their work. Indulgence of pride, selfishness, and covetousness, thefts and bold robberies, are common; but the world is not being warned as it should be. Thousands are perishing in their sins, and the last message of mercy to a fallen world is to be proclaimed. But little is being done! Genuine benevolence will lead those who have been entrusted with the Lord's money to place this money where it will advance His work. Souls are perishing, and hundreds of workers are now needed. Men will be moved by the Holy Spirit to leave their ordinary employment and enter the barren fields that have never heard the last message of mercy.-- *From private letter from Mrs. E. G. White, under date of August 7, 1901.* [Cf: The Southern Review 09-03-01 para. 01] p. 633, Para. 4, [1901MS].

The Lord would have all who are laborers in His institutions, free from selfishness; for the lover of self is a transgressor of the law. Those who are truly united to Christ will reveal the glory of God. Those whom God will accept for His work must be as true as steel to principle. They must be men and women who are emptied of self, who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart. [Cf: The Southern Review 10-09-01

para. 01] p. 634, Para. 1, [1901MS].

The word of God is to be lived as well as preached. It is to be brought into every phase of the Christian's work. Those who fill places of trust and responsibility must die to self, if they would have the Lord rule and guide their lives. The soul-temple must be cleansed, and the heart's door opened to let Jesus in. The obeying of the Word by all connected with God's institutions will lead to a state of things vastly different from that which now exists. There will be a putting away of fleshly lusts and greed for gain. "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." [Cf: The Southern Review 10-09-01 para. 02] p. 634, Para. 2, [1901MS].

We are to show supreme love to God; the salvation of precious souls must engage our first and highest thought. We are to manifest mercy, benevolence, and the tenderest pity for all. "Thou shalt love thy neighbor as thyself." As workers for God, we must take hold of this work. Our love must be revealed in good works. This will give power to the truth, and there will be no limit to plans for the salvation of souls. [Cf: The Southern Review 10-09-01 para. 03] p. 634, Para. 3, [1901MS].

Those engaged in any department of our institutions should realize that they are there to work for God. They are co-laborers with Jesus. No selfishness should mar their work. Many who acknowledge that our institutions belong to the Lord and that they are connected with them as His laborers, neglect the claims of God. Yet they do not sense that they are doing wrong. They are shut up to self-serving. Let them not suppose that they can live a life of selfishness, merely serving their own interests, and then at last enter into the joy of their Lord. He who refuses to impart to others that which he has received, will at last find that he has nothing to give. It will be said, "Take the talent from him." We should not mistake the enjoyment of our blessings for the use we should make of them. [Cf: The Southern Review 10-09-01 para. 04] p. 634, Para. 4, [1901MS].

Many try to excuse themselves from active Christian work, because they are incapable. God did not make them so. They have drifted along, carrying no responsibility, thinking of self and pleasing self. Continual neglect and misuse of their talent has caused it to be given to another. Talent employed increases the gift but when used only to bless self, it diminishes, and finally is withdrawn. How few realize that they are responsible for the work they have failed to do by not using their entrusted talent as they should have done. God would have each worker develop the attributes of His character-compassion, long suffering, tenderness, and love. [Cf: The Southern Review 10-09-01 para. 05] p. 634, Para. 5, [1901MS].

Angels from heaven stand by the side of all who do service in leading souls to Christ. Those who unite heart and soul in the work of God will be prepared to work in Christ's lines. With humble, devoted reverence they will labor on the right hand and on the left, using their God-given capabilities to save their fellow men. With singing and praise and thanksgiving they rejoice with God and the heavenly host as they see souls uplifted and helped. [Cf: The Southern Review 10-09-01 para. 06] p. 634, Para. 6, [1901MS].

The Lord would have His institutions cleansed and elevated to a high and holy standard. Those connected with them He would beautify with the spirit of holiness and have them express the image of His dear Son. He would have them real helps and not hindrances. Christ's righteousness is abundantly imputed to all who hunger and thirst for it. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." [Cf: The Southern Review 10-09-01 para. 07] p. 635, Para. 1, [1901MS].

Every soul that truly accepts Jesus as his personal Saviour will pant for the privilege of serving God. He will covet toil, hardship, and sacrifice, if only he may follow in Christ's footsteps. [Cf: The Southern Review 10-09-01 para. 08] p. 635, Para. 2, [1901MS].

Workers connected in our institutions are to be united in bonds of sympathy and kindness. They must remember that they are to be faithful stewards, having compassion on those who may err. They are to cultivate patience, brotherly kindness, and forbearance. It is Satan who leads us to be unfeeling, without compassion or tenderness. [Cf: The Southern Review 10-09-01 para. 09] p. 635, Para. 3, [1901MS].

Those in responsible positions are to be humble. If they have the love of Christ abiding in the heart, they will not want to hurt and condemn. Instead of destroying, they will seek to restore. They will rid themselves of the unmerciful spirit which so greatly offends God. [Cf: The Southern Review 10-09-01 para. 10] p. 635, Para. 4, [1901MS].

We are engaged in the work of the Most High. He will accept the work of no man who hurts and discourages Christ's heritage. Let us not weave into the web of our work one thread of selfishness--neglect and careless of others. [Cf: The Southern Review 10-09-01 para. 11] p. 635, Para. 5, [1901MS].

Oh, that all the Lord's institutions might be bright and shining lights to lead souls to God! This is the purpose for which the institutions are established, and it is for this that men and women should accept a place in them as God's workers. Mrs. E. G. White. [Cf: The Southern Review 10-09-01 para. 12] p. 635, Para. 6, [1901MS].

Some are called to what are looked upon as humble duties--it may be, to cook. But the science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts, standing above music-teaching or dressmaking. By this I do not mean to discount music-teaching or dressmaking for they are essential. But more important still is the art of preparing food so that it is both healthful and appetizing. This art should be regarded as the most valuable of all the arts, because it is so closely connected with life. It should receive more attention; for in order to make good blood, the system requires good food. The foundation of that which keeps people in health is the medical missionary work of good cooking. [Cf: The Southern Review 10-30-01 para. 01] p. 635, Para. 7, [1901MS].

Often health reform is made health deform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health reform is a success. [Cf: The Southern Review 10-30-01 para. 02] p. 635, Para. 8, [1901MS].

Good cooks are few. Very many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly-served food. [Cf: The Southern Review 10-30-01 para. 03] p. 636, Para. 1, [1901MS].

Before children take lessons on the organ or the piano they should be given lessons in cooking. The work of learning to cook need not exclude music, but to learn music is of less importance than to learn how to prepare food that is wholesome and appetizing. [Cf: The Southern Review 10-30-01 para. 04] p. 636, Para. 2, [1901MS].

Connected with our sanitariums and schools there should be cooking schools, where instruction is given on the proper preparation of food. In all our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook. [Cf: The Southern Review 10-30-01 para. 05] p. 636, Para. 3, [1901MS].

It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good [Cf: The Southern Review 10-30-01 para. 06] p. 636, Para. 4, [1901MS].

Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than other lines of work, but in reality it is a science above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food, and whoever uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts. *Sept. 20, 1901.* By Mrs. E. G. White. [Cf: The Southern Review 10-30-01 para. 07] p. 636, Para. 5, [1901MS].

Christ offered himself as a willing sacrifice in our behalf. He stooped from his high place in heaven to rescue human beings from the slavery of sin. The Son of God gave up his honor and glory, and tasted the bitterness of death, that men might become partakers of the divine nature. He died that all might have an opportunity to choose God as their leader. [Cf: The Youth's Instructor 01-03-01 para. 01] p. 636, Para. 6, [1901MS].

"When the fullness 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 favor with God and man. [Cf: The Youth's Instructor 01-03-01 para. 02] p. 636, Para. 7, [1901MS].

In the wilderness Christ endured temptations that no human being can

comprehend. Here he was brought face to face with Satan, the fallen angel, who tempted him with all his 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: The Youth's Instructor 01-03-01 para. 03] p. 636, Para. 8, [1901MS].

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 and 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: The Youth's Instructor 01-03-01 para. 04] p. 637, Para. 1, [1901MS].

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 it might be. 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: The Youth's Instructor 01-03-01 para. 05] p. 637, Para. 2, [1901MS].

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: The Youth's Instructor 01-03-01 para. 06] p. 637, Para. 3, [1901MS].

The victory was gained. Christ had redeemed Adam's disgraceful failure and fall, and had placed man on vantage ground. [Cf: The Youth's Instructor 01-03-01 para. 07] p. 637, Para. 4, [1901MS].

"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 angels.

But no bribe, no temptation, could induce him to deviate from the path of God's appointment. Great cunning was shown by the tactics that 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: The Youth's Instructor 01-03-01 para. 08] p. 637, Para. 5, [1901MS].

Christ passed over the ground where Adam fell, and overcame in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations that man will have to meet. He traveled over the path in which he calls us to walk. Every step Christ took was taken in dependence upon God, and upon not a single point did the enemy overcome him. [Cf: The Youth's Instructor 01-03-01 para. 09] p. 638, Para. 1, [1901MS].

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." And today he who overcame the world, 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." Mrs. E. G. White. [Cf: The Youth's Instructor 01-03-01 para. 10] p. 638, Para. 2, [1901MS].

In this life we shall be tempted and tried. Friends may prove treacherous, enemies may be inspired by Satan to cause sadness. In these trials let us turn to the Strong for strength. There we shall find comfort, consolation, and tender sympathy. [Cf: The Youth's Instructor 01-10-01 para. 01] p. 638, Para. 3, [1901MS].

Christ interposes between us and the difficulties that appear so formidable. The flame and the flood are behind him. Then lift him up, with voice and song, and let the melody of thanksgiving and praise ascend to heaven in your life service. Keep cheerful, full of faith and courage and hope. Elijah was subject to like passions as we are, yet the Lord was his strength. He prayed most earnestly, and the Lord heard his prayer. Let us, under all circumstances, preserve our confidence in Christ. He is to be everything to us, the first, the last, the best in everything. Then let us educate our tongues to speak forth his praise, not only when we feel gladness and joy, but at all times. [Cf: The Youth's Instructor 01-10-01 para. 02] p. 638, Para. 4, [1901MS].

Let us keep the heart full of God's precious promises, that we may speak words that will be a comfort and strength to others. Thus we may learn the language of the heavenly angels, who, if we are faithful, will be our companions through the eternal ages. Every day we should make advancement in gaining perfection of character, and this we shall certainly do if we press toward the mark of the prize of our high calling in Christ Jesus. Let us not talk of the great power of Satan, but of the great power of God. We are to speak even as Christ spoke, allowing no harsh, impatient words to fall from our lips. Thus we shall be a savor of life to all with whom we come in contact. [Cf: The Youth's Instructor 01-10-01 para. 03] p. 638, Para. 5, [1901MS].

In every soul two powers are struggling earnestly for the victory. Unbelief marshals its forces, led by Satan, to cut us off from the source of our strength. Faith marshals its forces, led by Christ, the author and finisher of our faith. Hour by hour, in the sight of the heavenly universe the conflict goes forward. This is a hand-to-hand fight, and the great question is, Which shall obtain the mastery? This question each must decide for himself. In this warfare all must take a part, fighting on one side or the other. From the conflict there is no release. [Cf: The Youth's Instructor 01-10-01 para. 04] p. 638, Para. 6, [1901MS].

Paul says to those who are fighting on the side of truth: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are urged to prepare for this conflict. "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." The warning is repeated, "Wherefore take unto you the whole armor of God, that ye [Cf: The Youth's Instructor 01-10-01 para. 05] p. 639, Para. 1, [1901MS].

He who is mighty in counsel, to whom all power in heaven and earth has been given, will come to the help of those who trust in him. In the Scriptures we read that in certain places Christ could not do many mighty works, because of the unbelief existing there. It is of great importance that we have a faith that will not wait for the evidence of sight before it ventures to advance. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Mrs. E. G. White. [Cf: The Youth's Instructor 01-10-01 para. 06] p. 639, Para. 2, [1901MS].

"He that is faithful in that which is least is faithful also in much." [Cf: The Youth's Instructor 01-17-01 para. 01] p. 639, Para. 3, [1901MS].

It is conscientious attention to what the world terms "little things" that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins, this is Christianity. A grateful acknowledgment of daily blessings, a wise improvement of daily opportunities, a diligent cultivation of intrusted talents, this is what the Master calls for. [Cf: The Youth's Instructor 01-17-01 para. 02] p. 639, Para. 4, [1901MS].

He who faithfully performs small duties will be prepared to answer the demands of larger responsibilities. The man who is kind and courteous in the daily life, who is generous and forbearing in his family, whose constant aim it is to make home happy, will be the first to deny self

and make sacrifices when the Master calls. [Cf: The Youth's Instructor 01-17-01 para. 03] p. 639, Para. 5, [1901MS].

We may be willing to give our property to the cause of God, but this will not count unless we give him also a heart of love and gratitude. Those who would be true missionaries in foreign fields must first be true missionaries in the home. Those who desire to work in the Master's vineyard must prepare themselves for this by a careful cultivation of the little piece of vineyard he has intrusted to their care. [Cf: The Youth's Instructor 01-17-01 para. 04] p. 639, Para. 6, [1901MS].

As a man "thinketh in his heart, so is he." Many thoughts make up the unwritten history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another. [Cf: The Youth's Instructor 01-17-01 para. 05] p. 639, Para. 7, [1901MS].

The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. Thus it is with character. A well balanced character is formed by single acts well performed. One defect, cultivated instead of being overcome, makes the man imperfect, and closes against him the gate of the Holy City. He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen. [Cf: The Youth's Instructor 01-17-01 para. 06] p. 640, Para. 1, [1901MS].

God's work is perfect as a whole because it is perfect in every part, however minute. He fashions the tiny spear of grass with as much care as he would exercise in making a world. If we desire to be perfect, even as our Father in heaven is perfect, we must be faithful in doing little things. That which is worth doing at all, is worth doing well. Whatever your work may be, do it faithfully. Speak the truth in regard to the smallest matters. Each day do loving deeds and speak cheerful words. Scatter smiles along the pathway of life. As you work in this way, God will place his approval on you, and Christ will one day say to you, "Well done, thou good and faithful servant." [Cf: The Youth's Instructor 01-17-01 para. 07] p. 640, Para. 2, [1901MS].

At the day of Judgment, those who have been faithful in their everyday life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things which are generally overlooked that they are rewarded. "I was an hungered, and ye gave me meat," he says. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mrs. E. G. White. [Cf: The

Youth's Instructor 01-17-01 para. 08] p. 640, Para. 3, [1901MS].

To be a Christian means to possess the attributes of Christ's character, to have a heart imbued with love for God, to delight to honor God, to reach earnestly after heavenly attainments. It means to render to God grateful songs of praise from a heart swelling with gratitude, to appreciate all that has its origin in God and heaven. The Christian loves what God loves. A heart filled with Christian love is lifted far above the atmosphere of selfishness. It lives in a pure, bright, holy atmosphere. The love that God puts into the heart is a love dictated by holy impulses, sustained by a sense of duty, and cherished by a resolute will. In the soul where this love is cherished, virtue will grow like a tree in a well-cultivated garden. [Cf: The Youth's Instructor 01-24-01 para. 01] p. 640, Para. 4, [1901MS].

To be a Christian means to possess the Christian graces, to bear fruit unto righteousness, even the fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." To be a Christian means to practice religion in the home. Where is it more needed? Home influence, all-powerful for good, is such only as it is carefully cherished. It can not bear the blast of rudeness or neglect without receiving a wound which can with difficulty be healed. [Cf: The Youth's Instructor 01-24-01 para. 02] p. 640, Para. 5, [1901MS].

The motives and tastes of the Christian are entirely opposite to those of the worldling. It is impossible to be in harmony with Christ and with the world at the same time. But among the people of God, the love of the world has been increasing to an alarming extent. We feel alarmed as we see so many who profess to accept Christ going on from day to day the same as before. Too often believers act in such a way that unbelievers have no cause to think that they are living any nearer Christ than they themselves. Their conversation is flippant, their actions are unlike Christ. Many who take upon themselves baptismal vows do not live these vows even for one day. They have not come out from the world. They do not know what it means to hold communion with God. We fear that many youth have stopped short of genuine conversion. By their actions they testify that they have no part with Christ, that they are only pretenders. [Cf: The Youth's Instructor 01-24-01 para. 03] p. 641, Para. 1, [1901MS].

"Ye shall know them by their fruits." A genuine change of heart carries its evidence with it. The life of the one who is truly converted is separate and distinct from the life of the worldling. Instead of being absorbed in worldly pleasure, the Christian hungers and thirsts for the bread of life and the water of salvation. He is more anxious to learn the way of the Lord, and to secure his favor, than to please himself or those who are not in harmony with God. [Cf: The Youth's Instructor 01-24-01 para. 04] p. 641, Para. 2, [1901MS].

"Enter ye in at the strait gate. . . . Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." When Christ spoke these words, many of his hearers were convinced of his doctrine, but they needed to be aroused to greater earnestness in regard to their eternal welfare. They had come to the place where two roads met, the wrong one apparently the most attractive. They had good desires, but they were not wholly decided to serve God. They followed the Saviour "afar off." The world's Redeemer saw their peril, and

sought to rouse them to a realization of their danger. He longed to see them making an entire surrender to God. It pained him to see them living in a state of indecision. [Cf: The Youth's Instructor 01-24-01 para. 05] p. 641, Para. 3, [1901MS].

His voice was raised in earnest entreaty in their behalf. "Wide is the gate, and broad is the way, that leadeth to destruction," he said, "and many there be which go in thereat." This road is wide; and in it the pleasure lovers and the proud will find abundant room. The selfish, the covetous, the hypocrite, the sons and daughters of levity, the unthankful and unholy, will find the broad road well suited to their taste. [Cf: The Youth's Instructor 01-24-01 para. 06] p. 641, Para. 4, [1901MS].

To walk in the narrow road requires earnest, self-denying effort. It is because of the straitness of this way that so few find it. Many seek to enter, but fail because of lack of earnestness. And in the end they step into the broad road, failing to see that the narrow way has joys that would compensate for any trials. [Cf: The Youth's Instructor 01-24-01 para. 07] p. 641, Para. 5, [1901MS].

Some who have entered the broad road hear God's voice calling to them, "Enter ye in at the strait gate," and make a decided stand, determined to proceed no farther in the broad road. Through repentance and faith in Christ they enter the strait gate. They realize that all self-indulgence must be given up, that pride must be humbled, and self crucified. They see that they must lay aside every weight, and the sin that so easily besets them. They must urge their way through every obstacle, denying self, lifting the cross, resisting temptation, grasping all the help that God has placed within their reach. In deed and in truth they must accept the Saviour. They must press their way along the narrow path of self-sacrifice; for it is the path of salvation. Although the voices of pleasure lovers invite them to carelessness and selfish enjoyment, they must turn neither to the right hand nor to the left. Mrs. E. G. White. [Cf: The Youth's Instructor 01-24-01 para. 08] p. 641, Para. 6, [1901MS].

Ministers and physicians should understand their own building, the body. They should learn how to use and develop their capabilities. They should see the need of learning how to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. Young men who do not think deeply enough to take in the situation, who do not reason from cause to effect, will never succeed as physicians. The love of ease, and I may say, of physical laziness, unfits a man to be either a physician or a minister. Those who are preparing to enter the medical work or the ministry should train brain, bone, and muscle to do hard work; then they can do hard thinking. [Cf: The Youth's Instructor 01-31-01 para. 01] p. 642, Para. 1, [1901MS].

For healthy young men, stern, severe exercise is strengthening to the whole system. And it is an essential preparation for the difficult work of the physician. Without such exercise the mind can not be kept in working order. It becomes inactive, unable to put forth the sharp, quick action that will give scope to its powers. Unless he changes, the youth with such a mind will never become what God designed he should be. He has established so many resting places that his mind has become

like a stagnant pool. The atmosphere surrounding him is charged with moral miasma. [Cf: The Youth's Instructor 01-31-01 para. 02] p. 642, Para. 2, [1901MS].

Study the Lord's plan in regard to Adam. He was created pure, holy, and healthy; and he was given something to do. He was placed in the garden of Eden "to dress it and to keep it." He was not to be idle. He must work. [Cf: The Youth's Instructor 01-31-01 para. 03] p. 642, Para. 3, [1901MS].

God has ordained that the beings he has created shall work. Upon this their happiness depends. Healthy young men and women have no need of cricket, ball playing, or any kind of amusement just for the gratification of self, 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. No one in the Lord's great domain of creation was made to be a drone. Our happiness increases, and our powers develop, as we engage in useful employment. [Cf: The Youth's Instructor 01-31-01 para. 04] p. 642, Para. 4, [1901MS].

Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity, and the Lord Jesus, in his lifework, has given an example for every one. He went about "doing good." God has established 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 field with beauty. The leaves are stirred to motion, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their mission. [Cf: The Youth's Instructor 01-31-01 para. 05] p. 642, Para. 5, [1901MS].

At all times the machinery of the body continues its work. Day by day the heart throbs, doing its regular, appointed task, unceasingly forcing its crimson current to all parts of the body. Action, action, pervades the whole living machinery. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. He is not to be idle. Idleness is sin. [Cf: The Youth's Instructor 01-31-01 para. 06] p. 642, Para. 6, [1901MS].

There is true dignity in labor. Among the believers in Christ there was not one apostle who was exalted as was Paul by the revelation of the Saviour in his conversion. And Paul labored with his hands as a tent maker. In the midst of 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 spoke 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 his mind by the revelation of Christ never lost its force. It influenced his estimation and delineation of Christian character. [Cf: The Youth's Instructor 01-31-01 para. 07] p. 643, Para. 1, [1901MS].

The history of the apostle Paul is a constant testimony that manual labor can not be degrading, that it is not inconsistent with true

elevation of character. Paul worked day and night to avoid being a burden to his brethren, and at times he supported his fellow workers, he himself suffering from hunger in order to relieve the necessities of others. His toil worn hands, as he presented them before the people, bore testimony that he was not chargeable to any man for his support. They detracted nothing, he deemed, from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any other man who had acted a part in the Christian ministry. [Cf: The Youth's Instructor 01-31-01 para. 08] p. 643, Para. 2, [1901MS].

In Acts 20:17-35 we see outlined the character of a Christian minister who faithfully performed his duty. He was an all-round minister. We do not think it is obligatory on all 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 any one, that working with the hands in any honorable employment should not make a man coarse and rough and discourteous. Mrs. E. G. White. [Cf: The Youth's Instructor 01-31-01 para. 09] p. 643, Para. 3, [1901MS].

In the life insurance 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 the young men around him have allowed their parents to carry the burden of their education, let him say, I will never do that. I will, by using my physical and mental powers combined, make of myself all that it is possible. [Cf: The Youth's Instructor 02-07-01 para. 01] p. 643, Para. 4, [1901MS].

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, and a Christian, but he is not qualified to manage his own business. As far as the proper outlay of money is concerned, he is a mere child. He has not been educated by his parents to understand and practice the principles of self-support. Such a man is not fitted to become a minister or a physician. The churches everywhere are suffering through the neglect of parents to train their children to bear hard, stern responsibilities. Too often the wicked love to do nothing but use the mind [for pleasure seeking. A desire for self-indulgence] takes possession of children and youth. Then the enemy takes control, and makes the mind his workshop, using in his service the ability needed in the family and in the church. [Cf: The Youth's Instructor 02-07-01 para. 02] p. 643, Para. 5, [1901MS].

Many are destitute of the stern virtues required to build up the church. They are not capable of devising methods and plans of a healthy, solid character. They are deficient in the qualifications necessary 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: The Youth's Instructor 02-07-01 para. 03] p. 644, Para. 1, [1901MS].

Let your aspirations and your motives be pure. In every business transaction be rigidly honest. However you may be tempted, never

deceive nor prevaricate. At times a natural impulse may tempt you to vary from the straightforward path of honesty, but do not yield to this impulse. 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 one hair's breadth from principle. Carry out your agreement. By seeking to change your plans, you would show that you could not be depended on. And if you should draw back in small transactions, you would draw back in larger ones. Under such circumstances, some are tempted to deceive, saying that they were not understood. They did mean what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them. [Cf: The Youth's Instructor 02-07-01 para. 04] p. 644, Para. 2, [1901MS].

Let the youth set up well defined landmarks, by which they may be governed in emergencies. When a crisis comes that demands active, well developed physical powers, and a clear, strong, practical mind; when difficult work is to be done, where every stroke must tell, where perplexities will arise which can be met only by wisdom from on high, then the youth who have learned how to overcome difficulties can respond, to the call for workers, "Here am I; send me." Let the hearts of young men and women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. If their thoughts are made pure by the sanctification of the Spirit, their lives will be elevated and ennobled. [Cf: The Youth's Instructor 02-07-01 para. 05] p. 644, Para. 3, [1901MS].

I repeat: It should be the fixed purpose of the youth to aim high in all their plans for their lifework. They should adopt for their government in all things the standard which God's word presents. 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. Success in the formation of rights habits, advancement in that which is noble and just, will give you an influence that all will appreciate and value. Live for something besides self. If your motives are pure and unselfish, if you are ever looking for work to do, if you are always on the alert to show kindly attentions and do courteous deeds, you are unconsciously building your own monument. This is the work God calls upon all children and youth to do. Do good, if you would be cherished in the memory of others. Live to be a blessing to all with whom you come in contact, wherever your lot may be cast. Let the children and youth awake to their opportunities. By kindness and love, by self-sacrificing deeds, let them write their names in the hearts of those with whom they associate. Mrs. E. G. White. [Cf: The Youth's Instructor 02-07-01 para. 06] p. 644, Para. 4, [1901MS].

God has recorded many narratives in his inspired word to teach us that the human family is the object of the special care of 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 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: The Youth's Instructor 02-14-01 para. 01] p. 644, Para. 5, [1901MS].

The experience of Paul shows 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 declares 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? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." [Cf: The Youth's Instructor 02-14-01 para. 02] p. 645, Para. 1, [1901MS].

Again, in the case of Cornelius we are taught that God is interested in every human being. Cornelius was following on to know the Lord, and this won for him the salvation of all his house. He "feared God with all his house," and "gave much alms to the people, and prayed to God always. 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, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [Cf: The Youth's Instructor 02-14-01 para. 03] p. 645, Para. 2, [1901MS].

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. With fear and trembling we shall cooperate with God. [Cf: The Youth's Instructor 02-14-01 para. 04] p. 645, Para. 3, [1901MS].

Heavenly angels watch those who are seeking for enlightenment, and cooperate with those who try to win souls to Christ. This is shown in the experience of Philip and the Ethiopian. [Cf: The Youth's Instructor 02-14-01 para. 05] p. 645, Para. 4, [1901MS].

A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed to "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, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." [Cf: The Youth's Instructor 02-14-01 para. 06] p. 645, Para. 5, [1901MS].

Angels of God were taking notice of this seeker for light. The Ethiopian could not understand the prophecy that 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 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: The Youth's Instructor 02-14-01 para. 07] p. 645, Para. 6, [1901MS].

Today, as then, 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. As God's instruments, men must work for others. [Cf: The Youth's Instructor 02-14-01 para. 08] p. 646, Para. 1, [1901MS].

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 that was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring light to those who are in need of it. 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 a position where they can communicate the light received. [Cf: The Youth's Instructor 02-14-01 para. 09] p. 646, Para. 2, [1901MS].

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 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 an opportunity to 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: The Youth's Instructor 02-14-01 para. 10] p. 646, Para. 3, [1901MS].

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. Because evil agencies are striving to eclipse every ray of light, 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. Mrs. E. G. White. [Cf: The Youth's Instructor 02-14-01 para. 11] p. 646, Para. 4, [1901MS].

The time of Christ's entry into Jerusalem was the most lovely season of the year. The mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. From the regions round about Jerusalem many people had come to the feast with an earnest desire to see Jesus. The crowning miracle of the Saviour, in raising Lazarus from the dead, had had a wonderful effect upon the people, and a large and enthusiastic multitude was drawn to the place where Jesus was tarrying. [Cf: The Youth's Instructor 02-21-01 para. 01] p. 646, Para. 5, [1901MS].

The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them." [Cf: The Youth's Instructor 02-21-01 para. 02] p. 646, Para. 6, [1901MS].

This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne. [Cf: The Youth's Instructor 02-21-01 para. 03] p. 647, Para. 1, [1901MS].

Joyfully they executed the commission. They found the colt, and loosed him. "And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, . . . and he sat upon him." [Cf: The Youth's Instructor 02-21-01 para. 04] p. 647, Para. 2, [1901MS].

As Jesus takes his seat upon the animal, the air becomes vocal with acclamations of praise and triumph. He is the object of universal homage. He bears no outward sign of royalty. He wears no dress of state, nor is he followed by a train of soldiers. But he is surrounded by a company wrought up to the highest pitch of excitement. They can not restrain the joyous feelings of expectancy that animate their hearts. [Cf: The Youth's Instructor 02-21-01 para. 05] p. 647, Para. 3, [1901MS].

Many flatter themselves that the hour of Israel's emancipation is at hand. In imagination they see the Roman army dispersed, and driven from Jerusalem, and the Jewish nation once more free from the yoke of the oppressor. From lip to lip the question passes, "Will he at this time restore again the kingdom to Israel?" Many in the throng recall the word of the prophet: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass." Each strives to excel the other in responding to the prophetic past. The shout echoes from mountain and valley, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; hosanna in the highest." [Cf: The Youth's Instructor 02-21-01 para. 06] p. 647, Para. 4, [1901MS].

No mourning nor wailing is heard in that wonderful procession. No captives are to be seen in chains of humiliation. Those who have once been blind, but whose eyes have felt the healing touch of the Son of God, lead the way. They press close to the side of Jesus, while one whom he has raised from the dead leads the animal upon which he is seated. Those once deaf and dumb, with ears opened and tongues unloosed, help to swell the glad hosannas. Cripples, now with buoyant steps and grateful hearts, are most active in breaking down palm branches, and strewing them in his path, as their tribute of homage to the mighty healer. [Cf: The Youth's Instructor 02-21-01 para. 07] p. 647, Para. 5, [1901MS].

The leper, who has listened to the dread words of the priest, "Unclean!" which shut him out from intercourse with his fellow men, is

there. But the curse of the loathsome disease no longer contaminates those within touch of him. He has felt the compassionate touch of the Saviour, and has been cleansed by his power. Now he lays his untainted garment in the path of the Saviour, exclaiming, "O give thanks unto the Lord; for he is good: for his mercy endureth forever." [Cf: The Youth's Instructor 02-21-01 para. 08] p. 647, Para. 6, [1901MS].

The healed demoniac is there, not now to have the words wrenched from his lips by satanic power, "Let us alone;" but "clothed, and in his right mind." He adds his testimony to that of others: "The Lord hath done great things for me, whereof I am glad." [Cf: The Youth's Instructor 02-21-01 para. 09] p. 647, Para. 7, [1901MS].

The restored dead are there. Their tongues, once palsied by the power of Satan, take up the song of rejoicing, He hath brought the dead from their graves; I will open my lips in praise to him. [Cf: The Youth's Instructor 02-21-01 para. 10] p. 648, Para. 1, [1901MS].

The widow and the orphan are there to tell of his wonderful works. Little children are inspired by the scene. There are present those who have been healed of their diseases, and brought back from the grave by the word of the Lifegiver; and with palm branches and flowers these bestrew the path of the Redeemer. Mrs. E. G. White. [Cf: The Youth's Instructor 02-21-01 para. 11] p. 648, Para. 2, [1901MS].

On the crest of Olivet the procession pauses. Before them lies the city of Jerusalem, with its temple of pure white marble, which just now is gilded with glory by the rays of the setting sun. It is a picture of unsurpassed loveliness. Well might the people apply to this city the words of the prophet, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." At the entrancing sight, the throng join with renewed fervor in their shouts of praise. Branches are stripped from the palm trees, and placed in the path of the Saviour, while hill and mountain give back the glad shouts of the joyous and triumphant multitude. Their eyes turn to Christ, to see how he is impressed by the scene; but lo, the Son of God is in tears. [Cf: The Youth's Instructor 02-23-01 para. 01] p. 648, Para. 3, [1901MS].

The glad company can not understand the cause of the Saviour's sorrow; they do not know that the iniquities of Jerusalem are bringing her final calamities upon her. A mysterious awe falls upon the procession, and calms in a degree its enthusiasm. [Cf: The Youth's Instructor 02-23-01 para. 02] p. 648, Para. 4, [1901MS].

As Christ's eyes rest upon the temple so soon to be desolated, he weeps. The Israel of God, to whom he has given every advantage, will soon reject their King and their God. In a few short hours the world's Redeemer will be taken by wicked hands and crucified. Not the Romans, not the Gentiles, but the people for whom he has done so much, are to be his murderers. Christ's prophetic eye takes in the future of Jerusalem, when the glory which God designed should rest upon this chosen nation would be removed, and the grace which bringeth salvation would no longer be heard in the city. This is the cause of the Saviour's sorrow. He weeps not for himself, but for those who have rejected his love and despised his mercy. The tender tears he sheds over Jerusalem are the tears of rejected love. In a voice of anguish and lamentation he cries: "O Jerusalem, Jerusalem, which killest the

prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." [Cf: The Youth's Instructor 02-23-01 para. 03] p. 648, Para. 5, [1901MS].

Christ had come to the earth to reveal the principles of the kingdom of heaven. His character as Saviour and Lifegiver had been demonstrated only a short time before at the grave of Lazarus but in their pride the Jews rejected him. To the Hebrew nation had been committed the oracles of God. They had been taught the commandments and statutes and judgments of the Lord. God designed that the faith of this people should be communicated to all other peoples on the face of the earth. How different would have been Christ's attitude, had the priests and rulers been true to the trust reposed in them! Had they done the work that God designed they should do, the glory of the Lord would have been revealed to the idolatrous nations. [Cf: The Youth's Instructor 02-23-01 para. 04] p. 648, Para. 6, [1901MS].

"And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee." A large number in that throng bear in their own bodies the evidence that divine power is among them, and each has his story to tell of the merciful works of Christ. The relation of these wonderful works only increases the fervor of their feelings. Disciples and people join together in the songs of praise. [Cf: The Youth's Instructor 02-23-01 para. 05] p. 649, Para. 1, [1901MS].

"Who is this?" We ask Isaiah, and he answers: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." John the Baptist tells us who he is: "Behold the Lamb of God," he says, "which taketh away the sin of the world." And the beloved disciple adds his testimony: "In the beginning was the Word, and the Word was with God, and the Word was God." Mrs. E. G. White. [Cf: The Youth's Instructor 02-23-01 para. 06] p. 649, Para. 2, [1901MS].

The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" [Cf: The Youth's Instructor 03-21-01 para. 01] p. 649, Para. 3, [1901MS].

The sign they asked was a miracle, some wonderful token in the heavens to gratify their curiosity. Signs were frequently given by the prophets; and if he were the Messiah, they argued, he would give some evidence to prove it. Those miracles which included only the relief of human necessities, the healing of the woes of mankind, had no particular interest for them; for they looked upon suffering and distress with hardhearted, unsympathetic indifference. In relieving the oppressed and suffering, Christ cast a reproach upon them, not only for their careless indifference toward the poor, but because they were

themselves the direct cause of much of the misery that existed. [Cf: The Youth's Instructor 03-21-01 para. 02] p. 649, Para. 4, [1901MS].

Well had the prophet declared of this people: "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. . . . Israel doth not know, my people doth not consider. 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. . . . Every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." [Cf: The Youth's Instructor 03-21-01 para. 03] p. 649, Para. 5, [1901MS].

Christ tried to present before the Pharisees their inconsistency. By certain indications in the heavens they professed themselves wise to foretell the weather. "When it is evening," he said, "ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" If these signs in the heavens are sufficient evidence on which to base your faith, why do you not believe the evidence given of my mission? The works that I do, they testify of me. [Cf: The Youth's Instructor 03-21-01 para. 04] p. 649, Para. 6, [1901MS].

The relation of the Jewish nation to God has often been presented as a marriage relation, God the husband, the nation the wife. Their separation from God by wicked works is called adultery. The Jews had been unfaithful to the covenant that God had made with them. Not only spiritually but literally they were transgressors of the law of God. Christ would work no miracle to satisfy the curiosity of the people. "A wicked and adulterous generation seeketh after a sign," he said, "and there shall no sign be given unto it, but the sign of the prophet Jonas." [Cf: The Youth's Instructor 03-21-01 para. 05] p. 650, Para. 1, [1901MS].

It was not Christ's mission to exalt himself as an astrologer. His work was with sinful human beings, whom he came to save from hopeless woe and misery. The angel that foretold his birth declared, "Thou shalt call his name Jesus: for he shall save his people from their sins." And more than six hundred years before, he himself had declared: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, 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." This was his mission. [Cf: The Youth's Instructor 03-21-01 para. 06] p. 650, Para. 2, [1901MS].

Even the wicked Herod could perceive the greatness of the works of Christ; but the scribes and Pharisees could not be convinced. The works which they could not explain away they charged to the agency of the

devil. The Holy Spirit was sent down to bless this people, but they barred the door of their hearts against his influence. Christ well knew that however strong and uncontrovertible the evidence he might give them, they would not receive it. Therefore he kept steadily at the work which had been planned in the councils of heaven, healing the sick and relieving the oppressed. He knew that in this work he has giving ample proof of his mission to those who were honest in heart. His heart was grieved by their obstinacy and determined resistance of light and truth. "If I had not done among them the works which none other man did," he said, "they had not had sin: but now have they both seen and hated both me and my Father." [Cf: The Youth's Instructor 03-21-01 para. 07] p. 650, Para. 3, [1901MS].

Christ was God manifest in the flesh; in him dwelt "all the fullness of the Godhead bodily." All this glory he longed to pour upon the world, but men refused to receive it. They were given evidence upon evidence; but they bound themselves up in their stubborn unbelief and prejudice. Therefore they were without excuse. [Cf: The Youth's Instructor 03-21-01 para. 08] p. 650, Para. 4, [1901MS].

We are to learn a lesson from the sin of this people. Today there are many who have taken their position on the side of unbelief, as if it were a virtue, the sign of a great mind, to doubt. Because the works of God can not be explained by finite minds, Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones would come into close connection with God, he would make his purposes clear to their understanding. [Cf: The Youth's Instructor 03-21-01 para. 09] p. 650, Para. 5, [1901MS].

The position of those who resist light is thus set forth by the apostle Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The operation of the Spirit is foolishness to the unrenewed heart; but to those who are humble, teachable, honest, childlike, and who desire to know the will of the Father, his word is revealed as the power of God unto salvation. Mrs. E. G. White. [Cf: The Youth's Instructor 03-21-01 para. 10] p. 651, Para. 1, [1901MS].

There are those who can not speak in favor of the very best of blessings without attaching a criticism, to cast a shadow of reproach. Let us be guarded. Let us refuse to allow the criticisms of any one to implant objections in our minds. 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 look upon it as a virtue to make and suggest difficulties, which will harass and perplex. Keep the atmosphere surrounding the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make us happy. Let us bring all the pleasantness possible into our lives. [Cf: The Youth's Instructor 04-04-01 para. 01] p. 651, Para. 2, [1901MS].

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, making every effort to keep the door of

our lips, so that we shall not utter one word savoring of unbelief. [Cf: The Youth's Instructor 04-04-01 para. 02] p. 651, Para. 3, [1901MS].

We are to walk by faith, practicing 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 who works 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: The Youth's Instructor 04-04-01 para. 03] p. 651, Para. 4, [1901MS].

Let us remember that every one has some dark spot in his experience; and 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: The Youth's Instructor 04-04-01 para. 04] p. 651, Para. 5, [1901MS].

By faith we may claim the promise, "Ask, and it shall be given you; seek, and ye shall find." Yes, we shall find the answer to our prayers; for God will do exceeding abundantly above our highest expectation. What precious witness we shall then bear for God! What an honor we shall be to the truth of his word! [Cf: The Youth's Instructor 04-04-01 para. 05] p. 651, Para. 6, [1901MS].

Doleful, discouraging words will do no good. When Christ abides in the heart, we shall not even repeat the false statements we hear. We shall not retaliate nor 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: The Youth's Instructor 04-04-01 para. 06] p. 652, Para. 1, [1901MS].

The enemy leads those whose hearts are not stayed upon God to admit into their minds unpleasant and disagreeable thoughts. These they ponder over, and then pass along as food for other minds. But this is food of Satan's preparation, and impoverishes the soul. [Cf: The Youth's Instructor 04-04-01 para. 07] p. 652, Para. 2, [1901MS].

With the sweet melody of song, in his childhood, youth, and manhood, Jesus corrected passionate, unadvised words and unbelieving, accusing utterances. When he was assailed by criticisers, his voice was raised in song: "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. . . . 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 loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy loving kindness and

thy truth continually preserve me." Mrs. E. G. White. [Cf: The Youth's Instructor 04-04-01 para. 08] p. 652, Para. 3, [1901MS].

The Jewish rulers had carried out their purpose of putting the Son of God to death, but they did not feel the sense of victory that they had thought they would after silencing the voice of the great Teacher. Even in the hour of their apparent triumph they were harassed with doubt as to what would next take place. They dreaded a dead Christ more, a great deal more, than a living Christ. They had a deep conviction that their revenge against Jesus for exposing their hypocrisy would not bring rest to their souls. They had heard the cry, "It is finished," "Father, into thy hands I commend my spirit." They had seen the rocks rent, and had felt the mighty earthquake, and they were restless and uneasy. The words spoken by Christ when he was under their cruel power recurred to their minds. [Cf: The Youth's Instructor 05-02-01 para. 01] p. 652, Para. 4, [1901MS].

Not on any account would the priests have allowed Christ's body to hang on the cross during the Sabbath, for already the agitation caused by his death was giving publicity to his life and mission. When the people heard that the mighty Healer was dead, and that the sick and suffering had no one to relieve their distress, they applied to the priests and rulers for sympathy and relief. They were sent away empty; but apparently they were determined to have the living Christ among them again, and soldiers were stationed at the temple gates to keep back the multitude that came with their sick and dying, demanding entrance. [Cf: The Youth's Instructor 05-02-01 para. 02] p. 652, Para. 5, [1901MS].

The world without a Christ made an impression that a living Christ could not have made. People came from far and near to see the one of whom the priests and rulers had declared, "The world is gone after him." The recital of the deeds done by the priests shocked the people. They would not have allowed Christ to be thus treated; for had he not shown compassion to their sick? Never had he turned one away with the harsh denunciations used by the Pharisees. [Cf: The Youth's Instructor 05-02-01 para. 03] p. 652, Para. 6, [1901MS].

Christ had said to his disciples, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Overwhelmed with sorrow, the disciples did not see the hope and comfort in these words. By Judas they were repeated to the priests, and when they heard them, they mocked and ridiculed, speaking of Christ as a deceiver, a name that might appropriately have been applied to themselves. But now, when they heard the clamor for Jesus, the mighty Healer, who had cured the sick and raised the dead, they thought of his words, and remembered that he had said he would rise the third day, and they were horrified at the thought. Would he rise from the dead, and as judge arraign his accusers before his bar? [Cf: The Youth's Instructor 05-02-01 para. 04] p. 653, Para. 1, [1901MS].

Death and the grave must hold him whom they had crucified. "Command therefore," they said to Pilate, "that the sepulcher be made sure unto the third day, lest his disciples come by night, and steal him away,

and say unto the people, He is risen from the dead: so the last error shall be worse than the first." "Ye have a watch," said Pilate, "go your way, make it as sure as ye can." [Cf: The Youth's Instructor 05-02-01 para. 05] p. 653, Para. 2, [1901MS].

The priests gave directions to have a stone rolled before the opening of the tomb. Across this they placed cords, sealing them with the Roman seal. Soldiers were then stationed around the sepulcher, to prevent it from being tampered with. The priests did all they could to keep Christ's body where they had laid it. He was sealed as securely in his narrow tomb as if he were to stay there through all time. [Cf: The Youth's Instructor 05-02-01 para. 06] p. 653, Para. 3, [1901MS].

So weak men counseled and planned to secure the body so hated by the Jewish dignitaries, and so precious to the disciples. Little did the murderers realize the uselessness of the efforts they were making to keep Christ in the tomb. By their actions Christ was glorified. The very efforts made to prevent Christ's resurrection are the most convincing proofs of his resurrection. The greater the number of soldiers placed around the tomb, the stronger would be the testimony borne in regard to his resurrection. [Cf: The Youth's Instructor 05-02-01 para. 07] p. 653, Para. 4, [1901MS].

There was only one entrance to the tomb, and neither human fraud nor force could tamper with the stone that guarded the entrance. Here Jesus rested during the Sabbath. A strong guard of angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth. He who died for the sins of the world was to remain in the tomb for the allotted time. He was in that stony prison house as a prisoner of divine justice, and he was responsible to the Judge of the universe. He was bearing the sins of the world, and his Father only could release him. [Cf: The Youth's Instructor 05-02-01 para. 08] p. 653, Para. 5, [1901MS].

Christ had declared that he would be raised from the dead on the third day; and at the appointed time a mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Brave soldiers, who had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of [a] mortal warrior; it was the face of a heavenly messenger, sent to relieve the Son of God from the debt for which he had become responsible, and for which he had now made a full atonement. This heavenly visitant was the angel that on the plains of Bethlehem had proclaimed Christ's birth. The earth trembled at his approach, and as he rolled away the stone from Christ's grave, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, thy Father saith, Come forth. They saw Jesus come from the grave as a mighty conqueror, and heard him proclaim, "I am the resurrection, and the life." The angel guards bowed low in adoration before the Redeemer as he came forth in majesty and glory, and welcomed him with songs of praise. Mrs. E. G. White. [Cf: The Youth's Instructor 05-02-01 para. 09] p. 653, Para. 6, [1901MS].

When the passover supper was ended, Jesus left the upper chamber with

his disciples, and together they crossed the brook Kedron. Sorrow and anguish pressed upon the heart of the Saviour, and with sadness he said to his disciples: "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Peter, always foremost in speech, assured his Master of his fidelity. "Though all men shall be offended because of thee," he said, "yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him. Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." [Cf: The Youth's Instructor 04-11-01 para. 01] p. 654, Para. 1, [1901MS].

As Christ entered the garden of Gethsemane, he bade his disciples remain near the entrance, while he took Peter, James, and John with him a short distance. Then urging these three to watch and pray, he left them. The Saviour desired to be alone with God, that he might wrestle with him in prayer. The agony that pressed upon his soul was not for the physical suffering that he must endure. He was feeling the offensive character of the sin that he must bear. He must suffer the penalty of the broken law, and bear the Father's wrath. [Cf: The Youth's Instructor 04-11-01 para. 02] p. 654, Para. 2, [1901MS].

A little distance from his disciples, Christ fell on his face and prayed. "O my Father," he cried, "if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." [Cf: The Youth's Instructor 04-11-01 para. 03] p. 654, Para. 3, [1901MS].

In the deepening gloom that surrounded him, every stay seemed falling from Christ, and his soul reached out for human sympathy. At length, and pressed with an inexpressible weight of agony, he arose, and moved through the darkness to the place where he had left his three friends. But he found them sleeping. "What, could ye not watch with me one hour?" he asked. [Cf: The Youth's Instructor 04-11-01 para. 04] p. 654, Para. 4, [1901MS].

At this most important time--the time when Jesus had made special request for them to watch with him--the disciples slept. Christ had taken them with him that they might be a strength to him, and that the events they should witness that night, and the instruction they should receive, might be indelibly imprinted on their memories. This was necessary in order that their faith might not fail, but be strengthened for the test just before them. But instead of watching with Christ, they fell asleep. Even the ardent Peter, who only a few hours before had declared that he would suffer, and, if need be, die for his Lord, was asleep when Jesus needed his sympathy and prayers. [Cf: The Youth's Instructor 04-11-01 para. 05] p. 654, Para. 5, [1901MS].

With the words, "Watch and pray, that ye enter not into temptation," the lonely Sufferer turned again to his solitude and prayer. Again his voice was borne upon the sympathizing air: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. [Cf: The Youth's Instructor 04-11-01 para. 06] p. 654, Para. 6, [1901MS].

"And he left them, and went away again, and prayed the third time, saying the same words." The Saviour is alone in his sorrow. Jerusalem

is in slumber; even the disciples in Gethsemane are sleeping. His form bowed to the earth, Jesus prays such a prayer as the angels have never before listened to. It is the voice of helpless suffering that speaks. "O my Father," he says, "if it be possible, let this cup pass from me." His heart seems bursting with agony, and from his pale brow fall drops of blood. The very life current seems flowing from his bleeding heart. [Cf: The Youth's Instructor 04-11-01 para. 07] p. 654, Para. 7, [1901MS].

The powers of darkness were encompassing the Son of God; for the destiny of a lost world hung in the balance. Satan was clothing him with the garments of sin. Christ had placed himself in the sinner's stead, and he felt that a great gulf separated him from his Father. It was a moment of soul agony for the Son of God. It was the hour of the power of darkness. Shall he drink the cup? Shall he take upon his divine soul the guilt of a lost world, and consent to be numbered with the transgressors? It was here that the mysterious cup trembled in his hand. The billows of wrath were rolling over his head, but the woes of a lost world also rose before him; and he consented to the sacrifice. "Nevertheless," he said, "not my will, but thine, be done." [Cf: The Youth's Instructor 04-11-01 para. 08] p. 655, Para. 1, [1901MS].

The Redeemer had poured out his soul with strong crying and tears unto Him who was able to save him from death; and he was heard. Even with Calvary before him, he had defeated the enemy, and his soul rested calmly in his Father's love. [Cf: The Youth's Instructor 04-11-01 para. 09] p. 655, Para. 2, [1901MS].

Again Christ came to his disciples, and found them sleeping. "Sleep on now," he said. "and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." [Cf: The Youth's Instructor 04-11-01 para. 10] p. 655, Para. 3, [1901MS].

Soon glaring torches were seen among the trees, and the heavy tramp of an approaching mob broke the stillness of the night. Helmeted soldiers, with glittering swords and flaming torches, drew up around the Son of God. As his eye rested on them, Christ inquired, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he." As they looked upon the bloodstained face of Christ, their physical strength failed them, and they fell as dead men to the ground. It was not Christ's suffering that unnerved them; for they were accustomed to the sight of human suffering. It was the voice of God speaking to them through Christ that melted their hearts in terror. [Cf: The Youth's Instructor 04-11-01 para. 11] p. 655, Para. 4, [1901MS].

Seeing their foe fallen, the disciples took courage. "Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. . . . Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away." Mrs. E. G. White. [Cf: The Youth's Instructor 04-11-01 para. 12] p. 655, Para. 5, [1901MS].

Christ was crucified. The Prince of life had been taken by wicked hands and slain. In his spotless purity he has been killed as a disturber of the peace. He was lying in Joseph's new tomb. Christ

descended into the grave as our sin bearer, opening a grave for the sins of all who will accept him as their personal Saviour. [Cf: The Youth's Instructor 04-25-01 para. 01] p. 655, Para. 6, [1901MS].

The night following the crucifixion was the darkest night the church had ever known. But the redemption price for a fallen world had been paid; the sacrifice for sin had been offered. All heaven was triumphant. [Cf: The Youth's Instructor 04-25-01 para. 02] p. 655, Para. 7, [1901MS].

At the setting of the sun on the evening of the preparation day, trumpets sounded, signifying that the Sabbath had begun. The next day the courts of the temple were filled with worshipers. The high priest for Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of busy activity, were preparing to perform their duties. The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God. The ostentatious and ceremonious rites of the Jewish religion were mingled with selfishness, fraud, discontent, and unholy passions. The priests had chosen Barabbas, and Barabbas they would have as long as life should last. They had cried out against Christ. "Crucify him, crucify him." "His blood be on us, and on our children." The blood they had invoked upon themselves would indeed rest upon them. The characters they had chosen would forever be their characters. By their lives they contradicted the meaning of their ceremonies. Jesus never spurned the true penitent, but he hated hypocrisy cloaked by a garment of religion. [Cf: The Youth's Instructor 04-25-01 para. 03] p. 656, Para. 1, [1901MS].

Some of the worshipers of the temple were not at rest as the blood of bulls and goats was offered for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sin of the world. But never before had the ritual service been witnessed with such conflicting feelings. The musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the most holy place had always been sacredly guarded from intrusion. Only once a year had it been entered, and then by the high priest. But now horror was seen on all countenances; for this apartment was open to all eyes. At the very moment when Christ had expired, the heavy veil of tapestry, made of pure linen and beautifully wrought with gold and scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate his glory, the place which had been God's sacred audience chamber, lay open to every eye, no longer recognized by the Lord. [Cf: The Youth's Instructor 04-25-01 para. 04] p. 656, Para. 2, [1901MS].

Many who at this time united in the services of the Passover, never took part in them again. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the Messiah had come. [Cf: The Youth's Instructor 04-25-01 para. 05] p. 656, Para. 3, [1901MS].

According to their custom, the people brought their sick and suffering to the temple courts, inquiring, Who can tell us of Jesus of Nazareth,

the Healer? Some had come from far to see and hear him who had healed the sick and raised the dead to life. With persistent earnestness they asked for him. They would not be turned away. But they were driven from the temple courts, and the people of Jerusalem could not fail to see the difference between this scene and the scenes of Christ's life. [Cf: The Youth's Instructor 04-25-01 para. 06] p. 656, Para. 4, [1901MS].

On every side was heard the cry, "We want Christ, the Healer!" A world without a Christ was blackness and darkness, not only to the disciples, but to the sick and suffering, to the priests and rulers. The Jewish leaders and even the Roman authorities found it harder to deal with a dead Christ than with a living Christ. [Cf: The Youth's Instructor 04-25-01 para. 07] p. 656, Para. 5, [1901MS].

The people learned that Jesus had been put to death. Inquiries were made regarding his death. The particulars of his trial were kept as private as possible, but during the time when he was in the grave, his name was on thousands of lips, and the report of his mock trial and of the cruelty of the priests and rulers was circulated everywhere. [Cf: The Youth's Instructor 04-25-01 para. 08] p. 657, Para. 1, [1901MS].

By men of intellect the priests were called upon to explain the prophecies concerning the Messiah, and while trying to frame some falsehood in reply, the priests became like men insane. Upon many minds rested the conviction that the Scriptures had been fulfilled. [Cf: The Youth's Instructor 04-25-01 para. 09] p. 657, Para. 2, [1901MS].

Entire justice was done in the atonement. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. Christ fulfilled every requirement demanded by justice. God's character as a God of holiness, a God of goodness, compassion, and love combined, was revealed in his Son. In the cross of Christ, God gave the world a mighty pledge of his justice and love. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" [Cf: The Youth's Instructor 04-25-01 para. 10] p. 657, Para. 3, [1901MS].

When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in his human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory. Mrs. E. G. White. [Cf: The Youth's Instructor 04-25-01 para. 11] p. 657, Para. 4, [1901MS].

"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." [Cf: The Youth's Instructor 05-09-01 para. 01] p. 657, Para. 5, [1901MS].

The choice we make in this life will be our choice through all

eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. God calls upon us to overcome as Christ overcame, that we may sit down with the Saviour in his throne. He has provided us with abundant opportunities and privileges, making it possible for us to overcome. But in order to do this, there must be in our lives no petting of self. All selfishness must be cut out by the roots. [Cf: The Youth's Instructor 05-09-01 para. 02] p. 657, Para. 6, [1901MS].

When a man accepts Christ, he promises to represent him in this world. To him the words are spoken, "Ye are God's husbandry, ye are God's building." "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." Those engaged in the work of character building should educate themselves to acknowledge the workmanship of God. Have faith that you can use every intrusted capability to God's glory. He has not given us talents to hide away in a napkin. We are to impart as we receive. Thus we are sowing seed which will bring forth a harvest of joy. [Cf: The Youth's Instructor 05-09-01 para. 03] p. 657, Para. 7, [1901MS].

When God gives many talents to one person, it is not that he shall exalt himself, as if he had not received these talents from God. He who depends on his own merits, placing great confidence in his knowledge and judgment, is not accepted by God. Only the faith that works by love and purifies the soul is acceptable to him. No amount of profession can take the place of honesty and fidelity. [Cf: The Youth's Instructor 05-09-01 para. 04] p. 658, Para. 1, [1901MS].

Fraud in any line is a grievous sin in God's sight; for the goods we are handling belong to him; and if we would be pure and clean in his sight, we must use them to the glory of his name. The religion that carries in its hand the scant measure and the deceitful balance is an abomination in the sight of God. He who cherishes such a religion will be brought to confusion; for God is a jealous God. [Cf: The Youth's Instructor 05-09-01 para. 05] p. 658, Para. 2, [1901MS].

God's law is the standard of character. To it we are required to conform, and by it we shall be judged in the last great day. In that day men will be dealt with according to the light they have received. The number of talents intrusted will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given ability to use for the Lord. He was given opportunity to cooperate with the Redeemer. Had he been true and faithful, he would not only have won eternal life for himself, but would have drawn others to the kingdom. [Cf: The Youth's Instructor 05-09-01 para. 06] p. 658, Para. 3, [1901MS].

Those who reject Christ place themselves on the side of the great apostate. Those who do not accept the offer of salvation show open contempt for the Saviour, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. He refused to wear the yoke of restraint and obedience, to surrender all to God, and thus he

placed himself on the side of the enemy of Christ. His refusal to wear the yoke of Christ himself, kept others from seeing their wrong. Mrs. E. G. White. [Cf: The Youth's Instructor 05-09-01 para. 07] p. 658, Para. 4, [1901MS].

God gives us strength, reasoning power, time, in order that we may build characters on which he can place his stamp of approval. He desires each child of his to build a noble character, by the doing of pure, noble deeds, that in the end he may present a symmetrical structure, a fair temple, honored by man and God. [Cf: The Youth's Instructor 05-16-01 para. 01] p. 658, Para. 5, [1901MS].

In our character building we must build on Christ. He is the sure foundation, a foundation which can never be moved. The tempest of temptation and trial can not move the building which is riveted to the Eternal Rock. [Cf: The Youth's Instructor 05-16-01 para. 02] p. 658, Para. 6, [1901MS].

He who would grow into a beautiful building for the Lord must cultivate every power of the being. It is only by the right use of the talents that the character can develop harmoniously. Thus we bring to the foundation that which is represented in the Word as gold, silver, precious stones--material that will stand the test of God's purifying fires. [Cf: The Youth's Instructor 05-16-01 para. 03] p. 658, Para. 7, [1901MS].

In our character building Christ is our example. He placed himself at the head of the human race to show us how to live in a way that God can approve. He is the only one who has lived a perfect life, who has formed a pure, spotless character. He has shown us what it means to be a perfect human being. He has shown us what God is, and what we are to become, godlike in character. [Cf: The Youth's Instructor 05-16-01 para. 04] p. 659, Para. 1, [1901MS].

God does not ask us to carry forward the work of character building in our own strength. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in this work. When we think ourselves capable of molding our character aright, we deceive ourselves. Never can we in our own strength obtain the victory over temptation. But he who trusts in Christ, and submits to the guidance of his Spirit, will grow daily into the likeness of God. His growth will be proportionate to his dependence on the Spirit's help. Such a one in every time of difficulty will turn, and not in vain, to the One who has said. "Come unto me, . . . and I will give you rest." On the one side is the all-wise, all-powerful God, infinite in wisdom, goodness, and compassion; on the other his frail, erring creatures, weak, sinful and absolutely helpless. God proposes to make them laborers together with him in the building of character, and all his mighty power is at their disposal as they cooperate with him. [Cf: The Youth's Instructor 05-16-01 para. 05] p. 659, Para. 2, [1901MS].

It is one thing to assent to a truth, and another to practice it; one thing to admire the grace of Christ, and another to make that grace our own, reflecting in spirit and person the divine likeness. Many who profess to be children of God are a continual reproach to him because of their unconsecrated lives. They talk about sanctification and holiness. When there is a revival in the church, they mourn over their

unchristian lives. They make many good resolutions, but they fail to carry them out. Their goodness is as lasting as the frost before the morning sun. Their words are many, but the Holy Spirit is not with them. [Cf: The Youth's Instructor 05-16-01 para. 06] p. 659, Para. 3, [1901MS].

He who would build a strong, symmetrical character, who would be a well balanced Christian, must begin at the foundation. He must crucify self. He must give all and do all for Christ; for the Redeemer accepts no divided service. Daily he must learn the meaning of self-surrender. He must study the word of God, getting its meaning, and seeking to carry out its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement we may make if we are partakers of the divine nature. [Cf: The Youth's Instructor 05-16-01 para. 07] p. 659, Para. 4, [1901MS].

To be one with Christ, to build a character like his, this is the high ideal set before us. Let us look earnestly at this ideal, and then strive to reach it. In the councils of love, provision was made to enable us to do this. We may be more than conquerors through him who has loved us. If at times we fail, let us not become discouraged, but try again, looking always to Jesus. Thus we shall become changed into his image. [Cf: The Youth's Instructor 05-16-01 para. 08] p. 659, Para. 5, [1901MS].

The Christian has the mind that is in Christ. His hopes and aspirations are pure and noble; for he is growing up into Christ. In his daily life he reveals the fragrance of Christ's character. Day by day God works with him, perfecting stroke by stroke the character which is to stand in the day of final test. Mrs. E. G. White. [Cf: The Youth's Instructor 05-16-01 para. 09] p. 659, Para. 6, [1901MS].

In a vision of the night, in his home at Beersheba, when he was one hundred and twenty years old, Abraham received the startling command: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." [Cf: The Youth's Instructor 06-06-01 para. 01] p. 660, Para. 1, [1901MS].

There was no more sleep for Abraham that night. The voice of God had spoken, and had been heard. Isaac, his only son, the son of promise, must be sacrificed. [Cf: The Youth's Instructor 06-06-01 para. 02] p. 660, Para. 2, [1901MS].

God had promised Abraham that in his old age he should have a son, and this promise had been fulfilled. But now God says: "Take now thy son, . . . and offer him there for a burnt offering." God left Ishmael out of the question saying, "Thine only son Isaac." [Cf: The Youth's Instructor 06-06-01 para. 03] p. 660, Para. 3, [1901MS].

Had Abraham been a selfish, cold-hearted man, absorbed in ambitious projects, with no affection for his son, he would not have felt so deeply this terrible summons; but he loved his son tenderly. It seemed like sacrificing his own life to give up Isaac. [Cf: The Youth's Instructor 06-06-01 para. 04] p. 660, Para. 4, [1901MS].

As Abraham stepped out into the night, he seemed to hear the divine

voice that called him out of Chaldea fifty years before, saying, "Look now toward heaven, and tell the stars, if thou be able to number them. . . . So shall thy seed be." Can it be the same voice that commands him to slay his son? He remembers the promise: "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Is it not the voice of a stranger that commands him to offer his son as a sacrifice? Can God contradict himself? Would he cut off the only hope of the fulfillment of the promise? [Cf: The Youth's Instructor 06-06-01 para. 05] p. 660, Para. 5, [1901MS].

But Abraham does not reason; he obeys. His only hope is that the God who can do all things will raise his son from the dead. [Cf: The Youth's Instructor 06-06-01 para. 06] p. 660, Para. 6, [1901MS].

The knife was raised; but it did not fall. God spoke, saying, "It is enough." The faith of the father and the submission of the son had been fully tested. The Lord said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." [Cf: The Youth's Instructor 06-06-01 para. 07] p. 660, Para. 7, [1901MS].

Abraham's test was the most severe that could come to a human being. Had he failed under it, he would never have been registered as the father of the faithful. Had he deviated from God's command, the world would have lost an inspiring example of unquestioning faith and obedience. [Cf: The Youth's Instructor 06-06-01 para. 08] p. 660, Para. 8, [1901MS].

The lesson was given to shine down through the ages, that we may learn that there is nothing too precious to be given to God. It is when we look upon every gift as the Lord's, to be used in his service, that we secure the heavenly benediction. Give back to God your intrusted possession, and more will be intrusted to you. Keep your possessions to yourself, and you will receive no reward in this life, and will lose the reward of the life to come. [Cf: The Youth's Instructor 06-06-01 para. 09] p. 660, Para. 9, [1901MS].

God tries his people today to test their faith and obedience. There are many who have never made an unreserved surrender of themselves to God. They have not a right idea of the infinite sacrifice made by God to save a ruined world. If God should speak to them as he did to Abraham, they would not be sufficiently acquainted with his voice to know that he was calling upon them to make a sacrifice, in order to test the depth of their love and the sincerity of their faith. [Cf: The Youth's Instructor 06-06-01 para. 10] p. 661, Para. 1, [1901MS].

The plague spot of selfishness is as contagious as leprosy. Those who enter the heavenly courts must be purified from every vestige of this plague. Look at the world's Redeemer, and remember that as he sacrificed, so must we. He did a work so large and broad that it included the world. His was the ministry of love, yet he said, "The foxes have holes, 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 06-06-01 para. 11] p. 661, Para. 2, [1901MS].

The Lord has a great work for us to do, and he invites us to look to him, to trust in him, to walk with him, to talk with him. He invites us

to make an unreserved surrender of all that we have and are to him, that when he shall call upon us to sacrifice for him, we may be ready and willing to obey. We shall enjoy the fullness of divine grace only as we give all to Christ. We shall know the meaning of true happiness only as we keep the fire burning on the altar of sacrifice. God will bequeath the most in the future to those who have done the most in the present. He chooses his helpers in accordance with their unselfish endeavor. Each day, under different circumstances, he tries us; and in each truehearted endeavor he chooses his workers, not because they are perfect, but because they are willing to work unselfishly for him, and he sees that through connection with him they may gain perfection. Mrs. E. G. White. [Cf: The Youth's Instructor 06-06-01 para. 12] p. 661, Para. 3, [1901MS].

For several years the children of Israel had been in possession of the land of Canaan. The wars of conquest ended, Joshua had withdrawn to the peaceful retirement of his home at Timnath-serah. [Cf: The Youth's Instructor 06-13-01 para. 01] p. 661, Para. 4, [1901MS].

"And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua . . . called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers." The Lord had impressed his faithful servant to do as Moses had done before him, to recapitulate the history of the people, and call to mind the terms which the Lord had made with them when he gave them his vineyard. [Cf: The Youth's Instructor 06-13-01 para. 02] p. 661, Para. 5, [1901MS].

Several years had passed since the people had settled in their possessions, and already could be seen cropping out the same evils that had heretofore brought judgments upon Israel. As Joshua felt the infirmities of age stealing upon him, he was filled with anxiety for the future of his people. It was with more than a father's interest that he addressed them, as they gathered once more about him. "Ye have seen," he said, "all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you." Although the Canaanites had been subdued they still possessed a considerable portion of the land promised to Israel, and Joshua exhorted the people not to settle down at ease, and forget the Lord's commands utterly to dispossess these idolatrous nations. [Cf: The Youth's Instructor 06-13-01 para. 03] p. 661, Para. 6, [1901MS].

The people in general were slow to complete the work of driving out the heathen. The tribes had dispersed to their possessions, and it was looked upon as a doubtful and difficult undertaking to renew the war. But Joshua declared: "The Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." [Cf: The Youth's Instructor 06-13-01 para. 04] p. 662, Para. 1, [1901MS].

Joshua appealed to the people themselves as witnesses that, so far as they had complied with the conditions, God had faithfully fulfilled his promises to them. "Ye know in all your hearts and in all your souls," he said, "that not one thing hath failed of all the good things which

the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." He declared that as the Lord had fulfilled his promises, so he would fulfill his threatenings. "It shall come to pass," he said, "that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things. . . . When ye have transgressed the covenant of the Lord, . . . then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you." [Cf: The Youth's Instructor 06-13-01 para. 05] p. 662, Para. 2, [1901MS].

Satan deceives many with the plausible theory that since God's love for his people is so great, he will excuse sin in them; that while the threatenings of God's word are to serve a certain purpose in his moral government, they are never to be literally fulfilled. But in his dealings with his creatures, God has maintained the principles of righteousness by revealing sin in its true character, by demonstrating that its sure result is misery and death. The unconditional pardon of sin never has been and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen worlds with consternation. God has faithfully pointed out the results of sin, and if these warnings are not true, how can we be sure that his promises will be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness. God is the Lifegiver. From the beginning, his laws were ordained to give life. But sin broke in upon the order that God had established, and discord followed. As long as sin exists, suffering and death are inevitable. It is only because the Redeemer has borne the curse of sin in our behalf, that man can hope to escape its dire results. Mrs. E. G. White. [Cf: The Youth's Instructor 06-13-01 para. 06] p. 662, Para. 3, [1901MS].

Once again before his death Joshua summoned the people before him. He knew that the infirmities of age were upon him, and that soon he must lay his responsibilities upon the representative men of the nation. Obedient to his summons, the tribes assembled at Shechem. No spot in the land possessed so many sacred associations. It carried their minds back to God's covenant with Abraham and Jacob, and recalled also their own solemn vows upon their entrance to Canaan. Here were the mountains Ebal and Gerizim, the silent witnesses of those vows which now, in the presence of their dying leader, they had assembled to renew. On every side were reminders of what God had wrought for them; how he had given them a land for which they did not labor, and cities which they built not, vineyards and olive yards which they planted not. [Cf: The Youth's Instructor 06-20-01 para. 01] p. 662, Para. 4, [1901MS].

By Joshua's direction the ark had been brought from Shiloh. The occasion was one of great solemnity, and this symbol of God's presence would deepen the impression which he wished to make upon the people. Earnestly and solemnly Joshua gave his last charge to those who would soon be left without his counsel. He reviewed once more the history of Israel, recounting the wonderful works of God, that all might have a sense of his love and mercy, and might serve him "in sincerity and truth." Briefly he mentioned the most important points of their history since leaving Egypt, reviving their faith by calling on them to remember that not one of God's promises had failed. [Cf: The Youth's Instructor 06-20-01 para. 02] p. 663, Para. 1, [1901MS].

After presenting the goodness of God toward Israel, Joshua called upon the people, in the name of Jehovah, to choose whom they would serve. The worship of idols was still to some extent secretly practiced, and Joshua endeavored now to bring the people to a decision that they would banish this sin from Israel. "If it seem evil unto you to serve the Lord," he said, "choose ye this day whom ye will serve." Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in his service merely from the hope of reward or the fear of punishment, would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship. [Cf: The Youth's Instructor 06-20-01 para. 03] p. 663, Para. 2, [1901MS].

The aged leader urged the people to consider, in all its bearings, what he had set before them, and to decide if they really desired to live as did the idolatrous nations around them. If it seemed evil to them to serve Jehovah, the source of power, the fountain of blessing, let them that day choose whom they would serve, "the gods which your fathers served," from whom Abraham was called out, "or the gods of the Amorites, in whose land ye dwell." These last words were a keen rebuke to Israel. The gods of the Amorites had not been able to protect their worshipers. Because of their abominable and debasing sins, that wicked nation had been destroyed, and the good land which they once possessed had been given to God's people. What folly for Israel to choose the deities for whose worship the Amorites had been destroyed. "As for me and my house," said Joshua, "we will serve the Lord." The holy zeal that inspired the leader's heart was communicated to the people. His appeal called forth the unhesitating response, "God forbid that we should forsake the Lord to serve other gods." [Cf: The Youth's Instructor 06-20-01 para. 04] p. 663, Para. 3, [1901MS].

"Ye can not serve the Lord," Joshua said; "for he is a holy God; . . . he will not forgive your transgressions nor your sins." Before there could be any permanent reformation, the people must be led to feel their utter inability, in themselves, to render obedience to God. They had broken his law; it condemned them as transgressors; and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin, and receive strength to obey God's law. They must cease to rely upon their own righteousness, they must turn from idolatry, and trust wholly in the merits of the promised Saviour, if they would be accepted by God. [Cf: The Youth's Instructor 06-20-01 para. 05] p. 663, Para. 4, [1901MS].

To us today Christ says, "Without me ye can do nothing." He is stronger than the strongest human power. The weaker you know yourself to be, the more you should realize the necessity of leaning on the Great Teacher, and the stronger you may become in his strength. In your weakness he will perfect his strength. Sanctify the Lord God of hosts, and let him be your fear, and let him be your dread. Only trust him; and though weak, he will strengthen you; though faint, he will revive you; though wounded, he will heal you. [Cf: The Youth's Instructor 06-20-01 para. 06] p. 663, Para. 5, [1901MS].

Men gain nothing by rushing on before the Lord. Many have thought their own endowments sufficient for an enterprise. So Moses thought when he slew the Egyptian. But he was obliged to flee for his life to the desert. Here he kept sheep for forty years, until he learned to be a shepherd of men. He learned his lesson so perfectly that though the Lord revealed himself to him, and spoke with him face to face, as a man speaketh to a friend, he did not become lifted up. "Follow me," Jesus says. Do not run before me. Follow where my footsteps lead the way. Then you will not meet the armies of Satan alone. Let me go before you, and you will not be overcome by the enemy's planning. Mrs. E. G. White. [Cf: The Youth's Instructor 06-20-01 para. 07] p. 664, Para. 1, [1901MS].

Obedient to the onward movement of the pillar of cloud, the children of Israel left Rephidim, and began their march to the desert of Sinai. They wound their way through narrow defiles, with high cliffs rising abruptly on either side. They climbed steep ascents, and descended into deep valleys. [Cf: The Youth's Instructor 07-18-01 para. 01] p. 664, Para. 2, [1901MS].

With intense interest the Israelites watched the movements of the cloud, which was leading them over plains of desolation, broken by rugged mountains. Often the question arose in their minds, Where will this weary march end? Was God leading them through the wild passes of the wilderness to their destruction? Again and again, when passing through the mountain fastnesses, they came to a place where their way appeared to be entirely hedged in. Then a passage would open before them. [Cf: The Youth's Instructor 07-18-01 para. 02] p. 664, Para. 3, [1901MS].

What a sight was this! More than a million persons marching through the desert, led by day by a pillar of cloud, and guarded at night by a pillar of fire! [Cf: The Youth's Instructor 07-18-01 para. 03] p. 664, Para. 4, [1901MS].

Thus God led his people. The wilderness was their school. Christ was their Instructor. He desired to teach them to depend on him in all the circumstances of life. [Cf: The Youth's Instructor 07-18-01 para. 04] p. 664, Para. 5, [1901MS].

During all their march through the wilderness, the children of Israel were sustained by bread from heaven. The hoary-topped mountains, could they speak, would bear witness to the way in which the people were fed by the miraculous power of God. As the people lay in their tents, wrapped in slumber, bread from heaven fell quietly round the encampment. [Cf: The Youth's Instructor 07-18-01 para. 05] p. 664, Para. 6, [1901MS].

At length the people came in their march to a long range of mountains, with one lofty peak towering above the rest. Here the pillar of cloud rested, overlooking the plain where the people were to encamp. [Cf: The Youth's Instructor 07-18-01 para. 06] p. 664, Para. 7, [1901MS].

The encampment was placed in order. In harmony with God's direction, captains were appointed over different companies. The elders and judges chosen to relieve Moses of some of his many burdens, were given their work, that order and harmony might be preserved in the camp. [Cf: The

Youth's Instructor 07-18-01 para. 07] p. 664, Para. 8, [1901MS].

I would that those who today rebel against rules and regulations could realize that it is God's plan to have all things done with order and discipline. [Cf: The Youth's Instructor 07-18-01 para. 08] p. 665, Para. 1, [1901MS].

In the morning, as the sun began to rise behind the ridge of eastern mountains, filling with light the dark gorges, it seemed as if golden beams of mercy from the throne of God were shining upon the weary, almost discouraged travelers. [Cf: The Youth's Instructor 07-18-01 para. 09] p. 665, Para. 2, [1901MS].

The encampment was soon astir, and the busy activities of the day began. With anxious eyes the people looked upon the pillar of cloud resting over the mountain, wondering where next it would lead them. Around them lay a country strange and solemn. Immense piles of rugged rock, stretching upward into the heavens, looked like the ruins of a world. Frequently the people contrasted the verdant valleys of Egypt with these dark and cheerless ravines. [Cf: The Youth's Instructor 07-18-01 para. 10] p. 665, Para. 3, [1901MS].

God had a purpose in leading his people to this place. He had gathered them to himself, apart from the world, that he might talk with them. In these mountain solitudes, where there was nothing to lead the mind away from the Creator, God was to give the people his law. Everything in this wild region tended to make the people feel their own nothingness, and the greatness of him who weigheth the mountains in scales, and the hills in a balance. [Cf: The Youth's Instructor 07-18-01 para. 11] p. 665, Para. 4, [1901MS].

God has left these hoary sentinels to stand through all the ages as a memorial of the time when the Infinite held communication with mortal man, giving him the law which was to rule the nations of the world through all time. [Cf: The Youth's Instructor 07-18-01 para. 12] p. 665, Para. 5, [1901MS].

God called Moses to come up into the mount, and Moses immediately obeyed. Placing his feet in steps made without hands, he ascended the mount, and entered the presence of God. Here the Lord told him that it was his design to take Israel into close connection with himself. They were to be his church, a nation governed and controlled by him. [Cf: The Youth's Instructor 07-18-01 para. 13] p. 665, Para. 6, [1901MS].

For three days before the giving of the law, the people were encamped before the mount. They were given ample opportunity to review their past experiences, and to repent of their continual distrust and unbelief. [Cf: The Youth's Instructor 07-18-01 para. 14] p. 665, Para. 7, [1901MS].

God commanded Moses to sanctify the people, to instruct them, to point out to them what God required. Much was included in this command, and great responsibility was laid upon Moses. Faithfully he was to point out to the people their past wrongs, and show them their need of humbling the heart before God. [Cf: The Youth's Instructor 07-18-01 para. 15] p. 665, Para. 8, [1901MS].

The people were to spend their time in fasting and prayer. All outward impurity was to be put away, and their hearts were to be cleansed from all iniquity. Had there been one in that vast multitude who was defiling himself by the use of tobacco, he would have been required to cleanse himself from all filthiness. Had he failed to do this, he would have been slain by the bolts of God's wrath at the first revelation of his glory. [Cf: The Youth's Instructor 07-18-01 para. 16] p. 665, Para. 9, [1901MS].

The children of Israel were to do all in their power to cleanse themselves from inward and outward defilement. This is the work God requires us to do if we would be brought into close communion with him. The battle with wrong habits and sinful indulgence will be long and severe, but it must be undertaken. Through Christ, victory is sure. [Cf: The Youth's Instructor 07-18-01 para. 17] p. 666, Para. 1, [1901MS].

The divine presence of Christ could bring to the aid of the Israelites a power which, when combined with human effort, would sanctify them to God. So today this Presence can bring us power to consecrate ourselves wholly to God. [Cf: The Youth's Instructor 07-18-01 para. 18] p. 666, Para. 2, [1901MS].

Many look upon the days of Israel as a time of darkness, when men were without Christ, without repentance and faith. Many hold the erroneous doctrine that the religion of the children of Israel consisted in forms and ceremonies, in which faith in Christ had no part. But men in that age were saved by Christ as verily as men are saved by him today. They were under a discipline of mercy, and had special privileges in their day, even as we have in ours. Christ was shadowed forth in the sacrifices and symbols, which were to last till type should reach antitype in his coming to our world. The Hebrews rejoiced in a Saviour to come. We rejoice in a Saviour who has come, and who is coming again. [Cf: The Youth's Instructor 07-18-01 para. 19] p. 666, Para. 3, [1901MS].

Shrouded in the pillar of cloud, the world's Redeemer held communion with Israel. Let us not say, then, that they had not Christ. When the people thirsted in the wilderness, and gave themselves up to murmuring and complaint, Christ was to them what he is to us, a Saviour full of tender compassion, the Mediator between them and God. After we have done our part to cleanse the soul temple from the defilement of sin, Christ's blood avails for us, as it did for ancient Israel. Mrs. E. G. White. [Cf: The Youth's Instructor 07-18-01 para. 20] p. 666, Para. 4, [1901MS].

Christ's second coming will be in marked contrast with his first coming. Then his glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When he comes the second time, his divinity will not be concealed. He will come with his own glory and the glory of his Father. He will come as One equal with God, as his beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, he will wear a crown of glory. Instead of a garment of humility, he will be clad in a garment of royalty. Upon his vesture will be written the name, "King of kings, and Lord of lords." [Cf: The Youth's Instructor 07-25-01 para. 01] p. 666, Para. 5, [1901MS].

At his first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged him with blasphemy. He was scourged and crucified. Nails were driven through his hands and feet. For three hours he hung on the cross, while his enemies said, tauntingly: "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. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." [Cf: The Youth's Instructor 07-25-01 para. 02] p. 666, Para. 6, [1901MS].

At his second coming, the scene is changed. He is acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus is the Christ, the Lord of heaven and earth, to the glory of God the Father. The angels bow in adoration before him. His enemies see the mistake they have made, and every tongue confesses his divinity. [Cf: The Youth's Instructor 07-25-01 para. 03] p. 666, Para. 7, [1901MS].

Christ's glory did not appear when he was upon this earth. He was then a man of sorrows and acquainted with grief. Men hid their faces from him. But he was following the path God had marked out for him. Still bearing humanity, he ascended to heaven, triumphant and victorious. He has taken the blood of his atonement into the holiest of all, sprinkled it upon the mercy seat and his own garments, and blessed the people. Soon he will appear the second time to declare that there is no more sacrifice for sin. His believing ones have made their calling and their election sure. They come forth at the first resurrection, and by innumerable voices is sung the song: "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 07-25-01 para. 04] p. 667, Para. 1, [1901MS].

Christ is soon to come in the clouds of heaven, with power and great glory. Are we preparing to meet him in peace, to be among that number in whom, when he comes, he can be admired? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Mrs. E. G. White. [Cf: The Youth's Instructor 07-25-01 para. 05] p. 667, Para. 2, [1901MS].

Christ is the ideal for all humanity. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human life. He talked and acted like other children and youth, except that he did no wrong. Sin found no place in his life. Ever he lived in an atmosphere of heavenly purity. From childhood to manhood he preserved unsullied his trust in God. The word says of him, "The child grew, and waxed strong in spirit, filled with wisdom." He "increased in wisdom and stature, and in favor with God and man." [Cf: The Youth's Instructor 08-22-01 para. 01] p. 667, Para. 3, [1901MS].

In the sanctuary of the home, Jesus received his education, not merely from his parents, but from his Heavenly Father. As he grew older, God opened to him more and more of the great work before him. But

notwithstanding his knowledge of this, he assumed no airs of superiority. Never did he by disrespect cause his parents pain or anxiety. He delighted to honor and obey them. Although he was not ignorant of his great mission, he consulted their wishes, and submitted to their authority. [Cf: The Youth's Instructor 08-22-01 para. 02] p. 667, Para. 4, [1901MS].

Christ had been Commander of the heavenly host; but he did not because of this excuse himself from labor, allowing his parents to support him. While still quite young, he learned a trade, and faithfully discharged his daily duties, contributing to the support of the family. [Cf: The Youth's Instructor 08-22-01 para. 03] p. 667, Para. 5, [1901MS].

Christ was the light and joy of the family circle. How many children and youth are seeking to be like him, kind, thoughtful, and obedient? How many, by following his example, are making their characters attractive? Those who seek to do this will enjoy the favor of God and man. [Cf: The Youth's Instructor 08-22-01 para. 04] p. 667, Para. 6, [1901MS].

There is a great difference between Christ and the youth of today. Many youth are restless and selfish, content to spend their days in idleness while their parents toil for them. They are disobedient, unthankful, and unholy. Whatever natural ability such youth may have, they are not increasing in wisdom and in favor with God and man. [Cf: The Youth's Instructor 08-22-01 para. 05] p. 668, Para. 1, [1901MS].

The youth may think to find happiness by seeking their own pleasure; but true happiness will never be theirs while they pursue this course. The Saviour lived not to please himself. We read of him that he went about "doing good." He 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 one 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 nor become discouraged. He was surrounded with transgressors, 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, children and youth, and to all he gave 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: The Youth's Instructor 08-22-01 para. 06] p. 668, Para. 2, [1901MS].

What a wonderful example Christ has left for 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 the one who works successfully for the Master must kindle his taper from that divine life. [Cf: The Youth's Instructor 08-22-01 para. 07] p. 668, Para. 3, [1901MS].

To his disciples Christ said: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? 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. Unless we do this, we are worthless--salt which has lost its savor. [Cf: The Youth's Instructor 08-22-01 para. 08] p. 668,

Para. 4, [1901MS].

Only by following Christ's example can we find true happiness. When he is accepted, the heart is subdued, and its purposes are changed. [Cf: The Youth's Instructor 08-22-01 para. 09] p. 668, Para. 5, [1901MS].

Young friends, remember that in order to grow in favor with God and man, you must follow the example Christ has left you. He loves you. It was because of this that he came from heaven to show you how to live a pure, true life. He knows every trial and sorrow of childhood and youth. He was once just your age. The temptations and trials which come to you came also to him. The sorrows which come to you came to him. But he was never overcome by temptation. His life held nothing that was not pure and noble. He is your helper, your Redeemer. Mrs. E. G. White. [Cf: The Youth's Instructor 08-22-01 para. 10] p. 668, Para. 6, [1901MS].

"Let the peace of God rule in your hearts, . . . and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Cf: The Youth's Instructor 09-12-01 para. 01] p. 668, Para. 7, [1901MS].

This was Christ's practice. He was often assailed by temptation, but in place of yielding or being provoked, he sang God's praises. With spiritual songs he stopped the fluent speech of those whom Satan was using to create strife. He sang with fervency and melody. [Cf: The Youth's Instructor 09-12-01 para. 02] p. 669, Para. 1, [1901MS].

When those who love God are tempted, let them sing the praises of their Creator rather than speak words of accusing or faultfinding. The Lord will bless those who thus try to make peace. Trust in God. Be careful not to give the enemy any advantage by your unguarded words. Keep looking to Jesus. He is your strength. By steadfastly beholding him, you will be changed into the same likeness. [Cf: The Youth's Instructor 09-12-01 para. 03] p. 669, Para. 2, [1901MS].

When the enemy tempts you to become discouraged, remember that Christ has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Draw nigh to God, and he will draw nigh to you. Then when the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. Your part is to take hold of the strength that is as firm as the throne of God. Believe in God. Although you have trials, lose not your faith. Remember that Christ was tempted in all points like as you are. Remember that nothing in this world is so dear to God as his church. The Lord knows and loves those who are his. [Cf: The Youth's Instructor 09-12-01 para. 04] p. 669, Para. 3, [1901MS].

"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: The Youth's Instructor 09-12-01 para. 05] p. 669, Para. 4, [1901MS].

We must put on every piece of the armor, and then stand firm. The Lord has honored us by choosing us as his soldiers. Let us fight bravely for him, maintaining the right in every transaction. Rectitude in all things is essential to the welfare of the soul. As you strive for the victory over your own inclinations, he will help you by his Holy Spirit to be circumspect in every action, that you may give no occasion for the enemy to speak evil of the truth. Put on as your breastplate that divinely protected righteousness which it is the privilege of all to wear. This will protect your spiritual life. [Cf: The Youth's Instructor 09-12-01 para. 06] p. 669, Para. 5, [1901MS].

Be so considerate, so tender, so compassionate, that the atmosphere surrounding you will be fragrant with heaven's blessing. Do not discourage yourself and others by talking of defects of character. Talk of the light of which heaven is full. Look away from the imperfections of others to the perfection of Christ. Praise wherever you can. Love God and those around you. Forget yourself. [Cf: The Youth's Instructor 09-12-01 para. 07] p. 669, Para. 6, [1901MS].

Improve is the word I have for all. Use to a purpose the capabilities God has given you. Let the love of Christ lead you to strive for victory. You can, if you will do his will, reach the ideal which he has set before you. Let joy and love and the grace of Christ perfect your character. Let a willingness to obey make your path bright. Believe, and receive to impart. Without a murmur or complaint lift the cross. In the act of lifting it, you will find that it lifts you. You will find it alive with mercy, compassion, and pitying love. Mrs. E. G. White. [Cf: The Youth's Instructor 09-12-01 para. 08] p. 669, Para. 7, [1901MS].

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." [Cf: The Youth's Instructor 09-26-01 para. 01] p. 670, Para. 1, [1901MS].

Many who speak to others of the need of a new heart do not themselves know what is meant by these words. The youth especially stumble over this phrase, "a new heart." They do not know what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, "Ye must be born again." [Cf: The Youth's Instructor 09-26-01 para. 02] p. 670, Para. 2, [1901MS].

Satan leads people to think that because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come, their house is swept away. [Cf: The Youth's Instructor 09-26-01 para. 03] p. 670, Para. 3, [1901MS].

Many poor souls are groping in darkness, looking for the feelings which others say they have had in their experience. They overlook the

fact that the believer in Christ must work out his own salvation with fear and trembling. The convicted sinner has something to do. He must repent and show true faith. [Cf: The Youth's Instructor 09-26-01 para. 04] p. 670, Para. 4, [1901MS].

When Jesus speaks of the new heart, he means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart? A changed life. There is a daily, hourly dying to selfishness and pride. [Cf: The Youth's Instructor 09-26-01 para. 05] p. 670, Para. 5, [1901MS].

Some make a great mistake by supposing that a high profession will compensate for real service. But a religion which is not practical is not genuine. True conversion makes us strictly honest in our dealings with our fellow men. It makes us faithful in our everyday work. Every sincere follower of Christ will show that the religion of the Bible qualifies him to [Cf: The Youth's Instructor 09-26-01 para. 06] p. 670, Para. 6, [1901MS].

"Not slothful in business." These words will be fulfilled in the life of every true Christian. Even though your work may seem to be a drudgery, you may ennoble it by the way in which you do it. Do it as unto the Lord. Do it cheerfully, and with heaven-born dignity. It is the noble principles which are brought into the work that make it wholly acceptable in the Lord's sight. True service links the lowliest of God's servants on earth with the highest of his servants in the courts above. [Cf: The Youth's Instructor 09-26-01 para. 07] p. 670, Para. 7, [1901MS].

It means much to be a consistent Christian. It means to walk circumspectly before God, to press toward the mark of the prize of our high calling in Christ. It means to bear much fruit to the glory of him who gave his Son to die for us. As sons and daughters of God, Christians should strive to reach the high ideal set before them in the gospel. They should be content with nothing less than perfection; for Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: The Youth's Instructor 09-26-01 para. 08] p. 670, Para. 8, [1901MS].

Let us make God's holy word our study, bringing its holy principles into our lives. Let us walk before God in meekness and humility, daily correcting our faults. Let us not by selfish pride separate the soul from God. Cherish not a feeling of lofty supremacy, thinking yourself better than others. "Let him that thinketh he standeth take heed lest he fall." Peace and rest will come to you as you bring your will into subjection to the will of Christ. Then the love of Christ will rule in the heart, bringing into captivity to the Saviour the secret springs of action. The hasty, easily-roused temper will be soothed and subdued by the oil of Christ's grace. The sense of sins forgiven will bring that peace that passeth all understanding. There will be an earnest striving to overcome all that is opposed to Christian perfection. Variance will disappear. He who once found fault with those around him will see that far greater faults exist in his own character. [Cf: The Youth's Instructor 09-26-01 para. 09] p. 671, Para. 1, [1901MS].

There are those who listen to the truth, and are convinced that they have been living in opposition to Christ. They are condemned, and they repent of their transgressions. Relying upon the merits of Christ, exercising true faith in him, they receive pardon for sin. As they cease to do evil and learn to do well, they grow in grace and in the knowledge of God. They see that they must sacrifice in order to separate from the world; and after counting the cost, they look upon all as loss if they may but win Christ. They have enlisted in Christ's army. The warfare is before them, and they enter it bravely and cheerfully, fighting against their natural inclinations and selfish desires, bringing the will into subjection to the will of Christ. Daily they seek the Lord for grace to obey him, and they are strengthened and helped. This is true conversion. In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. Mrs. E. G. White. [Cf: The Youth's Instructor 09-26-01 para. 10] p. 671, Para. 2, [1901MS].

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Cf: The Youth's Instructor 01-16-02 para. 01] p. 671, Para. 3, [1901MS].

The Lord calls upon young men to enter the harvest field, and work diligently as harvest hands. Let them go forth to trade on their talents. He who has called them to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak. [Cf: The Youth's Instructor 01-16-02 para. 02] p. 671, Para. 4, [1901MS].

One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities as canvassers for the books which contain the truth for this time. In this work they will find opportunity to speak the words of life. The seeds of truth they sow will spring up to bear fruit. [Cf: The Youth's Instructor 01-16-02 para. 03] p. 671, Para. 5, [1901MS].

When young men take up the canvassing work filled with an intense longing to save their fellowmen, they will see souls converted. From their work a harvest for the Lord will be reaped. Then let them go forth as missionaries to circulate present truth, praying constantly for increased light, and for the guidance of the Spirit, that they may know how to speak words in season to those that are weary. They should improve every opportunity for doing deeds of kindness, remembering that thus they are doing errands for the Lord. [Cf: The Youth's Instructor 01-16-02 para. 04] p. 671, Para. 6, [1901MS].

They will be invited to take meals with the families they visit. Flesh meat will be passed to them. As they refuse it, giving their reasons for so doing, they will, perhaps, have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message. [Cf: The Youth's Instructor 01-16-02 para. 05] p. 672, Para. 1, [1901MS].

The canvasser should speak modestly, and he should never engage in controversy. He should feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves." Christ said: "be ye therefore wise as serpents, and harmless as doves." You will meet many precious souls ripe for the harvest. Learn, therefore, to speak modestly and discreetly. Show that you have been with Jesus, and have learned of him. [Cf: The Youth's Instructor 01-16-02 para. 06] p. 672, Para. 2, [1901MS].

This is the rule we are to follow, to be like him who went about doing good. Christ said, "If any man serve me, let him follow me." Study the life of the Saviour; and find out how he lived and worked. Strive each day to live his life. Wear his yoke, learn his meekness and lowliness, walking in the path that leads heavenward. [Cf: The Youth's Instructor 01-16-02 para. 07] p. 672, Para. 3, [1901MS].

Follow on to know the Lord, and you will know that his going forth is prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live for the saving of the souls for whom he gave his life. Try in every way to help those with whom you come in contact. Let your love for Christ lead you to say, "Thy word have I hid in mine heart, that I might not sin against thee." Let your life fulfill the words, "Thou through thy commandments hast made me wiser than mine enemies." Talk with your Elder Brother; he will complete your education, line upon line, precept upon precept. A close connection with him who offered himself as a sacrifice to save a perishing world, will make you an acceptable worker. When you can lay your hand on truth, and appropriate it, when you can say, "My Lord and my God!" grace and peace and joy in rich measure will be yours. Mrs. E. G. White. [Cf: The Youth's Instructor 01-16-02 para. 08] p. 672, Para. 4, [1901MS].

"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. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." [Cf: The Youth's Instructor 10-03-01 para. 01] p. 672, Para. 5, [1901MS].

Christ is the Good Shepherd. He leads the way, calling upon his sheep to follow him. Those who hear and obey his voice will follow his example in all things. Becoming acquainted with him, they will grow daily more and more like him. They will be meek and lowly, free from jealousy and envy. [Cf: The Youth's Instructor 10-03-01 para. 02] p. 672, Para. 6, [1901MS].

Do we hear Christ's voice? Are we following him? It is of great importance that we know whether we are following the True Shepherd. In order to know this, we must search his word; for it is his voice speaking to us. "What saith the Scriptures?" is to be our watchword at every step. In God's word we may find an answer to every question. From it light shines upon our pathway, revealing the Good Shepherd as he goes before us. [Cf: The Youth's Instructor 10-03-01 para. 03] p. 672, Para. 7, [1901MS].

Christ knew that man could not in his own strength overcome the enemy; so, laying aside his royal robe and kingly crown, he came to this earth

to overcome in our behalf. He was tempted in all points like as we are, that he might know how to succor them that are tempted. He met and overcame Satan on every point. He has left us an example of perfect obedience. In his strength we can be more than conquerors. He is able to save to the uttermost all who come to God by him. [Cf: The Youth's Instructor 10-03-01 para. 04] p. 673, Para. 1, [1901MS].

Christ is a conqueror, and those who follow him will be on the conquering side. There are precious victories before the Christian. He may be weak, but the Redeemer knows his need, and is able to strengthen him. Jesus knows that Satan is trying to get control of men and women, and he stands ready to help all who come to him for help. He is not willing that any should perish. He has made it possible for every tempted son and daughter of Adam, in every time of temptation, to gain a glorious victory. He has placed the power of heaven within the reach of his children. [Cf: The Youth's Instructor 10-03-01 para. 05] p. 673, Para. 2, [1901MS].

God has done for us all that infinite love could suggest, and all he asks of us in return is obedience--conformity to his will. He has placed before us a standard of righteousness, which he desires us to reach. He calls upon us to return to our loyalty to him, that we may be admitted into the Eden home from which Adam was banished by his disobedience. A young man came to Christ, asking him what he should do to inherit eternal life. The Saviour answered, "If thou wilt enter into life, keep the commandments." This is his answer to his followers for all time. Our duty is outlined in the commandments; and if we obey them, we shall gain eternal life. If we desire heaven and its joy, we must cease from transgression; for the law of God is the rule by which character is measured. [Cf: The Youth's Instructor 10-03-01 para. 06] p. 673, Para. 3, [1901MS].

Satan works zealously to prevent us from forming characters which will meet God's approval. But they that are with us are more than all they that are against us. God sends heavenly angels to the side of his children to keep them from evil. If we have placed ourselves in his care, we may rest securely; for he has promised that no man shall pluck us out of his hand. [Cf: The Youth's Instructor 10-03-01 para. 07] p. 673, Para. 4, [1901MS].

In the past many have suffered for the truth's sake. To them truth was dearer than all else, and they willingly gave up this present life for the life eternal. We shall be called upon to sacrifice for the truth's sake. Those who share in Christ's glory must share also in his suffering. But let us remember that in the home which the Saviour is preparing for us, there is no sorrow nor suffering. Of those who overcome it is written: "Therefore are they before the throne of God, and serve him day and night in his temple 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: The Youth's Instructor 10-03-01 para. 08] p. 673, Para. 5, [1901MS].

The royal command has gone forth, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and

daughters." What greater honor could be conferred on mortal man? When men are going to appear before an earthly monarch, how carefully they prepare to meet him! How carefully, then, should we prepare, we who expect to meet the King of kings? If our preparation meets his approval, we shall dwell with him forever, clothed in the spotless robe of Christ's righteousness. Surely this is worth striving for. The free gift of eternal life is ours on one condition: "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." May God help you to live so that you may enter the holy city, is my prayer. Mrs. E. G. White. [Cf: The Youth's Instructor 10-03-01 para. 09] p. 673, Para. 6, [1901MS].

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. . . . And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." [Cf: The Youth's Instructor 11-21-01 para. 01] p. 674, Para. 1, [1901MS].

Thus did the children of Israel pledge themselves to obey the law which, amid awful manifestations of power, God had just spoken from Sinai. [Cf: The Youth's Instructor 11-21-01 para. 02] p. 674, Para. 2, [1901MS].

When the law was proclaimed, Satan said: "Here is work for us. At the foot of Sinai, in the very presence of God, let us lead the people to break the law." God called Moses into the mount, and during his absence Satan worked among the people. He told them that Moses would not return, and suggested that they make a golden calf to worship. [Cf: The Youth's Instructor 11-21-01 para. 03] p. 674, Para. 3, [1901MS].

The enemy obtained all that he wished. The people had entered into covenant relation with God. He had espoused them to himself, promising to make them a kingdom of priests if they would obey him. And they had promised to be obedient. But as soon as Moses left them, they treacherously revolted from their Leader. They changed the glory of God into the similitude of an ox. What a terrible sin! The heathen nations could boast of being true to their false gods; but Israel turned from the One who had done such marvelous things in their behalf, to a golden calf. "Up, make us gods, which shall go before us," they said to Aaron; "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." [Cf: The Youth's Instructor 11-21-01 para. 04] p. 674, Para. 4, [1901MS].

Aaron saw the fierce determination of the ringleaders, and instead of firmly suppressing the discontent, he weakly yielded. Had he stood firm to principle, God would have vindicated his cause. But his wavering made the instigators of evil yet more persistent. Aaron's history will ever be tarnished by his failure to stand bravely against wrong. By yielding, he sanctioned a great sin, made tenfold greater because the people were in the immediate presence of God and the holy angels. [Cf: The Youth's Instructor 11-21-01 para. 05] p. 674, Para. 5, [1901MS].

"And all the people brake off their golden earrings which were in their ears, and brought them unto Aaron. And he received them at their

hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." [Cf: The Youth's Instructor 11-21-01 para. 06] p. 674, Para. 6, [1901MS].

God saw what was going on in the camp. He saw that the people, even while the divine glory still rested upon Sinai, had yielded to the temptations of Satan, and were plotting against the rule which they had promised to obey. He suffered the treason to rise to its height, that he might teach the evil of apostasy. Then he said to Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto. . . . I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." [Cf: The Youth's Instructor 11-21-01 para. 07] p. 674, Para. 7, [1901MS].

Many men would have said: "It is the purpose of God. If he wishes to destroy Israel, I can not help it. They will be destroyed." Not so Moses. He loved his people better than himself, and in the very words, "Let me alone," he saw encouragement to hope that if God were earnestly importuned, he would spare the people. He resolved to intercede for them, and he chose the strongest argument he could find. He reminded the Lord of the wonderful work he had done in behalf of Israel. He entreated him not to forget how he had brought them forth out of the land of Egypt with great power and with a mighty hand. "Lord, what will the Egyptians say," he asked, "if you cut off those for whom you have done so much?" [Cf: The Youth's Instructor 11-21-01 para. 08] p. 675, Para. 1, [1901MS].

All the nations of the earth had heard how mightily God had worked in delivering his chosen people from Egyptian bondage, how, because of Pharaoh's resistance, his land had been desolated, and all the firstborn of the Egyptians had been slain. They had heard how the host of Pharaoh, pursuing the Israelites, had been drowned in the Red Sea, and a terrible fear had fallen upon them. They wondered what the God of Israel would do next in defense of his people. And now, if Israel should be blotted out, their enemies would triumph, and the name of God would be dishonored. The heathen would say, Instead of the Israelites being delivered so that they could worship their God, they were taken into the wilderness to be destroyed. [Cf: The Youth's Instructor 11-21-01 para. 09] p. 675, Para. 2, [1901MS].

"Remember Abraham, Isaac, and Israel, thy servants," Moses said, "to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. [Cf: The Youth's Instructor 11-21-01 para. 10] p. 675, Para. 3, [1901MS].

"And the Lord repented of the evil which he thought to do unto his people." Nevertheless, sin must be punished. The people had broken the law, and it was time for God to work. He must show that he is the supreme Ruler, and that his commands must be obeyed. [Cf: The Youth's Instructor 11-21-01 para. 11] p. 675, Para. 4, [1901MS].

Going down to the camp, Moses stood in the gate, and said, "Who is on the Lord's side? let him come unto me." Opportunity was given for all to take their stand against idolatry. Those who remained obstinate and defiant must bear the penalty of sin. To those who had taken their position on the Lord's side Moses said: "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." [Cf: The Youth's Instructor 11-21-01 para. 12] p. 675, Para. 5, [1901MS].

Thus God showed the fearful result of bold, defiant sin. He commanded that the leaders of the treason should be slain. Thus he bore a public testimony against sin, so that in the future, when God's people condemned idolatry, and their enemies threw at them the taunt that they had themselves deserted God for a calf, they could answer, "It is true; but judgment fell upon the transgressors. God's government is unsullied; for swift punishment overtook those who rebelled against him." Mrs. E. G. White. [Cf: The Youth's Instructor 11-21-01 para. 13] p. 675, Para. 6, [1901MS].

Let the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the daily duties of life. He who is indolent and willingly ignorant, places in his pathway that which will always be an obstruction. He refuses the culture that comes from honest toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him; for to despise useful employment encourages the lower tastes, and effectually paralyzes the most useful energies of the being. [Cf: The Youth's Instructor 12-05-01 para. 01] p. 676, Para. 1, [1901MS].

Not a few, but thousands, of human beings exist only to consume the benefits which God in his mercy bestows on them. They forget to bring the Lord gratitude offerings for the riches he has intrusted to them in giving them the fruit of the earth. They forget that God desires them, by trading wisely on the talents lent them, to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as his helping hand, they would not feel it a privilege to shun all responsibility and be waited on. [Cf: The Youth's Instructor 12-05-01 para. 02] p. 676, Para. 2, [1901MS].

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties. No honest work is degrading. It is ignoble sloth which leads human beings to look down on the simple, everyday duties of life. The refusal to perform these duties causes a mental and moral deficiency, which will one day be keenly felt. At some time in the life of the slothful his deformity will stand out clearly defined. Over his life record is written the words, A consumer, but not a producer. [Cf: The Youth's Instructor 12-05-01 para. 03] p. 676, Para. 3, [1901MS].

From all the vocations of life, useful spiritual lessons may be learned. Those who till the soil may, as they work, study the meaning of the words, "Ye are God's husbandry." In the human heart the seeds of

truth are to be sown, that the life may bear the beautiful fruit of the Spirit. God's impress on the mind is to mold it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service. [Cf: The Youth's Instructor 12-05-01 para. 04] p. 676, Para. 4, [1901MS].

The youth who is studying for a physician has before him the very highest example, even the example of him who left heaven to live on this earth a man among men. To all Christ has given the work of ministry. He is the King of glory, yet he declared, "The Son of man came not to be ministered unto, but to minister." He is the Majesty of heaven, yet he willingly consented to come to this earth to do the work laid upon him by his Father. He has ennobled labor. That he might set us an example of industry, he worked with his hands at the carpenter's trade. From a very early age, he acted his part in sustaining the family. He realized that he was a part of the family firm, and willingly bore his share of the burdens. [Cf: The Youth's Instructor 12-05-01 para. 05] p. 676, Para. 5, [1901MS].

Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence. [Cf: The Youth's Instructor 12-05-01 para. 06] p. 676, Para. 6, [1901MS].

Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross. Mrs. E. G. White. [Cf: The Youth's Instructor 12-05-01 para. 07] p. 677, Para. 1, [1901MS].

Sermon by Mrs. E. G. White in the Tabernacle, April 14, 1901. (General Conference session, Battle Creek, Michigan.) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. [Cf: Sermons and Talks, Volume 1 p. 319 para. 01] p. 677, Para. 2, [1901MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness, If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:19-23). [Cf:

Sermons and Talks, Volume 1 p. 319 para. 02] p. 677, Para. 3, [1901MS].

Christ is the light of the world. In all that we do, let us walk in this light. In the Word of God our work is laid out before us. Let us not think that the Lord has given us talents to use in whatever way we please. Our talents are given us to hold in trust for Him. Our money is His. In its use we are to remember that Christ gave His precious life that we might have a probation in which to make a suitable preparation for the future 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" (1 Cor. 6:19-20). [Cf: Sermons and Talks, Volume 1 p. 319 para. 03] p. 677, Para. 4, [1901MS].

This present life is our time of test and trial. God placed Adam and Eve in the beautiful garden of Eden, saying to them, "Of every tree in the garden thou mayest freely eat." But there was one prohibition. "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" (Gen. 2:16,17). God wished to test and try the beings He had made, to see if they would be loyal and true to Him. [Cf: Sermons and Talks, Volume 1 p. 319 para. 04] p. 677, Para. 5, [1901MS].

In this prohibition Satan saw a chance to misrepresent God. Disguised as a serpent he came to Adam and Eve, saying, The reason God has forbidden you to eat of that fruit is because He knows that if you do eat of it, you will be as gods. You will become wise. And they did become wise--wise in knowing the evil which God meant them never to know. [Cf: Sermons and Talks, Volume 1 p. 320 para. 01] p. 677, Para. 6, [1901MS].

After Adam and Eve had yielded to the tempter, the covering of light, their garment of innocence, was taken from them. "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." In the past they had been glad to see their Creator when He came to walk and talk with them. Now in their sinfulness they were afraid to meet Him. Hearing the voice of God in the garden, they "hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou; and he said, I heard thy voice in the garden, and I was afraid, because I was naked and hid myself." "Who told thee that thou wast naked?" God asked. "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Then Adam did that which it is natural for all human beings to do. He threw the blame on someone else. "The woman whom thou gavest to be with me," he said, "she gave me of the tree, and I did eat." (See Gen. 3:7-12). [Cf: Sermons and Talks, Volume 1 p. 320 para. 02] p. 678, Para. 1, [1901MS].

God told Adam that because of his disobedience the ground should be cursed. "In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). [Cf: Sermons and Talks, Volume 1 p. 321 para. 01] p. 678, Para. 2, [1901MS].

The floodgates of woe were opened upon our world. All nature must feel the effects of sin. But God did not leave Adam without a ray of hope. He gave him the promise which ever since has brightened the pathway of the faithful. He 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" (Gen. 3:15). [Cf: Sermons and Talks, Volume 1 p. 321 para. 02] p. 678, Para. 3, [1901MS].

Good and evil are set before us. Which are we choosing? Are we serving and glorifying self, losing sight of the light of the world, or are we denying self and following the Redeemer? Christ is the propitiation for our sins. Laying aside His royal robe and kingly crown, He stepped from His high command, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich. (See 2 Cor. 8:9). [Cf: Sermons and Talks, Volume 1 p. 321 para. 03] p. 678, Para. 4, [1901MS].

To us has been given the privilege of laying up treasure in heaven. This we may do by following Christ. He came to our world to demonstrate to the universe that man, his eyes fixed upon God, can be an overcomer. Thus was fulfilled the promise that the seed of the woman should bruise the serpent's head. Christ humiliated Himself to stand at the head of humanity, that we might be heirs to an immortal inheritance in the kingdom of glory. [Cf: Sermons and Talks, Volume 1 p. 321 para. 04] p. 678, Para. 5, [1901MS].

When Christ came to John for baptism, John refused to baptize Him, saying, "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now," Christ said, "for thus it becometh us to fulfil all righteousness." (See Matt. 3:14,15). Provision has been made that when man repents and takes the steps requisite in conversion, he shall be forgiven. When he is baptized in the name of the Father, the Son, and the Holy Ghost, these three great powers are pledged to work in his behalf. And man on his part, as he goes down into the water, to be buried in the likeness of Christ's death and raised in the likeness of His resurrection, pledges himself to worship the true and living God, to come out from the world and be separate, to keep the law of Jehovah. [Cf: Sermons and Talks, Volume 1 p. 322 para. 01] p. 678, Para. 6, [1901MS].

When Christ bowed on the banks of Jordan and offered up prayer to heaven, it was in our behalf that He prayed. And as He prayed, the heavens were opened, and the glory of God like a dove of burnished gold rested upon Him, while from the highest heaven was heard a voice, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). This is heaven's pledge in behalf of humanity. Christ's prayer was offered for us. We are accepted in the Beloved. What an incentive this should be to us to strive earnestly and perseveringly to please our Saviour, to live so that He shall not have died for us in vain! [Cf: Sermons and Talks, Volume 1 p. 322 para. 02] p. 679, Para. 1, [1901MS].

Think of the possibilities and probabilities before us. We can have all the strength of heaven; for when God gave Christ to our world, He gave all heaven. The Saviour's long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite. We are sinful, but Christ is sinless, and through Him we may stand on vantage

ground with 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" (John 3:16). There is no excuse for any man or woman to lose eternal life. Everyone can gain heaven, but God will not force anyone to accept the provisions He has made. God forces no one to obey. Neither does He place anyone in a position where he will be tempted above that he is able to bear. [Cf: Sermons and Talks, Volume 1 p. 322 para. 03] p. 679, Para. 2, [1901MS].

We have everything to be thankful for. Never ought Christians to move along like a band of mourners in a funeral train. God does not require this of His followers. He does not ask them to spread sackcloth and ashes under them. "Is it such a fast that I have chosen?" he asks; "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 unto the Lord?" God tells us what kind of a fast He has chosen. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast he wishes us to observe. "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?" (Isa. 58:5-7). In these words our duty is outlined. God shows us where we should place our treasures. As we follow in the path of self-denial and self-sacrifice, helping the needy and suffering, we shall lay up treasure before the throne of God. [Cf: Sermons and Talks, Volume 1 p. 323 para. 01] p. 679, Para. 3, [1901MS].

The advantage this will be to us is shown in the following words: [Cf: Sermons and Talks, Volume 1 p. 323 para. 02] p. 679, Para. 4, [1901MS].

"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 reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, 'Here I am'" (Isa. 58:8,9). Here is shown action and reaction. As we impart the goods the Lord has lent us in trust, we receive more to impart, and blessing comes to us. As we take hold upon Christ as a personal Saviour, we are enabled to do "all things." [Cf: Sermons and Talks, Volume 1 p. 324 para. 01] p. 679, Para. 5, [1901MS].

Christ is not dead. He has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" (John 11:25). Satan has thrown his dark shadow across our pathway, but let not our faith falter. Rather, let it cleave through the shadows to the place where Christ sits as our Intercessor. Satan is trying to hide the light of heaven from us, but he cannot do this if we will cling to the mighty One. Call upon the Lord, and He will answer, "Here am I." Cooperate with God in striving against the enemy. Put on the Lord Jesus Christ, and be determined that you will be temperate in all things. [Cf: Sermons and Talks, Volume 1 p. 324 para. 02] p. 680, Para. 1, [1901MS].

Remember that there is a world to save. We are to act our part, standing close by the side of Christ as His co-laborers. He is the

head; we are His helping hand. He designs that we, by doing medical missionary work, shall undo the heavy burdens and let the oppressed go free. Let us not close our eyes to the misery around us or our ears to the cries of distress which are continually ascending. Christ is the greatest missionary the world has ever known. He came to uplift and cheer the sorrowing and distressed, and in this work we are to cooperate with Him. [Cf: Sermons and Talks, Volume 1 p. 324 para. 03] p. 680, Para. 2, [1901MS].

Intemperance is seen on every side. What are you doing to overcome it? What are you doing to baffle the efforts of the enemy? Are you standing for the right as did Daniel in the courts of Babylon? He was tempted, but he would not swerve from the principles of right. He refused to partake of the food and wine from the king's table, and requested that he and his companions be allowed a simpler diet. His request was granted, and ten days' trial revealed that the Hebrew youth possessed health and fairness of countenance which were not possessed by those who had eaten of the food from the king's table. Let us be Daniels in this world of temptation and trial, standing steadfastly for the right because it is right. [Cf: Sermons and Talks, Volume 1 p. 325 para. 01] p. 680, Para. 3, [1901MS].

"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" (Matt. 6:24). If you center your thoughts upon the world, you will be worldly; you cannot help but be. But if you weave into your life the principles of heaven, keeping your attention fixed on Christ, you will be prepared for association with the angels. Remember that God wants you to bring Christ into your business transactions just as surely as into the house of prayer. He wants us to bear the testimony that in a world corrupted by sin, human beings can live untainted by worldliness. He wants us to show that we are standing under the bloodstained banner of prince Emmanuel. He does not tell us that the path to heaven is a smooth one. He takes us to an eminence and shows us the powers of darkness arrayed against us. But He tells us that more than men are in the army fighting on the side of right. "Be of good cheer," he says, "I have overcome the world" (John 16:33). [Cf: Sermons and Talks, Volume 1 p. 325 para. 02] p. 680, Para. 4, [1901MS].

After assuring us that we cannot serve two masters, Christ says, "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" (Matt. 6:25). What we need is the robe of Christ's righteousness. Christ says that He will take away our sins, and cover us with His righteousness. [Cf: Sermons and Talks, Volume 1 p. 326 para. 01] p. 680, Para. 5, [1901MS].

Fathers and mothers, God has placed the younger members of His family under your care. Are you fitting them to live that life which measures with the life of God? Are you teaching them by example to hide the life with Christ in God, to believe in Him, to love Him? God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). Now, as then, this is what God requires from parents. He wants them to educate their children in such a way that when they go forth into the world, they will resist the

temptations which beset them on every side. [Cf: Sermons and Talks, Volume 1 p. 326 para. 02] p. 681, Para. 1, [1901MS].

Parents, God desires you to make your family a sample of the family in heaven. Guard your children. Be kind and tender with them. Father, mother, and children are to be joined together with the golden links of love. One well-ordered, well-disciplined family is a greater power in demonstrating the efficiency of Christianity than all the sermons in the world. When fathers and mothers realize how their children copy them, they will watch carefully every word and gesture. [Cf: Sermons and Talks, Volume 1 p. 326 para. 03] p. 681, Para. 2, [1901MS].

Educate your children from their babyhood to be cheerful and obedient. Teach them to help you. Tell them that they are a part of the firm, and that you need their help, so that you will be spared to care for them. "Oh," say some mothers, "my children bother me when they try to help me." So did mine, but do you think I let them know it? Praise your children. Teach them, line upon line, precept upon precept. This is better than reading novels, better than making calls, better than following the fashions of the world. We shall go through this life but once. We cannot afford to fail of reaching the goal for which Christ has told us to strive. [Cf: Sermons and Talks, Volume 1 p. 326 para. 04] p. 681, Para. 3, [1901MS].

Do you teach your children to pray? It pays to be a praying household. The world is given up to horse racing and games. Are you teaching your children to run with patience the race for the crown of life? Those who run in the races of this world are temperate in all things, knowing that if they succeed they must keep the powers of the body in the best condition. How important, then, that those who are running the race for immortality be temperate in all things, that they may serve God acceptably. [Cf: Sermons and Talks, Volume 1 p. 327 para. 01] p. 681, Para. 4, [1901MS].

Close the windows of the soul earthward and open them wide heavenward. If you let the bright beams of the Sun of Righteousness flood the soul temple, you will not be cross or irritable in your home. If you put away from you tobacco and liquor and all that tends of intemperance, the Lord will help you to be cheerful and serene. He does not want us to live on the flesh of animals. He has something better for us--fruits and grains. He wants us to be strictly temperate. He wants us to teach our children to be temperate, to practice self-denial. [Cf: Sermons and Talks, Volume 1 p. 327 para. 02] p. 681, Para. 5, [1901MS].

Let us make straight paths for our feet, lest the lame be turned out of the way. If we allow our children to associate with evil companions, they will by beholding become changed. They will lose the sense of repulsion to evil. Let us do all in our power to keep them from the evil that is in the world. Some years ago, while rowing on Lake Goghuac with my husband, we saw a beautiful lily. I asked my husband to get it for me, and to pluck it with as long a stem as he could. He did so, and I examined it. In the stem was a channel through which flowed the nourishment best suited to the development of the lily. This nourishment it took, refusing the vileness with which it was surrounded. It had a connection with the sand far below the surface, and from there drew the sustenance which caused it to develop in its loveliness. [Cf: Sermons and Talks, Volume 1 p. 327 para. 03] p. 681,

Para. 6, [1901MS].

Christ says, "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" (Matt. 6:28,29). No artist can produce the beautiful tints which God gives to the flowers. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:30). [Cf: Sermons and Talks, Volume 1 p. 328 para. 01] p. 682, Para. 1, [1901MS].

Nature is our lesson book. Christ used the objects of nature to impress truth on the minds of His hearers. Let us point our children to these things. When they are impatient and fretful, take them into the garden, and teach them the lessons found in the flowers and fruits. [Cf: Sermons and Talks, Volume 1 p. 328 para. 02] p. 682, Para. 2, [1901MS].

"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. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:31-34). [Cf: Sermons and Talks, Volume 1 p. 328 para. 03] p. 682, Para. 3, [1901MS].

Let us do all we can to show our children that there is a heaven to win and a hell to shun. Let us teach them to strive for everlasting life. And remember that you will not help them by scolding. This stirs up the worst passions of the human heart. Make home pleasant. Be kind and gentle, but at the same time, be firm, requiring obedience. [Cf: Sermons and Talks, Volume 1 p. 329 para. 01] p. 682, Para. 4, [1901MS].

I have brought up children who by others were pronounced incorrigible. I never struck them a blow. I won their love and their confidence. They knew that I would ask them to do nothing but what was for their happiness. I did not whip them, knowing that this would not make them righteous. Prayer was my strength. Bring your children up in the admonition of the Lord, and you have fitted them to work in the church, you have fitted them to go forth into missionary fields, you have fitted them to shine in the courts of the Lord. [Cf: Sermons and Talks, Volume 1 p. 329 para. 02] p. 682, Para. 5, [1901MS].

Parents, do not try to follow the ever-changing fashions of this degenerate age. It does not pay. At the last day God will ask you, "What have you done with my flock, my beautiful flock?" (See Jer. 13:20.) How will you answer Him if you have betrayed your trust? For Christ's sake I beseech you to guard your children. Do not be cross or hasty. Give them happy things to think of. [Cf: Sermons and Talks, Volume 1 p. 329 para. 03] p. 682, Para. 6, [1901MS].

Christ gave His life for our children and for us, because He desired us to form characters after the divine similitude, that we may enter in through the gates into the holy city, and hear from the divine lips the benediction, "Well done, good and faithful servant, . . . enter thou

into the joy of thy Lord" (Matt. 25:23). Do you not want to hear these words? Strive with all the power God has given you to gain the crown of everlasting life, that you may cast it at the feet of the Redeemer, and touching the golden harp, fill all heaven with rich music. God help you to gain eternal life, that you may see His face.--Ms. 31, 1901. [Cf: Sermons and Talks, Volume 1 p. 330 para. 01] p. 682, Para. 7, [1901MS].

[A talk given at the St. Helena Sanitarium, March 27, 1901.] I am thankful to the Lord for the privilege of meeting my friends here once more, some of whom I have met before, many of whom I have never seen. We are pleased to become acquainted with one another, and the better we are acquainted with the Lord, the more we shall appreciate those for whom He has given His life. [Cf: Sermons and Talks, Volume 2 p. 146 para. 01] p. 683, Para. 1, [1901MS].

We should constantly appreciate and honor Him who has so honored us as to encircle us with His long human arm, while with His divine arm He grasps the throne of the Infinite. Thus He has connected finite man with the infinite God. This world by sin was separated from Heaven. Christ died that the gulf might be bridged. The only way in which men and women could come into possession of eternal life was for Christ to live and die on this earth. [Cf: Sermons and Talks, Volume 2 p. 146 para. 02] p. 683, Para. 2, [1901MS].

I love my Saviour. I have given my life to His service, and never have I seen the moment when I could be ashamed of Him. I love Him because I have proved Him, and I know that He will do all that He has promised to do. He gave His life for me, and I have given all that I have to Him. I know that He accepts it. I feel so grateful that though I am 73 years old, I still have strength to serve God by speaking of His love to those who know Him and those who know Him not. [Cf: Sermons and Talks, Volume 2 p. 146 para. 03] p. 683, Para. 3, [1901MS].

Just before Christ left His disciples, anticipating the trial and disappointment they would meet because of their belief that He was going to reign on the throne of David as Israel's king, He told them of what He was to endure, and entreated them not to be troubled. He knew how sore their disappointment would be as they saw Him suffering insult and mockery as He stepped lower and lower in the path of humiliation. He thought of His disciples, not of Himself. Would the trial be too great for them? [Cf: Sermons and Talks, Volume 2 p. 146 para. 04] p. 683, Para. 4, [1901MS].

He sought to comfort them by speaking words of hope and courage. "Let not your heart be troubled," He said, "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." What a comfort these words should be to us. Think of the work Christ is now doing in heaven--preparing mansions for His children. He wants us to prepare to dwell in these mansions. This we can do by cooperating with Him. If we form characters after the divine similitude, we shall inherit the mansions Christ is preparing. [Cf: Sermons and Talks, Volume 2 p. 146 para. 05] p. 684, Para. 1, [1901MS].

"And if I go and prepare a place for you," He continued, "I will come again, and receive you unto Myself; that where I am, there ye may be

also." [Cf: Sermons and Talks, Volume 2 p. 147 para. 01] p. 684, Para. 2, [1901MS].

In the last chapter of Revelation we are told something about the home Christ is preparing for His faithful ones. John writes, "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." [Cf: Sermons and Talks, Volume 2 p. 147 para. 02] p. 684, Para. 3, [1901MS].

Christ says, "I am the bread of life.... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" [John 6:35, 54]. It is our privilege to eat the bread of life. Christ says, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" [verse 63]. As we believe and practice the words of Christ, bringing them into the everyday experience, we become partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: Sermons and Talks, Volume 2 p. 147 para. 03] p. 684, Para. 4, [1901MS].

Speaking of the city of God, John continues, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." And then come words which comfort me continually: "They shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." [Cf: Sermons and Talks, Volume 2 p. 147 para. 04] p. 685, Para. 1, [1901MS].

All through the Word of God are the most precious promises, but we must dig for them as the miner digs for the precious ore. We need to understand and practice the truth. As we are purified through the truth, we stand on vantage ground with God, because Christ has taken away our sins. As John saw the Saviour, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Christ had no sin, and therefore He was able to bear our sins. That He might make an offering for the human race, that they might be members of the royal family, heirs of God and joint-heirs with Jesus Christ, He laid aside His kingly crown and royal robe, and stepped down from His high command, clothing His divinity with humanity. [Cf: Sermons and Talks, Volume 2 p. 147 para. 05] p. 685, Para. 2, [1901MS].

How anxious we should be not to disappoint the Saviour. For our sakes He became poor, that we through His poverty might be made rich. It is possible for us to be overcomers. Through the blood of the Lamb and the word of our testimony, we may obtain a glorious victory. [Cf: Sermons and Talks, Volume 2 p. 147 para. 06] p. 685, Para. 3, [1901MS].

But the enemy will try to cast his dark shadow between our souls and God. He presents every possible inducement to lead us to be false to our Maker. He tries to gain control of the appetite, so that men and women shall make a god to the stomach. He knows that if they do this, their senses will become beclouded by overeating. He offers them stimulants and narcotics, hoping to lead them, in the use of these things, to forget God. Let us remember that these are the devices of

the enemy to lead us to forget the advantages we may gain by every day eating the Bread of life. [Cf: Sermons and Talks, Volume 2 p. 148 para. 01] p. 685, Para. 4, [1901MS].

Physically we are built up from what we eat. And so it is with the mind. If we make the Bible our guide and counselor, we shall be strengthened and built up. Our faith must cleave through the shadow and grasp the glory beyond. God says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [Isa. 27:5]. [Cf: Sermons and Talks, Volume 2 p. 148 para. 02] p. 686, Para. 1, [1901MS].

This present life is full of disappointment and trial, affliction and suffering. But let us ever remember that our Saviour is the greatest of all medical missionaries. He sympathizes with the members of the human family in their affliction. He wants us to trust in Him, believing His words so fully that we shall bring heaven into our lives here below. We can make heaven in heart and home as we pass along if our lives are hid with Christ in God. Thus we can bring joy and comfort into the lives of others. Christ's joy will remain in us, and our joy will be full. [Cf: Sermons and Talks, Volume 2 p. 148 para. 03] p. 686, Para. 2, [1901MS].

I see wonderful glory in the prospect before us, when Christ shall come in all His glory, to be admired in all them that believe. I want to be among the number who welcome the Redeemer with joy, among the number who will see His face. [Cf: Sermons and Talks, Volume 2 p. 148 para. 04] p. 686, Para. 3, [1901MS].

Moses asked to see God's face, but the Lord told him that he could not see His face and live. He told him that He would hide him in the cleft of the rock, and cover him with His hand, and would then pass by before him and proclaim His name. And He passed by and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." This is God's character. And those who see His face must be like Him in character. [Cf: Sermons and Talks, Volume 2 p. 148 para. 05] p. 686, Para. 4, [1901MS].

Christ continues, "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. And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, though loving his Saviour, said doubtfully, "Lord, we know not whither Thou goest; and how can we know the way?" [Cf: Sermons and Talks, Volume 2 p. 148 para. 06] p. 687, Para. 1, [1901MS].

Are there any here who, like Thomas, do not know the way? Listen to the Saviour's words. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? 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. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also." Thus we become laborers together with God. "And greater works than these shall he do, because I go to My Father." [Cf: Sermons and Talks, Volume 2 p. 149 para. 01] p. 687, Para. 2, [1901MS].

What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven, Christ says to the Father, "I will take their sins. Let them stand before You innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love. [Cf: Sermons and Talks, Volume 2 p. 149 para. 02] p. 687, Para. 3, [1901MS].

Christ loves us with a love that no language can express, no balances measure. His love is beyond comparison. He desires us to love perishing human beings as He has loved us. He wants us to be missionaries for Him. We are to do all in our power to relieve suffering and misery. If we can do no more than speak a word of cheer, let us do that. Christ will cooperate with us. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.... 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." [Cf: Sermons and Talks, Volume 2 p. 149 para. 03] p. 688, Para. 1, [1901MS].

That Comforter is with us today. Letters come to me in which the writers ask me to pray for them. But Christ is praying for them. All they need is to carry their soul-distress to Jesus. He says, "I am at thy right hand to help thee." This is what I try to write to them. I tell them not to go to any human being for the help that Christ alone can give. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: Sermons and Talks, Volume 2 p. 149 para. 04] p. 688, Para. 2, [1901MS].

These words are spoken to you. When you fall into perplexity, read this promise, and talk with God. Tell Him about your troubles and difficulties. He will never tell you that you are foolish for not understanding better. The Word declares, "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." [Cf: Sermons and Talks, Volume 2 p. 150 para. 01] p. 688, Para. 3, [1901MS].

Why do we not remember that Christ is our light, our salvation. He gave His own precious life that we might be guided, strengthened, and sustained. Why do we not go to Him as a child goes to its Father. He is our helper, our sufficiency, our all and in all. If we go to Him in faith, we shall never fail to receive comfort. He will deal gently with us in our infirmities, for He has been tempted in all points like as we are. [Cf: Sermons and Talks, Volume 2 p. 150 para. 02] p. 688, Para. 4, [1901MS].

I have been sick since the beginning of my journey from California,

and as I lay in my compartment on the train, with no one with me, how precious it was to commune with God. I was alone with Him, and if I ever realized His presence in suffering and distress, I did then. I felt that the everlasting arms were underneath me. I realized the comfort of the Saviour's love. [Cf: Sermons and Talks, Volume 2 p. 150 para. 03] p. 689, Para. 1, [1901MS].

Do you not want to be among the number of whom Christ says, I have "a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy"? [Cf: Sermons and Talks, Volume 2 p. 150 para. 04] p. 689, Para. 2, [1901MS].

Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair's breadth. Angels of God are constantly ministering to those for whom Christ has given His life. [Cf: Sermons and Talks, Volume 2 p. 150 para. 05] p. 689, Para. 3, [1901MS].

God gives the physicians of this institution skill and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to his physicians, enabling them to move intelligently in their work. It was by His order that this sanitarium was established here. We are so thankful that there is a place where medical missionary work may be carried on under the supervision of the great Medical Missionary. [Cf: Sermons and Talks, Volume 2 p. 150 para. 06] p. 689, Para. 4, [1901MS].

God is above all, and He loves us all. He has a care for the work of His hands. We are to do our part by carrying out the instruction contained in His Word. We are to take proper care of the machinery of the human frame, which is so wonderful that David was led to exclaim, "I am fearfully and wonderfully made." [Cf: Sermons and Talks, Volume 2 p. 150 para. 07] p. 689, Para. 5, [1901MS].

Do not, I beg of you, mar the precious workmanship of God by improper eating, drinking, or dressing. Do not put any impediment in God's way. Act in accordance with the intelligence God has given you. He will keep you in health if you will do His will. He is the Restorer. These words have been spoken to me when the physicians have despaired of my life. [Cf: Sermons and Talks, Volume 2 p. 151 para. 01] p. 690, Para. 1, [1901MS].

On one occasion my physician said, "Unless there is some change, you have only three days to live." In the night season One stood by my bedside and said to me, "Christ is the Restorer; Satan is the Destroyer. I am your Redeemer, and I will heal you." From that moment I began to recover, and when the physician came, he said, "Mrs. White, you are better. There is a sparkle in your eye which must be there in order for you to have health." [Cf: Sermons and Talks, Volume 2 p. 151 para. 02] p. 690, Para. 2, [1901MS].

I love Jesus, and I want you to love Him. If you depend upon the power that is above every human power, you will gain the victory. Have faith

in God. Human expectations may fail, but there is no failure in the promises of God. They are Yea and Amen in Christ. I claim God's promises, and I know that He will respond to my faith. He will do just as He has said He will do. I want you to have the comfort of the grace of God. I want you to feel that you are not alone, that you have a Comforter. [Cf: Sermons and Talks, Volume 2 p. 151 para. 03] p. 690, Para. 3, [1901MS].

May God bless the suffering ones, and may they have hope and courage. This they will have if they will cast their helpless souls upon Jesus. His help will enable you to work out your own salvation and to help others. May God bless you all, is my most earnest desire and prayer.-- Ms 28, 1901 (MR 900.45). [Cf: Sermons and Talks, Volume 2 p. 151 para. 04] p. 690, Para. 4, [1901MS].

[A talk given by Ellen G. White on March 28, 1901, at Battle Creek Michigan, to a gathering of publishing leaders. As Mrs. White spoke, her mind turned from this smaller meeting to the General Conference session, which was to begin a few days later, on April 2.] I feel an intense desire that at this meeting we shall come into right relation with God. We may have great ambition, all the ambition it is possible for us to have; we may have all the activity it is essential for us to have; but unless we are close to our Saviour, unless His power and grace are with us individually, we may be sure that we shall go from this place thinking that we have not had a very wonderful meeting. It rests with us individually to decide what this meeting shall be to us. Since the last time we assembled in General Conference, we have all been making our record, and at this meeting we shall continue to make our record. Every time we assemble together, angels of God are here. Evil angels also are here. [Cf: Sermons and Talks, Volume 2 p. 152 para. 01] p. 691, Para. 1, [1901MS].

If we have neglected our duties, if we have come up to this meeting unprepared to meet with God, unprepared to worship Him in the spirit of truth and in the beauty of holiness, let us, at the very beginning of the meeting, humble our hearts before God and put away everything that interposes between our souls and Him. [Cf: Sermons and Talks, Volume 2 p. 152 para. 02] p. 691, Para. 2, [1901MS].

As I was coming over from Australia, during the long weeks that I spent on the ocean, I had some precious experiences. Some things were opened before me, of which I will speak to you later. The words were spoken to me, "Enter into no controversy. Take no part in any strife or in anything that would divert the mind from God. I have a message for you to bear, and as this message is given to the people, it is not for you to try to make them believe it. This is not your work. You are to go straight forward in the work I have given you. I will strengthen you to do this work." [Cf: Sermons and Talks, Volume 2 p. 152 para. 03] p. 691, Para. 3, [1901MS].

On the way over I was in great perplexity as to how my health would stand the voyage. The passengers smoked and drank continually. And night after night they danced till twelve o'clock on the deck over my head. All the response they made to my appeals for quietude was, "Let Mrs. White go somewhere else." I tried to go "somewhere else." I went to the deck of the second cabin, but there I found smoking and drinking and noise. There was no "somewhere else" for me. A few days before we

were to enter port, Willie came to me and said, "We are nearing the last night of the trip, when we shall have more noise than ever before; but I am praying for a storm." "So am I," I said. [Cf: Sermons and Talks, Volume 2 p. 152 para. 04] p. 692, Para. 1, [1901MS].

The night before the passengers were to have their carousal, I went into a little anteroom, and lay down. I fell asleep, and presently I was awakened by a voice speaking to me. I knew as soon as I awoke what this meant, for the room was filled with a sweet fragrance, as of beautiful flowers. I fell asleep once more, and was wakened again the same way. Then words were spoken to me, assuring me that the Lord would protect me; that He had a work for me to do. Comfort, encouragement, and direction were given to me, and I was greatly blessed. I felt then that I would make no more complaints in regard to the noise and the smoking. [Cf: Sermons and Talks, Volume 2 p. 153 para. 01] p. 692, Para. 2, [1901MS].

And lo, the next morning a storm arose, and continued till just before we entered the harbor. The passengers, instead of dancing and singing, were lying in their berths. The boat rocked and tossed, and I lay in my berth all day, not even daring to turn over lest I should be sick. [Cf: Sermons and Talks, Volume 2 p. 153 para. 02] p. 692, Para. 3, [1901MS].

I felt very grateful for that storm. It lasted long enough to prevent any carousal. And just before we entered the harbor, it cleared away, and the sea became as smooth as it had been all the way over. [Cf: Sermons and Talks, Volume 2 p. 153 para. 03] p. 693, Para. 1, [1901MS].

I feel an intense desire that this shall be a meeting where God can preside. This is an important time, a very important time. There is a great work to do. But whether the meeting shall be a success depends on us individually. We can make a heaven here during this meeting. We may make a heaven or a hell for ourselves, just as we choose. [Cf: Sermons and Talks, Volume 2 p. 153 para. 04] p. 693, Para. 2, [1901MS].

Light has been given me that this is the wrong time of the year to hold the General Conference. Everything in nature is sere and brown. It is God's desire that when His people assemble for spiritual exercises, they should have the best and highest thoughts. He wants them to be in the very best condition of mind and body. They should choose the very best season of the year for a meeting of this kind. [Cf: Sermons and Talks, Volume 2 p. 153 para. 05] p. 693, Para. 3, [1901MS].

Plans are now to be laid for the advancement of God's work, and if ever there was a time when God's people should be strictly guarded in their diet, it is now. I am going to say this almost every time I speak to you, so I shall begin now. When you sit down to your meals, do not eat half a dozen different kinds of food. Eat only two or three kinds. If you have not yet learned to be health reformers--and there are some who have stood right in the way of health reform--it is time that you did learn. It is time for you to understand what health reform means. [Cf: Sermons and Talks, Volume 2 p. 153 para. 06] p. 693, Para. 4, [1901MS].

Many have lost their spiritual discernment by making an idol of the

stomach. The poor stomach does not care to be idolized in this way. It wants a chance to carry forward its work in the beautiful order which God has established. It will do this work if man will act like a rational being. The food which is taken into the stomach should be of a character to promote health, intelligence, and spirituality. Dyspeptics have a dyspeptic religion. Those who overload the stomach, and then, without taking any special exercise, come to meeting, will find that they are unable to keep awake. Because of the condition of the stomach, many place themselves on the negative side when they should be on the affirmative. Meetings are often hindered by resolutions which, occasioned by dyspepsia, should never have seen the light of day. [Cf: Sermons and Talks, Volume 2 p. 154 para. 01] p. 693, Para. 5, [1901MS].

God desires us to worship Him in holiness, glorifying His name. He wants you to remember, when you eat, to partake of food that will help you to serve Him. Because there is a variety of food placed before you, do not eat some of all the different kinds, and then go to meeting with an overloaded stomach, unprepared to make correct decisions, unprepared to have your mental machinery worked by the Spirit of God. [Cf: Sermons and Talks, Volume 2 p. 154 para. 02] p. 694, Para. 1, [1901MS].

If you are not learning by self-denial and self-sacrifice to take care of the human machinery, you are not following Christ, but another leader. [Cf: Sermons and Talks, Volume 2 p. 154 para. 03] p. 694, Para. 2, [1901MS].

There are solemn and important decisions to be made at this meeting, and God wants every one of us to stand in right relation to Him. He wants us to do a great deal more praying and a great deal less talking. He wants us to keep the windows of the soul opened heavenward. The threshold of heaven is flooded with the light of God's glory, and God will let this light shine into the heart of everyone who at this meeting will stand in right relation to Him. [Cf: Sermons and Talks, Volume 2 p. 154 para. 04] p. 694, Para. 3, [1901MS].

Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as is prayer. The business meeting is to be just as much under the direction of the Spirit as the prayer meeting. There is danger of our getting a sentimental, impulsive religion. Let the business transacted at this meeting stand forth in such sacredness that the heavenly host can approve of it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven. [Cf: Sermons and Talks, Volume 2 p. 154 para. 05] p. 694, Para. 4, [1901MS].

God wants you to stand in a position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, "Without Me ye can do nothing." [Cf: Sermons and Talks, Volume 2 p. 155 para. 01] p. 695, Para. 1, [1901MS].

I did not mean to say these words today, but I feel that it is time for us to seek the Lord more earnestly. My most precious time for communing with God is in the morning. I plead with Him for help, and I feel--no, I do not trust to feeling--I know that He will answer me. I trust in the word of the living God. I make this word my constant dependence. [Cf: Sermons and Talks, Volume 2 p. 155 para. 02] p. 695, Para. 2, [1901MS].

We have come to a point where God is going to work for His people. He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord. [Cf: Sermons and Talks, Volume 2 p. 155 para. 03] p. 695, Para. 3, [1901MS].

Remember that you will make this meeting what it is. You can have heaven as you come and as you go. But in order for this to be, self must be lost in Christ. We must eat the bread of heaven. This is like taking each day the leaves of the tree of life. These will restore in us the moral image of God. This image has been obliterated, but it can be restored by the eating of the bread of life. [Cf: Sermons and Talks, Volume 2 p. 155 para. 04] p. 695, Para. 4, [1901MS].

I pray that this may indeed be a crisis in our work, when we shall step over the gulf and lay hold of God's strength. He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [Isa. 27:5]. [Cf: Sermons and Talks, Volume 2 p. 155 para. 05] p. 695, Para. 5, [1901MS].

In the place of going to your rooms, as was done when I was here ten years ago, and talking of difficulties, talking the Holy Spirit away, talk with God, and He will be with you. Hear what the Spirit saith unto the churches. I know that God wants you to have something to say to the churches, and what you say is to be like apples of gold in pictures of silver. No cheap words are to be uttered. We have a heaven of treasure, for when God gave Christ to our world, He gave us all heaven. And if you do not draw from heaven power and grace and treasures of truth to give to the people, then, for Christ's sake, stop your work till you realize the importance of a close union with God. [Cf: Sermons and Talks, Volume 2 p. 155 para. 06] p. 696, Para. 1, [1901MS].

What we need is to be elevated and sanctified and purified. Then the righteousness of Christ will go before us, and the glory of God will be our rereward. Let us come into close touch with God, that we may see more clearly His purity and holiness, and rise higher and higher at each meeting. [Cf: Sermons and Talks, Volume 2 p. 155 para. 07] p. 696, Para. 2, [1901MS].

If some of you, though having reached the [physical] stature of men, have brought with you your childish ideas and childish disposition, will you now put away all childishness, and get the grace of God? Let us grasp the great and rich treasures God has for us. God is willing to do great things for us. But we carry with us such a load of deformity that we have no room for the Saviour. He cannot sit on the throne of the heart, because there is no place for Him. Give Him a place. [Cf: Sermons and Talks, Volume 2 p. 156 para. 01] p. 696, Para. 3, [1901MS].

He is knocking, knocking at your heart. Open the door and let Him in. Empty the heart of all selfishness, by living right, eating right, thinking right. Enthroned the Saviour in the heart. With His long human arm He encircles the race, while with His divine arm He grasps the throne of the Infinite. I am hungry for the Spirit of God. Are you, brethren? My soul longs for it. May the Lord help us to take steps heavenward.--Ms 29, 1901 (MR 900.32). [Cf: Sermons and Talks, Volume 2 p. 156 para. 02] p. 696, Para. 4, [1901MS].

(Talk given in the Review chapel in 1901.) We stand in a very responsible position before God. We claim to have advanced light. We claim to be giving the most solemn message ever borne to the world. For some years, as the field has been opened before me, I have felt a great sadness. God designs that there shall be means in His treasury to sustain the work in all its branches. It is represented to me that the barren places in the Lord's vineyard are as a reflection cast upon Him. The contrast between what should be done and what is not done is plain, and upon God is thrown the blame of the neglect. The wickedness of the places in which no standard is raised for God cries out against those who have neglected to advance the work, who have hovered over the churches when the members should be educated to rely upon God and have root in themselves. [Cf: Sermons and Talks, Volume 2 p. 157 para. 01] p. 697, Para. 1, [1901MS].

This is why I said that Elder Jones's place is not in the editorial chair. He has a message to bear and power with which to bear this message, and he should enter the fields where the need is greatest and open the truths of the Word of God to the people. [Cf: Sermons and Talks, Volume 2 p. 157 para. 02] p. 697, Para. 2, [1901MS].

Field after field has been opened before me. The English-speaking field in Europe is a very important field. In it people will be raised up who will carry the truth to others. [Cf: Sermons and Talks, Volume 2 p. 157 para. 03] p. 697, Para. 3, [1901MS].

These things have been opened before us. Over and over again has been given the message, Enter new territory. Plant the standard in new places. Do not leave any portion of the Lord's vineyard unworked. It casts reflection upon God to leave His children without light. In the day of judgment this reflection will be cast back upon those who have neglected their God-given work. The responsibility of those handling sacred truth has always been presented to me in such a solemn light that I have felt like bearing the message again and again, and this I have done. [Cf: Sermons and Talks, Volume 2 p. 157 para. 04] p. 697, Para. 4, [1901MS].

The idea that our ministers must hover over the churches might just as well be given up now as later. The members of the churches must be taught to keep themselves at work, showing the intelligence and spirituality God requires in those who claim to be members of His church. [Cf: Sermons and Talks, Volume 2 p. 157 para. 05] p. 698, Para. 1, [1901MS].

What is going to give life to the churches? Nothing can do this like seeing the work advancing in the harvest field. And in this work the members of the churches can all take part. They may not preach, but

they can help in many other ways. Many can work as Brother Shireman has worked. God has given us Brother Shireman's work as an object lesson. God has encouraged Brother Shireman in his work. The Spirit of the Lord has guided and blessed him. There are others who can and should work as he has worked. [Cf: Sermons and Talks, Volume 2 p. 158 para. 01] p. 698, Para. 2, [1901MS].

For some time the Southern field has been represented to me as a sick child. I have been shown that our people have turned away from this sick child, who needed help and attention, to those who were not sick. If there are any people in the world who cannot help themselves, it is the people of the South, a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people. [Cf: Sermons and Talks, Volume 2 p. 158 para. 02] p. 698, Para. 3, [1901MS].

The colored people need someone to devise and plan for them. We cannot say, Do this, or, Do that, to those who do not yet know their ABC'S. A casual work will not help these people. A worker goes there, looks at the field, sees the objectionable features, and leaves. This has been done over and over again. How much does it help? Thus one thing after another has hindered the work. [Cf: Sermons and Talks, Volume 2 p. 158 para. 03] p. 698, Para. 4, [1901MS].

Recently some work has been done in the Southern field. Some schools have been established. But I am talking about the field when nothing was done, when my son and Brother Palmer began to work. From the commencement of their work their efforts should have been encouraged by the prayer and counsel of their brethren. But was this done? [Cf: Sermons and Talks, Volume 2 p. 158 para. 04] p. 699, Para. 1, [1901MS].

It was understood that the *Gospel Primer* was to be published to help the work in the Southern field. The way in which this book was handled has brought the reproach of God upon those who took part in this matter. In the place of taking hold to do what they might have done to help the Southern field, men allowed the selfishness which God abhors to enter because they saw that there was money to be made through the sale of the *Primer*. Every scheme that could be laid was laid to divert the proceeds of this book from the Southern field. I have not said this before, even to Edson, but I felt that it ought to be presented this morning. An underhand work was done. [Cf: Sermons and Talks, Volume 2 p. 158 para. 05] p. 699, Para. 2, [1901MS].

God desires everyone to realize that He hates and despises underhand work. He will never give prosperity to those who engage in it. But work of this kind has been done. Things were brought to bear upon Edson and Brother Palmer in such a way that it was too much for them. If I had been on the grounds, I could have told them what to do. I could have stood with them. And I would have stood with them to the last, had I been here. But I was not here, and no one dared to say to the men at the heart of the work, Why do ye thus? [Cf: Sermons and Talks, Volume 2 p. 158 para. 06] p. 699, Para. 3, [1901MS].

The matter of the *Gospel Primer* is not healed. This matter is presented to me again and again. A patchwork effort has been made to set things right, but this effort the Lord does not accept. Unless the

men who took part in this work learn the meaning of true principle, unless they have eyes to see and ears to hear and hearts to understand, unless they realize that God's work is sacred in His sight, they might better sever their connection with the work. The reproach of God rests upon the effort made to keep back funds from the Southern field. [Cf: Sermons and Talks, Volume 2 p. 159 para. 01] p. 699, Para. 4, [1901MS].

The Southern field must be worked intelligently. Some have thought that because the people in the South are so ignorant, it did not matter what kind of workers are sent there. But the fact that the people are so ignorant makes it necessary to send the most capable workers, workers who know how to deal with human minds. Those who work successfully for people who have sunk so low as the colored people in the South must be men and women who will not labor foolishly, who will not work a little while and then get tired and go home. This field needs workers who will say, I will not fail or be discouraged. [Cf: Sermons and Talks, Volume 2 p. 159 para. 02] p. 700, Para. 1, [1901MS].

When I was living in Cooranbong, the need of the Southern field was opened before me. In the night season I was standing before a large congregation, making an appeal to them. That night I arose at eleven o'clock and began to write out this appeal. The money raised in response to this appeal was not to be sent to places which had received help. It was to be sent to places which had not received help. It was to be sent to the field where a beginning must be made, where everything was wrong, where help must be given in order for anything to be done. [Cf: Sermons and Talks, Volume 2 p. 159 para. 03] p. 700, Para. 2, [1901MS].

About \$11,000 was raised in response to this appeal, and I waited and waited to see what was done with this money. Edson kept writing to me, saying that he wanted to do this and that to start the work, but could not for want of means. In this work he found people who needed clothing and he longed to be able to relieve their necessities, but his wages were small and he had very little money to do anything with. I tried to help him, giving him an order on the Review and Herald for \$400, which money he was to use in clothing the naked and feeding the hungry. [Cf: Sermons and Talks, Volume 2 p. 159 para. 04] p. 700, Para. 3, [1901MS].

Where did the money go that was raised for the Southern field? How long has it been since that money was raised? It was raised five years ago, but I do not know where it went, and if there is anyone here who has knowledge on this point, I wish he would tell me. Those who kept back the money that was raised for the Southern field in response to my appeal are accountable to God, for He led me to make this appeal. [Cf: Sermons and Talks, Volume 2 p. 160 para. 01] p. 701, Para. 1, [1901MS].

Brother Palmer was taken from the field. He was needed to stand by Edson. They had little enough help in the field. But he was taken away to engage in other work. [Cf: Sermons and Talks, Volume 2 p. 160 para. 02] p. 701, Para. 2, [1901MS].

This move was not successful, and I knew that it would not be. It was

not favorable to Brother Palmer's spirituality. My great fear has been that under the pressure that was put upon him, he would backslide altogether. I was afraid that he would leave the truth. But the Lord gave me light that He would keep Brother Palmer and establish him in the place from which he was taken. But I did not design to say anything of this to Brother Palmer until he himself made the proposition to return to the work in the South. Things are coming about in accordance with God's design. He desires Edson and Brother Palmer to stand together. He designed them to stand together years ago. [Cf: Sermons and Talks, Volume 2 p. 160 para. 03] p. 701, Para. 3, [1901MS].

The night before last I slept for only one hour. I was revolving over and over in my mind the matters of which I have spoken this morning. I asked myself, Will I be free when I go from this place if I say nothing about them? Will I stand free before God? I did not mean to say a word. I thought that when the Spirit of God came into our meetings there would be those who would understand that they had something to say in order to remove the reproach of heaven which for years has rested upon the work here. Many of those who acted a prominent part in the wrongs done are not here, but there are those here who have been following the same principles of wrong. To forsake right principles is like taking away the foundation of a house. If men who have grown to manhood cannot understand what pure principles mean, they might better go apart and meditate and pray until they understand this. From the light which I have had, I know that principles which do not meet the approval of heaven have been followed. [Cf: Sermons and Talks, Volume 2 p. 160 para. 04] p. 701, Para. 4, [1901MS].

It is working upon wrong principles that has brought the cause of God into its present embarrassment. The people have lost confidence in those who have the management of the work. [Cf: Sermons and Talks, Volume 2 p. 160 para. 05] p. 702, Para. 1, [1901MS].

Yet we hear that the voice of the conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the conference ought to be the voice of God, but it is not, because some in connection with it are not men of faith and prayer; they are not men of elevated principle. There is not a seeking of God with the whole heart; there is not a realization of the terrible responsibility that rests upon those in this institution to mold and fashion minds after the divine similitude. [Cf: Sermons and Talks, Volume 2 p. 160 para. 06] p. 702, Para. 2, [1901MS].

These things have kept my soul in great distress. At times I rise above it a little and yet I know that the wound is not cured, because if it were the matter would not be continually presented to me. A thing that is healed, is healed. I was referred to the case of Achan. The entire congregation of Israel was affected by Achan's sin. Because of it God could not help them, and when they went out to battle they were beaten by their enemies. Joshua prostrated himself before the Lord and asked, "What does it mean that the children of Israel flee before their enemies?" God told him that there was an accursed thing in the camp, that spoil had been taken from the enemies of Israel. He told him that there was robbery and dissembling in the camp and that His blessing could not rest on the people till these things were cleansed from them. [Cf: Sermons and Talks, Volume 2 p. 161 para. 01] p. 702, Para. 3, [1901MS].

These sins have been practiced in the work that has been done here. That God could bear with those who acted a part in this work as long as He has done, is a marvel to me. [Cf: Sermons and Talks, Volume 2 p. 161 para. 02] p. 702, Para. 4, [1901MS].

Before I came here God told me what course I was to pursue. I was to bear a straight testimony. I was to bear it without making any excuse as to why it was given. Then my work would be done. The responsibility would rest upon those to whom the testimony had been given. If they did not act upon it, the guilt would be theirs. Guilt would not rest upon me if I did my duty. [Cf: Sermons and Talks, Volume 2 p. 161 para. 03] p. 703, Para. 1, [1901MS].

There have been those who have tried to undermine the influence of Edson White. They forgot while they were doing this that much more might have been done to undermine their influence. They have spoken of Edson with a sneer, with expressed contempt. My son did not know that I was going to speak of this. But I feel that it [is] my duty to speak these words this morning. It is a sin against God for men to treat a fellow worker as some have treated Edson. God has said of him, "My angel shall go before him, and lead him if he will walk humbly before Me." [Cf: Sermons and Talks, Volume 2 p. 161 para. 04] p. 703, Para. 2, [1901MS].

I told my son to be very careful of what course he took because if he made mistakes there would be those who would say, It is of no use to place confidence in Edson White. They would be watching for a chance to criticize him. The angel put his hand on his shoulder and told him to work and walk very discreetly because there were those who stood ready to hinder his work in the South if they could possibly do this. [Cf: Sermons and Talks, Volume 2 p. 161 para. 05] p. 703, Para. 3, [1901MS].

God is not with those who criticize and find fault, and I wish all to know it. If those who had criticized had gone to the Southern field and had talked with Edson as brother should with brother, counseling and praying with him, how much better it would have been. But instead of doing this, they stood off and fired shots at his work, making things out to be as bad as possible. Why did they not go over the field for themselves, so that they could make a true report? They had opportunity to do this, but instead they took the reports which had been brought by someone else. We read in the Psalms that the one who will stand in the courts of the Lord is the man who takes not up a reproach against his neighbor. [Cf: Sermons and Talks, Volume 2 p. 162 para. 01] p. 703, Para. 4, [1901MS].

I do not know but that I have said enough for you to work upon. But I wish to say again that there is a work to be done in the Southern field. Very little can be done in the cities of the South until sanitariums are established there. Let this work be commenced at once. A beginning has been made at Nashville. A sanitarium must be established there. A school must be started, not in the city but at a distance from it. Schools must be established in different places in the South. And colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love. [Cf: Sermons and Talks, Volume 2 p. 162 para. 02] p. 704, Para.

1, [1901MS].

I wish to say also that the Southern field is a world of its own. The work there will have to be carried forward independently, to a large degree, of the conference here. The workers in the field will have to exercise judgment as to the best way of advancing. And those who begin this work in any part of the Lord's vineyard are not to feel that they cannot make advance moves without consulting those in Battle Creek. Those at the heart of the work, if they hear that a worker is not doing as he should, are not to remove him without learning the real facts in the case. [Cf: Sermons and Talks, Volume 2 p. 162 para. 03] p. 704, Para. 2, [1901MS].

God wants His people to act sensibly. If you hear that a worker is not doing as he ought, find out wherein he is lacking. Talk with him in regard to his course and plead with him to improve. Show him the best way in which to work. [Cf: Sermons and Talks, Volume 2 p. 162 para. 04] p. 704, Para. 3, [1901MS].

We have reached the time when the work cannot advance while wrong principles are cherished. Two or three voices are not to control everything in the whole field. No, indeed. In every field God has men of capability. He does not mean that these men, when they wish to take advance steps, shall send to Battle Creek in order to find out the best way in which to move. The Lord says, I will break up this plan of working. I will sever these connections. Every field shall bear its own responsibility.--Ms 37, 1901 (MR 900.61). [Cf: Sermons and Talks, Volume 2 p. 162 para. 05] p. 704, Para. 4, [1901MS].

[Sermon at an early morning meeting, April 3, 1901, in the Battle Creek Tabernacle.] I thank the Lord that so many have come out to this early five-o'clock meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of His Spirit. [Cf: Sermons and Talks, Volume 2 p. 164 para. 01] p. 705, Para. 1, [1901MS].

We read in James, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (1:1-4). This is a wonderful position. And it is our privilege to occupy this position. [Cf: Sermons and Talks, Volume 2 p. 164 para. 02] p. 705, Para. 2, [1901MS].

"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 any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life,

which the Lord hath promised to them that love Him" (verses 5-12). [Cf: Sermons and Talks, Volume 2 p. 164 para. 03] p. 705, Para. 3, [1901MS].

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, fall into temptation and lose their bearings. They forget the invitations God has abundantly given, and begin to look and plan for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble and confused. In all our trials we are directed to seek the Lord most earnestly, remembering that we are His property, His children by adoption. No human being can understand our necessities as Christ. We shall receive help if we ask Him in faith. We are His by creation; we are His by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking Him for what we want as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power. [Cf: Sermons and Talks, Volume 2 p. 164 para. 04] p. 705, Para. 4, [1901MS].

If when you ask you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who says, "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" [Matt. 7:7, 8], *will hear and answer you*. Let then His Word be your trust; ask and seek and have the privilege of finding. Christ has encouraged you. He says, "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" [Matt. 11:28, 29]. [Cf: Sermons and Talks, Volume 2 p. 165 para. 01] p. 706, Para. 1, [1901MS].

We are to find rest by wearing His yoke and bearing His burdens. In being co-workers with Christ in the great, grand, work for which He gave His life, we shall find true rest. When we were sinners He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. *He says He will give us rest*. Then do not lay your burdens upon any human being. "Learn of Me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens. [Cf: Sermons and Talks, Volume 2 p. 165 para. 02] p. 706, Para. 2, [1901MS].

God has been greatly dishonored by His people leaning upon human beings. He has not told us to do this. He has told us that He will teach us, He will guide us. We may come to Him and receive help. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," and upbraideth you not for your ignorance. [Cf: Sermons and Talks, Volume 2 p. 165 para. 03] p. 706, Para. 3, [1901MS].

I cannot tell you how many letters came to me across the broad Pacific, when I was in Australia, asking for counsel. What did Christ promise His disciples if they would believe in Him as their personal Saviour? "Lo, I am with you always," He said, "even unto the end of the world" [Matt. 28:20]. Again He says, "I am at thy right hand to help

thee" [see Ps. 16:8]. Think of how many promises He has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from the pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask Him for help. "Ask, and ye shall receive" [John 16:24]. It is for you to believe that you will receive. He wants us to become acquainted with Him, to speak to Him, to tell Him of our difficulties, and obtain an experience in asking of One who never misjudges and never makes a mistake. [Cf: Sermons and Talks, Volume 2 p. 165 para. 04] p. 707, Para. 1, [1901MS].

Christ took humanity upon Himself. He laid aside His royal robe and kingly crown, and stepped down from His high command in the heavenly courts. Clothing His divinity with humanity, Christ encircled the race with His long human arm. He stands at the head of humanity, not as a sinner but as a Saviour. It is because there is no spot or stain of sin upon His divine soul that He can stand there as the sinner's surety. Because He is sinless He can take away our sins and place us on vantage ground with God, if we will believe in Him and trust Him as the One that will be your sanctification and righteousness. [Cf: Sermons and Talks, Volume 2 p. 166 para. 01] p. 707, Para. 2, [1901MS].

When I open a letter beginning, "I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know something in regard to my family and in regard to myself," I feel so sad at heart. When it is essential for you to know, God will let you know. He has promised that if you ask wisdom from Him, He will give it to you. But it is not always essential for us to know all the whys and wherefores. We dishonor God by striving to get someone who we think understands our case to help us. Has He not given us His only begotten Son? Is not Christ close beside us, and will He not give us the help we need? "Lo, I am with you always," He says, "even unto the end of the world." His Word repeats the promise over and over again. "If ye shall ask any thing in My name, I will do it" [John 14:14], He says. "If ye love Me, keep My commandments." [Cf: Sermons and Talks, Volume 2 p. 166 para. 02] p. 707, Para. 3, [1901MS].

"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 any thing of the Lord. A double minded man is unstable in all his ways" [James 1:5-8]. [Cf: Sermons and Talks, Volume 2 p. 166 para. 03] p. 708, Para. 1, [1901MS].

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason for this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life. We trust in human beings and are disappointed and often misled. [Cf: Sermons and Talks, Volume 2 p. 166 para. 04] p. 708, Para. 2, [1901MS].

I want to tell you, dear friends, that we have done great dishonor to our Master in turning away from Christ to seek wisdom from finite human beings. Shall we continue to cherish the sin of unbelief, which doth so

easily beset us, or shall we cast away this weight of unbelief and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that He gave His own life for us, who bore in His own body the strokes which fell because of our transgression of the law of God? All this He did that we might become prisoners of hope. [Cf: Sermons and Talks, Volume 2 p. 166 para. 05] p. 708, Para. 3, [1901MS].

We are not polite to Christ. We do not recognize His presence. We do not realize that He is to be our honored guest, that we are encircled by His long human arm, while with His divine arm He grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help that Christ alone can give. He said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to 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 into everlasting life" [John 4:10, 14]. [Cf: Sermons and Talks, Volume 2 p. 167 para. 01] p. 708, Para. 4, [1901MS].

I ask you, do you in this early morning hour recognize Christ? He does not want us to be as a band of mourners moving in a funeral train, bearing upon us the marks of care and perplexity and hopelessness. He wants us to commit the keeping of our souls to Him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling, if it keeps you away from your only Helper and you turn to erring mortals for help. Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation, and rivet our souls to the eternal Rock, the Rock of Ages. If we do this we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with Him. He recognized the divine Presence. And in the days of Enoch the world was no more favorable for the perfection of Christian character than in 1901. [Cf: Sermons and Talks, Volume 2 p. 167 para. 02] p. 709, Para. 1, [1901MS].

There is no dependence to be placed in humanity. Where do you get your mental food? Do you get it from the newspapers of today, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the Source of power and efficiency and hope and comfort. The grace of God which passes knowledge is imparted to us and to all who will believe His Word. He longs to satisfy our soul's desire with peace and grace and with His love, which passeth all knowledge. [Cf: Sermons and Talks, Volume 2 p. 167 para. 03] p. 709, Para. 2, [1901MS].

The Lord can take every one of us in His embrace, for His arm encircles the race. Let us remember this. After Christ (in behalf of the human race) had taken the necessary steps in repentance, conversion, and faith, He went to John to be baptized of him in Jordan. "John forbid Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Jesus answered, "Suffer it to be so now: for thus

it becometh us to fulfill all righteousness" [Matt. 3:14, 15]. When He came up out of the water, He knelt down on the banks of the Jordan and offered a prayer such as had never before entered heaven. While He was praying, the heavens opened and the glory of God in the form of a dove of burnished gold rested upon Him, and from the highest heaven was heard the voice of the infinite One, God the Father, "This is My beloved Son, in whom I am well pleased." [Cf: Sermons and Talks, Volume 2 p. 168 para. 01] p. 709, Para. 3, [1901MS].

Have you thought of what this means to us; that in this prayer is included every son and daughter of Adam who will believe in Christ as a personal Saviour, and take the requisite steps [of] repentance, conversion, faith, and baptism? We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three great, infinite Powers are unitedly pledged to work in our behalf if we will cooperate with them. [Cf: Sermons and Talks, Volume 2 p. 168 para. 02] p. 710, Para. 1, [1901MS].

We are buried with Christ in baptism as an emblem of His death. We are raised from the water as an emblem of His resurrection. We are to live as newborn souls, that we may be raised at the last great day. You are pledged to live in newness of life; for you are dead, and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" [Col. 3:1]. This is where you are to place your treasure. Finite man cannot do your believing. Come to the great source of power for your strength. [Cf: Sermons and Talks, Volume 2 p. 168 para. 03] p. 710, Para. 2, [1901MS].

Christ's prayer on the banks of the Jordan includes everyone who will believe in Him. The promise that you are accepted in the Beloved comes to you. Hold it with the grip of unyielding faith. God said, "This is My beloved Son, in whom I am well pleased" [Matt. 3:17]. This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved. [Cf: Sermons and Talks, Volume 2 p. 168 para. 04] p. 710, Para. 3, [1901MS].

In every respect you are to honor God by being partakers of His divine nature that you may have the assurance of sins pardoned, which would testify of the love of God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if He is in us our joy will be full. Let us, then, be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the malarious atmosphere that pervades the world, and breathe the breath of God. Let us feed upon the bread of life. [Cf: Sermons and Talks, Volume 2 p. 169 para. 01] p. 710, Para. 4, [1901MS].

Christ declares that if we eat *His* flesh and drink *His* blood, we shall have eternal life. His Word will be to us as the leaves of the tree of life if we will believe in Christ as our personal Saviour. If we eat the bread that came down from heaven, we shall have a life connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and

guarding us. [Cf: Sermons and Talks, Volume 2 p. 169 para. 02] p. 711, Para. 1, [1901MS].

God loves us, but we fail to cherish that love. We are losing in spirituality. God wants us to recognize His ownership in every human being. He has His claims. They are Mine, He says. I have bought them with a price. "Ye are not your own. . . . Therefore glorify God in your body, and in your spirit, which are God's" Cor. 6:19, 20 . Will you do this? Will you pray in faith? Will you honor Christ by taking Him at His word? [Cf: Sermons and Talks, Volume 2 p. 169 para. 03] p. 711, Para. 2, [1901MS].

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture, saying that we do not know how things are coming out, that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved. [Cf: Sermons and Talks, Volume 2 p. 169 para. 04] p. 711, Para. 3, [1901MS].

Christ has pledged Himself to keep all who will look to Him and trust in Him with an abiding faith. Then commit the keeping of your souls to Him as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to Him." We would better talk with God even though our words are heard by others. When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. You should do this more in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? He was charged with being a devil. [Cf: Sermons and Talks, Volume 2 p. 169 para. 05] p. 711, Para. 4, [1901MS].

God wants us to stand in moral dignity, our life hid with Christ in God, recommending the divine power that enables us to possess our souls in patience. God wants His people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul-temple, and that the windows are closed earthward. [Cf: Sermons and Talks, Volume 2 p. 170 para. 01] p. 712, Para. 1, [1901MS].

We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity I would say, Oh, that God would show you that there is a power above the power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that He wants His power to be revealed in His people. He will reveal His power through you if you will only place yourselves where He can give you this power. You may have hope and joy and strength. Open the heart to God, looking and believing and confiding in God. Look, oh, look heavenward. You have trusted too much to human help. Now consecrate self wholly, in faith believing in the One who invites you. Unite with your brethren but draw continually from Christ who is your refuge and your dependence and exceeding great reward. [Cf: Sermons and Talks, Volume 2 p. 170 para. 02] p. 712, Para. 2, [1901MS].

The love of God in your heart will lead you to love your brethren. God wants you to manifest His love that your life may be hid with Christ in God. The Father loves you as He loves His Son because His Son has averted [for you] the sword of justice by offering Himself as a sacrifice. Christ purchased you at an infinite cost, and He wants you to show that you appreciate what has been done to place you on vantage ground. He says to the Father, "Here is a poor sinner. I have given My life for him. He is saved by My grace. Receive him as Your child." Do you think the Father will refuse? [Cf: Sermons and Talks, Volume 2 p. 170 para. 03] p. 712, Para. 3, [1901MS].

Let us at this conference make it an individual work to seek God with all the heart that we may find Him. Do not hunt up the sins someone else has committed. God has not made any one of you a sinbearer. You cannot even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate His sacrifice in our behalf. Let us reveal in our lives the fragrance of His character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver. [Cf: Sermons and Talks, Volume 2 p. 170 para. 04] p. 713, Para. 1, [1901MS].

This is the work the Lord wants us to do. Cannot you think of enough to praise the Lord for? Cannot you praise Him because He died for you, because He has spared you for so long, because you have His Word which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, they are *spirit* and *they are life*" [John 6:63]. Eat His Word, search it, dig deep for the hidden treasure. [Cf: Sermons and Talks, Volume 2 p. 171 para. 01] p. 713, Para. 2, [1901MS].

Do not talk, but pray. We have always had so much to say; in faith apply it to yourself. God says, "Be still, and know that I am God" [Ps. 46:10]. Be still long enough to know that God is God. Remember that you are to help everyone around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and He will receive you because He lives, and you may live also.--Ms 144, 1901 (MR 900.60). [Cf: Sermons and Talks, Volume 2 p. 171 para. 02] p. 713, Para. 3, [1901MS].

[Sermon presented October 5, 1901, in the Sanitarium Chapel, St. Helena, California.] "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" Peter 1:1-2 . [Cf: Sermons and Talks, Volume 2 p. 172 para. 01] p. 713, Para. 4, [1901MS].

These words, so full of meaning, give us assurance that grace and peace are multiplied to those who are elect "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Without this grace, of how much value would be all our wrestling with God? Our efforts would amount to nothing. We should greatly appreciate these words which throw such a flood of light on the relation that Jesus Christ sustains to us as our Redeemer. [Cf: Sermons

and Talks, Volume 2 p. 172 para. 02] p. 714, Para. 1, [1901MS].

"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." [Cf: Sermons and Talks, Volume 2 p. 172 para. 03] p. 714, Para. 2, [1901MS].

After the crucifixion of Christ, His followers lost their hope. They had expected Him to reign on David's throne in Jerusalem, but they had been terribly disappointed. Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. [Cf: Sermons and Talks, Volume 2 p. 172 para. 04] p. 714, Para. 3, [1901MS].

These disciples had no prominent place in Christ's work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion, recounting their unfulfilled hopes concerning the One who they had verily believed would redeem Israel. [Cf: Sermons and Talks, Volume 2 p. 172 para. 05] p. 714, Para. 4, [1901MS].

While they were talking thus of their crucified and buried Lord, "Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke 24:15-17). "Have ye not heard," they answered, "that the prophet mighty in deed and word has been taken and crucified by cruel hands, and is now buried?" Beginning at Genesis, the Stranger told them what had been prophesied from the first concerning Jesus. While He was comforting their hearts, they came to the house where they lived, and invited their Companion to come in. He acted as though He were going farther, but they constrained Him to tarry with them. [Cf: Sermons and Talks, Volume 2 p. 172 para. 06] p. 715, Para. 1, [1901MS].

As they sat before the repast which had been prepared, the disciples were forcibly struck by the familiar motions of their Guest's hands as He took the bread and began to ask the blessing. The movements were strangely like those of their Master. Then when He held up His hands, they saw the marks of His crucifixion. Both exclaimed, "It is the Lord Jesus! He has risen from the dead!" [Cf: Sermons and Talks, Volume 2 p. 173 para. 01] p. 715, Para. 2, [1901MS].

They rose to cast themselves at His feet and worship Him, but He had vanished out of their sight. Looking at the place that had been occupied by One whose body had lately lain in the grave, they said to each other, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?" [Cf: Sermons and Talks, Volume 2 p. 173 para. 02] p. 715, Para. 3, [1901MS].

But with this great news to communicate it was impossible for them to sit and talk. Their weariness and hunger were gone, and leaving their

meal untasted they hurried back to the city, stumbling over the rough places along the way. They did not know that the Saviour journeyed with them. Entering Jerusalem, they went to the house where the disciples were assembled, gave the signal for unlocking the doors, and were admitted. The disciples were listening to a story of the women who had been to the sepulcher and who declared that Christ had risen from the dead. But those in the room did not believe the story. [Cf: Sermons and Talks, Volume 2 p. 173 para. 03] p. 715, Para. 4, [1901MS].

Then the two disciples told their experience. They said that Christ had walked with them, and that their hearts had burned within them while He opened the Scriptures to their understanding. Still some could not believe that their Lord had indeed risen. Some were saying that they could not believe the story, when behold, another person stands before them. Every eye turned to the stranger. Then the disciples heard the voice of their Master. Clear and distinct the words fell from His lips, "Peace be unto you." [Cf: Sermons and Talks, Volume 2 p. 173 para. 04] p. 716, Para. 1, [1901MS].

"But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." [Cf: Sermons and Talks, Volume 2 p. 173 para. 05] p. 716, Para. 2, [1901MS].

"Then were the disciples glad when they saw the Lord" [John 20:20]. Faith and joy took the place of unbelief, and with feelings which no words could express they acknowledged their risen Saviour. [Cf: Sermons and Talks, Volume 2 p. 174 para. 01] p. 716, Para. 3, [1901MS].

After the Saviour was placed in the sepulcher of Joseph, a great stone was rolled before it and sealed. While Roman soldiers who had been commanded to guard the tomb stood at their post of duty, lo, a mighty angel, commissioned to roll back the stone from the sepulcher, came in bright, heavenly glory, parting the darkness from his track. The astonished guard saw him roll back the stone as easily as if it had been a pebble. The glorious light caused them to fall as dead men to the earth, but they were sensible enough of what was occurring to see that Christ rose from the tomb. [Cf: Sermons and Talks, Volume 2 p. 174 para. 02] p. 716, Para. 4, [1901MS].

Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." Let us rejoice that we have a risen Saviour. Just before He ascended on high, leading captivity captive and giving gifts unto man, He said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" [Matt. 28:19, 20]. With outstretched hands He blessed them before He was taken up to join the glorious angels waiting to escort Him on His upward way. [Cf: Sermons and Talks, Volume 2 p. 174 para. 03] p. 717, Para. 1, [1901MS].

Two angels remained behind. While the disciples were looking at the cloud taking away their Lord, and listening to the music of the angels, "Behold, two men stood by them in white apparel; which also said, 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" (Acts 1:10,11). [Cf: Sermons and Talks, Volume 2 p. 174 para. 04] p. 717, Para. 2, [1901MS].

In our love for Christ we long to see Him as He is. And the time is soon coming when we shall see Him. Concerning this time John the Revelator says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" [Rev. 22:1, 2]. [Cf: Sermons and Talks, Volume 2 p. 174 para. 05] p. 717, Para. 3, [1901MS].

Those who work against the natural laws of the being must suffer the penalty of transgression. But the Saviour pities us even when we suffer from infirmities caused by our own wrong course of action. In Him there is a healing power for us. Let us praise God for the tree of life, the leaves of which are for the healing of the nations. [Cf: Sermons and Talks, Volume 2 p. 174 para. 06] p. 717, Para. 4, [1901MS].

"And there shall be no more curse." Everywhere the effects of the curse are seen. Let us praise God that in the earth made new "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him" (verse 3). Some little know what true service means. Those who expect to sing in an entertainment spend time in practicing, to familiarize themselves with the music and the words. That we may learn how to serve the Lord in heaven we must enter His service now, becoming acquainted with Him and learning to be faithful servants. No one can do service for another by exercising a controlling influence over another's mind. Every individual must learn for himself the meaning of God-fearing service. [Cf: Sermons and Talks, Volume 2 p. 175 para. 01] p. 718, Para. 1, [1901MS].

Notice particularly the next verse: "And they shall see His face; and His name shall be in their foreheads." When the glory of God rests upon the redeemed, they recognize Christ, for they see Him as He is. And the happiness revealed in their countenances is indescribable. [Cf: Sermons and Talks, Volume 2 p. 175 para. 02] p. 718, Para. 2, [1901MS].

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." They will reign on His throne, because they have obediently served Him in this world, forming characters for the future, immortal life. "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (verses 5-7). [Cf: Sermons and Talks, Volume 2 p. 175 para. 03] p. 718, Para. 3, [1901MS].

It is our privilege to understand the blessed Word of God. We have fallen, it is true; but we are not always to remain in sin. We have been placed on vantage ground. The Lord God of heaven "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a precious hope

we have in Christ! [Cf: Sermons and Talks, Volume 2 p. 175 para. 04] p. 719, Para. 1, [1901MS].

"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." [Cf: Sermons and Talks, Volume 2 p. 175 para. 05] p. 719, Para. 2, [1901MS].

We are not kept by our intelligence, by our words, or by our riches. In these we find no safety. We are kept only by the power of God through faith unto salvation. We are living in a period of time during which we must by faith be allied with an infinite God or else we cannot overcome the strong powers of darkness seeking to destroy us. The Holy Spirit is as a light shining on our pathway. Let us put our trust in Christ who is ever at our right hand to help us. Let us take courage, placing our confidence and our trust in Him. He has not left us destitute. [Cf: Sermons and Talks, Volume 2 p. 175 para. 06] p. 719, Para. 3, [1901MS].

"Wherein (in the prospect of the second coming of Christ), 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" Peter 1:6, 7 . [Cf: Sermons and Talks, Volume 2 p. 176 para. 01] p. 719, Para. 4, [1901MS].

Temptations will come. But when Satan throws his hellish shadow before us, we should reach in faith through the shadow to the Light of life-- to Him who has not only created man but who by His own blood has redeemed him. We are Christ's cherished heritage. In living faith we must cooperate with Him in working out our own salvation. Amid trials and temptations His hand upholds and sustains us. Those who rest in Christ Jesus are never restless or uneasy. He means just what He says when He bids us commit the keeping of our souls unto Him, as to a faithful Creator. [Cf: Sermons and Talks, Volume 2 p. 176 para. 02] p. 720, Para. 1, [1901MS].

Those who hold fast their faith unto the end will come forth from the furnace of trial as fine gold seven times purified. Of this work the prophet Isaiah says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" [Isa. 13:12]. When in trouble, remember that faith tried in the furnace of affliction is more precious than gold tried with fire. Remember that there is One watching every movement to see when the last particle of dross is taken away from your character. It is then that you are counted more precious than the golden wedge of Ophir. By hiding with Christ in God, fallen man reaches this state of purity. [Cf: Sermons and Talks, Volume 2 p. 176 para. 03] p. 720, Para. 2, [1901MS].

Those who love the riches of this world should remember that faith in Christ is more precious than gold, for gold perishes. The saints of the living God have a glorious hope, the fruition of which is a life of

immortality. I am so grateful for a sure hope of eternal life. [Cf: Sermons and Talks, Volume 2 p. 176 para. 04] p. 720, Para. 3, [1901MS].

"[Jesus Christ] "whom having not seen [with natural eyes], ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and *full* of glory" Pet. 1:8 . [Cf: Sermons and Talks, Volume 2 p. 176 para. 05] p. 720, Para. 4, [1901MS].

Do you suppose that after Christ gave His precious life to redeem the beings He created He would fail to give them sufficient power to enable them to overcome by the blood of the Lamb and the word of their testimony? He has power to save every individual. At the time of His ascension He said, "All power is given unto Me in heaven and in earth" (Matt. 28:18). For our redemption all power is given to Him who stood at the head of humanity. For nearly six weeks the Sinless One fought a battle with the powers of darkness in the wilderness of temptation, overcoming not on *His* account, but on *our* account, thus making it possible for every son and daughter of Adam to overcome through the merit of His sinlessness. [Cf: Sermons and Talks, Volume 2 p. 176 para. 06] p. 721, Para. 1, [1901MS].

In Christ "ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that *not unto themselves, but unto us* they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels *desire* to look into" (1 Peter 1:8-12). The angels communicated the prophecy to men, but did not see it unfolding as now we see it. Every generation has realized the power and glory of God, but especially has this generation most clearly seen and realized the fulfillment of prophecy. [Cf: Sermons and Talks, Volume 2 p. 177 para. 01] p. 721, Para. 2, [1901MS].

"Wherefore," considering these things, "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: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (verses 13-16). [Cf: Sermons and Talks, Volume 2 p. 177 para. 02] p. 722, Para. 1, [1901MS].

Only those who practice holiness in this life will see the King in His beauty. Put away all vain, trifling talk, and everything of a frivolous and sensational nature. Do not engross your mind with thoughts of worldly entertainments and pleasures. Engage in the work of saving your soul. If you should lose your soul, it would have been better for you never to have been born. But you need not lose your soul. You may use every moment of this God-given life to His name's glory. Strengthen yourself to resist the powers of darkness, that they shall not obtain a victory over you. [Cf: Sermons and Talks, Volume 2 p. 177 para. 03] p.

722, Para. 2, [1901MS].

"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" (verse 17). This does not mean a slavish fear. The fear of God is the beginning of wisdom. If you begin to fear Him, you are one of the wisest men on earth, for His everlasting arms are about you, and the enemy cannot deceive or harm you. A faith that is centered in God cannot be moved. [Cf: Sermons and Talks, Volume 2 p. 177 para. 04] p. 722, Para. 3, [1901MS].

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (verses 18-21). [Cf: Sermons and Talks, Volume 2 p. 178 para. 01] p. 722, Para. 4, [1901MS].

Notice the result: "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 for ever" (verses 22, 23). [Cf: Sermons and Talks, Volume 2 p. 178 para. 02] p. 723, Para. 1, [1901MS].

If we dealt kindly and tenderly and compassionately with one another, loving others as Christ has loved us, what a change would take place in our world! What a transformation would be brought about in the home life! In this church there are whole families who need to be educated and trained for the future, immortal life. All the power that can be obtained from above is needed to lead their feet in safe paths. [Cf: Sermons and Talks, Volume 2 p. 178 para. 03] p. 723, Para. 2, [1901MS].

The members of this church need to study the Bible. Feed on the Word of God, and you will find that it is indeed the bread of life. Christ declared, "Whoso eateth My flesh, and drinketh My blood, hath eternal life" (John 6:54). In explanation He said, "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: Sermons and Talks, Volume 2 p. 178 para. 04] p. 723, Para. 3, [1901MS].

The Scriptures are as leaves from the tree of life. From beginning to end the Bible is full of promises. For nearly four weeks I have not been able to sleep later than about one o'clock. Night after night I have been awake, pleading with God for His blessing to come to me so that I should be enabled to present the truth in its beauty and loveliness to the people, helping them to realize its force and power. [Cf: Sermons and Talks, Volume 2 p. 178 para. 05] p. 723, Para. 4, [1901MS].

Christ cannot cooperate with a dead church. He desires His church to be full of vitality, to take hold by living faith of His power. Trials will come upon the true church. Some members will depart from the

faith, giving heed to seducing spirits. Satan himself will personate Christ, declaring that he is the Son of God. One will say, "Christ is here"; another, "He is there"; and still another, that He is somewhere else; but we should know individually that He is abiding with us, and that He will save us by His righteousness. [Cf: Sermons and Talks, Volume 2 p. 178 para. 06] p. 724, Para. 1, [1901MS].

We do not begin to reach the high standard that God has set before us. We may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." It is our privilege to stand on vantage ground with God, to be full of hope, praise, cheerfulness, joy, thanksgiving. Let us educate ourselves to praise Him and to glorify His name. Let us by feeding upon His Word bring more spirituality into our hearts. [Cf: Sermons and Talks, Volume 2 p. 179 para. 01] p. 724, Para. 2, [1901MS].

In our behalf Christ bore the test of denial of appetite. Shall we bear this test in His behalf, and in our behalf as well? We ruin the digestive organs by wrong eating. Many ruin their minds by using tobacco, liquor, and other stimulants. This none are compelled to do. God desires us to take ourselves in hand, to allow His Spirit to purify us. He will strengthen us to resist the devil, who tries through lust to destroy us. May God help us to consider these matters. [Cf: Sermons and Talks, Volume 2 p. 179 para. 02] p. 724, Para. 3, [1901MS].

Those who come to the sanitarium on this hillside should see in the helpers of the institution the highest exemplification of true Christianity. The helpers, whether working in the buildings or on the grounds, should reveal by word and action that they cherish the blessed hope given to the disciples. Their hearts should be drawn out in love for the salvation of those who have no hope. They should carry a burden of soul for the afflicted ones, praying with them to help them overcome the lust of appetite. [Cf: Sermons and Talks, Volume 2 p. 179 para. 03] p. 724, Para. 4, [1901MS].

Nurses should be familiar with the Scriptures, that from this rich storehouse they may draw for their patients words of comfort and consolation. Christ desires them to eat the bread of life, the leaves of the tree of life, that they may have something to give to the sick and the suffering around them. It is their privilege to pray for the sick, asking that the blessing of God may rest upon them. This institution should be permeated with the Spirit of the living God. [Cf: Sermons and Talks, Volume 2 p. 179 para. 04] p. 725, Para. 1, [1901MS].

There are periods when it is necessary to pass through strait places. But when sorely tried, do not place your trust in the arm of flesh, but in the living God. Have faith in the One who is by your side ready to tell you what steps to take in times of perplexity and trial. He has everything marked out, and if His people trust in Him He will reveal to them His power and glory. [Cf: Sermons and Talks, Volume 2 p. 179 para. 05] p. 725, Para. 2, [1901MS].

We are living in the last days. The closing scenes of this world's history, which our Saviour foretold would take place just prior to His coming, are now being enacted before us. Concerning this time He said, "As the days of Noah were, so shall also the coming of the Son of man

be." The inhabitants of the antediluvian world were utterly unconcerned, and at the appointed time the flood came and took them all away. Had they believed the warning given by Noah, they would not have risked everything by going on in wickedness. Notwithstanding their unbelief, destruction came. Unbelief will not change the certainty of Christ's second coming in the clouds of heaven with power and great glory. [Cf: Sermons and Talks, Volume 2 p. 179 para. 06] p. 725, Para. 3, [1901MS].

We are looking for the second coming of Christ. Our hope of His soon appearing in the clouds of heaven with power and great glory fills our hearts with joy. When the Saviour comes, those who are prepared to meet Him will exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9). [Cf: Sermons and Talks, Volume 2 p. 180 para. 01] p. 725, Para. 4, [1901MS].

I love the Lord because He first loved me. I praise my heavenly Father that I can know that Christ is by my side at all times, for His promise is, "Lo, I am with you always, even unto the end of the world." Think you there is anything in this world that tempts me to go astray from the Word of God? Oh, no! I have so firm a faith in Jesus Christ that I am looking forward to the time when I shall behold the King in His beauty, and see His matchless charms. Soon the gates of the city of God will be thrown back upon their glittering hinges, and the nations that have kept the truth will enter in and hear the words, "Well done, good and faithful servants, enter ye unto the joy of your Lord." Touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb. [Cf: Sermons and Talks, Volume 2 p. 180 para. 02] p. 726, Para. 1, [1901MS].

A crown of life that fadeth not away is reserved in heaven for the redeemed, who in heaven will be kings and priests unto God. This is the hope set before us. What a hope it is! Oh, that everyone may be ready for Christ's coming! God grant that you may be overcomers.--Ms 110, 1901 (MR 900.69). [Cf: Sermons and Talks, Volume 2 p. 180 para. 03] p. 726, Para. 2, [1901MS].

[Nearly all of this manuscript has been previously released. It appears here for the first time in its entirety. Text: Exodus 20:1-17.] Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would insure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. [Cf: Sermons and Talks, Volume 2 p. 181 para. 01] p. 726, Para. 3, [1901MS].

But Adam failed to bear the test. And because he revolted against God's law, all his descendants have been sinners. [Cf: Sermons and Talks, Volume 2 p. 181 para. 02] p. 727, Para. 1, [1901MS].

God's law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law. [Cf: Sermons and Talks, Volume 2 p. 181 para. 03] p. 727, Para. 2,

[1901MS].

The Lord wrought wonderfully in delivering the Israelites from Egypt. He revealed Himself to them as the living God, the Lawgiver. [Cf: Sermons and Talks, Volume 2 p. 181 para. 04] p. 727, Para. 3, [1901MS].

The tabernacle was the dwelling-place of God upon the earth. It was divided into two parts. A veil separated the holy place from the most holy place. Here after the fall God met with man. Here the voice of God was often heard. [Cf: Sermons and Talks, Volume 2 p. 181 para. 05] p. 727, Para. 4, [1901MS].

The cloud that guided Israel stood over the tabernacle. The glory of the cloud emanated from Jesus Christ, who from the midst of the glory talked with Moses as He had talked with him from the burning bush. The brightness of God's presence was enshrouded in the darkness of the cloud which He made His pavilion, that the people could endure to look upon the cloud, as seeing Him who is invisible. This was God's plan whereby He might approach man. [Cf: Sermons and Talks, Volume 2 p. 181 para. 06] p. 727, Para. 5, [1901MS].

"And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes" [Ex. 19:10]. They were commanded to wash their clothes. Sanctification to God admits of no untidiness or uncleanness of the body or of the clothing. Concerning those who are engaged in the service of God it is written, "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified" [Lev. 10:3]. [Exodus 19:11-13, quoted.] [Cf: Sermons and Talks, Volume 2 p. 181 para. 07] p. 727, Para. 6, [1901MS].

The Lord gave special directions to the Israelites regarding the preparation they were to make for this occasion when He was to talk to man. That He might fill the people with awe and lead them to realize the sacredness of the declarations He was about to give them, He expressly commanded them to take heed to themselves, and not to break through the barrier placed round about the mount. [Cf: Sermons and Talks, Volume 2 p. 182 para. 01] p. 728, Para. 1, [1901MS].

If the mount where the Lord manifested His glory and majesty, and from the summit of which the glory of the Lord appeared, was so sacred that one who merely touched it would have been punished by death, how sacred must be the law which the Israelites prepared to hear proclaimed from Mount Sinai! How can anyone treat it indifferently! Shall it be trampled upon, scorned, and derided? [Cf: Sermons and Talks, Volume 2 p. 182 para. 02] p. 728, Para. 2, [1901MS].

In connection with religious services and our worship of God, we should consider the directions that He gave to the Israelites. All those who come into His presence should give special attention to the body and the clothing. Heaven is a clean and holy place. God is pure and holy. All who come into His presence should take heed to His directions, and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His sacred

name by worshiping Him while their hearts are polluted and their apparel is untidy. God sees these things. He marks the heart-preparation, the thoughts, the cleanliness in appearance, of those who worship Him. [Cf: Sermons and Talks, Volume 2 p. 182 para. 03] p. 728, Para. 3, [1901MS].

The ten commandments were spoken from Mount Sinai. With awful grandeur the King of kings, the infinite God, declared His law and enjoined obedience to it. The commands, "Thou shalt," and "Thou shalt not," are plain and positive. He who has given life and preserves life, has the right to command and control those who are dependent on Him for every breath they draw. [Cf: Sermons and Talks, Volume 2 p. 182 para. 04] p. 728, Para. 4, [1901MS].

The first words that God spoke were, "I am the Lord thy God." By this declaration He asserted His authority to present His claims before the people. He had freed them from their bondage, and they owed their service to Him. [Cf: Sermons and Talks, Volume 2 p. 182 para. 05] p. 729, Para. 1, [1901MS].

The first commandment is a requirement in reference to man's worship. [Cf: Sermons and Talks, Volume 2 p. 182 para. 06] p. 729, Para. 2, [1901MS].

The second commandment prohibits man for worshiping the true God through any creature or image. It forbids the making of any image which man might try to liken to the Creator. It forbids the making of an image of any creature to represent God or to be associated in any way with the worship of God. [Cf: Sermons and Talks, Volume 2 p. 182 para. 07] p. 729, Para. 3, [1901MS].

[Isaiah 40:18-28, quoted.] The Lord urges His supremacy. But Satan well knows that the worship of the living God elevates, ennobles, and exalts a nation. He knows that idol-worship does not elevate, but that it degrades man's ideas, by associating with worship that which is base and corrupt. He is at work constantly to draw the mind away from the only true and living God. He leads men to give honor and glory to objects that human hands have made or to soulless creatures that God has created. The Egyptians and other heathen nations had many strange gods--creatures of their own fanciful imagination. [Cf: Sermons and Talks, Volume 2 p. 183 para. 01] p. 729, Para. 4, [1901MS].

The Jews, after their long captivity, would not make any image. The image on the Roman ensign or banner, they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the holy place in the temple, they looked upon it as an abomination. [Cf: Sermons and Talks, Volume 2 p. 183 para. 02] p. 729, Para. 5, [1901MS].

The use of images by the Roman Catholic Church is antichristian. Those who worship them are commandment-breakers. Image worship is contrary to God's positive commands. The second commandment is entirely opposed to such practices. But the popes have tampered with the commandments. In all the books of devotion given to the people the second commandment is omitted. The third they call the second, the fourth the third; and the tenth they have divided into two. Thus in the place of conforming their

practices to God's commands, they have altered His commandments to harmonize with their practices. To suit their worship they have taken away from and added to God's Word. [Cf: Sermons and Talks, Volume 2 p. 183 para. 03] p. 730, Para. 1, [1901MS].

By their treatment of His Word, the popes have exalted themselves above the God of heaven. This is the reason that in prophecy the papal power is specified as the "man of sin." Satan is the originator of sin. The power that he causes to alter any one of God's holy precepts, is the man of sin. Under Satan's special direction the papal power has done this very work. Although those standing at the head of the papacy claim to have great love for God, He looks upon them as haters of Him. They have turned the truth of God into a lie. Tampering with God's commandments and placing in their stead human traditions, is the work of Satan, and will divorce the religious world from God; for He declares, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." God will fulfill this word. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Pharaoh sowed obstinacy, and reaped obstinacy. He himself put this seed into the soil. There was no more need for God by some new power to interfere with its growth, than there is for Him to interfere with the growth of a grain of corn. All that is required is that a seed shall be left to germinate and spring up to bring forth fruit after its kind. The harvest reveals the kind of seed that has been sown. [Cf: Sermons and Talks, Volume 2 p. 183 para. 04] p. 730, Para. 2, [1901MS].

When light from God, strong and convincing, came to make known the great I Am, Pharaoh was compelled to yield. But as soon as the pressure was removed, his unbelief returned, and counteracted the great light which God had given. When he refused the evidence of the first miracle, he sowed the seed of infidelity, which left to its natural course produced a harvest after its own kind. Afterward the king would not be convinced by any working of God's power. The monarch hardened his heart, and went on from one step to another of unbelief, until throughout the vast realm of Egypt the firstborn, the pride of every household, had been laid low. After this he hurried with his army after Israel. He sought to bring back a people delivered by the arm of Omnipotence. But he was fighting against a Power greater than any human power, and with his host he perished in the waters of the Red Sea. [Cf: Sermons and Talks, Volume 2 p. 184 para. 01] p. 731, Para. 1, [1901MS].

The despisers of God's law are practicing the same sin that Pharaoh practiced. They are hardening their hearts. The voice of God is rejected for human theories, for Satanic suggestions and delusions. The Holy Spirit is resisted and set aside. The iniquities of the fathers are visited upon the children. The seeds that they sow by precept and example are reproduced in their children. [Cf: Sermons and Talks, Volume 2 p. 184 para. 02] p. 731, Para. 2, [1901MS].

The Spirit of God keeps evil under the control of conscience. When man exalts himself above the influence of the Spirit, he reaps a harvest of iniquity. Over such a man the Spirit has less and less influence to restrain him from sowing seeds of disobedience. Warnings have less and less power over him. He gradually loses his fear of God. He sows to the flesh; he will reap corruption. The harvest of the seed that he himself

has sown is ripening. He has a contempt for God's holy commandments. His heart of flesh becomes a heart of stone. Resistance to truth confirms him in iniquity. It is because men sowed seeds of evil that lawlessness, crime, and violence prevailed in the antediluvian world. [Cf: Sermons and Talks, Volume 2 p. 184 para. 03] p. 731, Para. 3, [1901MS].

All should be intelligent in regard to the agency by which the soul is destroyed. It is not because of any decree that God has sent out against man. He does not make man spiritually blind. God gives sufficient light and evidence to enable man to distinguish truth from error. But He does not force man to receive truth. He leaves him free to choose the good or the choose the evil. If man resists evidence that is sufficient to guide his judgment in the right direction, and chooses evil once, he will do this more readily the second time. The third time he will still more eagerly withdraw himself from God and choose to stand on the side of Satan. And in this course he will continue until he is confirmed in evil, and believes the lie he has cherished as truth. His resistance has produced its harvest. By his example he leads others to follow the same course of resistance against God. [Cf: Sermons and Talks, Volume 2 p. 184 para. 04] p. 732, Para. 1, [1901MS].

Those who transgress the law of God are teaching their children to show disrespect for this law and to rebel against the Lawgiver. They place their children in the enemy's ranks, where they are cut off from the blessings of God's covenant and are brought under His judgments. If parents die while they are transgressors of God's law, their children will be inclined to do as they have done. By precept and example children of ungodly parents receive an education in evil-doing. When their measure of disobedience and transgression is full, God reckons with them. Both parents and children are held accountable for their idolatry. God bears long with perverse resistance, but He will surely punish iniquity. [Cf: Sermons and Talks, Volume 2 p. 185 para. 01] p. 732, Para. 2, [1901MS].

God announces Himself as "showing mercy unto thousands of them that love Me, and keep My commandments." [Cf: Sermons and Talks, Volume 2 p. 185 para. 02] p. 732, Para. 3, [1901MS].

Those who obey these precepts, sow seed for a bountiful and glorious harvest; for the mercy of God is shown to their children and their children's children to the third and fourth generations. This principle is of as much force today as it was when God spoke the words from Mount Sinai. The Lord loves and honors obedience now just as much as when He gave His law. [Cf: Sermons and Talks, Volume 2 p. 185 para. 03] p. 733, Para. 1, [1901MS].

All false worship is spiritual adultery. The second precept, which forbids false worship, is also a command to worship God, and Him only serve. The Lord is a jealous God. He will not be trifled with. He has spoken concerning the manner in which He should be worshiped. He has a hatred of idolatry, for its influence is corrupting. It debases the mind, and leads to sensuality and all kinds of sin. [Cf: Sermons and Talks, Volume 2 p. 185 para. 04] p. 733, Para. 2, [1901MS].

To make an image of God dishonors Him. No one should bring into

service the power of imagination to worship that which belittles God in the mind and associates Him with common things. Those who worship God must worship Him in spirit and in truth. They must exercise living faith. Their worship will then be controlled not by the imagination, but by genuine faith. [Cf: Sermons and Talks, Volume 2 p. 185 para. 05] p. 733, Para. 3, [1901MS].

Let men worship and serve the Lord God, and Him only. Let not selfish pride be lifted up and served as a god. Let not money be made a god. If sensuality is not kept under the control of the higher powers of the mind, base passion will rule the being. Anything that is made the subject of undue thought and admiration, absorbing the mind, is a god chosen before the Lord. God is a searcher of the heart. He distinguishes between true heart-service and idolatry. [Cf: Sermons and Talks, Volume 2 p. 186 para. 01] p. 733, Para. 4, [1901MS].

"Thou shalt not take the name of the Lord thy God in vain." Those who are brought into covenant relation with God are pledged to speak of Him in the most respectful, reverential manner. Many refer to God and mention His name in their religious conversation much as they would mention a horse or any other common creature. This dishonors God. By precept and example parents should educate their children on this point, lest by irreverence they grieve away God's Spirit from their hearts and the hearts of their children. [Cf: Sermons and Talks, Volume 2 p. 186 para. 02] p. 734, Para. 1, [1901MS].

Ministers, by carelessly introducing the name of God into their conversation, may teach lessons of irreverence. By mingling His holy name with common matters, they show that they are not spiritually-minded; for they mingle the sacred and the common. They are not living up to their holy profession. While claiming to be worshipers of God, they walk contrary to His law. [Cf: Sermons and Talks, Volume 2 p. 186 para. 03] p. 734, Para. 2, [1901MS].

Swearing, and all words spoken in the form of an oath, are dishonoring to God. The Lord sees, the Lord hears, and He will not hold the transgressor guiltless. He will not be mocked. Those who take the name of the Lord in vain will find it a fearful thing to fall into the hands of the living God. [Cf: Sermons and Talks, Volume 2 p. 186 para. 04] p. 734, Para. 3, [1901MS].

In a special sense the first four commandments reveal the duty of man to his Maker. These four precepts were written on the first table of stone. Man has a God who is the Author of his being--a God whom he must love and obey with heart, mind, soul, and strength. [Cf: Sermons and Talks, Volume 2 p. 186 para. 05] p. 734, Para. 4, [1901MS].

The last six commandments, written on the second table of stone, point out man's duty to his fellow man. He who is true to his God, loving and obeying him, will be true to his neighbor. Those who keep the first four commandments will keep the last six. [Cf: Sermons and Talks, Volume 2 p. 186 para. 06] p. 734, Para. 5, [1901MS].

After giving the ten commandments, the Lord more explicitly enlarged upon them, laying down the principles that should be carried out in the practical life. These specifications are called judgments, or statutes, because the magistrates were to give judgment according to them. God

did not speak them with an audible voice to the Israelites, but gave them to Moses, who communicated them to the people. In several instances difficult cases had arisen upon which Moses felt incapable of rendering a decision. He had supplicated the Lord to decide them for him. The Lord now gave general statutes that would govern decisions in these particular cases. [Cf: Sermons and Talks, Volume 2 p. 186 para. 07] p. 735, Para. 1, [1901MS].

The Lord desired to guard the interests of servants. He commanded the Israelites to be merciful, and to bear in mind that they themselves had been servants. They were directed to be mindful of the rights of their servants. In no case were they to abuse them. In dealing with them they were not to be exacting, as the Egyptian taskmasters had been with them. They were to exercise tenderness and compassion in the treatment of their servants. God desired them to put themselves in the place of the servants, and deal with them as they would wish others to deal with them under the same circumstances. [Cf: Sermons and Talks, Volume 2 p. 187 para. 01] p. 735, Para. 2, [1901MS].

Because of poverty, some were sold into bondage by their parents. Others who were sentenced for crimes by the judges were sold into bondage. The Lord specified that even these were not to be held as bondservants for more than seven years. At the end of that time every servant was given his freedom or, if he chose, he was allowed to remain with his master. Thus God guarded the interests of the lowly and the oppressed. Thus He enjoined a noble spirit of generosity, and encouraged all to cultivate a love for liberty, because the Lord had made them free. Anyone who refused liberty when it was his privilege to have it, was marked. This was not a badge of honor to him, but a mark of disgrace. Thus God encouraged the cultivation of a high and noble spirit, rather than a spirit of bondage and slavery. [Cf: Sermons and Talks, Volume 2 p. 187 para. 02] p. 735, Para. 3, [1901MS].

God desires Christians to respect the liberty that He has in so marvelous a manner given them. In Christ is vested the ownership of every man. Man should not be another man's property. God has bought mankind. One man's mind, one man's power, should not rule and control another's conscience. In the sight of God wealth and position do not exalt one man above another. Men are free to choose the service of God, to love the Lord, and to keep all His commandments. [Cf: Sermons and Talks, Volume 2 p. 187 para. 03] p. 736, Para. 1, [1901MS].

How carefully God protects the rights of men! He has attached a penalty to wilful murder. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). If one murderer were permitted to go unpunished, he would by his evil influence and cruel violence subvert others. This would result in a condition of things similar to that which existed before the flood. God must punish murderers. He gives life, and He will take life, if that life becomes a terror and a menace. Mercy shown to a wilful murderer is cruelty to his fellow men. If a wilful murderer thinks that he will find protection by fleeing to the altar of God, he may find that he will be forced from that altar and be slain. But if a man takes life unintentionally, then God declares that He will provide a place of refuge, to which he can flee. [Cf: Sermons and Talks, Volume 2 p. 187 para. 04] p. 736, Para. 2, [1901MS].

"He that curseth his father, or his mother, shall surely be put to death" (Exodus 21:17). Thus God expressed His mind in regard to rebellious children. He made it a capital crime for children to curse or to smite their parents. And He will punish the parents, if they do not govern and control their children. How many children are lost to all virtue! How many are abandoned to vice and iniquity! How many abuse their own parents! [Cf: Sermons and Talks, Volume 2 p. 188 para. 01] p. 736, Para. 3, [1901MS].

It was Jesus Christ Himself who gave special directions to Israel. Do these specifications testify of a Christless dispensation? Is this code of statutes of a lower order than are the statutes which are given in this age? The Lord guards the interests of His people. He gives special directions concerning the poor. How impartial are His ways! How exalted are all His requirements. [Cf: Sermons and Talks, Volume 2 p. 188 para. 02] p. 737, Para. 1, [1901MS].

The Lord gave many other statutes or judgments, which were to be strictly obeyed. These are recorded in the twenty-first, twenty-second, and twenty-third chapters of Exodus. [Cf: Sermons and Talks, Volume 2 p. 188 para. 03] p. 737, Para. 2, [1901MS].

The Lord also specified the conditions on which his people, the Israelites, would receive the promised blessing: [Exodus 23:20-33, quoted]. [Cf: Sermons and Talks, Volume 2 p. 188 para. 04] p. 737, Para. 3, [1901MS].

These promises are given on condition of obedience. God will bless and honor those who honor Him. The living God pledges Himself by promises to those whom He lays under obligations to Himself. His people must take Him as their Ruler. They must obey the laws of His government. They must not only refrain from worshiping all other gods, but overthrow them utterly, thus evidencing their great abhorrence of idolatry. [Cf: Sermons and Talks, Volume 2 p. 188 para. 05] p. 737, Para. 4, [1901MS].

After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he had written them just as they had been spoken by the Son of God. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Ex. 24:3). [Cf: Sermons and Talks, Volume 2 p. 188 para. 06] p. 737, Para. 5, [1901MS].

Preparation was now made for the ratification of the covenant, according to God's directions. [Exodus 24:4-8, quoted.] [Cf: Sermons and Talks, Volume 2 p. 189 para. 01] p. 738, Para. 1, [1901MS].

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not left to misunderstand them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God's commandments. The principles of the law were now particularized, that they might know how much was involved in

covenanting to obey the law; and they accepted the specifically-defined particulars of the law. [Cf: Sermons and Talks, Volume 2 p. 189 para. 02] p. 738, Para. 2, [1901MS].

If the Israelites had obeyed God's requirements, they would have been practical Christians. They would have been happy; for they would have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them. [Cf: Sermons and Talks, Volume 2 p. 189 para. 03] p. 738, Para. 3, [1901MS].

Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, "All that the Lord hath said will we do, and be obedient." Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves--body, mind and soul--to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God. [Cf: Sermons and Talks, Volume 2 p. 189 para. 04] p. 738, Para. 4, [1901MS].

As representative of the fallen race, Christ passed over the same ground on which Adam stumbled and fell. By a life of perfect obedience to God's law, Christ redeemed man from the penalty of Adam's disgraceful fall. Man has violated God's law. Only for those who return to their allegiance to God, only for those who obey the law that they have violated, will the blood of Christ avail. Christ will never become a party to sin. Bearing the penalty of the law, He gives the sinner another chance, a second trial. He opens a way whereby the sinner can be reinstated in God's favor. Christ bears the penalty of man's past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God's holy law.--Manuscript 126, 1901 (MR 900.37). [Cf: Sermons and Talks, Volume 2 p. 189 para. 05] p. 739, Para. 1, [1901MS].

The Manufacture of Health Foods II St. Helena, Calif., Feb. 16, 1901. Last night I seemed to be speaking to our people, telling them that as Seventh-day Adventists we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God's people must strive to teach the very highest standard of excellence. [Cf: The Kress Collection p. 135 para. 04] p. 739, Para. 2, [1901MS].

I have a most earnest desire that in every place the work shall be carried forward in accordance with His commands. I see trouble as high as mountains ahead for our people in the way in which some things are now being done, and especially in regard to the health food business. As we advance we shall have to meet very difficult problems of human invention, which will bring much perplexity. [Cf: The Kress Collection p. 135 para. 05] p. 739, Para. 3, [1901MS].

With great skill and with painstaking effort, Dr. Kellogg and his

associates have prepared a special line of health foods. Their chief motive has been to benefit humanity, and the blessing of God has rested upon their efforts. If they walk in the counsel of God, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. In some respects improvements can be made in the health foods sent out from our factories. The Lord will teach His servants how to make food preparations that are more simple and less expensive. There are many whom God will teach in this line if they will walk in His counsel and in harmony with their brethren. [Cf: The Kress Collection p. 135 para. 06] p. 739, Para. 4, [1901MS].

To Our Brethren in All Lands The Lord has instructed me to say that He has not confined to a few persons all the light on the best preparations of health foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the countries in which they live. [Cf: The Kress Collection p. 135 para. 07] p. 739, Para. 5, [1901MS].

God is the author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds wisdom in the preparation of healthful foods. And when He does this, the making of these new foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, although in some respects the foods made by the different ones may be similar. God will take ordinary men and women and will give them skill and understanding in the use of the fruits of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress business men who are Sabbathkeepers to establish industries that will provide employment for His people. And He will teach His servants to prepare less expensive health foods, which can be purchased by the poor. [Cf: The Kress Collection p. 135 para. 08] p. 740, Para. 1, [1901MS].

In all our plans we should remember that the health food work is the property of God, and that it is not to be made a financial speculation for personal gain. This business is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere. [Cf: The Kress Collection p. 136 para. 01] p. 740, Para. 2, [1901MS].

An Evil Work Some of our brethren have done a work that has wrought great injury to the cause. The knowledge of how to manufacture health foods, which God gave to His people as a means for helping to sustain the cause, these men have disclosed to worldly businessmen, who will use this knowledge as a means of personal gain, giving none of the glory to God. Those who have thus disclosed the secrets in their possession in regard to the preparation of health foods, have abused a God-given trust. As they see the result of this betrayal of trust, some will sorely regret that they did not keep their own counsel, and wait for the Lord to lead His servants and to work out His plans in His own way. [Cf: The Kress Collection p. 136 para. 02] p. 740, Para. 3, [1901MS].

The health food business should not be borrowed or stolen from those who by its management are endeavoring to build up and advance the cause. Dr. Kellogg, with the help of others, has, at a large outlay of means, studied out the processes for the preparation of certain foods, and has provided expensive facilities for their manufacture. This work has taken a great deal of precious time; for many experiments have had

to be made. Is it not right that those who have thus labored and invested their means, should be allowed to reap the fruit of their labor? Should not Dr. Kellogg, as the Lord's steward, be allowed to control a reasonable income from the special products that he, by the blessing of God, has been enabled to produce? [Cf: The Kress Collection p. 136 para. 03] p. 740, Para. 4, [1901MS].

I understand that Dr. Kellogg has entered into agreement with our medical institutions in various places that they may handle the foods in their localities for the benefit of sanitarium work. I understand that the profits on some lines of foods are used for the support of such benevolent institutions as the Orphans' Home and the Old People's Home at Battle Creek. [Cf: The Kress Collection p. 136 para. 04] p. 740, Para. 5, [1901MS].

Under these circumstances, how unreasonable it is for some of our brethren to follow the course that they are following. They take up the preparation of these special foods, and sell them for personal profit, while at the same time they give the impression that they are working in harmony with those who in the first place prepared these foods for sale. No one has a right to engage in the manufacture of the health foods in any such way. [Cf: The Kress Collection p. 136 para. 05] p. 740, Para. 6, [1901MS].

I have a warning for those who have a knowledge of the methods of manufacturing health foods. They are not to use their knowledge for selfish purposes, or in a way that will misrepresent the cause. Neither are they to make the knowledge of how to prepare these foods a public matter. Let the churches take hold of this, and show these brethren that such a course is a betrayal of their trust, and that it will bring reproach upon the cause. [Cf: The Kress Collection p. 136 para. 06] p. 741, Para. 1, [1901MS].

Let not those who have been and are employed in the work of making the health foods first prepared by Dr. Kellogg, or by any other pioneer in this work, open up all that they know; for thus they defraud the cause of that which should be used for its advancement. I beseech you, my brethren, to make straight paths for your feet, lest the lame be turned out of the way. Do not place information in the hands of unbelievers,-- persons who from lack of conscientious regard for health reform, may place impure articles on the market, under the name of health foods. [Cf: The Kress Collection p. 137 para. 01] p. 741, Para. 2, [1901MS].

Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practises. Those who take up the preparation and sale of health foods for personal profit are taking a liberty to which they have no right. Thus great confusion is brought into the work. Some manufacture foods professing to be health foods which contain ingredients which health reform condemns. Then again, the foods are often of such an inferior quality that much harm is done to the cause by their sale, those who buy them supposing that all health foods are similar. [Cf: The Kress Collection p. 137 para. 02] p. 741, Para. 3, [1901MS].

No one has any right to take advantage of the business arrangements that have been made in regard to health foods. Those who handle these

foods should first come to an understanding with Dr. Kellogg or others who are working in harmony with him, and learn the best methods of handling the health foods. He who enters selfishly into this work, at the same time giving his customers the impression that the profits on the goods he sells are used for personal interest, is under the displeasure of God. By and by their business will fail, and they will get things into such a tangle that their brethren will have to buy them out to save disgrace being brought on the cause. [Cf: The Kress Collection p. 137 para. 03] p. 741, Para. 4, [1901MS].

The Lord is greatly displeased when His service is dishonored by the selfishness of those engaged in it. He wills that every part of His work shall be in harmony with every other part, joint connecting with joint. [Cf: The Kress Collection p. 137 para. 04] p. 741, Para. 5, [1901MS].

The Lord wants His people to stand far above selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple, preparing each piece to fit closely to the other, so that the building will be perfect and complete, wanting nothing. [Cf: The Kress Collection p. 137 para. 05] p. 741, Para. 6, [1901MS].

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above. [Cf: The Kress Collection p. 137 para. 06] p. 741, Para. 7, [1901MS].

July 16, 1901-6- B-83-'01 St. Helena, Calif., July 15, 1901 Dear Brethren and Sisters: You ask in regard to meat-eating. I will say that it is quite true that nearly all animal flesh is diseased. Many people are eating meat filled with consumption and cancerous germs. At the present day animals are suffering from all kinds of deadly diseases. [Cf: Paulson Collection p. 1 para. 01] p. 742, Para. 1, [1901MS].

The Lord has been teaching His people that is is for their spiritual and physical good to abstain from flesh-eating. There is no need to eat the flesh of dead animals. [Cf: Paulson Collection p. 1 para. 02] p. 742, Para. 2, [1901MS].

After the curse was pronounced upon the human family, God permitted man to eat flesh-meat. This He did that life might be shortened. The punishment of death has been pronounced upon the race, and the permission to eat flesh-meat was one of the means used by God to inflict this punishment. [Cf: Paulson Collection p. 1 para. 03] p. 742, Para. 3, [1901MS].

When the Lord took His people from Egypt, He did not give them flesh-meat to eat till they mourned and wept in His ears, saying, "Who shall give us flesh to eat? We remember the flesh, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all beside this manna, before our eyes." Then the Lord gave them flesh to eat. He sent them quails from heaven, but we read, "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord

was kindled against the people, and the Lord smote the people with a very great plague." [Cf: Paulson Collection p. 1 para. 04] p. 742, Para. 4, [1901MS].

The light God has given His people is that by eating the flesh and blood of dead animals, man becomes animalized. His lower passions are greatly strengthened by such a diet. [Cf: Paulson Collection p. 1 para. 05] p. 742, Para. 5, [1901MS].

Worldly physicians can not account for the rapid increase of disease among the human family. But we know that much of this suffering is caused by the eating of dead flesh. [Cf: Paulson Collection p. 1 para. 06] p. 742, Para. 6, [1901MS].

Over thirty years ago I was often in great weakness. Many prayers were offered in my behalf. It was thought that flesh-meat would give me vitality, and this was therefore my principal article of diet. But instead of gaining strength I grew weaker and weaker. I often fainted from exhaustion. Light came to me, showing me the injury men and women were doing to the mental, moral, and physical faculties by the use of flesh-meat. I was shown that the whole human structure is affected by this diet, that by it man strengthens the animal propensities and the appetite for liquor. [Cf: Paulson Collection p. 1 para. 07] p. 742, Para. 7, [1901MS].

I at once cut meat out of my bill of fare. After that I was at times at or in places where I was compelled to eat a little meat. But for many years not a morsel of the flesh of dead animals has passed my lips. Neither has meat been placed upon my table. My visitors have been given wholesome, nourishing food, but no meat. [Cf: Paulson Collection p. 1 para. 08] p. 742, Para. 8, [1901MS].

Wise counsel and righteous practices are needed now, if the people of God succeed in preserving clear minds and healthy bodies. We must give close attention to eating, drinking, and dressing. The entire body of believers needs to make a decided reform. A high profession, followed by a disregard of the laws of life, shows a faithless life. Lack of fidelity, want of stability, slavery to wrong habits,--this is the sure result of such a course. Those who follow this course are not consistent Christians. Salvation means deliverance from every habit which tends to drag humanity down. Transgression of the laws of our being is transgression of the laws of God. [Cf: Paulson Collection p. 1 para. 09] p. 743, Para. 1, [1901MS].

God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in his church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of his work. [Cf: Paulson Collection p. 422 para. 03] p. 743, Para. 2, [1901MS].

At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said I could no longer regard the voice of the General Conference,

represented by these few men, as the voice of God. - Testimonies For The Church, Vol. IX page 260 [Cf: Paulson Collection p. 422 para. 04] p. 743, Para. 3, [1901MS].

That these men (leaders) 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. - General Conference Bulletin 1901 page 25 [Cf: Paulson Collection p. 422 para. 05] p. 743, Para. 4, [1901MS].

On the night of October 10, 1901, I was unable to sleep after half past eleven at night. Many things regarding the sanitarium work were presented to me in figures and symbols. I was shown a sanitarium near Los Angeles in running order. At one place I saw sanitarium work being carried on in a beautiful building. On the grounds surrounding the building there were many fruit trees. [Cf: Loma Linda Messages p. 474 para. 05] p. 743, Para. 5, [1901MS].

"As in the visions of the night I saw this place, I said to our brethren: O, ye of little faith! You have lost much time. On the lawn were the sick in wheel chairs. On the grounds of this beautiful place that I saw in the visions of the night, there were many shade trees the boughs of which hung down in such a way as to form leafy canopies somewhat in the shape of tents. Underneath these canopies patients were resting. The sick were delighted in their surroundings. While some worked, others were singing. There was no sign of dissatisfaction. [Cf: Loma Linda Messages p. 475 para. 01] p. 743, Para. 6, [1901MS].

"I awoke and for some time could not sleep. Many vivid scenes had passed before me, and I could not forget the words I had spoken to the helpers and patients. Again I lost consciousness, (834) and other scenes passed before me. I was in another locality surrounded by different scenery. Again it seemed as if I were pleading with those who were sick to look unto Jesus, the great Healer. [Cf: Loma Linda Messages p. 475 para. 02] p. 744, Para. 1, [1901MS].

"I then awoke, and began writing out some cautions that had been given me. [Cf: Loma Linda Messages p. 475 para. 03] p. 744, Para. 2, [1901MS].

"In the night season I was given a view of a sanitarium in the country. The institution was not large, but it was complete. It was surrounded by beautiful trees and shrubbery, beyond which were orchards and groves. Connected with the place were gardens, in which the lady patients, when they chose, could cultivate flowers of every description, each patient selecting a special plot for which to care. Out-door exercise in these gardens was prescribed as a part of the regular treatment: [Cf: Loma Linda Messages p. 475 para. 04] p. 744, Para. 3, [1901MS].

"Scene after scene passed before me. In one scene a number of suffering patients had just come to one of our country sanitariums. In another scene I saw the same company, but, O, how transformed their appearance! Disease had gone, the skin was clear, the countenance joyful; body and mind seemed to be animated with new life. God will work wonders for us if we will in faith cooperate with Him. Let us, then, pursue a sensible course, that our efforts may be blessed of heaven, and crowned with success." [Cf: Loma Linda Messages p. 475

para. 05] p. 744, Para. 4, [1901MS].

This instruction led the brethren to make a forward move in medical missionary work. Plans were laid for the erection of a large sanitarium building in the city of Los Angeles. This move was contrary to the plain instruction given by the Spirit of Prophecy and called forth repeated counsel that the sanitarium should be outside the city as is shown by the following:- [Cf: Loma Linda Messages p. 475 para. 06] p. 744, Para. 5, [1901MS].

Kingly Power. (Verbatim report of remarks by Mrs. E. G. White, at a meeting held in Battle Creek College library, April_____, at the General Conference of 1901.) [Cf: Spaulding-Magan Collection p. 162 para. 03] p. 744, Para. 6, [1901MS].

I would prefer not to speak today, but still not because I have nothing to say, because I have; I have something to say. And the state of things as has existed in our conference and the leading responsibilities are not nearly understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing; it has been growing; and from the light that I have had for some time, and has been expressed, has been expressed over and over again, not to all there are here, but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds nor four minds, or a few minds I should say, be considered of sufficient wisdom and power to control and mark out plans and let it rest upon the minds of one or two or three in regard to this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths that we are handling, that God expects us to reach. There are minds which must be brought into altogether more lively action than they are at the present time. And in reference to our conference, it is repeated o'er and o'er and o'er again, that it is the voice of God, and therefore everything must be referred to the Conference and have the conference voice in regard to permission or restriction or what shall be and what shall not be done in the various fields. [Cf: Spaulding-Magan Collection p. 162 para. 04] p. 744, Para. 7, [1901MS].

Now from the light that I have, as it was presented to me in figures: There was a narrow compass here; there within that narrow is a king-like, kingly ruling power. Here the outlets are blocked. And the work all over our field demands an entirely different course of action than we have had. We have heard enough, abundance, about that "everything must go around in the regular way." When we see the regular lines are altered and purified and refined, and the God of the heavens mold is upon the regular lines, then it is our business to establish the regular lines. But when we see message after message that God has given has been accepted, but no change, just the same as it was before, then it is evident that new blood must be brought into the regular lines. The leaders of the regular lines, they must have an entire change, an entire new organization, and to have a committee that shall take in not merely half a dozen, that is to be a ruling and controlling power, but it is to have representatives of those that are placed in responsibility in our educational interests, in our Sanitariums, that are working, and the life in them, constantly at work, constantly adding, constantly giving to the field the talent that has come from

it. [Cf: Spaulding-Magan Collection p. 163 para. 01] p. 745, Para. 1, [1901MS].

And then the comparison that has been present to me, where the fields are that have been opened; Where are the fields that have been opened here, the new fields in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers - where is the wrestling to get new fields, whether it costs or whether it does not cost, whatever way it shall be? God has his treasures that he had given to the work. He has his treasures in the hills; he has his treasures in every place and in every country, and in all these countries, far and near, he wants to be an arousing, broadening, enlarging power. And a management which is getting confused in itself, not that anyone is wrong or means to be wrong, but the principle is wrong, and the principles have become so mixed and so fallen from what God's principles are, and the message has been coming constantly in regard to the principles, sacred, holy elevating, ennobling, in every institution, in the publishing houses, and in all the interests of the denomination, everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God; and unless that evidence is given, unless there is a power that shows that they are accepted by God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay. To have this conference pass on and close up as the conferences have done, with the same manipulating, with the very same tone, and the same order,-- God forbid! (Voices, "Amen") God forbid, brethren. (Voices, "Amen".) He wants every living soul that has a knowledge of the truth to come to their senses. He wants every living power to arouse; and we are just about the same thing as dead men. And it is time that we should arise and shine because our light has come, and the glory of the Lord has arisen upon us, and until this shall come we might just as well close up the conference today as any other day. [Cf: Spaulding-Magan Collection p. 163 para. 02] p. 745, Para. 2, [1901MS].

But what we must have is the taking in of other minds. Where there are minds that have been at work, minds that have been at work in the same tone and in the same channel, they have become discouraged, and they have become confused. Well, now, we can not trust to such as that in such tremendous responsibilities as are going to be handled here. Why, from the light that God has given me, everything about this conference should be the most sacred. Why? Why, because it is to put ideas and plans and work upon its proper basis. And this thing has been continued and renewed for the last fifteen years of more, and God calls for a change. God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder, round after round, why they will step off finally into the kingdom of our Lord and Saviour Jesus Christ. We want our course heavenward. And we want that all the selfishness, every thread of it, that has been woven into the pattern, that every thread of this selfishness is to be got out, and here is a work that, from the light that God has given me, it should stand, yes, a hundred per cent, higher than it stands today. [Cf: Spaulding-Magan Collection p. 164 para. 01] p. 745, Para. 3, [1901MS].

Here are our enemies. Here are those Satanic agencies that are at work. There is a waking up on the part of every working agency. Let me tell you that the enemy is getting the victory all the time. God wants

us to arouse. God wants us to take hold of this work, every human agency, and he wants us to work for time and for eternity. And treading over and over just the same ground - here are our churches, our large churches, and they ought to be turning out men, educating them and training, and disciplining, and there ought to be those that should connect with them here, bearing responsibilities that should go on into the fields to carry the message into the barren places - that have been, oh, so barren, especially the Southern field that is scarcely touched, notwithstanding the message has come from God for the last - I might say - well, I do not know how many years; it is quite a number of years. But those things have been told, and this standstill has got to come to an end. But yet every conference has woven after the same pattern. It is the very same loom that carries it, and finally, why, it will come to naught. [Cf: Spaulding-Magan Collection p. 164 para. 02] p. 746, Para. 1, [1901MS].

Now God wants a change, and it is high time, it is high time that here was ability that should connect with the conference, with the General Conference, right here in this city; not wait until it is done, and then find, - not wait till it is all done and over with, and then gather up the forces and see what can be done. We want to know what can be done right here; we want to know what can be done right now, and what power and intellect that there is that shall be brought into this work, and that they shall unite their powers and take hold of it intelligently, and that God can work with them. [Cf: Spaulding-Magan Collection p. 164 para. 03] p. 746, Para. 2, [1901MS].

Now this is what they want and you want, they every institution that bears a responsibility, bears a voice in the working of this cause. They have a decided interest in it, and God wants that we shall, every one, come into a position where that we shall work: that we will not lay off the burden upon two or three men, and let them carry it all. Brother Irwin will soon be where he can not work at all. He wants supporters, and he has been in this work of wrestling and discouragement until he should have a change. He should have some one come in his place, or he is going to give all out. It can not be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole, and God will test these men, and unless they can show a better idea of what principle is, what sanctified and living and Christ-like principle is, then they will have to be changed and try another. [Cf: Spaulding-Magan Collection p. 164 para. 04] p. 746, Para. 3, [1901MS].

But God is going to have a change. He wants us to know what it means to work on the principles of heaven. He wants that all of us should know what it means to stand in their lot, and stand in their place, and every soul that has had a responsibility, that they should have been workers, that they should have had these principles, that they should have had patience, just as it is reported "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." 2 Peter 1:5. Brethren, we all need these letters written and hung in the chambers of the mind, and to him that doeth these things,--if you live on this principle you will never fail; "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: Spaulding-Magan Collection p. 165 para. 01] p. 746,

Para. 4, [1901MS].

Now God is in earnest with us, and he says he calls,--oh, I can not tell how it is. It is contemptible in the sight of God - contemptible. They pause for fear they are not going to get all that they ought to have, and it leaves a man where he can not - if he considers that as the principles of heaven, why, it leaves the man where he will never get to heaven. He can not get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ - why, they are as destituted of it as the hills of Gilboa, that had not dew nor rain - just as destitute of it, and we can not rouse them from it. Enough has been said, over and over and over again, but it did not make any difference. The light shone upon them, just the same, professedly accepting it, but they did not make any change. That is what frightens me. It frightens me because that I saw unless there was more tenderness, more compassion, more of the love of God - the Lord knew what he was talking about when he was talking to the church at Ephesus, "Ye have lost your first love," and tells them to repent speedily or he will remove the candlestick out of its place. What we want is to study all through John and see what is said about the love of God and the love that we should express, and that love has not been cultivated, and if it is not being cultivated the opposite attribute is being cultivated. Now it has not been cultivated in our institutions of publication, and when by every little sharpness that can be exercised by them, by which they think that they are going to gain a little something, they lose four-fold, yes, ten-fold in that little transaction, until the light will soon be moved out of its place. They don't know when it is for the interests of the institution, but God knoweth. Every one God knoweth, and should come right up to the help of the Lord, and to have a new creation of sentiment. Now God never will acquit us until that is there, until this is taught in our institutions, every one of them and God means what he says, "I want a change here." Will it be the same thing, going over and over the same ideas, the same committees--and here is the little throne: the king is in there, and these others are all secondary, those minds that are so much sharper because they have not been working on this narrow, conceited plane. [Cf: Spaulding-Magan Collection p. 165 para. 02] p. 747, Para. 1, [1901MS].

I feel intensely in this matter. I do not want to talk here but I dare not hold my peace. I feel this condition. I think we should hope for the tenderness of God and break our hearts before him, and if you get where you can see these things clearly, you will see that God hates selfishness, and when we bring it into his cause, oh, it makes the crime a hundred fold greater. And when we bring that selfishness in, as though we were going to benefit the cause, we do not benefit it at all: it makes God ashamed of you. [Cf: Spaulding-Magan Collection p. 166 para. 01] p. 747, Para. 2, [1901MS].

We are to be representatives of Jesus Christ; we are to be representatives of his character. We are so to do that we are carrying out the living principles in every line of action everywhere, in every country, everywhere, and in every place that there is anything to do with God's service. He will not accept common fire. He wants you to take sacred fire that he kindles on the divine altar, and he wants you to work, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all your

licentiousness, all your lust. He wants it taken away from a people that are trying to fashion a people to stand in the last great conflict, which is just before us. Self must be hid in God, and when self is hid in God, then will the Lord God appear, and not self. He will appear as the great worker, and when you think to improve upon God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something,-- and if you have not learned better than that now, you will have to learn. God wants that these committees that have been handling things for so long should be relieved of their command and have a chance for their life, and see if they can not get out of this rut that they are in,--which I have no hope of their getting out of, because the Spirit of God has been working, and working, and yet the king is there still. [Cf: Spaulding-Magan Collection p. 166 para. 02] p. 747, Para. 3, [1901MS].

Now the Lord wants his Spirit to come in. He wants the Holy Ghost king. He wants everything of the sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve him, that is bringing his tithes here to sustain the ministry. He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely; each one to act in their capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid, but see everything just as light as day until they are in connection with the work of God and the people. I know my husband used to work in that way. He would sit down with this man that he thought had good judgment, and with that man, and with the other man, and with another man - that was when the cause was young. He did not feel that he was capable of carrying the conference when it was very young. But he had these men, these committees, that were brought in from places all around. It was not just in Battle Creek, but it was in different places, that those that felt a responsibility for the work would go home and feel a larger responsibility for the work. To carry it on in right lines, in heaven's lines, in purity, in holiness, in uplifting, in solidity, to the glory of God, should be that which would make every one of us to be joyful and proud that God has given us the privilege to be co-workers with Jesus Christ. [Cf: Spaulding-Magan Collection p. 166 para. 03] p. 748, Para. 1, [1901MS].

Now there is all that power that was pledged to us when we pledged ourselves to God. That power that all the provision was made in heaven, all the facilities, all the riches of the grace of God was to be imparted to every worker that was connected with the cause; and every one of these are wholly dependent upon God, and when we leave God out of the question, and leave Jesus Christ out of the question, and allow hereditary and cultivated traits of character to come, let me tell you, we are on very slippery grounds. We are making, not straight paths for our feet, but crooked paths that the lame shall be turned out of the way - and we can not afford it. It has cost too much to heaven to give us Jesus; it has cost too much to heaven for Christ to lay aside his royal robe, to lay aside his royal crown, and to step down from his high command, the Prince of Life and Glory, in order that he might make himself in humanity, and in order that he might the better combine the human with the divine, as the stepping-stone for man to step on. It was

not humanity, but humanity and divinity combined, and that man could step on that stepping-stone, and that he would be on vantage ground with God, because of the perfume - because of the holy sanctified character of God imbues the life of every soul that eats of the Bread of Life and drinks of the water of salvation. And every one that eats of Christ, that takes his word and practices it, should have eternal life. It is in him, because it is in Christ, and Christ is in him. Now here is the way the matter is presented. But when there is a, "I don't care; I am going right contrary to the law that God has given in his Word, I don't ask him to take my word, I don't ask him to do it,"-- [Cf: Spaulding-Magan Collection p. 167 para. 01] p. 748, Para. 2, [1901MS].

Lay Sister White right to one side: lay her to one side. Don't you never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that your food, and your meat, and your drink, and make that the elements of your character, when you can do that you will know better how to receive some counsel from God. But here is the Word, the precious Word, exalted before you today. And don't you give a rap any more what "Sister White said"-- "Sister White said this," and "Sister White said that," and "Sister White said the other thing." But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what he says, [Cf: Spaulding-Magan Collection p. 167 para. 02] p. 748, Para. 3, [1901MS].

Christ says, "I do the works of my Father. The works that I saw him do, I do." Now the works and the sentiments and the principles that we have seen, that God has manifest in dealing with one another, the purchase of the blood of Christ - only think of it. Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it. It cost his life. He was crucified for us, and yet here is the very instrumentality that God would have stand next to heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of heaven is with them. It is no emotion, but it is a living faith that is founded on a living Word and a living God, and the Saviour, who proclaimed over the sepulcher of Joseph. "I am the resurrection and the life." [Cf: Spaulding-Magan Collection p. 167 para. 03] p. 749, Para. 1, [1901MS].

He wants you to eat his principles: to live his principles; - but those that are there now never will appreciate it. They have had their test, they have had their trial, they have had their warnings, and now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the grace of God as some of his workmen have. Let them see what it means to build up. Let them go into the waste places of earth; let them begin to see what it means to establish things out of nothing. When they do this, they will understand that God hath his servants, his church, established in the earth, composed of many members, but of one body; that in every part of the work one part must work as connected with another part, and that with another part, and with another part, and these are joined together by the golden links of heaven, and there is to be no kings here in their midst at all. There is to be no man that has the right to put his hand out and say, No, you can not go there; we won't support you if you go there. Why, what have you to do with supporting? Did they create the means? The means come from the people, and those who are destitute fields. The voice of God has told me to instruct them to go the people and to tell

them their necessities, and to draw all the people to work just where they can find a place to work, to build up the work in every place they can. [Cf: Spaulding-Magan Collection p. 168 para. 01] p. 749, Para. 2, [1901MS].

There is a work to be done. And we want to know if you have been doing the work, with you committees. Here are the committees: where are the monuments? As we look over the cities, where are the monuments? Where, I ask you, are the churches that are left to glorify God. Where are the workers. I thank God that there is a work going on, and I thank God for the medical missionary work, and every soul that shall obtain that education in connection with the gospel of the Lord Jesus Christ, God will call for you. God has a place for you. And those that are laboring for the youth in any line in our schools, in the sanitariums, and wherever they are at work, don't you put one stone in their way! The Lord has revealed that he will work with those who work. [Cf: Spaulding-Magan Collection p. 168 para. 02] p. 749, Para. 3, [1901MS].

Ye are laborers together with God. Where are the churches? My heart ached when I was in California. There are young men traveling around and around in the churches, but where is the power, where is the power to open the fields for them, and to say, Here we are, not to stay with the people that know the truth, here is a field that knows nothing about it, and this field is to be converted and educated, as far as they will yield to the truth. But the seeds of the truth must be sown. Lift up your heads, for the fields are all ripe with the harvest. But he wanted them to look at it; and he wanted them to see; and he wants everyone of you to see it and to fill your hands full. But these who travel from place to place, and from place to place, to to look after the churches, God help you by giving you the spirit of the message, that your souls may yearn after other souls, and you will not let go until they are converted. This is the work we want to see done, and until that spirit come in and takes hold of every mind in every conference that they are conducting, that they are elevating the very light that should be elevated,--health reform - that they are elevating by their self-denial and self-sacrifice. [Cf: Spaulding-Magan Collection p. 168 para. 03] p. 749, Para. 4, [1901MS].

Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself. They will tell you that Sister White did this, or Sister White did that,--for instance, "Sister White ate cheese, and so we are all at liberty to eat cheese." Who told them that I ate cheese? I never have cheese on my table. There was one time when I was at Minneapolis, one or two times I tasted it, but that is a different thing from making it a diet, entirely a different thing. I have tasted of very bitter herbs on special occasions, but I would not make a diet of them. But there was a special occasion in Minneapolis where I could get nothing else, and there were some small bits of cheese on the table, and my brethren were there, and one of them had told me that if I would eat a little of that it would change my condition, and I did. I took a bit of that cheese, and I do not think I touched it again the second time. [Cf: Spaulding-Magan Collection p. 169 para. 01] p. 750, Para. 1, [1901MS].

Another says, "Sister White drinks tea, and we can drink tea." Who of my brethren has made that statement? Who has ever heard it of me? I never have tea in my home or set it before anyone. Now I have not eaten

any meat for years and years. [Cf: Spaulding-Magan Collection p. 169 para. 02] p. 750, Para. 2, [1901MS].

Now for instance some one may tell you that Sister White don't eat meat. "Now I want you not to eat it, because Sister White doesn't eat it." Well, I wouldn't care a farthing for anything like that. If you haven't got a better conviction, that you won't eat meat just because Sister White don't eat it, I would not give one farthing for your health reform. But I want that every one of you shall stand on your individual dignity, in your individual consecration to God, that the soul temple shall be dedicated to God. Whosoever defileth the temple of God, him will God destroy. Now I want you to see these things, and not to make any human being your criterion. [Cf: Spaulding-Magan Collection p. 169 para. 03] p. 750, Para. 3, [1901MS].

What you want is this: You have got a body here, wonderfully made, and you want that that body should be, oh, so carefully dealt with. I have seen, it has been represented to me, the finest machinery was in this body - and a good thing we can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon. He never made them for that, and he wants every living soul to deal with this machinery as God's machinery, that they must keep in perfect order to keep the brain power all right. The brain must work, and every burden you put upon your stomach which should not be in your stomach will just becloud the brain. You go into a conference like this - you sit down and eat hearty meals and neglect to exercise, and then come into the conference meeting, and you are all sleepy; your ideas are not good for anything, and you really do not know what you are consenting to, [Cf: Spaulding-Magan Collection p. 169 para. 04] p. 750, Para. 4, [1901MS].

Now God wants every soul here to sharpen up. He wants every soul here should have his converting power. You need not refer, not once, to Sister White; I don't ask you to do it. God has told me that my testimony must be borne straight to this conference, and I am not to try to make a soul believe; that my work is to leave the truth with human minds, and those having found the truth in the Word of God will appreciate it, and will appreciate every day the ray of light that God has given for poor lame souls, that they should not be turned out of the way, and I want you to make straight the paths for your feet, lest the lame be turned out of the way. [Cf: Spaulding-Magan Collection p. 170 para. 01] p. 750, Para. 5, [1901MS].

Now we want that in the Conference we shall have the ability that God has given unto Dr. Kellogg - I don't suppose he is here - I don't know that he is, at any rate--(Voice: "Yes, he is here.") I can't see without my congregational glasses - but I want to say the Lord wants you to make the most of the capabilities that he is using in every part of the work. He does not mean the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work. He wants them to blend together, and he wants that this educating power of the medical missionary work shall be considered as the pioneer work, the breaking-up plow, for the breaking down of the prejudices that have existed and that nothing will break down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and came nearly - almost losing his life because of the positions that have been taken, and

everyone throwing a stone right before the car so that it should not advance. Now God wants the health and missionary work to advance. He wants God's work to be carried on. [Cf: Spaulding-Magan Collection p. 170 para. 02] p. 751, Para. 1, [1901MS].

Really, when I came here I did not know what to do. Courteously Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the conference, that I should be able to attend the conference. Then came up the question, Here, what about this? They will say that Dr. Kellogg has manipulated you. Let them say it if they want to; they have said it enough when there was not a particle of ground for it. But I was going to take all the difficulty out of the way: so I sent word, "Find me a place." Dr. Kellogg has kindly opened his place to me, but to remove all occasion for talk I decided that I would not go there. Now find me a place. On Friday night I was knelt in prayer, saying, "O Lord, tell me where to go and what to do." There I had been sick, and was still sick - and, why, I didn't choose to come to Battle Creek to the conference was, that I knew it would be a terrible trial for me. This is the third winter I am passing through. I passed through one in Australia, one in California, and I am passing the third here. And now you can judge that all this tells upon my system. Then the heated houses, where there was no more need for having it heated than there was in California; but they were heated, and so brought me down into a terrible condition of malaria, and I have had it here ever since Christmas, and then the very crisis came when I was at Los Angeles, and there I knew nothing - after I had been speaking on Sunday I didn't know anything more until two o'clock the next morning, when I found them all working over me - and I didn't know anything about it, or about what had been done, or anything about it; and then it was that the fullness that I had had in my head passed through the whole channel of the body. And that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux. I couldn't sit up at all, only lie down all the time - and yet I have not disappointed a single place but one since leaving Los Angeles. I got up, stood on my feet, and the strength of God helped me up. At Vicksburg I spoke twice, at Nashville I spoke twice, at Memphis I spoke once, and at Chicago I spoke twice and God helped me to speak, and then I came here, and I have been speaking ever since I came here. [Cf: Spaulding-Magan Collection p. 170 para. 03] p. 751, Para. 2, [1901MS].

Now you see I was afraid of all this, and I didn't want to sacrifice my life, and so I said that I couldn't come here. I couldn't come across the plains. I was afraid. I nearly melted the tendons during the cold weather when I was traveling, because of a heated coil running right under where I was lying on the way across from Australia. So I said I couldn't come. Then they said they would have the conference in Oakland. But in the night season I was talking to you just as I am here today. I was bearing a message night after night and night after night, and then I would get up and write it out, and I would get up at 12 o'clock, and 2 o'clock, and write out the message that I had. And it was then, while I was considering these things, that there came messages from London, that they had hoped they could see me and meet me, but now they couldn't come so far, and it cost so much and I heard it would cost from five to eight thousand dollars more, and then I said, "We have got no such money to spare, and if I sacrifice my life, I will try it, anyway." [Cf: Spaulding-Magan Collection p. 171 para.

01] p. 751, Para. 3, [1901MS].

Well, Dr. Kellogg never persuaded me at all to come here. When I spoke of the particulars, the cold weather, "Why," he said, "would it make any difference if," - the only words he spoke to me - would it make any difference if the conference could be changed to a few weeks later?" I said, "It would". Then I began to think on that plan, after he had gone. Well, we knelt down to pray, and I was asking the Lord where I should go and what I should do. I was backing out and not going. Sarah says, "You are not fit to go anywhere, you are not fit to go anywhere. [Cf: Spaulding-Magan Collection p. 171 para. 02] p. 752, Para. 1, [1901MS].

Well, while I was praying and was sending up my petition there was, as on other time, I saw a light circling right around in the room, and a fragrance like the fragrance of flowers, and the beautiful scent of flowers, and then the voice seemed to speak gently, and said that I was to "accept the invitation of my servant, John Kellogg, and make his house my home." Then the word was, "I have appointed him as my physician. You can be an encouragement to him." That is why I am here, and that is why I am at his home. [Cf: Spaulding-Magan Collection p. 171 para. 03] p. 752, Para. 2, [1901MS].

Now I want in every way possible, If I can, to treat Dr. Kellogg as God appointed me his physician, and I am going to do it. And I want that my brethren, that they should unite. "They say, they say, they say." You just put the "They says" right away from you. Watch, saith the Lord, to hear what He will say. You look to the Lord, and don't you look to any human power and get their mind, for they are nothing but human, they are nothing but evil; but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form for your own individual self, and that character God has given every encouragement should be after God's order. [Cf: Spaulding-Magan Collection p. 171 para. 04] p. 752, Para. 3, [1901MS].

Now in addition to this that I tell you, the next night - that night I slept happy, very happy. The whole family was melted and broken down. They knew nothing of what I had in my mind at all, nothing at all that I had seen, but the Spirit of God was there. They were all weeping and broken, and the blessing of God had taken hold upon us, and Sister Druillard was praising God, and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir. [Cf: Spaulding-Magan Collection p. 172 para. 01] p. 752, Para. 4, [1901MS].

Now I want to say, for Christ's sake, let's unify. Let us put away - we can not reform our selves by putting our fingers on somebody else's wrongs and think that is going to cover our own. God says we must love one another. God says, "I hate your false weights and your false measures. But he tells us that he knows us, in every testimony that he has given in other cases. It is the Lord who wants us to come into the closest connection with Him. You know He told Cornelius all about where Peter was. He knew just where to look, and he told him all about these things - how he was with one who was a tanner - and here it was all worked out. The Angel of God could have told Cornelius all about this

message, but no, God's church must connect together, and the law that God imparted to Peter was to be imparted to Cornelius and all his family. Now that is what God wants, and he speaks to every one of us to come to him, and while we are as weak as we are, because we are crippling over somebody else. Now let the Lord God of Israel come into our place. Give him room. Give him place, and let us begin to exercise the love of God in our hearts instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others. God help us to come into right positions and I believe he is here today. If I didn't believe he was here, I would not be saying the things I have said. But I believe you can take these things home to your hearts. [Cf: Spaulding-Magan Collection p. 172 para. 02] p. 752, Para. 5, [1901MS].

And there must be a heart work done here. Not doing nothing, but work right out on Christ's principles, and when you work on the principles of heaven you see the salvation of God revealed, and God wants you to stand ready to strike. He wants you to open the windows heavenward and close them earthward. He wants the salvation of God to be revealed. He wants the medical missionary work and the gospel combined and bound up together just as fast together that they will be inseparable. And he wants that this work shall blend, and that there should be a united whole with this people. He wants the talent that is in Dr. Kellogg; he wants the talent that is in the school; he wants that which is in every institution to be connected with the management of his work and his churches. He does not want two or three minds to set themselves as kings and the rest of them to be managed by these two or three minds. He wants that there shall be committees that are holding a part in every part of his work. And then the medical missionary work you understand will be wrought upon a higher grade than it has ever been wrought before. God wants it wrought. I have seen people ready to. "Why," some say, "why, they have had more than their proportion, more than others have had in Australia." We have had none too much, only we ought to have had ten times what we had to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work. That will take everywhere. There is no use to shut it down, it will take everywhere. There is not a place but what medical missionary work will take, and it will open the way for the gospel. Now God has not blessed us as He would have blessed us had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg (if he is here), that I have written too strong, for I felt as though I must get hold of you and hold you by the power of all the might I had. [Cf: Spaulding-Magan Collection p. 172 para. 03] p. 753, Para. 1, [1901MS].

But I have seen the work, I have seen the work that has been carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I can not understand it. I can not explain it. That those that shall have any knowledge of the work wrought here, should be the men that should represent it, that they should stand to give character to the work, and to the higher classes, that they may be reached. And every soul of you ought to feel honored before God that he has given you instrumentalities that the higher classes may be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed. And I want to say that I want to take hold to the utmost of my ability. Well, I have done the

very best that I could in the medical missionary line. We have helped - But I won't tell you. I won't say anything about it more, but I want to tell you we have found poverty that we have had to relieve clear up to the last moment when we left Australia. It has been poverty, poverty, poverty all the way through that we have met with everywhere. But I thank God that His blessing has accomplished it. [Cf: Spaulding-Magan Collection p. 173 para. 01] p. 753, Para. 2, [1901MS].

And not I think that for the present time I have said enough. But God's ministers must come into altogether a different position. They must be evangelists. They must be medical missionaries. They must take hold of the work intelligently. They must press the work into far-off places - and it is of no use to think they are doing it if God has given us a work in connection with the gospel, and they drop that work and take up the gospel, then you need not expect that you are going to be filled with intensity because you have not more than one-half of the facilities that God wants you to have. [Cf: Spaulding-Magan Collection p. 173 para. 02] p. 753, Para. 3, [1901MS].

But the Lord love you yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. If I see a lot of buzzards, and I see a lot of vultures that are watching and waiting for dead bodies,--and we don't want anything of that. We want no picking of flaws in others. Attend to No.1, and you got all that you can do. If you attend to No. 1, and if you purify your souls by obeying the truth, you will have something to impart. You will have a power to give to others. God help you; I beseech of him to help you, every one of you, and to help me. I want help; I want strength. [Cf: Spaulding-Magan Collection p. 173 para. 03] p. 754, Para. 1, [1901MS].

But don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now. You will have fresh matter - O, you will have precious matter; you won't be going over and over the same ground, and you will see a world saved. You will see souls for whom Christ has died. And I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel. [Cf: Spaulding-Magan Collection p. 174 para. 01] p. 754, Para. 2, [1901MS].

The Regular Lines, June 28, 1901.--Dear Brother Daniells:--I am sending you some things which I wrote some time ago, but have not before had the strength to search for. [Cf: Spaulding-Magan Collection p. 174 para. 02] p. 754, Para. 3, [1901MS].

Pharisaism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing his work. He desires his people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power. In the past one set of men have tried to keep in their own hands the control of all the means coming from the churches, and have used this means in a most disproportionate manner, erecting expensive

buildings where such large buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced. It has been left to a few supposed kindly minds to say what fields should be worked and what fields should be left unworked. A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has been invested in buildings. The same amount of money used in establishing plants in places where the truth has never been introduced would have brought many souls to a saving knowledge of Christ. [Cf: Spaulding-Magan Collection p. 174 para. 03] p. 754, Para. 4, [1901MS].

For years the same routine, the same "regular way" of working has been followed, and God's work has been greatly hindered. The narrow plans that have been followed by those who did not have clear, sanctified judgment has resulted in a showing that is not approved by God. [Cf: Spaulding-Magan Collection p. 175 para. 01] p. 754, Para. 5, [1901MS].

God calls for a *revival* and a *reformation*. The "regular lines" have not done the work which God desires to see accomplished. Let revival reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility. [Cf: Spaulding-Magan Collection p. 175 para. 02] p. 755, Para. 1, [1901MS].

The present showing is sufficient to prove to all who have the true missionary spirit that the "regular lines" may prove a failure and a snare. God helping his people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called "regular lines". Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done to fulfill the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example, in his life, of self-sacrifice, of the way in which we must work to advance the kingdom of God. [Cf: Spaulding-Magan Collection p. 175 para. 03] p. 755, Para. 2, [1901MS].

God does not call upon his missionaries to show their devotion to him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and rejection Christ purchased the salvation of the human race. By his death he made it possible for man to enjoy a home in his eternal kingdom. Those who love the Lord will look at Calvary, and will think of how the Lord of life and glory laid aside his royal robes and kingly crown, and clothing his divinity with humanity, came to a world all seared and marred with the curse, to stand at the head of the fallen race, becoming their example in all things, bearing all the trials they have to bear and enduring all the temptations they have to endure. He lived the life of the poorest, and suffered often with hunger. "The foxes have holes, and the birds of the air have nests," he said, "But the Son of Man hath not where to lay his

head." [Cf: Spaulding-Magan Collection p. 175 para. 04] p. 755, Para. 3, [1901MS].

As a man beholds this divine love, this wonderful sacrifice, he is filled with a desire to spend his life in the service of the Redeemer, [Cf: Spaulding-Magan Collection p. 175 para. 05] p. 755, Para. 4, [1901MS].

As the sinner convicted and converted, Jesus says to him, "Follow me, and you shall not walk in darkness." To each human being God has assigned an individuality and a distinct work. Abraham was called to go into new territory. He was to be a light-bearer to the heathen. Those who believe in the Lord are not to live to please themselves. The soul of every sinner is precious in the sight of God, and demands the care of those whose names are on the church books. [Cf: Spaulding-Magan Collection p. 175 para. 06] p. 755, Para. 5, [1901MS].

Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning, their work may be very small, but it will enlarge if they follow the Lord's plan. God lives, and he will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be. [Cf: Spaulding-Magan Collection p. 176 para. 01] p. 755, Para. 6, [1901MS].

We look to see whether new fields have been worked whether the barren portions of the Lord's vineyard have received attention. We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work, for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect imposing and unnecessarily expensive buildings. If men had received the wisdom of God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord's vineyard would have received a just proportion of help. [Cf: Spaulding-Magan Collection p. 176 para. 02] p. 756, Para. 1, [1901MS].

There are many who, with proper encouragement, would begin in out-of-the-way places to make efforts to seek and to save that which is lost. The Lord blesses those self-sacrificing ones, who have such a hunger for souls that they are willing to go anywhere to work. But, in the past, how much encouragement has been given to such workers by their brethren? Many of them have waited for something to do, but no attention has been given to them. [Cf: Spaulding-Magan Collection p. 176 para. 03] p. 756, Para. 2, [1901MS].

If the ministers had given help and encouragement to these men and women, they would have been doing the work appointed them by the Lord. They have been the spiritual poverty of unworked fields, and have longed to do something to help. But it has taken so long for encouragement to come to them that many have gone into other lines of work. [Cf: Spaulding-Magan Collection p. 176 para. 04] p. 756, Para. 3, [1901MS].

Shall the "regular lines", which say that every mind shall be

controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message? [Cf: Spaulding-Magan Collection p. 176 para. 05] p. 756, Para. 4, [1901MS].

The Lord has encouraged those who have started out on their own responsibility to work for him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ, whom he hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity, proclaim the message of warning. [Cf: Spaulding-Magan Collection p. 176 para. 06] p. 756, Para. 5, [1901MS].

The Lord has blessed the work that J.E. White has tried to do in The South. God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given his means are amenable to him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it has today. [Cf: Spaulding-Magan Collection p. 176 para. 07] p. 756, Para. 6, [1901MS].

I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating books, let this be done. [Cf: Spaulding-Magan Collection p. 177 para. 01] p. 757, Para. 1, [1901MS].

I have to say, my brother, that I have no desire to see the work in the South moving forward in the old, regular lines. When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue. Let those who are laboring in Nashville do the will of God in all humility. I sincerely hope that the changes will be made that the necessities of the case demand. [Cf: Spaulding-Magan Collection p. 177 para. 02] p. 757, Para. 2, [1901MS].

I have more to write, but have no time now. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 177 para. 03] p. 757, Para. 3, [1901MS].

Neglect of the Southern Field, Oakland, Ca., July 8, 1901. Dear Brother Evans:--I can not sleep past one o'clock. I awake with an aching heart, for I have been in conversation with you, presenting before you the necessities of the Southern field. I was in a council meeting. The Spirit of the Lord came upon me, and I addressed you, my brother, saying, "What more can be said to impress you with the necessities of the cause of God? Why do you feel inclined to do so little for the Southern field? Where do you suppose its help is coming

from? [Cf: Spaulding-Magan Collection p. 177 para. 04] p. 757, Para. 4, [1901MS].

At the different places at which I stopped on my way from Battle Creek, I tried to create an interest in the work in the South, but received only a little money; I think one thousand dollars would be all that was given. What does this mean? Our people have means, and the work at Nashville has been taken up with the commendation of God. He approves the work that has been done by J.E. White and his helpers. What further evidence can my brethren want that it is their duty to help? The fact that the field has been wronged, the very fact that the matter has been presented, should be sufficient to lead the people of God to do all in their power to help. [Cf: Spaulding-Magan Collection p. 177 para. 05] p. 757, Para. 5, [1901MS].

Light has been given me by God that unless something more is done in behalf of the Southern field than has yet been done, those who ought to see the condition of the field, and to realize its need, will be held responsible for the means they have diverted from the object for which it was raised. The failure to do that which should have been done to place the work where it should be, shows that the past unfaithfulness is unhealed. Something has been done to help, but it falls far short of what ought to be done. [Cf: Spaulding-Magan Collection p. 178 para. 01] p. 757, Para. 6, [1901MS].

The position taken by the workers in Nashville in regard to the planning of the work there is approved by God. The Lord is not in the unfavorable propositions which have been presented. God's purposes are contrary to the supposition of men. I have been watching with intense interest the movements made in the South. The rebuke of God is upon these who in the past have brought forward propositions that have caused the work in the South to be greatly hindered, so that it is far behind where it should be. This work would have been far in advance if the men in sacred office had been controlled by the Holy Spirit. [Cf: Spaulding-Magan Collection p. 178 para. 02] p. 757, Para. 7, [1901MS].

I am now instructed to say, Do your long neglected duty. There is to be no questioning in this matter. Justice, mercy, and the love of God have been so long excluded from the managing force at the heart of the work, that eyes have become blinded and spiritual perceptions perverted. Let not those now on trial in positions of responsibility be unfaithful to the duty which has been made known. His rebuke has come to his people because of their neglect. It is his desire that something shall be done, and done at once. Let not those who are now in positions of trust work contrary to his purpose. Let them take up their work, and help where help is needed. Decide what should be done, and then do it. Let the good work begin at the late Conference, where the Lord was present, teaching line upon line and precept upon precept, be carried forward to a glorious completion. [Cf: Spaulding-Magan Collection p. 178 para. 03] p. 758, Para. 1, [1901MS].

I am instructed to keep the Southern field before you, that for your own good you may make ample restitution to this field. False representations have been made regarding the work done in the South. Men have not had sufficient interest in the work to go to the field and make a disinterested examination. Think of the prevarication which has been shown, the schemes which have been entered upon, to get control of

that which the Lord created to help the Southern field. The past course has been crooked. Wrong methods have been followed. But the errors of the past are unconfessed and unrepented of. Men have in their own minds justified the course that was then taken. They have viewed things, from beginning to end, in an altogether false light; and from the present, showing, the same course will be followed in the future. [Cf: Spaulding-Magan Collection p. 178 para. 04] p. 758, Para. 2, [1901MS].

The Lord will accept no excuse for the past neglect of the Southern field. Restitution has not yet been made in full to this field. The reproach is not yet wiped out. Christ has been wronged in the person of his saints. God has been robbed of the revenue with which he desired to open the work in the South. And this miserable selfish work will be repeated, as surely as it has been done in the past, unless it is seen in a true light. [Cf: Spaulding-Magan Collection p. 178 para. 05] p. 758, Para. 3, [1901MS].

Edson White and others have been crowded in most disagreeable positions. They have been forced to the wall. God has seen this unjust dealing. Wherein did those who took part in this unrighteousness love God supremely and their neighbor as themselves? "If therefore ye have not been faithful in the unrighteous mammon, if ye have not shown wisdom in using what was another's, who shall give you that which is your own?" This strikes to the very root of the matter. Unjust, unholy actions have brought the frown of God upon the Review and Herald Office. Evil work has brought the cause of God into disrepute, and has kept the backsliders from obeying his holy law. [Cf: Spaulding-Magan Collection p. 179 para. 01] p. 758, Para. 4, [1901MS].

I thought that I should never be called up on to write on this subject again; but I dare not keep silence when these things are presented before me. Last night is the second time that this matter has been brought before me. [Cf: Spaulding-Magan Collection p. 179 para. 02] p. 758, Para. 5, [1901MS].

When my brethren wrote to me about erecting another building in Battle Creek, saying that money could be obtained with which to do this, my heart was pained, and I have not been free from the pain since. The work in the South should be given the attention which it should have had long ago. It has been robbed of its just dues. And yet those who have done so little for this new field now propose to put up another building in Battle Creek, for the purpose of gaining greater room and conveniences. What would be the influence of such an action, after the light that God has given on this subject? Take the four thousand dollars that would be needed for the erection of this building, and place it where it belongs, that it may bear fruit to the glory of God. [Cf: Spaulding-Magan Collection p. 179 para. 03] p. 759, Para. 1, [1901MS].

Nashville is to be made a center from which the light of truth is to shine forth. Place the money in the work there. Make restitution to the Southern field. Learn constantly in the school of Christ. Keep your principles pure and holy. It would be wrong to add another building to the buildings already erected in Battle Creek. [Cf: Spaulding-Magan Collection p. 179 para. 04] p. 759, Para. 2, [1901MS].

I have words of encouragement for the workers in the South. Self-

denial and self-sacrifice have been shown by them in their work. God will strengthen them in every effort they make to advance his kingdom, if they will walk in His way, and do His will. He will give them true happiness. The Lord is their helper. He will prepare the way before them. Misrepresentation and falsehood have done their baleful work, but the Lord declares if his workers will walk humbly with him, he will go before them, and will enable them to do a true work, a work that will ensure their happiness, honor, and usefulness. Hitherto the Lord has helped them. They are under His guidance. They are to put their trust in God, regulating their expenditures according to His directions. Whether they eat or drink, or whatsoever they do, they are to do all to the glory of God. [Cf: Spaulding-Magan Collection p. 179 para. 05] p. 759, Para. 3, [1901MS].

The angels of God will prepare their way as far as financial matters are concerned; but the Lord desires to give those who have done him great wrong by hindering the work in the South, an opportunity to repent and make restitution. [Cf: Spaulding-Magan Collection p. 179 para. 06] p. 759, Para. 4, [1901MS].

The question comes, "Shall Edson White's name be placed on the little paper published at Nashville, "The Gospel Herald?" I answer, "Yes, indeed. Edson White has done nothing to debar him from placing his name where by right it should be." [Cf: Spaulding-Magan Collection p. 180 para. 01] p. 759, Para. 5, [1901MS].

Let the Lord have opportunity to magnify his name. Talents, hitherto unused, are to be set in operation. They will develop by use. There is great need for the education of talent. This education must go forward in the church, and must reach from the church to regions beyond. Falsehoods are not changed into truth by being circulated for many years. In spite of their age, they are still falsehoods. [Cf: Spaulding-Magan Collection p. 180 para. 02] p. 759, Para. 6, [1901MS].

The Lord calls upon his people to help the Southern field. This call brings with it a solemn, sacred responsibility, which can not be evaded. The field speaks for itself. Neglected, down-trodden, oppressed, ignorant, who need our help more than the colored people of the South? Let this field be helped, without waiting until every other call for help is answered. God calls for a right appropriation of his means, that the work may enlarge and extend, where such extension will help other barren and forsaken parts of the vineyard. [Cf: Spaulding-Magan Collection p. 180 para. 03] p. 760, Para. 1, [1901MS].

Everything is to be done that can be done to enlarge the sphere of Christian influence. Christ's church members are to work earnestly for those who are perishing in their sins. Let the church prayer meetings be a source of spiritual life, a place where the members of the church may learn to work in spiritual lines. Let all enter upon the Lord's work with sanctified earnestness. Let those who in the past have been merely consumers, now become producers. Let the Lord's people bring their gifts and offerings for the furtherance of his work. Thus the kingdom of God will be greatly extended. [Cf: Spaulding-Magan Collection p. 180 para. 04] p. 760, Para. 2, [1901MS].

Let everyone work on the principles of self-sacrifice. Work while the day lasts; for the night cometh, in which no man can work. As God's

people work humbly, earnestly, self-sacrificingly, they will gain the rich rewards of which Job speaks, "When the ear heard me, then it blessed me; the blessings of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Christ will be acknowledged as the Creator and Redeemer. Those who are laborers together with God will be recognized and appreciated. The recognition of the faithful servants of God detracts not one iota from the gratitude and praise we offer to God and to the Lamb. [Cf: Spaulding-Magan Collection p. 180 para. 05] p. 760, Para. 3, [1901MS].

When the redeemed stand around the throne of God, those who have been saved from sin and degradation will come to those who worked for them with the words of greeting, "I was without God and without a home in the world. I was perishing in corruption and sin. I was starving for physical and spiritual food. You came to me in love and pity, and fed and clothed me. You pointed me to the Lamb of God, who taketh away the sin of the world." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 180 para. 06] p. 760, Para. 4, [1901MS].

The Work of Christ's Object Lessons and the Berrien Springs School. St. Helena, Cal., July 12, 1901.--To the Managers of the Review and Herald Office.--Dear Brethren:-- I have something to write in regard to the school interest. "Christ's Object Lessons," in accordance with the Lord's instructions, was donated to our schools for the special purpose of releasing them from debt. And this gave the Review and Herald opportunity to do a generous work in behalf of the Battle Creek School. If the work of selling "Christ's Object Lessons" had not been taken up, there would scarcely have been a hope that the debt of the Battle Creek College to the Review Office would ever have been paid. From the light given me by the Lord, I know that he will be displeased if the Review and Herald is in any way exacting in dealing with those who are trying to release our schools from debt. As those in the Review and Herald see their brethren struggling to free the schools debt, they are to cooperate with them. Those who have charge of this work have carried a heavy burden. Nothing could have been done without earnest effort and determined vigilance. And nothing else could have done that which "Christ's Object Lessons" have done to bring relief to the schools. [Cf: Spaulding-Magan Collection p. 181 para. 01] p. 760, Para. 5, [1901MS].

Let men show their appreciation of God's gracious design, and be laborers together with him in making the most of his blessing. Nothing could displease the Lord more than for the Review and Herald to show narrow-mindedness and make exacting demands upon the school, putting out a hand of power to do work similar to the work which has been done in the past, to the shame of some in the service of God. [Cf: Spaulding-Magan Collection p. 181 para. 02] p. 761, Para. 1, [1901MS].

God has wrought in a wonderful manner through "Christ's Object Lessons". Let not selfishness reach out the hand to spoil the pattern. The Review and Herald have profited by the work which has been done to raise the debt on the Battle Creek School. Let those in the Review and Herald remember that their brethren, who have labored so earnestly in behalf of the schools, deserve the favors God designs them to have as they seek to establish the school in a more favorable locality. Let not those in the Review and Herald Office think that they will do God Service by binding about the school interests. [Cf: Spaulding-Magan

Collection p. 181 para. 03] p. 761, Para. 2, [1901MS].

God saw that his servants were sacrificing and trying to raise money to free the schools debt. Then the still, small voice spoke to God's humble servant, telling me to make known that God had heard the prayers and witnessed the tears of his people, and that he had a plan for the relief of the schools, a plan by which many would be helped, but which was especially to relieve the schools from their pressure of debt. This plan was carried forward. Faith and works combined brought success. And God will continue to make the work on "Christ's Object Lesson" a means of great good. [Cf: Spaulding-Magan Collection p. 181 para. 04] p. 761, Para. 3, [1901MS].

Let not one thread of selfishness be woven into the work of the Lord. Those in responsible positions are on test and trial. God calls for more mercy, more tenderness, more pity, more courtesy, than has been shown. There should be a reformation among the workers, Those who handle the work of the Lord should show themselves to be men of broad minds, men who appreciate what has been done for the relief of the schools. Let not that which was designed to relieve the schools be made no relief because of the grasping spirit of selfishness. [Cf: Spaulding-Magan Collection p. 182 para. 01] p. 761, Para. 4, [1901MS].

All our institutions, sanitariums, schools and publishing houses are to stand shoulder to shoulder, to help and bless one another. The coming of the Lord is right upon us. Those connected with God's service are not to seek to grasp the largest benefits for their line of work, irrespective of circumstances. The Lord has devised a plan whereby the Battle Creek School may be released from debt and established in a more favorable location. Is the school, through the selfishness of men, to be left where it will, in some respect, be worse off than before any effort was made for it? [Cf: Spaulding-Magan Collection p. 182 para. 02] p. 761, Para. 5, [1901MS].

The Lord would have his word received. He desires men to appreciate the work he has been doing to unify his people. He calls upon those connected with his institutions to be soundly converted. It is Christ's desire that men shall receive him, and work in perfect harmony, serving God with heart and soul and strength, not only for a hope of heaven, but that in unselfishness, purity, and holiness they may be a blessing to others. We are not merely to be trees of righteousness. Christ said, "It is my Father's good pleasure that ye bear much fruit." [Cf: Spaulding-Magan Collection p. 182 para. 03] p. 761, Para. 6, [1901MS].

I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am much pleased with the description of this place. The one hundred and twelve acres of unimproved land will be a great blessing to the school in many ways; also the forty acres of woodland. It will be a great blessing to have cheap water transportation. And the offer of buildings is of great value. The good hand of the Lord appears to be in this opening, and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs, the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work. [Cf: Spaulding-Magan Collection p. 182 para. 04] p. 762, Para. 1, [1901MS].

The Review and Herald and the Sanitarium should help in this matter. I appeal to these institutions to do all in their power to help to secure this favorable opening. Let the school be established in such a place, and name of the Lord will be magnified. I hope to see that which we ought now to behold - the establishment of important interests outside of Battle Creek. I hope that there will be a revival and a reformation among our people, bringing back to hearts the first love of the gospel. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 182 para. 05] p. 762, Para. 2, [1901MS].

The Church School.--Instruction to Teachers and Parents.--The establishment and location of church schools is a matter of the utmost importance, and should receive careful attention. Only after the most wise, judicious plans have been laid, should such a school be established. Mistakes may be made by being in too great haste to locate and establish church schools. [Cf: Spaulding-Magan Collection p. 183 para. 01] p. 762, Para. 3, [1901MS].

Very much of the success of a church school depends on the teacher chosen. Church school teachers, should not be children, who have not come to maturity, who are able to do only a cheap class of work. The one place in charge of a church school should be of suitable age; and where the number of students is sufficient, assistants should be selected from the students. Thus the students can gain an experience of great value. [Cf: Spaulding-Magan Collection p. 183 para. 02] p. 762, Para. 4, [1901MS].

Church school teachers should be men and women who have a humble estimate of themselves, who are not full of vain conceit. They should be humble, faithful workers, filled with the true missionary spirit, workers who have learned to put their trust in God and to do their work in his name. They should possess the attributes of Christ's character - patience, kindness, mercy, and love; and into the daily experience they should bring the Saviour's righteousness and peace and grace. Then, working with fragrant influence, they will give evidence of what grace can do through the weakness of the human agents who make God their dependance and their trust. [Cf: Spaulding-Magan Collection p. 183 para. 03] p. 762, Para. 5, [1901MS].

The Lord has shown me what can be done for the younger children of our people, if they are educated in the fear and love of God. Let every church school established be conducted with such order that Christ can honor the schoolroom with his presence. There is much work to do for the Master. He will accept no cheap, shoddy service. Let teachers be learners, putting the whole mind to the task of learning how to do service for the Master. "The fear of the Lord is the beginning of wisdom." Let the one who is preparing to labor as a church school teacher learn to work on correct principles. [Cf: Spaulding-Magan Collection p. 183 para. 04] p. 762, Para. 6, [1901MS].

"Precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little." Thus the children attending a church school are to be educated. Let teachers show sympathy and tenderness in dealing with human minds. Let them reveal the love of God. Let the words they speak be kindly and encouraging. Then as they work for their students, what a transformation will be

wrought in the rough characters of those who have not been properly educated in the home. The grace of God, revealed in words and works, will touch hearts. [Cf: Spaulding-Magan Collection p. 183 para. 05] p. 763, Para. 1, [1901MS].

Teachers should not aspire to do wonderful things in their own strength. In all their service they must reveal the love of Jesus. True self-respect must be mingled with all their work. The Lord can make even youthful teachers channels for the revealing of his grace. [Cf: Spaulding-Magan Collection p. 184 para. 01] p. 763, Para. 2, [1901MS].

Teachers are not to allow themselves to be quick-tempered. They should not manifest temper. They should not punish harshly the children that are in need of reform. Let the teachers first know and understand that self must be kept in subjection. Think of the boundless love Christ has bestowed on human beings. Never forget that over you there is a divine Teacher, whose subject you are, and under whose control you are ever to be. Humble the heart before God. It will be softened and subdued by the thought of the riches God has bestowed on his children. You will realize something of the meaning of the words, "You, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." [Cf: Spaulding-Magan Collection p. 184 para. 02] p. 763, Para. 3, [1901MS].

Sometimes it is found that the school has been established in a church where the disorderly element among the children make the work very hard. The children who have not received proper training in the home will cause much trouble in the school, and by their perversity will make the heart of the teacher sad. But let not the teacher become discouraged. Test and trial bring experience. If the children and disobedient and unruly, there is all the more need of strenuous effort. The fact that there are children with such characters is one of the reasons why church schools should be established. The children that parents have neglected to educate and discipline aright must be saved. [Cf: Spaulding-Magan Collection p. 184 para. 03] p. 763, Para. 4, [1901MS].

Never give up the school work in a place where a church school has been established, unless God plainly directs that this should be done. With God's help, the teacher may do a grand, saving work in changing the order of things. If the teacher works patiently, earnestly, perseveringly, in Christ's lines, the reformatory work done in the school will extend to the homes of the children, creating a purer, more refined, more Christlike atmosphere. This is indeed missionary work of the highest order. Teachers who do this work are doing God service for this life and for the life eternal. [Cf: Spaulding-Magan Collection p. 184 para. 04] p. 763, Para. 5, [1901MS].

Parents also have a part to act in this work. Let parents remember that much more will be accomplished by the work of the school, if they themselves realize the advantages their children will obtain in such a school. Let them understand that there must be a change in the management of their children, before they and their children reveal the peace and love which comes with God's converting grace. [Cf: Spaulding-Magan Collection p. 184 para. 05] p. 763, Para. 6, [1901MS].

If parents will only realize that their neglect of duty is a grave sin, which should be repented of, if they will only unite with the teacher who is working for the salvation of their children, a most wonderful work can be done for the children. By prayer, by patience, by forbearance, parents can undo much of the wrong caused by their impatience and unwise indulgence. Let the church school be a place where parents as well as children shall be educated. Let parents and teachers take hold of the work together. Parents, remember that you yourselves will be benefited by the presence of an earnest, God-fearing church school teacher. [Cf: Spaulding-Magan Collection p. 184 para. 06] p. 764, Para. 1, [1901MS].

The Lord desires the churches in every place to take hold more diligently of the church school work, giving liberally to sustain the teachers. The question has been asked, "Could not the second tithe be used for the support of the church school work?" It could be used for no better purpose. [Cf: Spaulding-Magan Collection p. 185 para. 01] p. 764, Para. 2, [1901MS].

Parents should devise ways and means for keeping their children usefully busy. Let the children be given little pieces of land to cultivate, that they may have something to give as a freewill offering. Parents must never forget that they must work earnestly for themselves and their little ones, if they with them are gathered into the ark of safety. We are still in the enemy's country. Let parents strive to reach a higher standard, and to carry their children with them. Let them cast off the works of darkness and put on the armor of light. [Cf: Spaulding-Magan Collection p. 185 para. 02] p. 764, Para. 3, [1901MS].

Prove your willingness to make every effort in your power to place your children in the most favorable situation for forming the character that God requires his servants to form. Exercise every spiritual sinew and muscle to save your little flock. The powers of hell will conspire for your destruction. Pray much more than you do. Lovingly, tenderly teach your children to come to God as a heavenly Father. By your example in the management of the home, teach them self-control. Teach them to be helpful in the home. Tell them that Christ lived not to please himself. The Holy Spirit will fill your mind with the most precious thoughts as you work for your own salvation and the salvation of your Children. [Cf: Spaulding-Magan Collection p. 185 para. 03] p. 764, Para. 4, [1901MS].

Parents, gather the rays of divine light which are shining upon your pathway. Walk in the light as Christ is in the light. As you take up the work of saving your children and maintaining your position on the highway of holiness, the most provoking trials will come. But do not lose your hold. Cling to Jesus. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Difficulties will arise. You will meet with obstacles. Look constantly to Jesus. When an emergency arises, ask, "Lord, what shall I do now?" If you refuse to storm or fret or scold, the Lord will show you the way through. He will help you to use the talent of speech in such a Christlike way that the precious attributes of patience, comfort, and love will be brought into the home. [Cf: Spaulding-Magan Collection p. 185 para. 04] p. 764, Para. 5, [1901MS].

Parents, you have not all obtained victory in the use of talent of

speech, May the Lord save you from lowering yourselves in the estimation of your children by speaking indiscreet, passionate words. Do all in your power to stand on vantage ground before your children. By following a Christlike course of action, holding firmly to the promises of God, you may be evangelists in the home, ministers of grace to your children. [Cf: Spaulding-Magan Collection p. 185 para. 05] p. 765, Para. 1, [1901MS].

Learn the lesson which Christ gave after the miracle of feeding the five thousand. "Gather up the fragments that remain, that nothing be lost." The Lord is constantly exercising his miracle-working power [Cf: Spaulding-Magan Collection p. 185 para. 06] p. 765, Para. 2, [1901MS].

Fathers and mothers, tell your children about the miracle-working power of God. Take them into the garden, and explain to them how he causes the seed sown to grow. As the children study the great lesson book of nature, God will impress their minds. The farmer plows his land and sows his seed, but he can not make the seed grow. He must depend upon God to do that which no human power can do. The Lord puts his own vital spirit into the seed, causing it to spring forth into life. Under his care the germ of life breaks through the hard crust encasing it, and springs up to bear fruit. First appears the blade, then the ear, then the full corn in the ear. As children are told of the work that God does for the seed, they learn the secret of growth in grace. [Cf: Spaulding-Magan Collection p. 186 para. 01] p. 765, Para. 3, [1901MS].

Nature is full of lessons of the love of God. Rightly understood These lessons lead to the Creator. They point from nature to nature's God, teaching these simple, holy truths which cleanse the mind, bringing it into close touch with God. These lessons emphasize the truth that science and religion can not be divorced. [Cf: Spaulding-Magan Collection p. 186 para. 02] p. 765, Para. 4, [1901MS].

Christ came to this earth to teach men the mysteries of the kingdom of God. But men could not by human reasoning understand his lessons. Man's wisdom can not originate the science which is divine. [Cf: Spaulding-Magan Collection p. 186 para. 03] p. 765, Para. 5, [1901MS].

The Great Teacher came from heaven to plant in this world trees of light. He calls on nature to reflect human minds the light that floods the threshold of heaven, that men and women may obey his word. And nature does the bidding of the Creator. To the heart softened by the grace of God, the sun, the moon, the stars, the lofty trees, the flowers of the field, utter their words of counsel and advice. The sowing of the seed carries the mind to spiritual seed-sowing. The tree stand forth declaring that a good tree can not bear evil fruit, neither can an evil tree bear good fruit. "Ye shall know them by their fruits." Even the tares have a lesson to teach. They are of Satan's sowing, and if left unchecked, spoil the wheat by their rank growth. [Cf: Spaulding-Magan Collection p. 186 para. 04] p. 765, Para. 6, [1901MS].

When man is reconciled to God, nature speaks to him in words of heavenly wisdom, bearing testimony to the eternal truth of God's Word. As Christ tells us the meaning of the things in nature, the science of true religion flashes forth, explaining the relation of the law of God to the natural and the spiritual worlds. [Cf: Spaulding-Magan Collection p. 186 para. 05] p. 765, Para. 7, [1901MS].

It seems cruel to establish our schools in the cities, where the students are prevented from learning the precious lessons taught by nature. It is a mistake to call families into the city, where children and youth breathe an atmosphere of corruption and crime, sin and violence, intemperance and ungodliness. Oh, it is a terrible mistake to allow children to come in contact with that which makes such a fearful impression on their senses. Children and youth can not be too fully guarded from familiarity with the pictures of iniquity as common as in all large cities. [Cf: Spaulding-Magan Collection p. 186 para. 06] p. 766, Para. 1, [1901MS].

Years ago schools should have been established on large tracts of land, where children could have been educated largely from the book of nature. Had this been done, what a different condition of things there would now be in our churches. We are in need of being uplifted, cleansed, purified. In our conversation we are altogether too cheap and common. There are tares growing among the wheat, and too often the tares overtop the wheat. [Cf: Spaulding-Magan Collection p. 191 para. 01] p. 766, Para. 2, [1901MS].

I rejoiced when I heard that the Battle Creek School was to be established in a farming district. I know that there will be less temptation there for the students than there would be in the cities that are fast becoming as Sodom and Gomorrah, preparing for destruction by fire. The popular sentiment is that cities should be chosen as locations for our schools. But God desires us to leave the sin-polluted atmosphere of the cities. It is his design that our schools shall be established where the atmosphere is purer. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 191 para. 02] p. 766, Para. 3, [1901MS].

Lines Regular and Irregular.--(In connection with the two following Testimonies, see Testimony of September 12, 1908.) St. Helena, Cal, July 27, 1901.--Dear Brother Johnston:-- A few weeks ago I sent a letter to Elder Shireman. He was presented before me as worried and suffering in mind. I was given instruction regarding the course you are pursuing toward him, a course which is not dictated by the counsels of God. You are causing Brother Shireman suffering. It is not your work to go into another man's field of labor and take up a work which by much labor and sacrifice he has established. There are plenty of fields as barren and as needy as was this one when Brother Shireman first entered it. Why should you not go to these fields, and there give evidence of your capability, tact, and ingenuity? Do not, I beg of you, act the part of a usurper, or an accuser of the brethren; for the Lord will not justify any such course of action. This is not the work you are appointed by the Conference to do. [Cf: Spaulding-Magan Collection p. 191 para. 03] p. 766, Para. 4, [1901MS].

What has led you, my brother, to locate in a place where another man, by patient labor and hard wrestling, and with great self-denial and self-sacrifice, has established a good work? The Lord is not pleased with you for stepping into another man's field, after he has done all the pioneering, to criticize and condemn, leaving the impression upon other minds that the work has not been done right. It is not the work of a minister of Christ to go to another man's field of labor and ignore the worker, showing no appreciation of his work. How much nobler

to go to some unworked part of the vineyard and show there what can be done to make a beginning. [Cf: Spaulding-Magan Collection p. 191 para. 04] p. 766, Para. 5, [1901MS].

From the light the Lord has been pleased to give me, there are many openings just as promising as was the place where Brother Shireman began his work. And you have the advantage of possessing physical strength. Seek a hard place, and go to work. Labor with humility and earnestness, as Brother Shireman has done. Learn how he has accomplished his work, and then begin as he began, showing your zeal by making earnest efforts to establish something. Cultivate a part of the Lord's vineyard where nothing has been done. Thus you can consistently show what capabilities you possess. Thus you can show that your work is genuine. [Cf: Spaulding-Magan Collection p. 192 para. 01] p. 767, Para. 1, [1901MS].

Brother Shireman has taxed his energies for many years in a way that many of our younger ministers would shrink from doing. He has opened the Scriptures to the people and erected buildings, and the Lord has blessed him and gone before him. To some his work may appear crude, not elegant enough to suit their taste, but he has worked according to the ability given him by the Lord. God will bless any man who does this. You should be careful not to dishonor God in the person of his saints. Let the aged minister of God work in the place where he has accomplished so much, till the Lord by his Holy Spirit moves upon him to work in another place. [Cf: Spaulding-Magan Collection p. 192 para. 02] p. 767, Para. 2, [1901MS].

The Conference should understand that it has no right to send a man to take the work out of the hands of one who has done the hard labor, gaining his way little by little, by hard strokes, the Lord working with him, and giving him his hire in souls for his labor. [Cf: Spaulding-Magan Collection p. 192 para. 03] p. 767, Para. 3, [1901MS].

Study the action of Christ, as recorded in John 4:1-3. In regard to the property which Brother Shireman has built up, let no selfish greed force him to make it over to the Conference. There may be other places where he should work, and he should have something with which to operate. If he were called away suddenly, he could make this property over to some one he could trust. He should be allowed to control his own property, the results of his hard labor, and never feel himself destitute. [Cf: Spaulding-Magan Collection p. 192 para. 04] p. 767, Para. 4, [1901MS].

Brother Shireman will always need helpers, but not men who will seek to set him aside and supersede him. His helpers should be men of fine perceptions and delicacy of feeling, who will give credit where credit is due, who will not ignore the one used by God to do the hard, pioneer labor. [Cf: Spaulding-Magan Collection p. 192 para. 05] p. 767, Para. 5, [1901MS].

How dare any one minister or lay member, bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby some laborers have been discouraged and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another Spirit. Scornful criticisms and discourteous remarks are from Satan. Abraham was a courteous man. If teachers, ministers, and

people would practice Bible courtesy, they would find hearts open to receive the truth that are now closed, and the Lord would be glorified. [Cf: Spaulding-Magan Collection p. 192 para. 06] p. 767, Para. 6, [1901MS].

He who comes into another man's field of labor to scoff at his work, is not fitted for ministerial labor. He might better, far better, use his power in some other work. Those who search for something with which to find fault have taken the enemy's side of the question. Can Christ say of them, "Well done, good and faithful servant?" Are they giving the trumpet a certain sound? Are they proclaiming to a perishing world the last message of mercy? [Cf: Spaulding-Magan Collection p. 193 para. 01] p. 768, Para. 1, [1901MS].

For years the Lord has shown me that he uses many gifts in the work of saving souls. All who can, should do personal labor. As they go from house to house explaining the Scriptures to the people in a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work. [Cf: Spaulding-Magan Collection p. 193 para. 02] p. 768, Para. 2, [1901MS].

For many years Brother Shireman has done a good and unselfish work. While others have sought rest and comfort, he has toiled in poverty, earning means to carry forward God's work. He is now working with labor, and God desires him to be sustained, not discouraged. He should lay off some of his burdens, but the cause of God needs his experience. It needs his words, which have a comforting, soothing influence on sinsick souls. [Cf: Spaulding-Magan Collection p. 193 para. 03] p. 768, Para. 3, [1901MS].

Brother Shireman should not allow his spirit to be grieved by the course which others pursue toward him. He should not allow a combative spirit to take possession of him. He should not feel called upon to defend himself. He has no need for self-justification. His works speak for him. Those with whom God works are not to be at all intimidated by the criticisms of men who need to understand what it means to build up an interest in a new and barren field, who might far better use the talent of speech in warning those who know not the truth than in criticizing those who are doing their best. [Cf: Spaulding-Magan Collection p. 193 para. 04] p. 768, Para. 4, [1901MS].

Treat Brother Shireman with the tenderness with which you would wish to be treated were you in his place. Remember that workmen for God will spring up in many places. He who forsakes all that he has in order to advance the work of God, is doing that which must be done. Every weight, every besetting sin, must be laid aside. God's watchmen are to lift up the voice, saying, The morning cometh, and also the night. "Come out from among them, and be ye separate. . . . and touch not the unclean thing." "Be ye clean that bear the vessels of the Lord." [Cf: Spaulding-Magan Collection p. 193 para. 05] p. 768, Para. 5, [1901MS].

The church can not measure herself by the world, not by the opinions of men, nor yet by what she once was. Her position in this world is to be compared with what it would have been had she continually pressed onward and upward, from victory to victory. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 193 para. 06] p. 768, Para. 6, [1901MS].

St. Helena, Cal., August 6, 1901.--Brother Johnston:-- I am greatly troubled in behalf of Brother Shireman, whom I know the Lord loves. God will be his friend and helper and his exceeding great reward. [Cf: Spaulding-Magan Collection p. 194 para. 01] p. 768, Para. 7, [1901MS].

The Lord presented the situation before me. I was shown Brother Shireman in great sorrow, suffering from criticisms of those who had done nothing to build up his work. I immediately wrote a letter of encouragement to Brother Shireman, and I wrote a letter to you also, and thought I had sent it, but I find that I did not. I will now write a little more to send with it. [Cf: Spaulding-Magan Collection p. 194 para. 02] p. 769, Para. 1, [1901MS].

The Lord is no respecter of persons. He who wounds the feelings of an aged brother, needs the converting power of God. How ashamed he ought to be, with his young strength, to slight one who has grown gray in serving God. How different his course would be could he see how highly Christ estimates the humble, earnest worker. [Cf: Spaulding-Magan Collection p. 194 para. 03] p. 769, Para. 2, [1901MS].

Christ accepts and communes with the most lowly, He does not accept men because of their capabilities or eloquence, but because they seek His face, desiring His help. His spirit moving upon the heart arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand storm and tempest, heat and pressure. God sees not as man sees. He judges not from appearance. He searches the heart and judges righteously. [Cf: Spaulding-Magan Collection p. 194 para. 04] p. 769, Para. 3, [1901MS].

God is displeased with the spirit you have manifested. Your insinuations and criticisms are most unbecoming. When you ought to be a teacher, you have need that one teach you. Do you know that you are criticizing the work of a man who has been visited by the angels of the Lord? Who has sent you to a field where a good work is in progress, to show your zeal by tearing it in pieces? If this is working in the "Regular lines", it is high time that we worked in irregular lines. [Cf: Spaulding-Magan Collection p. 194 para. 05] p. 769, Para. 4, [1901MS].

No minister should dishonor his position as a Christian worker by being severe, critical, and overbearing, riding roughshod over men who God is using, men whom He loves because they appreciate His grace and do not abuse His mercies. Those who desire to be dealt with in mercy and compassion, must show mercy and compassion when dealing with their brethren. [Cf: Spaulding-Magan Collection p. 194 para. 06] p. 769, Para. 5, [1901MS].

It is acting the part of a thief and a robber to step into another man's field of labor and destroy his harvest. Paul the greatest preacher among believers, did not desire to go upon another man's ground. His desire was to preach the gospel to those who had never heard it. He writes, "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." And of Christ, it is written, "So shall he sprinkle many nations; the kings

shall shut their mouths at him; for that which had not been told them they shall see, and that which they had not heard shall they consider." [Cf: Spaulding-Magan Collection p. 194 para. 07] p. 769, Para. 6, [1901MS].

There is true honor among those who have the love of God in their hearts. Our object in working for the Master should be that His name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved by God. The Lord expects His servants to work from a different motive. [Cf: Spaulding-Magan Collection p. 195 para. 01] p. 769, Para. 7, [1901MS].

There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross. We would say to them, Go forth, brethren; do your best humbly and sincerely, and God will work with you. They should be strengthened and encouraged, and as fast as possible fitted for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should bid them Godspeed, and pray for them as they labor in Christ's name. No one is authorized to hinder such workers. They should be treated with great respect. No one should speak a disparaging word of them as in the rough places of the earth they sow the gospel seed. [Cf: Spaulding-Magan Collection p. 195 para. 02] p. 770, Para. 1, [1901MS].

Christ will be with these humble workers. The angels of heaven will cooperate with them in their self-sacrificing efforts. By the power of the Holy Spirit Jesus will move upon hearts. God will work miracles in the conversion of sinners. Men and women will be gathered into church fellowship. Meeting houses will be built, and institutions of learning established. [Cf: Spaulding-Magan Collection p. 195 para. 03] p. 770, Para. 2, [1901MS].

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. They receive a reward in this life, and a glorious reward awaits them in the future life. [Cf: Spaulding-Magan Collection p. 195 para. 04] p. 770, Para. 3, [1901MS].

It is time that church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are "regular lines," and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God. [Cf: Spaulding-Magan Collection p. 195 para. 05] p. 770, Para. 4, [1901MS].

Can it be that our brethren think that their criticisms are the productions of the Holy Spirit? It will be found that those who are criticized have more to show for their efforts than those who criticize. The names of the humble are stamped on the books of heaven,

with the words, "Well done, good and faithful servant; enter thou into the joy of the Lord." But opposite the name of the critics stand the words, "Thou are weighed in the balances, and found wanting." [Cf: Spaulding-Magan Collection p. 195 para. 06] p. 770, Para. 5, [1901MS].

You have had educational advantages. But God has not imparted His gifts to you to be used in disparaging another man's work. The Lord has not told you to enter into another man's field, to rob him of the influence God has given him, to show how wise you are as contrasted with him. I pray that you may be converted. Unless you are changed in disposition and spirit, the gates of heaven will be closed against you. [Cf: Spaulding-Magan Collection p. 196 para. 01] p. 770, Para. 6, [1901MS].

Life's best things-simplicity, honesty, truthfulness, purity, unsullied integrity - are not to be bought or sold; they are as free to the illiterate as to the educated, to the white man as to the black man, to the poor as well as the king upon his throne. [Cf: Spaulding-Magan Collection p. 196 para. 02] p. 771, Para. 1, [1901MS].

Read and study the first chapter of First Corinthians, and see if you can not get back into right lines of work. [Cf: Spaulding-Magan Collection p. 196 para. 03] p. 771, Para. 2, [1901MS].

God is leading out a people preparing them for translation. Are we who are acting a part in this work standing as sentinels for God. Are we seeking to labor unitedly? Are we will to be servants to all? Are we following in the footsteps of Jesus, our great exemplar? [Cf: Spaulding-Magan Collection p. 196 para. 04] p. 771, Para. 3, [1901MS].

In the field of life we are all sowing seeds. As we sow, so shall we reap. Those who sow self-love, bitterness, jealousy, will reap a like harvest. Those who sow unselfish love, kindness, tender thoughtfulness for the feelings of others, will reap a precious harvest. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 196 para. 05] p. 771, Para. 4, [1901MS].

Student Teachers, St. Helena, Cal., Oct. 16, 1901. Dear Brother Sutherland:--We are thankful to our heavenly Father that Brother Magan is being restored to health. I know that many are praying for him. . . . [Cf: Spaulding-Magan Collection p. 196 para. 06] p. 771, Para. 5, [1901MS].

I hope that the Lord will give Elder Brunson clear light in regard to his post of duty. It is a man's privilege to know for himself whether he is in the right place, without depending on any other man's preferences or decisions as to where he shall devote his energies. [Cf: Spaulding-Magan Collection p. 196 para. 07] p. 771, Para. 6, [1901MS].

Everything is to be carefully considered. Brother Brunson should take the matter to the Lord, and then decide for himself what the Lord says to his servant. Because Brother Brunson can fill a place at Berrien Springs, this is no evidence that he is not needed more in some other place. [Cf: Spaulding-Magan Collection p. 196 para. 08] p. 771, Para. 7, [1901MS].

The way that the Lord has presented the matter to me is that it is not

the best thing for the school to have a long list of salaried instructors. It is to be as the schools of the prophets. It is to have a sufficient number of teachers, but not too many. An extra teacher at the school might be very much needed in some other place, where his special talent could be used to great advantage. [Cf: Spaulding-Magan Collection p. 197 para. 01] p. 771, Para. 8, [1901MS].

It is not wise general ship for our brethren at Berrien Springs to reach out and draw men from work just as important as the work of the school, work where their talents are greatly needed. We need to offer most earnest prayer to God, that the right men may be placed in the right places. Let the Lord's will be done. Man may propose but God must do the disposing. . . . [Cf: Spaulding-Magan Collection p. 197 para. 02] p. 771, Para. 9, [1901MS].

The teacher is to feel entire dependence on Christ. As capable a teacher as can be secured should be provided to take charge of the Bible studies. [Cf: Spaulding-Magan Collection p. 197 para. 03] p. 772, Para. 1, [1901MS].

There are those who are learners who are fully capable of taking some part in the work of instruction. If the teachers will employ the help thus provided, much care and labor will be spared them. There are students who can be asked to spend part of their time in teaching. Students are not to be like those represented in the Word of God as ever learning and never able to come to a knowledge of the truth. They are to receive to impart. [Cf: Spaulding-Magan Collection p. 197 para. 04] p. 772, Para. 2, [1901MS].

The student should not think that because he is asked to conduct a class in reading or spelling or some other study, he is being deprived of any of the time he desires for instruction. He should not feel that he is losing time, because he is not. In imparting to others what he has received, he is preparing his mind to receive more. He may remember, as he strived to do his best, that the angels sent forth to minister to those who shall be heirs of salvation, understand the situation, and will lead his mind, quickening his understanding and bringing to him thoughts that shed light on the subject under consideration, making it plain and clear. [Cf: Spaulding-Magan Collection p. 197 para. 05] p. 772, Para. 3, [1901MS].

The youthful teacher who fears God will be instructed while instructing. And as thoughts of real value flash into his mind, let him offer thanksgiving to God, praising Him as the One from whom all blessings flow, recognizing and acknowledging Him as the source of all true, noble thoughts. . . . [Cf: Spaulding-Magan Collection p. 197 para. 06] p. 772, Para. 4, [1901MS].

There is such a thing as leaning heavily on men and lightly on God. Those in charge of our schools should put into active service every talent possessed by the students that can be used for the help of the school. When this is done as it should be, it will be found that students will not hanker for football, tennis, and other amusements. What the students need to be taught is how to make themselves as useful as possible wherever they may be placed. They should learn how to adapt themselves to the work in hand. Christ says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them

from the evil.". . . . [Cf: Spaulding-Magan Collection p. 197 para. 07] p. 772, Para. 5, [1901MS].

You know that I have a deep interest in the school at Berrien Springs. It is the Lord's school, and I will send you his ideas to consider. May he help and strengthen and bless you. Look and live. He will prepare the way before you. Only have faith. God is our helper, our defense. Let us act in accordance with the Scriptures. We are exhorted to be found "praying always with all prayer and supplication." Again we read, "Be ye therefore sober, and watch unto prayer." We are to feel it our privilege to pray, to seek wisdom from God, looking to him for encouragement and spiritual strength. If we were permitted to know one half of the dangers that surround us, we would pray more. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 198 para. 01] p. 772, Para. 6, [1901MS].

The School at Berrien Springs, St. Helena, Cal., November 5, 1901. Dear Brother Magan and Brother Sutherland:--I was very sorry, Brother Magan, to hear of your indisposition and serious illness. We thank the Lord that he has heard our many prayers in your behalf. [Cf: Spaulding-Magan Collection p. 198 para. 02] p. 773, Para. 1, [1901MS].

I shall probably see you soon, for after a week of conviction I have decided to leave for the East. By my former decision not to leave home I came to a crisis in my experience, and I will leave for New York City tomorrow morning, if the Lord will. And this seems to me to be His will. [Cf: Spaulding-Magan Collection p. 198 para. 03] p. 773, Para. 2, [1901MS].

I am surprised that there should be talk of separating Brother and Sister Salisbury from the faculty of the Berrien Springs school. Did not the Lord discern what should be done in reference to this school question, when He so graciously instructed you not to allow your school faculty to be broken up? [Cf: Spaulding-Magan Collection p. 198 para. 04] p. 773, Para. 3, [1901MS].

The question was asked, if brother and sister Salisbury are not especially needed in the school, and are needed elsewhere, should not they be permitted to go? I told them that circumstances might alter cases; but all the light given me is that a mistake is being made in planning for members of your faculty to go to Europe to engage in the school work. [Cf: Spaulding-Magan Collection p. 198 para. 05] p. 773, Para. 4, [1901MS].

The Lord desires to have the same faculty, if they are disposed to put their whole being into the work, taking hold in faith and with good courage. If they rely upon the Lord, He will be their strength and their efficiency. But they must keep advancing in the upward way, gaining victory after victory in their onward progress. Because of opposite theories they need not be faint-hearted. Have we not had to breast opposition from the beginning in any forward, upward movement? [Cf: Spaulding-Magan Collection p. 198 para. 06] p. 773, Para. 5, [1901MS].

Go forward, brethren, saying, I will not fail nor be discouraged. Brother Magan, say to Brother Sutherland, Talk faith, pray faith and go forward. Those who have ever been walking in unbelief will throw their

past experience and knowledge as stumbling-blocks in your way. But in the words, "It is written," you have the staff that you should take. [Cf: Spaulding-Magan Collection p. 198 para. 07] p. 773, Para. 6, [1901MS].

Draw from God, hoping, praying, believing. Always be fragrant in spirit. Speak pleasantly. When I see others so disagreeable in the expression of their feelings, I dislike the spiritual atmosphere so much that I feel like opening the windows heavenward and letting the fragrance of the presence of the Lord shine in, thus scattering the disagreeable fog. [Cf: Spaulding-Magan Collection p. 199 para. 01] p. 773, Para. 7, [1901MS].

Do not be in haste to reveal the spirit of unbelief. Close the windows earthward, and then sing the songs of Zion. Perfect confidence in God is essential. Be not faithless, but believing. Thus far the Lord has certainly helped you. Although His overworked servant has been afflicted, in His great mercy the Lord has spared his life. Then rejoice in the Lord always; and again I say, Have faith in God, and rejoice. [Cf: Spaulding-Magan Collection p. 199 para. 02] p. 773, Para. 8, [1901MS].

There is much to be done. You no need to educate, educate, educate. Let no one take away your needed facilities. Have you a printing outfit? This you must have, if you do not have it; for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work. [Cf: Spaulding-Magan Collection p. 199 para. 03] p. 774, Para. 1, [1901MS].

You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make it a specialty. [Cf: Spaulding-Magan Collection p. 199 para. 04] p. 774, Para. 2, [1901MS].

Voice Culture should be taught in your school. Do not lightly pass over this matter; for if the expression is defective, all the knowledge that shall be obtained will be of but very little use. The cultivation of the voice is of the greatest importance, in order that grace and dignity may be brought into the impartation of truth. [Cf: Spaulding-Magan Collection p. 199 para. 05] p. 774, Para. 3, [1901MS].

By learning correctly to use the voice in speaking, many who are weak-chested may save their lives. Make the student stand erect, throwing back his shoulders. The ladies especially need to cultivate the voice. [Cf: Spaulding-Magan Collection p. 199 para. 06] p. 774, Para. 4, [1901MS].

In every reading exercise, require the students to speak the words distinctly, clearly pronouncing even the last syllable. Teach the students not to let their voice die away at the end of the sentence. Require a full, clear, round tone of voice to the very close, including the last syllable. [Cf: Spaulding-Magan Collection p. 199 para. 07] p. 774, Para. 5, [1901MS].

Many who use their vocal organs in so careless a way that they can

scarcely be called vocal organs, if allowed to continue speaking defectively, will die of consumption. For want of exercise the lungs will close their healthful action. In the respiration there is not a full inhalation of pure, vital air to give nourishment to the lungs, consequently they become diseased. [Cf: Spaulding-Magan Collection p. 199 para. 08] p. 774, Para. 6, [1901MS].

Educate all to speak slowly. Do not allow any hurried reading or rapid delivery. Teach the student to inhale the God-given, vital air, and then in the exhalation clearly express their words. Thus the vital properties of the air are utilized. [Cf: Spaulding-Magan Collection p. 199 para. 09] p. 774, Para. 7, [1901MS].

Never allow an indistinct utterance to pass unnoticed. Let the speech be as perfect as possible. Accept nothing else. By cultivating the voice a grand work will be done, not only in learning how to breathe, inhaling the pure, life-giving air and exhaling by speaking in loud, clear tones, but also in the preservation of life. [Cf: Spaulding-Magan Collection p. 200 para. 01] p. 774, Para. 8, [1901MS].

In speaking there need be no strain put upon the throat or the lungs. The abdomen is the powerful engine from which the organs of speech are to receive the power which keeps them in perfect tone and expression. There needs to be an economizing of nervous strength, in order that the voice may be perfected, thus enabling laborers to speak in such a way that the truth will lose none of its force and beauty by being bunglingly presented. [Cf: Spaulding-Magan Collection p. 200 para. 02] p. 775, Para. 1, [1901MS].

This subject of voice needs special attention. May the Lord help you as teachers to see the bearing on which this subject sustains to the communication of the truth. Workers should know how to use the voice in such a way that in speaking they will properly represent the grand subjects of present truth. If the mind and the will are set to make progress and advancement, there will be improvement in the forcible presentation of the Scriptures. [Cf: Spaulding-Magan Collection p. 200 para. 03] p. 775, Para. 2, [1901MS].

You should endeavor to train the very best class of workers, who as teachers and ministers of the gospel will be able to educate others. I think that if it is possible you should have Elder Prescott connected with your faculty during the first term. This first term must be a success. The Lord desires our Brother Prescott to learn many things in educational lines. His ideas of education are to be different from what they once were. And I thank the Lord that He has been giving him the light that is so much needed by the students who shall go forth as teachers. [Cf: Spaulding-Magan Collection p. 200 para. 04] p. 775, Para. 3, [1901MS].

All who now are connected with the work of education must not follow the same, same old methods. Our schools should be more after the order of the schools of the prophets. [Cf: Spaulding-Magan Collection p. 200 para. 05] p. 775, Para. 4, [1901MS].

Be of good courage in the Lord. Do not talk unbelief. Brethren, look not on the dark side. The Lord has a work for you to do. You need more faith, more hope. Commit the soul to God, as unto a faithful Creator.

[Cf: Spaulding-Magan Collection p. 200 para. 06] p. 775, Para. 5, [1901MS].

If for the time being Brother Magan should go to Nashville, Los Angeles, or St. Helena, the entire change would be a blessing to him. For a time he needs to be carefully and tenderly handled, and located wherever his mind will be most at rest. [Cf: Spaulding-Magan Collection p. 200 para. 07] p. 775, Para. 6, [1901MS].

Do not at present let Brother and Sister Salisbury leave you. Hold them until you know that it is duty for them to go. In much love, (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 200 para. 08] p. 775, Para. 7, [1901MS].

Faith Under Discouragements, South Lancaster, Mass., Dec. 7, 1901. P. T. Magan, % Dr. F. B. Moran, 315 West Third Street, Los Angeles, California.--Dear Brother Magan:-- Your letter from Chicago received yesterday. I am very sorry that circumstances have taken the shape that they have, but why are you so faithless? Thank the Lord that you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the World, in Joseph's new tomb? Do we not read, "Wherefore He is able also to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them? [Cf: Spaulding-Magan Collection p. 201 para. 01] p. 775, Para. 8, [1901MS].

Now look away from every discouraging presentation, because we have a living Christ, to save them to the uttermost that come unto God by Him. The bank of heaven has not failed, you have not overdrawn: "For 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 sacrifices, first for his own sins and then for the people's, for this he did once when he offered 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." Heb. 10:14. "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more." Heb. 10:19-24; 6:17-20. Let your faith be strong in God. Look not upon appearances at this time. Chap. 2:16-18. Brethren Sutherland and Magan, God is testing your faith, but let not your faith fail. Cling to the promises, with full faith, in the One back of the promise. [Cf: Spaulding-Magan Collection p. 201 para. 02] p. 776, Para. 1, [1901MS].

I have been having a severe test of my faith. Overdoing is not profitable. I have been shorn of my strength, quite feeble, nearly voiceless, too weak to see or converse with any one except it was positively essential. I have not dared to go from the rooms assigned me in the sanitarium, dared not go home to California, which I so much desired to do in my weakness. Many prayers have been offered to God in my behalf. I have had every attention given me in solid treatment. Yesterday was the first day of recovery, and though sorely perplexed as

to what I should do in regard to traveling, I have not become discouraged. . . . [Cf: Spaulding-Magan Collection p. 201 para. 03] p. 776, Para. 2, [1901MS].

My brethren, have faith in a living all pitiful, and loving Saviour. I have words given me for you and Brother Sutherland, "Fear thou not, for I am with thee, be not dismayed, for I am thy God: with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded, they shall be nothing, and they that strive with thee shall perish. Thou shalt seek them, and thou shalt not find them, even them that contend with thee: they that war with thee shall be as nothing, and as a thing of nought. For the Lord will hold thy right hand, saying unto thee, Fear not, I will help thee: fear not, thou worm Jacob, and ye men of Israel, saith the Lord, and thy Redeemer, the Holy One of Israel." [Cf: Spaulding-Magan Collection p. 202 para. 01] p. 776, Para. 3, [1901MS].

Your business now is simply to trust in the Lord. In your intense earnestness your efforts to make a success in a good work have been too much for your human frame, but you put your trust in the Lord, my Brother, fear not. . . . [Cf: Spaulding-Magan Collection p. 202 para. 02] p. 776, Para. 4, [1901MS].

Now in regard to the school, you seem to think that the plant is to be put forth full bloom, lilies, roses, and pinks, before the root is fully set deep to do this grand work. You must begin small, and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies, and do not worry about leading teachers or under teachers before you have sufficient students to warrant the steps you take. Let not human pride hurt your record. Do not you suppose the Lord sees, and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over his own work? You may suppose, my brethren, that you have to do all the devising, all the strengthening, and all the organizing: and I ask you, Is it not best to show that you have confidence in God? You must not be anxious to develop too fast. The hand of providence is holding the machinery. When that hand starts the wheel, then all things will begin to move. [Cf: Spaulding-Magan Collection p. 202 para. 03] p. 776, Para. 5, [1901MS].

How can finite man carry the burdens of responsibility for this time? His people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man can not possibly stretch over that gulf that has been made by the workers who have not been following the divine Leader. We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath showed thee (this rebellious people) O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God"? [Cf: Spaulding-Magan Collection p. 202 para.

04] p. 777, Para. 1, [1901MS].

Now the Lord will not be pleased with those men, whom He hath appointed to do a certain work, who take on many lines of work and carry them until they become so wearisome that it breaks their strength. You, nor any other agency, can not heal the hurt that has come to God's people by neglect to lift up His standard, and occupy new territory. The churches should now be acting in their strength, with capabilities, talents, and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth. But if all now would only see and confess and repent of their own course of action in departing from the truth of God, and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded, but a few who may now seek to bridge the gulf that stands so offensively before God must haste slowly, else the standard bearers will fail, and who will take their places? [Cf: Spaulding-Magan Collection p. 203 para. 01] p. 777, Para. 2, [1901MS].

Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared the burdens as they should have done, the work would have been far advanced, but not, just now, you must come apart and rest awhile. Be not concerned in regard to your wages. God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of your experience One going before you preparing the way. [Cf: Spaulding-Magan Collection p. 203 para. 02] p. 777, Para. 3, [1901MS].

I cannot tell you what you should do, but I can tell you what not to do; do not worry, be not unbelieving, and do not think that you can blossom into a perfect school in its very planting on new soil. You must remember that it takes time to plant, and to perfect that plant. You just hold fast every inch you have. [Cf: Spaulding-Magan Collection p. 203 para. 03] p. 777, Para. 4, [1901MS].

Broad daylight now - I have been writing since half past three. Much love to your family; be of good courage. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 203 para. 04] p. 778, Para. 1, [1901MS].

Help for Berrien Springs, Nashville, Tenn., Dec. 27, 1901. To the Ministers and other Friends of the Berrien Springs School:-- There are times when things do not look as bright and cheerful as we could wish, because difficulties stand in the way of rapid advancement; but we hope, by brethren and sisters, that you will be encouraged to take a thorough interest in the establishment of the school at Berrien Springs, and aid it by the sale of "Christ's Object Lessons" and in other ways. Let the sale of "Christ's Object Lessons" be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up. The good hand of the Lord has been with our people in the selection of a good place to locate the school. This place corresponds to the representations given me as to where the school would be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that the houses will not

need to be built one close to another. There is plenty of ground where students shall be educated to educate the land. "Ye and God's husbandry: ye are God's building." [Cf: Spaulding-Magan Collection p. 203 para. 05] p. 778, Para. 2, [1901MS].

We would have all to understand when canvassing for "Object Lessons", that they are doing a work that is essential to be done for the school which should now be going on. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this purpose that the sale of "Object Lessons" should be vigorously carried forward. Let our prompt action enable the interested ones to make successful that work of moving our school out of Battle Creek. [Cf: Spaulding-Magan Collection p. 204 para. 01] p. 778, Para. 3, [1901MS].

The land has been secured, and now the work of preparing suitable buildings is to be entered without delay. Let all plans be laid, and the fitting place be now selected. Let those who have been faithful workers take right hold and do their best. Let not this work fail. Let the students take right hold of this matter in earnest. Let not managers, teachers, or helpers swing back in their old customary ways of letting their influence negative the very plans the Lord has presented as the best plan for the physical, mental, and moral education of our youth. [Cf: Spaulding-Magan Collection p. 204 para. 02] p. 778, Para. 4, [1901MS].

The Lord calls for steps in advance. Because the teachers may never have been trained to physical, manual labor, they are not easily persuaded in regard to the very best methods to secure for the youth an all-round education, and even the very ones who have been most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education combined, might have saved themselves several attacks of illness, and their brain, bone, and muscle would at this time be in a more healthy condition because all of the Lord's machine would be proportionately taxed. Precious lessons from the best instructors should be secured in spiritual lines, in agricultural employments, and also in carpenter's trade and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men. [Cf: Spaulding-Magan Collection p. 204 para. 03] p. 778, Para. 5, [1901MS].

Whoever shall take up the work of selling "Christ's Object Lessons" should have the help and encouragement of their brethren. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 204 para. 04] p. 779, Para. 1, [1901MS].

As I write I have a deep sense of gratitude for the loving watchcare of our Saviour over us all. As I read the Word of God and kneel in prayer, I am so impressed with the goodness and mercy of God that I cannot offer my petition without weeping. My heart is subdued and broken as I think of my heavenly Father's goodness and love. I hunger and thirst for more and still more of Jesus in *this* life. Christ was crucified for me, and shall I complain if I am crucified with Christ? . . . [Cf: Notebook Leaflets, Volume 1 p. 9 para. 01] p. 779, Para. 2,

[1901MS].

We know not what is before us, and our only safety is in walking with Christ, our hand in His, our hearts filled with perfect trust. Has He not said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me"? Let us keep close to the Saviour. Let us walk humbly with Him, filled with His meekness. Let self be hid with Him in God. . . . [Cf: Notebook Leaflets, Volume 1 p. 9 para. 02] p. 779, Para. 3, [1901MS].

The Outward Adorning--Those who cherish and flatter self, fostering pride and vanity, giving to dress and appearance the time and attention that ought to be given to the Master's work, are incurring a fearful loss. Many who are clothed in beautiful outward garments know nothing of the inward adorning that is in the sight of God of great price. Their fine clothing covers a heart that is sinful and diseased, full of vanity and pride. They know not what it means to "seek those things which are above, where Christ sitteth on the right hand of God." [Cf: Notebook Leaflets, Volume 1 p. 9 para. 03] p. 779, Para. 4, [1901MS].

I long to be filled day by day with the Spirit of Christ. The treasure of His grace is of more value to me than gold or silver or costly array. I never felt a more earnest longing for righteousness than at the present time. [Cf: Notebook Leaflets, Volume 1 p. 9 para. 04] p. 779, Para. 5, [1901MS].

Self an Idol--When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self. God will be the object of their supreme regard. [Cf: Notebook Leaflets, Volume 1 p. 9 para. 05] p. 779, Para. 6, [1901MS].

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To Him belongs the service of all their powers. But their hearts are filled with self-love, and the desire for self-adorning. They give no thought to the words, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Self-gratification is hiding Christ from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus. They are not praying that they may be changed into His likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned. [Cf: Notebook Leaflets, Volume 1 p. 9 para. 06] p. 779, Para. 7, [1901MS].

Many who profess to be Christians are such only in name. They are not converted. They keep self prominent. They do not sit at the feet of Jesus, as Mary did, to learn of Him. They are not ready for Christ's coming. [Cf: Notebook Leaflets, Volume 1 p. 9 para. 07] p. 780, Para. 1, [1901MS].

A Great Surprise--In the night season I was in a company of people

whose hearts were filled with vanity and conceit. Christ was hid from their eyes. Suddenly in loud, clear accents, the words were heard, "Jesus is coming to take to Himself those who on this earth have loved and served Him, to be with Him in His kingdom forever." Many of those in the company went forth in their costly apparel to meet Him. They kept looking at their dress. But when they saw His glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments. [Cf: Notebook Leaflets, Volume 1 p. 9 para. 08] p. 780, Para. 2, [1901MS].

Left Behind--When Christ took His chosen ones, they were left; for they were not ready. In their lives self had been given the first place, and when the Saviour came, they were not prepared to meet Him. [Cf: Notebook Leaflets, Volume 1 p. 10 para. 01] p. 780, Para. 3, [1901MS].

I awoke with the picture of their agonized countenances stamped on my mind. I cannot efface the impression. I wish I could describe the scene as it was presented to me. Oh, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God." [Cf: Notebook Leaflets, Volume 1 p. 10 para. 02] p. 780, Para. 4, [1901MS].

There are many professing Christians who know not Christ by an experimental knowledge. Oh, how my heart aches for these poor, deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet Him in peace, I am so burdened that I cannot sleep. I ask myself, What can I say to these souls that will arouse them to a sense of their true condition? Self is the all-absorbing theme of their life. I long to reveal Christ so plainly that they will behold *Him*, and cease to center their attention on self. . . . [Cf: Notebook Leaflets, Volume 1 p. 10 para. 03] p. 780, Para. 5, [1901MS].

The Self-Deceived--Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, and who apparently have lived Christian lives. But self is woven into all they do. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, [and] their knowledge of the truth, for they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" [Cf: Notebook Leaflets, Volume 1 p. 10 para. 04] p. 780, Para. 6, [1901MS].

But Christ says, "I tell you, I know you not whence ye are; depart from Me." "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." [Cf: Notebook Leaflets, Volume 1 p. 10 para. 05] p. 780, Para. 7, [1901MS].

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their

own unfitness for its companionship. (Read Matt. 7: 24-27.)-- *Letter 91, 1904.* [Cf: Notebook Leaflets, Volume 1 p. 10 para. 06] p. 781, Para. 1, [1901MS].

If we will restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer. The pure atmosphere of heaven will surround our souls.-- *6T 462.* [Cf: Notebook Leaflets, Volume 1 p. 14 para. 06] p. 781, Para. 2, [1901MS].

When errors come into our ranks, we are not to enter into controversy over them. We are to present the message of reproof and then lead the minds of the people away from fanciful, erroneous ideas, presenting the truth in contrast with error. Presenting heavenly scenes will open up principles that rest upon a foundation as enduring as eternity. [Cf: Notebook Leaflets, Volume 1 p. 15 para. 01] p. 781, Para. 3, [1901MS].

Christ is the root, His people are the branches. This makes a perfect whole. Those people are most serviceable to the Master whose Christian convictions are so consistent and so commendable that their characters are of solid worth. Nothing can move them from the faith. Truth is to them a precious treasure. The truth of God is found in His Word, and those who feel that they must seek elsewhere for present truth need to be converted anew. They have habits to mend, evil ways to be abandoned. They need to seek anew the truth as it is in Jesus, that their character building may be in harmony with the lessons of Christ. As they abandon their human ideas and take up their duties, beholding Christ and becoming conformed to His image, they say, "Nearer, my God, to Thee, nearer to Thee, e'en though it be a cross that raiseth me." [Cf: Notebook Leaflets, Volume 1 p. 15 para. 02] p. 781, Para. 4, [1901MS].

Sanctifying Truth--With the Word of God in hand, we may draw nearer, step by step, in consecrated love, to Jesus Christ. Let those who have been deluded give up all their fallacies. The love of Jesus will not endure such rivals. As the Spirit of God becomes better known, the Bible will be received as the only foundation of faith. God's people will receive the Word as the leaves of the tree of life, more precious than fine gold purified in the fire and more powerful to sanctify than any other agency. To talk of Christ without the Word leads to sentimentalism. And to receive the theory of the Word, without accepting and appreciating the Author, makes men legal formalists. But Christ and His precious Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. [Cf: Notebook Leaflets, Volume 1 p. 15 para. 03] p. 781, Para. 5, [1901MS].

If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry to search the Word. They would be anxious for time to compare scripture with scripture and to meditate upon the Word. They would be more eager for the light of the Word than for the morning papers, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. [Cf: Notebook Leaflets, Volume 1 p. 15 para. 04] p. 781, Para. 6, [1901MS].

And as a result their lives would be conformed to the principles and

promises of His Word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all weariness and toil. They would be strengthened and encouraged by the words of inspiration. [Cf: Notebook Leaflets, Volume 1 p. 15 para. 05] p. 782, Para. 1, [1901MS].

Then the ministers would be inspired by divine truth. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten as the soul basks in the sunlight from the heavenly atmosphere. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh running stream, continually satisfying the soul. "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. . . . [Cf: Notebook Leaflets, Volume 1 p. 16 para. 01] p. 782, Para. 2, [1901MS].

Bible Piety--The Lord's philosophy is the rule of the Christian's life. The entire being is imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper subordinate position before a healthy, sanctifying, Bible piety. The Bible, and the Bible alone, can produce this good fruit. It is the wisdom of God and the power of God, and it works with all power in the receptive heart. Oh, what might we not reach if we would conform our wills to the will of God. Oh, it is the power of God we need, my dear brother and sister, wherever we are. The mass of frivolity that cumbers the church makes it weak and inefficient. The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world. [Cf: Notebook Leaflets, Volume 1 p. 16 para. 02] p. 782, Para. 3, [1901MS].

Artificial Lights--Artificial lights may appear, claiming to come from heaven, but they cannot shine forth as the star of holiness, the star of heavenly brightness, to guide the feet of the pilgrim and the stranger into the city of our God. Shall we allow heaven's bright beams to be eclipsed by artificial lights? False lights will take the place of the true, and many souls will be for a time deceived. God forbid that it should be so with us. The true light now shineth, and will light up the windows of the soul that are opened heavenward.-- *Letter 43, 1901*. [Cf: Notebook Leaflets, Volume 1 p. 16 para. 03] p. 782, Para. 4, [1901MS].

Thousands of Streams--When our churches will fulfill the duty resting upon them, they will be living, working agencies for the Master. The manifestation of Christian love will fill the soul with a deeper, more earnest fervor to work for Him who gave His life to save the world. By being good and doing good Christ's followers expel selfishness from the soul. To them the most costly sacrifice seems too cheap to give. They see a large vineyard to be worked, and they realize that they must be prepared by divine grace to labor patiently, earnestly, in season and out of season, in a sphere which knows no boundaries. They obtain victory after victory, increasing in experience and efficiency, extending on all sides their earnest efforts to win souls for Christ. They use to the best advantage their increasing experience; their hearts are melted by the love of Christ. [Cf: Notebook Leaflets, Volume 1 p. 18 para. 04] p. 782, Para. 5, [1901MS].

We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea.-- MS. 32, 1901. [Cf: Notebook Leaflets, Volume 1 p. 18 para. 05] p. 783, Para. 1, [1901MS].

The Lord has appointed His work to go forward in missionary lines in such a way as to extend the knowledge of the truth for these last days. A deception has certainly been on those who ought to have been wide awake to see the great, grand work to be done by the people who bear God's sign as represented in Exodus 31:12-18. [Cf: Notebook Leaflets, Volume 1 p. 21 para. 01] p. 783, Para. 2, [1901MS].

The Lord desires faithful stewards to measure the fields to be worked, and then use wisely His means in advancing the work in these fields. God has a people, and a ministry, who are to co-operate with Him. . . . [Cf: Notebook Leaflets, Volume 1 p. 21 para. 02] p. 783, Para. 3, [1901MS].

The Lord will work for His people if they will submit to be worked by the Holy Spirit, not thinking that they must work the Spirit. "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, which I command thee this day for thy good?" . . . [Cf: Notebook Leaflets, Volume 1 p. 21 para. 03] p. 783, Para. 4, [1901MS].

God's ministers have a most solemn, sacred work to do in our world. The end is near. The message of truth must go. As faithful shepherds of the flock, God's servants are to bear a clear, sharp testimony. There is to be no perverting of the truth. Divine grace never leads away from mercy and the love of God. It is the power of Satan that does this. When Christ preached, His message was like a sharp, two-edged sword, piercing the consciences of men and revealing their inmost thoughts. The work that Christ did His faithful messengers will have to do. In simplicity, purity, and the strictest integrity they are to preach the Word. Those who labor in word or doctrine are to be faithful to their charge. They are to watch for souls as they that must give an account. Never are they to clothe a "Thus saith the Lord" with enticing words of man's wisdom. Thus they destroy its living energy, making it weak and powerless, so that it fails to convict of sin. Every word spoken by the direction of the Holy Spirit will be full of the deepest solicitude for the salvation of souls. [Cf: Notebook Leaflets, Volume 1 p. 21 para. 04] p. 783, Para. 5, [1901MS].

The minister's acceptance with God depends not on outward show, but on his faithful discharge of duty. Christ's road to exaltation lay through the deepest humiliation. Those who are partakers with Christ in His sufferings, who follow cheerfully in His footsteps, will be partakers with Him in His glory. [Cf: Notebook Leaflets, Volume 1 p. 21 para. 05] p. 783, Para. 6, [1901MS].

It has been the continual endeavor of the enemy to introduce into the church persons who assent to much that is truth, but who are not converted. Professed Christians who are false to their trust are channels through whom Satan works. He can use unconverted church

members to advance his own ideas and retard the work of God. Their influence is always on the side of wrong. They place criticism and doubt as stumbling blocks in the way of reform. They introduce unbelief because they have closed their eyes to the righteousness of Christ and have not the glory of the Lord as their reward. [Cf: Notebook Leaflets, Volume 1 p. 21 para. 06] p. 783, Para. 7, [1901MS].

Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. He desires to see a lack of harmony among the members of the church of God. Greater attention should be given to the subject of unity. What is the recipe for the cure of the leprosy of strife and dissension? Obedience to the commandments of God. [Cf: Notebook Leaflets, Volume 1 p. 22 para. 01] p. 784, Para. 1, [1901MS].

God has been teaching me that we are not to dwell upon the differences which weaken the church. He prescribes a remedy for strife. By keeping His Sabbath holy we are to show that we are His people. His Word declares the Sabbath to be a sign by which to distinguish the commandment-keeping people. Thus God's people are to preserve among them a knowledge of Him as their Creator. Those who keep the law of God will be one with Him in the great controversy commenced in heaven between Satan and God. Disloyalty to God means contention and strife against the principles of God's law. [Cf: Notebook Leaflets, Volume 1 p. 22 para. 02] p. 784, Para. 2, [1901MS].

Everything connected with the cause of God is sacred, and is to be thus regarded by His people. The counsels that have any reference to the cause of God are sacred. Christ gave His life to bring a sinful world to repentance. Those who are imbued with the spirit that dwelt in Christ will work as God's husbandmen in caring for His vineyard. They will not merely work in spots which they may choose. They are to be wise managers and faithful workers, making it their highest aim to fulfill the commission which Christ has given. Just before His ascension the Saviour told His disciples that beginning at Jerusalem they must go to all nations, kindreds, tongues, and peoples; and He added, "Lo, I am with you always, even unto the end of the world."--MS. 14, 1901. [Cf: Notebook Leaflets, Volume 1 p. 22 para. 03] p. 784, Para. 3, [1901MS].

Christ was the great Medical Missionary to our world. He calls for volunteers who will co-operate with Him in the great work of sowing the world with truth. God's workers are to plant the standards of truth in every place to which they can gain access. The world needs restoring. It is lying in wickedness and the greatest peril. God's work for those out of Christ should broaden and extend. God calls upon His people to labor diligently for Him, so that Christian efficiency shall become widespread. His kingdom is to be enlarged. Memorials for Him are to be raised in America and in foreign countries. [Cf: Notebook Leaflets, Volume 1 p. 23 para. 01] p. 784, Para. 4, [1901MS].

The work of health reform connected with the present truth for this time, is a power for good. It is the right hand of the gospel, and often opens fields for the entrance of the gospel. But let it ever be remembered that the work must move solidly and in complete harmony with God's plan of organization. Churches are to be organized, and in no case are these churches to divorce themselves from the medical

missionary work. Neither is the medical missionary work to be divorced from the gospel ministry. When this is done, both are one-sided. Neither is a complete whole. [Cf: Notebook Leaflets, Volume 1 p. 23 para. 02] p. 784, Para. 5, [1901MS].

The work for this time is to appeal to the Christian's mind as the most important work that can be done. It is the question of cultivating the Lord's vineyard. In this vineyard every man has a lot and a place, which the Lord has assigned him. And the success of each depends on his individual relationship to the one Divine Head. [Cf: Notebook Leaflets, Volume 1 p. 23 para. 03] p. 784, Para. 6, [1901MS].

The grace and love of our Lord Jesus Christ and His tender relationship to His church on earth are to be revealed by the growth of His work and the evangelization of people in many places. The heavenly principles of truths and righteousness are to be seen more and still more plainly in the lives of Christ's followers. More unselfishness and uncovetousness is to be seen in business transactions than has been seen in the churches since the pouring out of the Holy Spirit on the day of Pentecost. Not a vestige of the influence of selfish, worldly monopolies is to make the slightest impression on the people who are watching and working and praying for the second coming of our Lord and Saviour Jesus Christ in the clouds of heaven with power and great glory. [Cf: Notebook Leaflets, Volume 1 p. 23 para. 04] p. 785, Para. 1, [1901MS].

As a people we are not ready for the Lord's appearing. If we would close the windows of the soul earthward and open them heavenward, every institution established would be a bright and shining light in the world. Each member of the church, if he lived the great, elevated, ennobling truths for this time, would be a bright shining light. God's people cannot please Him unless they are surcharged with the Holy Spirit's efficiency. So pure and true is to be their relationship to one another that by their words, their affections, their attributes, they will show that they are one with Christ. They are to be as signs and wonders in our world, carrying forward intelligently every line of the work. And the different parts of the work are to be so harmoniously related to one another that all will move like well-regulated machinery. Then will the joy of Christ's salvation be understood. There will then be none of the representation now made by those who have been given the light of truth to communicate, but who have not revealed the principles of truth in their association with one another, who have not done the Lord's work in a way that glorifies Him. . . . [Cf: Notebook Leaflets, Volume 1 p. 23 para. 05] p. 785, Para. 2, [1901MS].

After Christ rose from the dead, He proclaimed over the sepulcher, " I am the resurrection and the life." Christ, the risen Saviour, is our life. As Christ becomes the life of the soul, the change is felt, but language cannot describe it. All claims to knowledge, to influence, to power, are worthless without the perfume of Christ's character. Christ must be the very life of the soul, as the blood is the life of the body. . . . [Cf: Notebook Leaflets, Volume 1 p. 24 para. 01] p. 785, Para. 3, [1901MS].

Those who are connected with the service of God must be purified from every thread of selfishness. All is to be done in accordance with the injunction, "Whatsoever ye do, in word or deed, do all to the glory of

God." God's laws of justice and equity must be strictly obeyed in the transactions between neighbor and neighbor, brother and brother. We are to seek for perfect order and perfect righteousness, after God's own similitude. On these grounds alone will our works bear the test of the judgment. . . . [Cf: Notebook Leaflets, Volume 1 p. 24 para. 02] p. 785, Para. 4, [1901MS].

Christianity is the revealing of the tenderest affection for one another. The Christian life is made up of Christian duties and Christian privileges. Christ in His wisdom gave to His church in its infancy a system of sacrifices and offerings, of which He Himself was the foundation, and by which His death was prefigured. Every sacrifice pointed to Him as the Lamb slain from the foundation of the world, that all might understand that the wages of sin is death. In Him was no sin, yet He died for our sins. [Cf: Notebook Leaflets, Volume 1 p. 24 para. 03] p. 785, Para. 5, [1901MS].

The symbolic system of ceremonies worked to one end--the vindication of the law of God, that all who believe in Christ might come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, until the measure of the stature of the fullness of Christ." In Christian work there is ample room for the activity of all the gifts God has given. All are to be united in carrying out God's requirements, revealing at every advance step that faith which works by love and purifies the soul. [Cf: Notebook Leaflets, Volume 1 p. 24 para. 04] p. 786, Para. 1, [1901MS].

Christ is to receive supreme love from the beings He has created. And He requires also that man shall cherish a sacred regard for his fellow beings. Every soul saved will be saved through love, which begins with God. True conversion is a change from selfishness to sanctified affection for God and for one another. Will Seventh-day Adventists now make a thorough reformation, that their sin-stained souls may be cleansed from the leprosy of selfishness? [Cf: Notebook Leaflets, Volume 1 p. 24 para. 05] p. 786, Para. 2, [1901MS].

I must speak the truth to all. Those who have accepted the light from God's Word are never, never to leave an impression upon human minds that God will serve with their sins. His Word defines sin as the transgression of the law.-- *MS. 16, 1901*. [Cf: Notebook Leaflets, Volume 1 p. 24 para. 06] p. 786, Para. 3, [1901MS].

"Examine yourselves, whether ye be in the faith; prove your own selves." Closely criticize the temper, the disposition, the thoughts, words, inclinations, purposes, and deeds. How can we ask intelligently for the things we need unless we prove by the Scriptures the condition of our spiritual health? [Cf: Notebook Leaflets, Volume 1 p. 33 para. 01] p. 786, Para. 4, [1901MS].

Many in their religious life are making crooked paths for their feet. Their prayers are offered in a loose, haphazard manner. He who is placed in a position of responsibility should remember that of himself he is not able to do that which is required of him. Every day he should remember that he is a spectacle unto the world, to angels, and to men. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 02] p. 786, Para. 5, [1901MS].

No one is to wait to be borne to fields of labor and provided with costly facilities for doing good. He who serves must cheerfully take up his work, however humble it is, and wherever he may be placed. Christ, our example in all things, was poor, that through His poverty He might make many rich. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 03] p. 786, Para. 6, [1901MS].

Serving in Meekness--He whose heart is filled with the grace of God and love for his perishing fellow men will find opportunity, wherever he may be placed, to speak a word in season to those who are weary. Christians are to work for their Master in meekness and lowliness, holding fast to their integrity amid the noise and bustle of life. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 04] p. 786, Para. 7, [1901MS].

God calls upon men to serve Him in every transaction of life. Business is a snare when the law of God is not made the law of the daily life. He who has anything to do with the Master's work is to maintain unswerving integrity. In all business transactions, as verily as when on bended knees he seeks help from on high, God's will is to be his will. He is to keep the Lord ever before him, constantly studying the subjects about which the Holy Word speaks. Thus, though living amid that which would debase a man of lax principles, the man of piety and stern integrity preserves his Christianity. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 05] p. 786, Para. 8, [1901MS].

The world is no more favorable today for the development of Christian character than in Noah's day. Then wickedness was so widespread that God said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord. . . . Noah was a just man and perfect in his generations, and Noah walked with God." Yes, amid the corruption of that degenerate age, Noah was a pleasure to his Creator. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 06] p. 787, Para. 1, [1901MS].

We are living in the last days of this earth's history, in an age of sin and corruption, and like Noah we are to so live that we shall be a pleasure to God, showing forth the praises of Him "who hath called you out of darkness into His marvelous light." In the prayer which Christ offered to His Father just before His crucifixion, He said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." [Cf: Notebook Leaflets, Volume 1 p. 33 para. 07] p. 787, Para. 2, [1901MS].

The Highest Service--When men and women have formed characters which God can endorse, when their self-denial and self-sacrifice have been fully made, when they are ready for the final test, ready to be introduced into God's family, what service will stand highest in the estimation of Him who gave Himself a willing offering to save a guilty race? What enterprise will be most dear to the heart of infinite love? What work will bring the greatest satisfaction and joy to the Father and the Son?--The salvation of perishing souls. Christ died to bring to men the saving power of the gospel. Those who co-operate with Him in carrying forward His great enterprise of mercy, laboring with all the strength God has given them to save those nigh and afar off, will share in the joy of the Redeemer when the redeemed host stand around the throne of God. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 08] p.

787, Para. 3, [1901MS].

God has entrusted means and capabilities to His servants for the doing of a work far higher than that which today He looks upon. [Cf: Notebook Leaflets, Volume 1 p. 33 para. 09] p. 787, Para. 4, [1901MS].

"O," said the heavenly messenger, "the Lord's institutions are terribly behind the greatness of the truths which are being fulfilled at the present time. There is a fearful misconception of the claims of duty. The frosty atmosphere in which believers are content to live retards the self-sacrificing movements which should be made to warn the world and save souls. [Cf: Notebook Leaflets, Volume 1 p. 34 para. 01] p. 787, Para. 5, [1901MS].

The Unnamed Multitudes--"The powers of darkness are working with an intensity of effort, and year by year thousands of people, from all kindreds, nations, and tongues, pass into eternity, unwarned and unready. Our faith must mean something more definite, more decided, more important. [Cf: Notebook Leaflets, Volume 1 p. 34 para. 02] p. 787, Para. 6, [1901MS].

"Ask my institutions and churches, 'Do you believe the Word of God? What then are you doing in missionary lines? Are you working with self-denial and self-sacrifice? Do you believe that the Word of God means what it says? Your actions show that you do not. How will you meet at the bar of God the countless millions who, unwarned, are passing into eternity? Will there be a second probation? No, no. This fallacy might just as well be given up at once. The present probation is all that we shall have. Do you realize that the salvation of fallen human beings must be secured in this present life, or they will be forever lost?'" [Cf: Notebook Leaflets, Volume 1 p. 34 para. 03] p. 787, Para. 7, [1901MS].

Our Responsibilities--The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are rich and increased in goods, and have need of nothing? Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were? [Cf: Notebook Leaflets, Volume 1 p. 34 para. 04] p. 788, Para. 1, [1901MS].

What Are We Doing?--In a clear, determined voice the messenger said, "I ask you what you are doing? O that you could comprehend! O that you could understand the importance of the warning and what it means to you and to the world! If you did understand, if you were filled with the spirit of the One who gave His life for the life of the world, you would co-operate with Him, making earnest, self-sacrificing efforts to save sinners." [Cf: Notebook Leaflets, Volume 1 p. 34 para. 05] p. 788, Para. 2, [1901MS].

A Great Awakening--"He that saith, I know Him, and keepeth not His

commandments, is a liar, and the truth is not in him." A great awakening must come to the church. If we only knew, if we only understood, how quickly the spirit of the message would go from church to church. How willingly would the possessions of believers be given to support the work of God. God calls upon us to pray and watch unto prayer. Cleanse your homes of the picture-idols which have consumed the money that ought to have flowed into the Lord's treasury. The light must go forth as a lamp that burneth. Those who bear the message to the world should seek the Lord earnestly, that His Holy Spirit may be abundantly showered upon them. You have no time to lose. Pray for the power of God, that you may work with success for those nigh and afar off. [Cf: Notebook Leaflets, Volume 1 p. 34 para. 06] p. 788, Para. 3, [1901MS].

Warnings to Be Given--We must have genuine faith. As yet we scarcely grasp the reality of the truth. We only half believe the Word of God. A man will act out all the faith he has. Notwithstanding that the signs of the times are fulfilling all over the world, faith in the Lord's coming has been growing feeble. Clear, distinct, certain, the warnings are to be given. At the peril of our souls we are to learn the prescribed conditions under which we are to work out our own salvation, remembering that it is God which worketh in us, both to will and to do of His good pleasure. [Cf: Notebook Leaflets, Volume 1 p. 34 para. 07] p. 788, Para. 4, [1901MS].

It will not do for us to float along with the current, guided by tradition and presumptuous fallacies. We are called laborers together with God. Then let us arise and shine. There is no time to spend in controversy. Those who have a knowledge of the truth as it is in Jesus must now become one in heart and purpose. All differences must be swept away. The members of the church must work unitedly under the great Head of the church. [Cf: Notebook Leaflets, Volume 1 p. 35 para. 01] p. 788, Para. 5, [1901MS].

Arise, Shine--Let those who have a knowledge of the truth arise and shine. "Cry aloud, spare not, lift up thy voice like a trumpet." No longer mutilate the truth. Let the soul cry out for the living God. Cease ye from man, whose breath is in his nostrils. The Comforter will come to you, if you will open the door to Him. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."-- MS. 51, 1901. [Cf: Notebook Leaflets, Volume 1 p. 35 para. 02] p. 789, Para. 1, [1901MS].

Walk in the Light--I was shown that God's people dwell too much under a cloud. It is not His will that they should live in unbelief. Jesus is light, and in Him is no darkness at all. His children are the children of light. They are renewed in His image, and called out of darkness into His marvelous light. He is the light of the world, and so also are they that follow Him. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy; but their nearness to Christ strengthens them to resist the efforts of our

wily foe to draw them from Christ.-- *1T 405, 406*. [Cf: Notebook Leaflets, Volume 1 p. 36 para. 04] p. 789, Para. 2, [1901MS].

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth? [Cf: Notebook Leaflets, Volume 1 p. 37 para. 01] p. 789, Para. 3, [1901MS].

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before Me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. [Cf: Notebook Leaflets, Volume 1 p. 37 para. 02] p. 789, Para. 4, [1901MS].

He who searches the heart, desires to win His people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to someone who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the Guidebook that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Notebook Leaflets, Volume 1 p. 37 para. 03] p. 789, Para. 5, [1901MS].

O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.-- *R. & H., May 14, 1901*. [Cf: Notebook Leaflets, Volume 1 p. 37 para. 04] p. 790, Para. 1, [1901MS].

The Keeping Power of God--We are not kept by our intelligence, by our words, or by our riches. In these we find no safety. We are kept only by the power of God through faith unto salvation. We are living in a period of time during which we must by faith be allied with an infinite God, or else we cannot overcome the strong powers of darkness seeking to destroy us. The Holy Spirit is as a light shining on our pathway.

Let us put our trust in Christ, who is ever at our right hand to help us. Let us take courage, placing our confidence and our trust in Him. He has not left us destitute.-- MS. 110, 1901. [Cf: Notebook Leaflets, Volume 1 p. 48 para. 04] p. 790, Para. 2, [1901MS].

Work of Minister and Doctor--We have a great work to do in our world. If ministers and doctors will work in God's lines, He will work with them. But they must change, decidedly change, in spirit and character. They must remember that they are not the only ones to whom the Lord will give wisdom. If His people will not follow in His way, the Lord will employ heathen princes to do His will. . . . [Cf: Notebook Leaflets, Volume 1 p. 62 para. 06] p. 790, Para. 3, [1901MS].

Let ministers and physicians remember that their only safety is in being bound up together with Christ in God. They are to do their work by the Lord's appointment, and both occupy the same field.-- MS. 14, 1901. [Cf: Notebook Leaflets, Volume 1 p. 62 para. 07] p. 790, Para. 4, [1901MS].

Spasmodic Repentance--"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Cf: Notebook Leaflets, Volume 1 p. 133 para. 09] p. 790, Para. 5, [1901MS].

Some may say, Why is this message sounded so constantly in our ears? It is because you do not thoroughly repent. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self. [Cf: Notebook Leaflets, Volume 1 p. 134 para. 01] p. 790, Para. 6, [1901MS].

As Morning Dew--At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, your repentance is as the morning dew. It will give no permanent relief to the soul. A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive. A violent exercise of the feelings, which does not produce in you the peaceable fruits of righteousness, leaves you in a worse state than you were in before. [Cf: Notebook Leaflets, Volume 1 p. 134 para. 02] p. 790, Para. 7, [1901MS].

Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance. [Cf: Notebook Leaflets, Volume 1 p. 134 para. 03] p. 791, Para. 1, [1901MS].

God calls for willing service--a service inspired by the love of Jesus in the heart. God is never satisfied with halfhearted, selfish service. He requires the whole heart, the undivided affections, and a complete

faith and trust in His power to save from sin. . . . [Cf: Notebook Leaflets, Volume 1 p. 134 para. 04] p. 791, Para. 2, [1901MS].

God will honor and uphold every truehearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, He will make us pure and holy, by His rich grace qualifying us to be laborers together with Him. Can we with keen, sanctified perception appreciate the strength of the promises of God, and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy, not because we are righteous, but because by living faith we claim the righteousness of Christ in our behalf?--MS. 125, 1901. [Cf: Notebook Leaflets, Volume 1 p. 134 para. 05] p. 791, Para. 3, [1901MS].

[Remarks of Mrs. E. G. White before the General Conference in Battle Creek, April 11, 1901, speaking to a resolution that made provision for the selection of six members of the General Conference Committee, especially to represent the medical missionary work.] 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: Notebook Leaflets, Volume 1 p. 135 para. 01] p. 791, Para. 4, [1901MS].

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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, 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 the 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: Notebook Leaflets, Volume 1 p. 135 para. 02] p. 791, Para. 5, [1901MS].

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: Notebook Leaflets, Volume 1 p. 135 para. 03] p. 791, Para. 6, [1901MS].

The Call for Reform--In the light given me so long ago, I was shown

that intemperance would prevail in the world to an alarming extent, and that every one 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: Notebook Leaflets, Volume 1 p. 135 para. 04] p. 792, Para. 1, [1901MS].

Teaching Health Principles--Then, in afteryears, 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: Notebook Leaflets, Volume 1 p. 136 para. 01] p. 792, Para. 2, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 02] p. 792, Para. 3, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 03] p. 792, Para. 4, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 04] p. 792, Para. 5, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 05] p. 792, Para. 6, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 06] p. 792, Para. 7, [1901MS].

A Pioneer Work--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 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. . . . [Cf: Notebook Leaflets, Volume 1 p. 136 para. 07] p. 793, Para. 1, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 08] p. 793, Para. 2, [1901MS].

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: Notebook Leaflets, Volume 1 p. 136 para. 09] p. 793, Para. 3, [1901MS].

In Australia we have been wrestling to get a sanitarium established, and a building is now in progress 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: Notebook Leaflets, Volume 1 p. 136 para. 10] p. 793, Para. 4, [1901MS].

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: Notebook Leaflets, Volume 1 p. 137 para. 01] p. 793, Para. 5, [1901MS].

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: Notebook Leaflets, Volume 1 p. 137 para. 02] p. 793, Para. 6, [1901MS].

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. [Cf: Notebook Leaflets, Volume 1 p. 137 para. 03] p. 793, Para. 7, [1901MS].

Each Member to Work--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: Notebook Leaflets, Volume 1 p. 137 para. 04] p. 793, Para. 8, [1901MS].

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. . . . [Cf: Notebook Leaflets, Volume 1 p. 137 para. 05] p. 794, Para. 1, [1901MS].

Practical Missionary Work--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: Notebook Leaflets, Volume 1 p. 137 para. 06] p. 794, Para. 2, [1901MS].

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: Notebook Leaflets, Volume 1 p. 137 para. 07] p. 794, Para. 3, [1901MS].

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: Notebook Leaflets, Volume 1 p. 137 para. 08] p. 794, Para. 4, [1901MS].

Come Into Line--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: Notebook Leaflets, Volume 1 p.

138 para. 01] p. 794, Para. 5, [1901MS].

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 cord 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: Notebook Leaflets, Volume 1 p. 138 para. 02] p. 794, Para. 6, [1901MS].

Medical missionary work, ministering to the sick and suffering, cannot 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: Notebook Leaflets, Volume 1 p. 138 para. 03] p. 794, Para. 7, [1901MS].

The Lord bless His people, and enable them to come to a right understanding of His will.-- *G. C. B., April 12, 1901.* [Cf: Notebook Leaflets, Volume 1 p. 138 para. 04] p. 795, Para. 1, [1901MS].

No Better Way --From talk given by Mrs. E. G. White, Sabbath, April 20, 1901--"His Wonderful Love."-- *From General Conference Bulletin, April 23, 1901.* [Cf: Notebook Leaflets, Volume 1 p. 138 para. 05] p. 795, Para. 2, [1901MS].

There is a great work to be done. How shall we reveal Christ? I know of no better way to reveal Him than to go forth as missionaries to our world. I know of no better way than to take hold of the medical missionary work in connection with the ministry. Wherever you go, there begin to work. Take an interest in those around you who need help and light. You may stand and preach to those here who know the truth, you may preach sermon after sermon to them, but they do not appreciate it. Why?--Because they are inactive. Everyone who is able to get out and work should bring to the foundation stone, not hay, wood, or stubble, but gold, silver, and precious stones.-- *MS. 150, 1901.* [Cf: Notebook Leaflets, Volume 1 p. 138 para. 06] p. 795, Para. 3, [1901MS].

During the night season I was speaking in a large congregation. We have been instructed by the Lord that the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing. [Cf: Notebook Leaflets, Volume 1 p. 139 para. 01] p. 795, Para. 4, [1901MS].

In Australia we found that the medical missionary work breaks down prejudice and opens the way for the truth to go with power. And I have now come to America to see if my words will have more power than my

letters have had in leading my brethren to a proper appreciation of medical missionary work. . . . [Cf: Notebook Leaflets, Volume 1 p. 139 para. 02] p. 795, Para. 5, [1901MS].

No Other Work So Successful--In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing to impart information so much needed to the people they meet. . . . [Cf: Notebook Leaflets, Volume 1 p. 139 para. 03] p. 795, Para. 6, [1901MS].

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them." . . . [Cf: Notebook Leaflets, Volume 1 p. 139 para. 04] p. 795, Para. 7, [1901MS].

A Revelation of Christ's Compassion--Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered. Then will the work of the ministry be after the Lord's order; the sick will be healed, and poor, suffering humanity will be blessed. [Cf: Notebook Leaflets, Volume 1 p. 139 para. 05] p. 796, Para. 1, [1901MS].

Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved and you will have opportunity to break the bread of life to starving souls. [Cf: Notebook Leaflets, Volume 1 p. 139 para. 06] p. 796, Para. 2, [1901MS].

It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of light. He takes away their sin and imparts to them His righteousness. Their joy is full. [Cf: Notebook Leaflets, Volume 1 p. 140 para. 01] p. 796, Para. 3, [1901MS].

Who have a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven's

brightness is brought into the life. . . . [Cf: Notebook Leaflets, Volume 1 p. 140 para. 02] p. 796, Para. 4, [1901MS].

Brings Rays of Heavenly Brightness--The doing of medical missionary work brings rays of heavenly brightness to wearied, perplexed, suffering souls. It is as a fountain opened for the wayworn, thirsty traveler. At every work of mercy, every work of love, angels of God are present. Those who live nearest to heaven will reflect the brightness of the Sun of Righteousness. . . . [Cf: Notebook Leaflets, Volume 1 p. 140 para. 03] p. 796, Para. 5, [1901MS].

This is True Ministry--Read the Scriptures carefully, and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ is the restorer. And in our work as Christ's colaborers, we shall have success if we work on practical lines. Ministers, do not confine your work to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul.-- *MS. 55, 1901.* [Cf: Notebook Leaflets, Volume 1 p. 140 para. 04] p. 796, Para. 6, [1901MS].

The Truths That Have Been Revealed.--"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God. [Cf: Notebook Leaflets, Volume 2 p. 158 para. 01] p. 796, Para. 7, [1901MS].

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all daydreaming, and He says, Go work today in my vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility. . . . [Cf: Notebook Leaflets, Volume 2 p. 158 para. 02] p. 797, Para. 1, [1901MS].

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears.-- *R. and H., February 5, 1901.* [Cf: Notebook Leaflets, Volume 2 p. 158 para. 03] p. 797, Para. 2, [1901MS].

A Life and Death Question.--I would say to my brethren and sisters, Keep close to the instruction found in the word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" These side issues which arise are as hay, wood, and

stubble compared with the truth for these last days. Those who leave the great truths of God's word to speak of such matters are not preaching the gospel. They are dealing with the idle sophistry which the enemy brings forward to divert minds from the truths that concern their eternal welfare. They have no word from Christ to vindicate their suppositions. [Cf: Notebook Leaflets, Volume 2 p. 162 para. 03] p. 797, Para. 3, [1901MS].

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the Great Teacher, and follow his instructions.... [Cf: Notebook Leaflets, Volume 2 p. 162 para. 04] p. 797, Para. 4, [1901MS].

Do not allow anything to draw your attention from the question, "What shall I do to inherit eternal life?" This is a life and death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant theories need to be converted. [Cf: Notebook Leaflets, Volume 2 p. 162 para. 05] p. 797, Para. 5, [1901MS].

Erroneous theories, with no authority from the word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church members have become so well satisfied with cheap food that they have a dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements. [Cf: Notebook Leaflets, Volume 2 p. 162 para. 06] p. 797, Para. 6, [1901MS].

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All Wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life. [Cf: Notebook Leaflets, Volume 2 p. 162 para. 07] p. 798, Para. 1, [1901MS].

Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light. Those who co-operate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us rightly to represent the Saviour to the world.-- *R. and H., August 13, 1901.* [Cf: Notebook

Leaflets, Volume 2 p. 163 para. 01] p. 798, Para. 2, [1901MS].

The One Hundred and Forty-Four Thousand.--Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question. [Cf: Notebook Leaflets, Volume 2 p. 164 para. 04] p. 798, Para. 3, [1901MS].

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all important question, and it has been clearly answered. "What is written in the law? how readest thou?"-- MS-26-1901. [Cf: Notebook Leaflets, Volume 2 p. 164 para. 05] p. 798, Para. 4, [1901MS].

Counsel Regarding a Colored Superintendent in a White Sabbath School. St. Helena, California. July 16, 1901. Dear Brethren in Denver,--You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath School. There are reasons why this would not be advisable. For the spiritual good of the brother, this should not be done. And if continued, it would prove a detriment to the Sabbath school. In many minds there is a strong prejudice against the colored people, and as a result of such a move, constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath school should be shown to the superintendent. [Cf: Unpublished Manuscripts, Volume 1 p. 38 para. 1] p. 798, Para. 5, [1901MS].

Those who are chosen to fill offices in the Sabbath school should be picked men and women. No frivolous young man or young woman should be placed in charge of a class of youth who need the very best instruction that can be given. There is too much at stake in this matter to allow carelessness. In the past too little attention has been given to this matter. [Cf: Unpublished Manuscripts, Volume 1 p. 38 para. 2] p. 799, Para. 1, [1901MS].

The workers in our Sabbath schools are constantly to seek to reach a higher standard. The very best talent is needed to make the work what it should be. The most thorough instruction must be given, and the most precious influence exerted. [Cf: Unpublished Manuscripts, Volume 1 p. 38 para. 3] p. 799, Para. 2, [1901MS].

We are living amid the perils of the last days. The end of all things is at hand. Let power and grace be brought into the Sabbath school. The young men who desire to enter the ministry can find no better opportunity for fitting themselves for service than the work in the

Sabbath school. Here they can impart to others the knowledge they have gained. [Cf: Unpublished Manuscripts, Volume 1 p. 39 para. 1] p. 799, Para. 3, [1901MS].

Sober, substantial principles must be brought into every effort. Nothing can be done successfully unless the workers prepare the way of the Lord by letting the light shine forth. Let the missionary spirit be encouraged. Individual effort is required. Activity is to be shown in every place, that the truth may be advanced. [Cf: Unpublished Manuscripts, Volume 1 p. 39 para. 2] p. 799, Para. 4, [1901MS].

I hope that the workers in Denver will be wise, and that they will constantly seek to increase in efficiency. Let them study their Bibles, for they need to increase in understanding. [Cf: Unpublished Manuscripts, Volume 1 p. 39 para. 3] p. 799, Para. 5, [1901MS].

As the matter is laid open before me, I see that there is need of substantial work being done in Denver. In the past many things have worked against the prosperity of the work there, and this unfavorable influence is not yet entirely removed. [Cf: Unpublished Manuscripts, Volume 1 p. 39 para. 4] p. 799, Para. 6, [1901MS].

There is a large class of colored people in Denver. Let special efforts be made for them, both by the white and the colored members of the church. Let the missionary spirit be awakened. Let earnest work be done for those who know not the truth. Let the white workers learn to labor for the colored people. [Cf: Unpublished Manuscripts, Volume 1 p. 39 para. 5] p. 799, Para. 7, [1901MS].

Colored men are inclined to think that they are fitted to labor for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a Sabbath school remember that they may do a much-needed work by establishing Sunday schools and Sabbath schools among the colored people. [Cf: Unpublished Manuscripts, Volume 1 p. 39 para. 6] p. 799, Para. 8, [1901MS].

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders. [Cf: Unpublished Manuscripts, Volume 1 p. 40 para. 1] p. 800, Para. 1, [1901MS].

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race. [Cf: Unpublished Manuscripts, Volume 1 p. 40 para. 2] p. 800, Para. 2, [1901MS].

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people, but of the white people also, will be converted. [Cf: Unpublished Manuscripts, Volume 1 p. 40 para. 3] p. 800, Para. 3, [1901MS].

We are glad that arrangements have been made by our brethren in the South, to use the power of the press more decidedly for the benefit of that field. God will go before His workers. He desires those who have light and knowledge to reach a higher standard of purity and holiness, that they may exert a saving influence upon those in the darkness of impenitence and unbelief.--*E. G. White Letter 84, July 16, 1901.* [Cf: Unpublished Manuscripts, Volume 1 p. 40 para. 4] p. 800, Para. 4, [1901MS].

Intermarriage of White and Colored Races North and South. My Brother,-
-I have received a letter from _____, in reference to the step you propose taking in marrying a white girl. If you take this step, it will create great difficulty for the work in the Southern field and great trouble for the colored people. [Cf: Unpublished Manuscripts, Volume 1 p. 41 para. 1] p. 800, Para. 5, [1901MS].

From the first of your experience, you have not been truly converted. Instead of receiving the Holy Spirit, you have refused to repent of your sins and work diligently for the salvation of your soul. Will you close up your way by your stubborn persistence in following your own will? You have so high an opinion of yourself that you do not know the meaning of the words, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." You need to learn of Christ, His meekness and lowliness. [Cf: Unpublished Manuscripts, Volume 1 p. 41 para. 2] p. 800, Para. 6, [1901MS].

The Lord has shown me that some, irrespective of consequences, will intermarry with the colored race. God has instructed me to say to such that their lives will always be in danger should they go to the colored districts. [Cf: Unpublished Manuscripts, Volume 1 p. 41 para. 3] p. 800, Para. 7, [1901MS].

The marriage you propose is not ordered by the Lord, and the result of it would be to close up many openings in the Southern field. Young man, remember that souls are involved in the step which you propose to take. You cannot now estimate the evil which would result from this step. And if you will not receive counsel and advice, there is only one thing for the church to do, to set you aside because you will not respect or heed its counsels. [Cf: Unpublished Manuscripts, Volume 1 p. 41 para. 4] p. 800, Para. 8, [1901MS].

There are some teachers who have taught that no distinction should be made between the white and colored people. Were their teachings followed, the way for missionary work in the South would be hedged up. Some have flattered and petted the colored people, greatly harming those who with proper treatment and proper education, would have made workers in the good cause of educating others. [Cf: Unpublished Manuscripts, Volume 1 p. 41 para. 5] p. 801, Para. 1, [1901MS].

"The fear of the Lord is the beginning of wisdom." We can perfect holiness only in the fear of the Lord. Those who are worthy of a place in the cause of God will work and walk in all wisdom, giving heed to instruction. [Cf: Unpublished Manuscripts, Volume 1 p. 42 para. 1] p. 801, Para. 2, [1901MS].

_____ says that you try to make others believe that what has been

written with reference to the colored line means only those in the South. But it means those in the North as well as the South. [Cf: Unpublished Manuscripts, Volume 1 p. 42 para. 2] p. 801, Para. 3, [1901MS].

Were you in a different condition spiritually, you could be a blessing to the Southern field, in presenting the message of truth to the colored people. If you will humble your heart before God and work in harmony with His servants, you can be a channel of light. But if you exalt self, the Lord cannot use you in any line of His great work. [Cf: Unpublished Manuscripts, Volume 1 p. 42 para. 3] p. 801, Para. 4, [1901MS].

Let this first month in the new century be a month in which you will dedicate yourself to God, saying, Lord, I will yield my will to thine. Do not unite yourself in marriage with a girl who will have cause to regret the step forever after. It is a serious matter for you to teach a child to disobey her mother. This will stand registered against you unless you repent. [Cf: Unpublished Manuscripts, Volume 1 p. 42 para. 4] p. 801, Para. 5, [1901MS].

It is best for you now to stop and consider. Look at the situation as it is. Ask yourself, "In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him and promote the interests of my people in the colored States? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge, whom I could help if I will submit myself to God, so that He can use me as His instrument? Have I not a work to do for my oppressed, discouraged fellows? [Cf: Unpublished Manuscripts, Volume 1 p. 42 para. 5] p. 801, Para. 6, [1901MS].

Take hold of this matter understandingly. There are those of your own race with whom, if united in marriage, you could do a good work for God. But if you should marry as you now intend, you would cut yourself out of the field and out of the work. [Cf: Unpublished Manuscripts, Volume 1 p. 43 para. 1] p. 801, Para. 7, [1901MS].

Time is short, and what we do must be done quickly. Resolve to redeem the time. Gather up the fragments, that nothing be lost. Rouse yourself from the paralysis of slumber, and no longer seek your own pleasure. Our Saviour lived not to please Himself. Take hold of the work with a new purpose of heart. Say with David, "My voice shalt thou hear in the morning: O Lord, in the morning will I direct my prayer unto thee." If you now draw near to God, He will draw near to you. [Cf: Unpublished Manuscripts, Volume 1 p. 43 para. 2] p. 802, Para. 1, [1901MS].

O what covetous, selfish, short-sighted creatures human beings are. Distrust your own judgment, and depend on the judgment of God. Distinguish between what is pleasing and what is profitable. Do God's will submissively. The Southern field is suffering for workers. Will you pass by your people on the other side, or will you with a humble heart work to save the perishing? There is a work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort, but following your own way and your own will, you will find thorns and thistles, and you will lose the reward.--E. G. White

Letter 4, 1901. [Cf: Unpublished Manuscripts, Volume 1 p. 43 para. 3] p. 802, Para. 2, [1901MS].

Medical Missionary Work in New York City. Brother Haskell, as you engage in the work in New York, you should have the help of the best workers that can be secured. Let a center for God's work be made in that wicked city. The beginning of the work may be small, but let all that you do be a symbol of the work the Lord desires to see done in the world. [Cf: Unpublished Manuscripts, Volume 1 p. 45 para. 1] p. 802, Para. 3, [1901MS].

To start medical missionary work in New York will be the best thing that you can do. I have been shown that if in this work there could be men and women of experience, who would give a correct representation of true medical missionary work, it would have great power in making a correct impression on the people. [Cf: Unpublished Manuscripts, Volume 1 p. 45 para. 2] p. 802, Para. 4, [1901MS].

The time has come to make decided efforts in places where the truth has not yet been proclaimed. The great centers of our work, Battle Creek and Oakland, have been glutted, as it were, with ministerial labor. In these places there has been a superabundance of religious advantages. God's people have had great light, but how feeble have been their efforts to walk in the light.--*E. G. White Letter 195, 1901.* [Cf: Unpublished Manuscripts, Volume 1 p. 45 para. 3] p. 802, Para. 5, [1901MS].

A Center in New York. [Cf: Unpublished Manuscripts, Volume 1 p. 45 para. 4] The Lord desires a center for the truth to be established in the great, wicked city of New York. It would have been according to His order if some of the workers who lately went to Australia had remained in America, to take up the work in the large cities here. In these neglected cities, right beside our door, there are many precious souls who need the truth. p. 802, Para. 6, [1901MS].

I ask you to investigate the work in New York, and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort, and in it a sanitarium is to be established.--*Letter 154, 1901.* [Cf: Unpublished Manuscripts, Volume 1 p. 46 para. 1] p. 803, Para. 1, [1901MS].

Would that every one could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, "Herein is love." The entire universe gives expression to this love and to God's unbounded benevolence. [Cf: Unpublished Manuscripts, Volume 1 p. 87 para. 1] p. 803, Para. 2, [1901MS].

God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The apostle John cannot find words to express his feelings. He exclaims, "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) How much the Father loved us we can never compute. There is no standard with which to compare it.--*Letter 27, 1901, pp. 2, 3.* [Cf:

Unpublished Manuscripts, Volume 1 p. 87 para. 2] p. 803, Para. 3, [1901MS].

Power of Thought a Gift from God.--The mind is a trust from God. The powers of the mind are to be cultivated. They are to be so wisely used that they will increase in strength. Each one is to use his entrusted talents in a way that the greatest good will be done. The mind is to be so educated that the best energies of the soul will be brought out and every faculty be developed. We must not be contented with a low standard. We are to move onward from one advanced line of work to another.--*Letter 106, 1901, p. 6.* [Cf: Unpublished Manuscripts, Volume 1 p. 87 para. 3] p. 803, Para. 4, [1901MS].

(Sometimes he was guided in his judgments by statements from Mrs. White. She said of a doctor,) he has not the qualifications for a successful manager, though he is fully confident that he has. *Letter 171, 1901.* [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 4] p. 803, Para. 5, [1901MS].

Proper Diet Important.--It is intemperance in eating that causes so much invalidism, and robs the Lord of the glory due to Him. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 133 para. 3] p. 803, Para. 6, [1901MS].

Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and the dishes prepared to tempt the appetite. Eat simple, wholesome food, and eat it with thanksgiving. God will co-operate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth. [Cf: Unpublished Manuscripts, Volume 1 p. 133 para. 4] p. 803, Para. 7, [1901MS].

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as your can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ.--*Letter 152, 1901.* (October 29, 1901, to the brethren in Iowa.) [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 1] p. 804, Para. 1, [1901MS].

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods, which appeal to men and women of intelligence. Through a belief in the truth souls are awakened to a need of a preparation for life's duties. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 2] p. 804, Para. 2, [1901MS].

There are ministers who in their habits of eating have wholly disregarded the light God has given His people on health reform. Their self-indulgence has weakened their piety and diseased their spirituality. They have set the church members an example of intemperance in eating and drinking, and this has cut Dr. Kellogg to the quick.--*Letter 152, 1901* (October 29, 1901, to Brethren in Iowa.)

[Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 3] p. 804, Para. 3, [1901MS].

The Blending of Nationalities. (Manuscript Written at Basel, Switzerland, during the European Missionary Counsel, Sept. 15-26). September 23 (1885) . . . Daniel [Bourdeau] presented his ideas in regard to France and Italy. That they should become a separate conference standing separate from Switzerland. The means of France and Italy should not go into the conference at Basle, but be managed by these conferences, when as yet there were scarcely enough in either place to hold a meeting. [Cf: Unpublished Manuscripts, Volume 2 p. 1 para. 1] p. 804, Para. 4, [1901MS].

I told Brother Daniel [Bourdeau] that this would not be in accordance with God's will. He pled that it would be better for the French that they should not unite with the Swiss Conference, for they were independent and naturally jealous. and if pressed to rules or order, there would be a revolutionary feeling. I told him that these were the strong reasons that I would urge that they should unite with the Swiss Conference, and their interests be blended together. They should not take on an independent spirit, but as followers of Christ be subject one to another, and all be transformed and molded after the divine pattern, that all the believers in Christ are to be sanctified through the truth. [Cf: Unpublished Manuscripts, Volume 2 p. 1 para. 2] p. 804, Para. 5, [1901MS].

The truth is one. It will take them from France and Italy and mingling with other elements soften and refine them through the truth. Teach them that in humility and union there is strength. The love of Christ and living faith would have a transforming power upon the man, upon his ideas and his character. The temper and the life experience will be softened and ennobled by divine truth. The influence of the truth is to take away in man that which is impetuous and rebellious, and bring him in harmony with heaven. [Cf: Unpublished Manuscripts, Volume 2 p. 1 para. 3] p. 804, Para. 6, [1901MS].

God's purpose is to bring all in harmony and unity on the platform of truth as it is in Jesus. There are to be no separate interests formed or maintained by the believers in present truth. The cause in Europe is yet in its infancy. I can see in this proposition of Brother D. T. [Bordeau] that which alarms me. It has not the divine enlightenment. God's will is that the interests of every lover of truth shall be combined. Whatever God requires is the very best and safest course to follow. Now we find it profitable to yield obedience to God's plans. All who embrace the truth must be educated from the very first that their own ideas and will is not to be a power, but we are to study God's will, His will is to become our will. Our ways must be submitted to God's ways. [Cf: Unpublished Manuscripts, Volume 2 p. 2 para. 1] p. 805, Para. 1, [1901MS].

The truth is all powerful and far reaching. It will unite nationalities in one great brotherhood. I told them I could not see a greater evil to the now weak cause in Europe than that which Daniel was urging. This idea that French must stand French and German stand German, and thus the nationalities stand apart in their independence is a device of the devil. It is the truth alone that saves the nationalities. The truth proves its power, and that it comes from God

and His own Spirit in its agency which renders it effectual in the conversion and sanctification of those who hear and accept it. The sufficiency is not in the preacher, but in the mighty agency of the Holy Spirit which gracious influence transforms the soul bringing every thought into subjection to Jesus Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 2 para. 2] p. 805, Para. 2, [1901MS].

Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one and removes national prejudice. God forbid that any one of us will plan and devise to keep up separate interests. Nothing but the quick and powerful Word of God, working in the heart of His delegated messengers to give the knowledge of the glory of Christ, can gain victorious results, which are essential for the blending of hearts and minds that they may be of the same judgment speaking the same things. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 2 para. 3] p. 805, Para. 3, [1901MS].

I urged upon my brethren to make the most of the present opportunities to exercise greater faith that they would receive help and strength from the great source of strength. I told them that they should be constantly guarded not to build up separate interests between the different nationalities. Some have pled that we must be very careful in our labor for these people have peculiarities and the truth must be presented to them with the greatest care. There is much more made of this than there should be. We have one Lord, one faith, one baptism. The gospel of Christ is to reach all classes, all nations, all tongues and people. The influence of the gospel is to unite in one great brotherhood. We have only one model that we are to imitate in character-building, and then we all shall have Christ's mold; we shall be in perfect harmony; nationalities will blend in Jesus Christ, having the same mind, and the same judgment, speaking the same things, and with one mouth glorifying God. This is the work the world's Redeemer is to do for us. [Cf: Unpublished Manuscripts, Volume 2 p. 3 para. 1] p. 805, Para. 4, [1901MS].

If we accept the truth as it is in Jesus, national prejudices and jealousies will be broken down, and the spirit of truth will blend hearts in one. We will love as brethren; we will esteem others better than ourselves; we will be kind and courteous, meek and lowly, easy to be entreated, full of mercy and good fruits. I warn my brethren to keep down your partition walls. In all your efforts as God's workmen, preach, warning and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. This can only be done by striving according to His working which worketh in you mightily. God knows just how to meet the peculiarities of different nationalities. Do not, my brethren, interpose yourselves between the work and God, for God knows better than you how to reach these men and women, and He will clothe His message to this people with that power which will reach their hearts, and unite them with us in warning the world by giving the trumpet a certain sound. [Cf: Unpublished Manuscripts, Volume 2 p. 3 para. 2] p. 806, Para. 1, [1901MS].

Men are not infallible, and we are not to bend to men's fallibility, and human judgment. The third angel's message is infallible. It is to unite the people to do a special work; preparing them with perfection of character to unite in one great family in the mansions Christ has

gone to prepare for those who love Him. And all the laborers are God's workmen to present infallible truth, to do the work of blending hearts into one. Never let your words or your efforts be directed to the end to disunite that which God would have united. You should influence France to work for the upbuilding of the cause in Switzerland. Do not encourage a one-sided interest, but all labor to cement together, that they may have a molding influence on one another; that if any of the nationalities are encouraging peculiar ideas, that one may have a reformatory influence upon the other. Urge upon all to receive Christ's mold and imitate Christ's character. The apostle states, "Ye are all one in Christ Jesus." Christ in the German believer will recognize Christ in a French believer. [Cf: Unpublished Manuscripts, Volume 2 p. 4 para. 1] p. 806, Para. 2, [1901MS].

Now I beseech you brethren, by the mercies of Jesus Christ that you all speak the same things in that there be no divisions among you that ye be perfectly joined together in the same mind, and in the same judgment. The truth will have the same molding influence upon hearts whatever the nationalities. Every human heart that accepts the truth will bow to the majesty of its sway, and when Christ is abiding in the heart by faith they will be of one mind, for Christ is not divided. They will be strong in His strength, happy and united in His peace. The truth is the same in its subduing power upon all hearts. It will refine and ennoble the [Cf: Unpublished Manuscripts, Volume 2 p. 4 para. 2] p. 806, Para. 3, [1901MS].

I feel an intense desire that this [the General Conference Session of 1901] shall be a meeting where God can preside. This is an important time, a very important time. There is a great work to do. But whether the meeting shall be a success depends on us individually. We can make a heaven here during this meeting. [Cf: Unpublished Manuscripts, Volume 2 p. 5 para. 1] p. 806, Para. 4, [1901MS].

There are solemn and important decisions to be made at this meeting, and God wants every one of us to stand in right relation to Him. He wants us to do a great deal more praying and a great deal less talking. He wants us to keep the windows of the soul opened heavenward. The threshold of heaven is flooded with the light of God's glory, and God will let this light shine into the heart of every one who at this meeting will stand in right relation to Him. [Cf: Unpublished Manuscripts, Volume 2 p. 5 para. 2] p. 807, Para. 1, [1901MS].

Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as is prayer. The business meeting is to be just as much under the dictation of the Spirit as the prayer meeting. There is danger of us getting a sentimental, impulsive religion. Let the business transacted at this meeting stand forth in such sacredness that the heavenly host can approve of it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven. [Cf: Unpublished Manuscripts, Volume 2 p. 5 para. 3] p. 807, Para. 2, [1901MS].

God wants you to stand in position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the

beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, "Without me ye can do nothing." . . . [Cf: Unpublished Manuscripts, Volume 2 p. 5 para. 4] p. 807, Para. 3, [1901MS].

We have come to a point where God is going to work for His people. He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord.--*Manuscript 29, 1901.* [Cf: Unpublished Manuscripts, Volume 2 p. 6 para. 1] p. 807, Para. 4, [1901MS].

(The next communication from Ellen White relative to William Wales bears date of November 4, 1901, and was addressed to one of our workers:) [Cf: Unpublished Manuscripts, Volume 2 p. 48 para. 3] p. 807, Para. 5, [1901MS].

"I have just read your letter concerning Will Wales. I regard the matter in the same light that you do, and think it a cruel, wicked thing that the father of Will Wales should take the course that he is taking; but I have not dared to answer his letters. If anything can come from me through you to him, I would say that his case cannot be improved by leaving the present wife. It would not better the case to go to the other woman in the question. [Cf: Unpublished Manuscripts, Volume 2 p. 48 para. 4] p. 807, Para. 6, [1901MS].

"I consider the case of the father one that is singular, and his record is one that he will not be pleased to meet in the day of God. He needs to repent before God of his spirit and his work. The best thing for him to do is to cease to stir up strife. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 49 para. 1] p. 807, Para. 7, [1901MS].

"I have not written to Will Wales, but know that if the father would repent before God and do his first works, and cease to consider himself as one that can help his son, he would ask himself the question, "Is my name written there, on the page white and fair?" He might well begin to humble himself before God, and leave Will Wales with God. Let the father and brother make diligent work for themselves. They both need the converting power of God. May the Lord help these poor souls to remove spot and stain from their own characters, and repent of their wrongs, and leave Will Wales with the Lord. [Cf: Unpublished Manuscripts, Volume 2 p. 49 para. 2] p. 808, Para. 1, [1901MS].

"I am so sorry for the man; for his course is in such a shape that it will not answer to be meddled with, for there are difficulties upon difficulties. *I would say that the Lord understands the situation, and if Will Wales will seek Him with all his heart, He will be found of him.* If he will do his best, God will pardon and receive him. [Cf: Unpublished Manuscripts, Volume 2 p. 49 para. 3] p. 808, Para. 2, [1901MS].

"Oh, how precious it is to know that we have One who does know and understand, and will help the ones who are most helpless. But the rebuke of God is upon the father and the brother who would drive to destruction and perdition one who stands in the sight of God under no worse condemnation than themselves; and yet they will so use their

gifts of speech as to dishearten, discourage, and drive Will Wales to despair. [Cf: Unpublished Manuscripts, Volume 2 p. 49 para. 4] p. 808, Para. 3, [1901MS].

"Will Wales may hope in God and do the best he can to serve God in all humility of mind, casting his helpless soul upon the great Sin-bearer. I have not written a word to either father or son. I would gladly do something to help poor Will Wales to make things right, but this cannot be done as matters are now situated, without someone being wronged."-- Letter 175, 1901. (Italics Supplied.) [Cf: Unpublished Manuscripts, Volume 2 p. 49 para. 5] p. 808, Para. 4, [1901MS].

THE CHRISTIAN LIFE. (Sermon by Mrs. E.G. White in the Tabernacle, April 14, 1901.)--"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. [Cf: Unpublished Manuscripts, Volume 3 p. 111 para. 1] p. 808, Para. 5, [1901MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." (Matt. 6: 19-23.) [Cf: Unpublished Manuscripts, Volume 3 p. 111 para. 2] p. 808, Para. 6, [1901MS].

Christ is the light of the world. In all that we do, let us walk in this light. In the Word of God our work is laid out before us. Let us not think that the Lord has given us talents to use in whatever way we please. Our talents are given us to hold in trust for Him. Our money is His. In its use we are to remember that Christ gave His precious life that we might have a probation in which to make a suitable preparation for the future 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." (1 Cor. 6:19-20.) [Cf: Unpublished Manuscripts, Volume 3 p. 111 para. 3] p. 808, Para. 7, [1901MS].

This present life is our time of test and trial. God placed Adam and Eve in the beautiful garden of Eden, saying to them, "Of every tree in the garden thou mayest freely eat." But there was one prohibition. "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." (Gen. 2:16,17.) God wished to test and try the beings He had made, to see if they would be loyal and true to Him. [Cf: Unpublished Manuscripts, Volume 3 p. 111 para. 4] p. 809, Para. 1, [1901MS].

In this prohibition Satan saw a chance to misrepresent God. Disguised as a serpent he came to Adam and Eve, saying, The reason God has forbidden you to eat of that fruit is because He knows that if you do eat of it, you will be as gods. You will become wise. And they did become wise--wise in knowing the evil which God meant them never to know. [Cf: Unpublished Manuscripts, Volume 3 p. 112 para. 1] p. 809, Para. 2, [1901MS].

After Adam and Eve had yielded to the tempter, the covering of light,

their garment of innocence, was taken from them. "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." In the past they had been glad to see their Creator when He came to walk and talk with them. Now in their sinfulness they were afraid to meet Him. Hearing the voice of God in the garden, they "hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou; and he said, I heard thy voice in the garden, and I was afraid, because I was naked and hid myself." "Who told thee that thou wast naked?" God asked. "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Then Adam did that which it is natural for all human beings to do. He threw the blame on someone else. "The woman whom thou gavest to be with me," he said, "she gave me of the tree, and I did eat." (See Gen. 3:7-12.) [Cf: Unpublished Manuscripts, Volume 3 p. 112 para. 2] p. 809, Para. 3, [1901MS].

God told Adam that because of his disobedience the ground should be cursed. "In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee. ... In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19.) [Cf: Unpublished Manuscripts, Volume 3 p. 113 para. 1] p. 809, Para. 4, [1901MS].

The floodgates of woe were opened upon our world. All nature must feel the effects of sin. But God did not leave Adam without a ray of hope. He gave him the promise which ever since has brightened the pathway of the faithful. He 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." (Gen. 3:15.) [Cf: Unpublished Manuscripts, Volume 3 p. 113 para. 2] p. 809, Para. 5, [1901MS].

Good and evil are set before us. Which are we choosing? Are we serving and glorifying self, losing sight of the light of the world, or are we denying self and following the Redeemer? Christ is the propitiation for our sins. Laying aside His royal robe and kingly crown, He stepped from His high command, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich. (See 2 Cor. 8:9.) [Cf: Unpublished Manuscripts, Volume 3 p. 113 para. 3] p. 809, Para. 6, [1901MS].

To us has been given the privilege of laying up treasure in heaven. This we may do by following Christ. He came to our world to demonstrate to the universe that man, his eyes fixed upon God, can be an overcomer. Thus was fulfilled the promise that the seed of the woman should bruise the serpent's head. Christ humiliated Himself to stand at the head of humanity, that we might be heirs to an immortal inheritance in the kingdom of glory. [Cf: Unpublished Manuscripts, Volume 3 p. 113 para. 4] p. 810, Para. 1, [1901MS].

When Christ came to John for baptism, John refused to baptize Him, saying, "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now," Christ said, "for thus it becometh us to fulfill all righteousness." (See Matt. 3:14,15.) Provision has been made that when man repents and takes the steps requisite in conversion, he shall be forgiven. When he is baptized in the name of the Father,

the Son, and the Holy Ghost, these three great powers are pledged to work in his behalf. And man on his part, as he goes down into the water, to be buried in the likeness of Christ's death and raised in the likeness of His resurrection, pledges himself to worship the true and living God, to come out from the world and be separate, to keep the law of Jehovah. [Cf: Unpublished Manuscripts, Volume 3 p. 114 para. 1] p. 810, Para. 2, [1901MS].

When Christ bowed on the banks of Jordan and offered up prayer to heaven, it was in our behalf that He prayed. And as He prayed, the heavens were opened, and the glory of God like a dove of burnished gold rested upon Him, while from the highest heaven was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) This is heaven's pledge in behalf of humanity. Christ's prayer was offered for us. We are accepted in the Beloved. What an incentive this should be to us to strive earnestly and perseveringly to please our Saviour, to live so that He shall not have died for us in vain! [Cf: Unpublished Manuscripts, Volume 3 p. 114 para. 2] p. 810, Para. 3, [1901MS].

Think of the possibilities and probabilities before us. We can have all the strength of heaven; for when God gave Christ to our world, He gave all heaven. The Saviour's long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite. We are sinful, but Christ is sinless, and through Him we may stand on vantage ground with 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." (John 3:16.) There is no excuse for any man or woman to lose eternal life. Everyone can gain heaven, but God will not force anyone to accept the provisions He has made. God forces no one to obey. Neither does He place anyone in a position where he will be tempted above that he is able to bear. [Cf: Unpublished Manuscripts, Volume 3 p. 114 para. 3] p. 810, Para. 4, [1901MS].

We have everything to be thankful for. Never ought Christians to move along like a band of mourners in a funeral train. God does not require this of His followers. He does not ask them to spread sackcloth and ashes under them. "Is it such a fast that I have chosen?" he asks; "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 unto the Lord?" God tells us what kind of a fast He has chosen. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast he wishes us to observe. "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?" (Isa. 58:5-7.) In these words our duty is outlined. God shows us where we should place our treasures. As we follow in the path of self-denial and self-sacrifice, helping the needy and suffering, we shall lay up treasure before the throne of God. [Cf: Unpublished Manuscripts, Volume 3 p. 115 para. 1] p. 810, Para. 5, [1901MS].

The advantage this will be to us is shown in the following words: [Cf: Unpublished Manuscripts, Volume 3 p. 115 para. 2] p. 811, Para. 1, [1901MS].

"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 reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, 'Here I am.'" (Isa. 58:8,9.) Here is shown action and reaction. As we impart the goods the Lord has lent us in trust, we receive more to impart, and blessing comes to us. As we take hold upon Christ as a personal Saviour, we are enabled to do "all things." [Cf: Unpublished Manuscripts, Volume 3 p. 116 para. 1] p. 811, Para. 2, [1901MS].

Christ is not dead. He has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." (John 11:25.) Satan has thrown his dark shadow across our pathway, but let not our faith falter. Rather, let it cleave through the shadows to the place where Christ sits as our Intercessor. Satan is trying to hide the light of heaven from us, but he cannot do this if we will cling to the mighty One. Call upon the Lord, and He will answer, "Here am I." cooperate with God in striving against the enemy. Put on the Lord Jesus Christ, and be determined that you will be temperate in all things. [Cf: Unpublished Manuscripts, Volume 3 p. 116 para. 2] p. 811, Para. 3, [1901MS].

Remember that there is a world to save. We are to act our part, standing close by the side of Christ as His co-laborers. He is the head; we are His helping hand. He designs that we, by doing medical missionary work, shall undo the heavy burdens and let the oppressed go free. Let us not close our eyes to the misery around us or our ears to the cries of distress which are continually ascending. Christ is the greatest missionary the world has ever known. He came to uplift and cheer the sorrowing and distressed, and in this work we are to cooperate with Him. [Cf: Unpublished Manuscripts, Volume 3 p. 116 para. 3] p. 811, Para. 4, [1901MS].

Intemperance is seen on every side. What are you doing to overcome it? What are you doing to baffle the efforts of the enemy? Are you standing for the right as did Daniel in the courts of Babylon? He was tempted, but he would not swerve from the principles of right. He refused to partake of the food and wine from the king's table, and requested that he and his companions be allowed a simpler diet. His request was granted, and ten days' trial revealed that the Hebrew youth possessed health and fairness of countenance which were not possessed by those who had eaten of the food from the king's table. Let us be Daniels in this world of temptation and trial, standing steadfastly for the right because it is right. [Cf: Unpublished Manuscripts, Volume 3 p. 117 para. 1] p. 811, Para. 5, [1901MS].

"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." (Matt. 6:24.) If you center your thoughts upon the world, you will be worldly; you cannot help but be. But if you weave into your life the principles of heaven, keeping your attention fixed on Christ, you will be prepared for association with the angels. Remember that God wants you to bring Christ into your business transactions just as surely as into the house of prayer. He wants us to bear the testimony that in a world corrupted by sin, human beings can live untainted by worldliness. He wants us to show that we

are standing under the bloodstained banner of prince Emmanuel. He does not tell us that the path to heaven is a smooth one. He takes us to an eminence and shows us the powers of darkness arrayed against us. But He tells us that more than men are in the army fighting on the side of right. "Be of good cheer," he says, "I have overcome the world." (John 16:33.) [Cf: Unpublished Manuscripts, Volume 3 p. 117 para. 2] p. 811, Para. 6, [1901MS].

After assuring us that we cannot serve two masters, Christ says, "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 more than raiment." (Matt. 6:25.) What we need is the robe of Christ's righteousness. Christ says that He will take away our sins, and cover us with His righteousness. [Cf: Unpublished Manuscripts, Volume 3 p. 118 para. 1] p. 812, Para. 1, [1901MS].

Fathers and mothers, God has placed the younger members of His family under your care. Are you fitting them to live that life which measures with the life of God? Are you teaching them by example to hide the life with Christ in God, to believe in Him, to love Him? God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:19.) Now, as then, this is what God requires from parents. He wants them to educate their children in such a way that when they go forth into the world, they will resist the temptations which beset them on every side. [Cf: Unpublished Manuscripts, Volume 3 p. 118 para. 2] p. 812, Para. 2, [1901MS].

Parents, God desires you to make your family a sample of the family in heaven. Guard your children. Be kind and tender with them. Father, mother, and children are to be joined together with the golden links of love. One well-ordered, well-disciplined family is a greater power in demonstrating the efficiency of Christianity than all the sermons in the world. When fathers and mothers realize how their children copy them, they will watch carefully every word and gesture. [Cf: Unpublished Manuscripts, Volume 3 p. 118 para. 3] p. 812, Para. 3, [1901MS].

Educate your children from their babyhood to be cheerful and obedient. Teach them to help you. Tell them that they are a part of the firm, and that you need their help, so that you will be spared to care for them. "Oh," say some mothers, "my children bother me when they try to help me." So did mine, but do you think I let them know it? Praise your children. Teach them, line upon line, precept upon precept. This is better than reading novels, better than making calls, better than following the fashions of the world. We shall go through this life but once. We cannot afford to fail of reaching the goal for which Christ has told us to strive. [Cf: Unpublished Manuscripts, Volume 3 p. 118 para. 4] p. 812, Para. 4, [1901MS].

Do you teach your children to pray? It pays to be a praying household. The world is given up to horseracing and games. Are you teaching your children to run with patience the race for the crown of life? Those who run in the races of this world are temperate in all things, knowing that if they succeed they must keep the powers of the body in the best of condition. How important, then, that those who are running the race for immortality be temperate in all things, that they may serve God

acceptably. [Cf: Unpublished Manuscripts, Volume 3 p. 119 para. 1] p. 812, Para. 5, [1901MS].

Close the windows of the soul earthward and open them wide heavenward. If you let the bright beams of the Sun of Righteousness flood the soul temple, you will not be cross or irritable in your home. If you put away from you tobacco and liquor and all that tends of intemperance, the Lord will help you to be cheerful and serene. He does not want us to live on the flesh of animals. He has something better for us--fruits and grains. He wants us to be strictly temperate. He wants us to teach our children to be temperate, to practice self-denial. [Cf: Unpublished Manuscripts, Volume 3 p. 119 para. 2] p. 813, Para. 1, [1901MS].

Let us make straight paths for our feet, lest the lame be turned out of the way. If we allow our children to associate with evil companions, they will by beholding become changed. They will lose the sense of repulsion to evil. Let us do all in our power to keep them from the evil that is in the world. Some years ago, while rowing on Lake Goguc with my husband, we saw a beautiful lily. I asked my husband to get it for me, and to pluck it with as long a stem as he could. He did so, and I examined it. In the stem was a channel through which flowed the nourishment best suited to the development of the lily. This nourishment it took, refusing the vileness with which it was surrounded. It had a connection with the sand far below the surface, and from there drew the sustenance which caused it to develop in its loveliness. [Cf: Unpublished Manuscripts, Volume 3 p. 119 para. 3] p. 813, Para. 2, [1901MS].

Christ says, "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." (Matt. 6:28, 29.) No artist can produce the beautiful tints which God gives to the flowers. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O, ye of little faith?" (Matt. 6:30.) [Cf: Unpublished Manuscripts, Volume 3 p. 120 para. 1] p. 813, Para. 3, [1901MS].

Nature is our lesson book. Christ used the objects of nature to impress truth on the minds of His hearers. Let us point our children to these things. When they are impatient and fretful, take them into the garden, and teach them the lessons found in the flowers and fruits. [Cf: Unpublished Manuscripts, Volume 3 p. 120 para. 2] p. 813, Para. 4, [1901MS].

"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. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:31-34.) [Cf: Unpublished Manuscripts, Volume 3 p. 120 para. 3] p. 813, Para. 5, [1901MS].

Let us do all we can to show our children that there is a heaven to win and a hell to shun. Let us teach them to strive for everlasting life. And remember that you will not help them by scolding. This stirs up the worst passions of the human heart. Make home pleasant. Be kind

and gentle, but at the same time, be firm, requiring obedience. [Cf: Unpublished Manuscripts, Volume 3 p. 121 para. 1] p. 813, Para. 6, [1901MS].

I have brought up children who by others were pronounced incorrigible. I never struck them a blow. I won their love and their confidence. They knew that I would ask them to do nothing but what was for their happiness. I did not whip them, knowing that this would not make them righteous. Prayer was my strength. Bring your children up in the admonition of the Lord, and you have fitted them to work in the church, you have fitted them to go forth into missionary fields, you have fitted them to shine in the courts of the Lord. [Cf: Unpublished Manuscripts, Volume 3 p. 121 para. 2] p. 814, Para. 1, [1901MS].

Parents, do not try to follow the ever-changing fashions of this degenerate age. It does not pay. At the last day God will ask you, "What have you done with my flock, my beautiful flock?" (See Jer. 13:20.) How will you answer Him if you have betrayed your trust? For Christ's sake I beseech you to guard your children. Do not be cross or hasty. Give them happy things to think of. [Cf: Unpublished Manuscripts, Volume 3 p. 121 para. 3] p. 814, Para. 2, [1901MS].

Christ gave His life for our children and for us, because He desired us to form characters after the divine similitude, that we may enter in through the gates into the holy city, and hear from the divine lips the benediction, "Well done, good and faithful servant, ... enter thou into the joy of thy Lord." (Matt. 25:23.) Do you not want to hear these words? Strive with all the power God has given you to gain the crown of everlasting life, that you may cast it at the feet of the Redeemer, and touching the golden harp, fill all heaven with rich music. God help you to gain eternal life, that you may see His face.--Ms. 31, 1901. [Cf: Unpublished Manuscripts, Volume 3 p. 122 para. 1] p. 814, Para. 3, [1901MS].

Manuscript 26, 1901. Mar 5, 1901. I have had special light in regard to the canvassing work, and the impression and burden does not leave me. This work is a means of education. It is an excellent school for those who are qualifying themselves to enter the ministry. Those who take up this work as they should place themselves where they learn of Christ and follow His example. Angels are commissioned to go forth with those who take up this work in true humility. [Cf: Unpublished Manuscripts, Volume 4 p. 1 para. 1] p. 814, Para. 4, [1901MS].

Those who engage in the canvassing work should first give themselves wholly and unreservedly to God. Christ has invited them, "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: Unpublished Manuscripts, Volume 4 p. 1 para. 2] p. 814, Para. 5, [1901MS].

It is a mistake to send young and inexperienced men to labor among the churches. Thus they are placed in a hard position, as though standing on exhibition to be criticized. This will spoil young men who are filled with conceit and spiritual pride. [Cf: Unpublished Manuscripts, Volume 4 p. 1 para. 3] p. 814, Para. 6, [1901MS].

Conscientious young men, who are truly converted, will feel a burden of soul to impart that which they have received. They will be given ability to speak upon Bible subjects, because they feel a desire to help those who have not a knowledge of the truth. Drink deeply of the precious water of life. Study the word of God, that it may be in you a well of water, springing up unto everlasting life. Act your part as a humble servant of the Master. Seek to do good to those around you. Place yourselves where there are hearts to be won. Then you will see good accomplished by your efforts. The Lord has instructed me that the time will come when men, women, and youth will be imbued with the spirit of the last message of mercy to be given to our world. [Cf: Unpublished Manuscripts, Volume 4 p. 1 para. 4] p. 815, Para. 1, [1901MS].

Many of those who have had the advantage of an education in our schools and have not increased in spirituality and soul-culture, because they have been indolent. Many missionary enterprises have been crippled by the work of slothful servants. This is the judgment recorded in the books of heaven. Oh, there are many men and women whom the Lord would use if they would enter His vineyard with a sincere desire to do Him service. But they are do nothings. They ignore all personal responsibility, because of the inconvenience of carrying it. Their record, as far as regards their work for God, is a mournful blank. They are fruitless trees, darkening by their unproductive branches ground which should be occupied by fruit-bearing trees. They know the truth, but practice it not. The Lord passes them by because they do not draw from Him the nourishment which would enable them to bear good fruit. Let all beware of the evil heart of unbelief. [Cf: Unpublished Manuscripts, Volume 4 p. 2 para. 1] p. 815, Para. 2, [1901MS].

God has given to every man his work. He passes by those who have had his choice gifts, but have failed to improve them, and accepts those who have not had so many advantages, but who have been willing to do what they could in cooperating with Christ as his helping hand. They may feel that they are doing very little, but as they earnestly and honestly do what they can, God will help them. No one can cooperate with Christ without receiving wisdom and understanding. [Cf: Unpublished Manuscripts, Volume 4 p. 3 para. 1] p. 815, Para. 3, [1901MS].

I write these particulars for the Scandinavian field especially. My brethren, will you take hold of the work God has given you? Will you labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Take hold where you are. Do you remember when Sister White was with you at _____, in the meeting held at that place, how often it was repeated, "We cannot sell books. We cannot canvass as they do in America." My interpreter sat by my side, and repeated to me every word that was spoken. As soon as he was seated all others had spoken the same discouraging things. I rose and said, "But you can sell books. It is not right for you to talk unbelief, and thus close the door of faith. You have the same God in Denmark that we have in America. Close the windows of the soul earthward, and open the windows heavenward, that the light of heaven may shine in." Thus through my interpreter I spoke to you. [Cf: Unpublished Manuscripts, Volume 4 p. 3 para. 2] p. 815, Para. 4, [1901MS].

Have you not entered into covenant relation with God? Did you not, at your baptism, make an entire surrender to him? Were you not baptized in the name of the Father, the Son, and the Holy Spirit? Did not all heaven hear your vows as you died to the world and were buried with Christ? Were you not raised to walk in newness of life? Is not your life hid with Christ in God? Then show to the world that you are living men, that you have a duty to perform, a work to do that will redound to the glory of God and minister to the enlightenment of your fellow-men. [Cf: Unpublished Manuscripts, Volume 4 p. 3 para. 3] p. 816, Para. 1, [1901MS].

Elder Matteson, who now sleeps in Jesus, united with the Saviour as his helping hand, and organized a school. And under his direction the students worked nobly. What a work has been done! What a multitude of books were sold. And how many there were who united with the church. [Cf: Unpublished Manuscripts, Volume 4 p. 4 para. 1] p. 816, Para. 2, [1901MS].

Cease now to talk discouragement. Take hold of the arm of infinite power. Remember that we at this end of the line are taking hold with you. We assure you that we will lift with you. Do not fail or be discouraged. The Lord is your helper. He will uphold the workers in Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance His cause and hasten His coming. [Cf: Unpublished Manuscripts, Volume 4 p. 4 para. 2] p. 816, Para. 3, [1901MS].

Remember that the nearer we approach Christ's coming, the more earnestly and firmly we are to work; for the whole synagogue of Satan is opposed to us. We do not need feverish excitement, but that faith and courage which is borne of genuine faith. The opportunity for helping the work in Scandinavia at the last week of prayer in America should have been improved, and it would have been, had the men in positions of responsibility been wideawake to place the situation clearly before the people and call for donations to relieve the institutions in Denmark and Norway. [Cf: Unpublished Manuscripts, Volume 4 p. 4 para. 3] p. 816, Para. 4, [1901MS].

We hope that a most earnest effort will be made by our people in England to inspire their brethren in Scandinavia with courage and faith. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Do not, by words of unbelief call down the denunciation of God. Do not act like the priest and Levite, who looked at the wounded man lying in his grievous condition, and passed by on the other side. Wake up, brethren. Let the work move forward with power. May the Lord help his people to do their best. [Cf: Unpublished Manuscripts, Volume 4 p. 5 para. 1] p. 816, Para. 5, [1901MS].

I call upon all to take a more decided interest in the work of circulating Christ's Object Lessons. Let not this work drop. Carry it forward. Let our canvassers in all parts of Europe be encouraged to take hold of this book, and help in its sale. The sale of this book will do much more than to procure funds to help in freeing our institutions from debt. It will open the way for our larger books to find a ready market. [Cf: Unpublished Manuscripts, Volume 4 p. 5 para. 2] p. 816, Para. 6, [1901MS].

The Lord moved upon my heart to give this book as a means of freeing our institutions from debt. And it is the Lord who moves upon his people to make the sale of this book of success. Canvassers will gain an experience that will be of the greatest advantage to them as they carry this book to those who need the instruction it contains. The lessons drawn in this book from the parables of our Saviour will be to many souls as the leaves of the tree of life. [Cf: Unpublished Manuscripts, Volume 4 p. 5 para. 3] p. 817, Para. 1, [1901MS].

The prospect of Christ's near coming is not to hinder God's people from being industrious. None are to be idle. All are to be industrious for God. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." We are to be perfect in our work even as God is perfect in his work. [Cf: Unpublished Manuscripts, Volume 4 p. 5 para. 4] p. 817, Para. 2, [1901MS].

Christ declared that when he comes some of his waiting people will be engaged in business transactions. Some will be sowing in the field, others reaping and gathering in the harvest, and others grinding at the mill. It is not God's will that his elect shall abandon life's duties and responsibilities and give themselves up to idle contemplation, living in a religious dream. They are to be "not slothful in business, fervent in spirit, serving the Lord." [Cf: Unpublished Manuscripts, Volume 4 p. 6 para. 1] p. 817, Para. 3, [1901MS].

Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure-house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not his plan that his people shall present something which they have to suppose, which is not taught in the Word. It is not his will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question. [Cf: Unpublished Manuscripts, Volume 4 p. 6 para. 2] p. 817, Para. 4, [1901MS].

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all-important question, and it has been clearly answered. "What is written in the law? how readest thou?" [Cf: Unpublished Manuscripts, Volume 4 p. 7 para. 1] p. 817, Para. 5, [1901MS].

Christ's coming is nearer than when we first believed. The signs of the times show us that the end of all things is at hand. All are now to work for Christ. The heaviest responsibility rests on that worker whose opportunities and privileges have been greatest. [Cf: Unpublished Manuscripts, Volume 4 p. 7 para. 2] p. 817, Para. 6, [1901MS].

I desire to refer once more to the canvassing work. The workers in England should take hold of Christ's Object Lessons, and should do all they possibly can with this book, that a school may be established in England. My brethren in England, France, Switzerland, and all places

where the light of truth is shining, take hold of this work. Let this book be translated into the different languages and circulated in the different countries of Europe. What will the result be? The truth will reach many who otherwise would not receive it. [Cf: Unpublished Manuscripts, Volume 4 p. 7 para. 3] p. 818, Para. 1, [1901MS].

God help you to make the most of his donation to you of this book. There are souls in desolate places who should be reached by this effort. The angels of God will make an impression on minds as the workers go forth in faith. All who enter this work will gain an experience that will enable them to be successful laborers for God. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. When the religious denominations unite with the papacy to oppress, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the oppression becomes severe, do as Christ has told you to do. When they persecute you in one place, go to another place, and if persecution comes there go to still another. God will lead his people, making them a blessing in many places. Were it not for persecution God's people would not be scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel till the Son of man be come." Then take hold of the work of evangelistic canvassing. [Cf: Unpublished Manuscripts, Volume 4 p. 8 para. 1] p. 818, Para. 2, [1901MS].

Manuscript Release #900.32. Manuscript 29, 1901. An Appeal to Prepare the Heart to Receive the Holy Spirit. [A talk given by Ellen G. White on March 28, 1901, at Battle Creek, Michigan, to a gathering of publishing leaders. As Mrs. White spoke, her mind turned from this smaller meeting to the General Conference session, which was to begin a few days later, on April 2.] [Cf: Unpublished Manuscripts, Volume 4 p. 187 para. 1] p. 818, Para. 3, [1901MS].

I feel an intense desire that at this meeting we shall come into right relation with God. We may have great ambition, all the ambition it is possible for us to have; we may have all the activity it is essential for us to have; but unless we are close to our Saviour, unless His power and grace are with us individually, we may be sure that we shall go from this place thinking that we have not had a very wonderful meeting. It rests with us individually to decide what this meeting shall be to us. Since the last time we assembled in General Conference, we have all been making our record, and at this meeting we shall continue to make our record. Every time we assemble together, angels of God are here. Evil angels also are here. [Cf: Unpublished Manuscripts, Volume 4 p. 187 para. 2] p. 818, Para. 4, [1901MS].

If we have neglected our duties, if we have come up to this meeting unprepared to meet with God, unprepared to worship Him in the spirit of truth and in the beauty of holiness, let us, at the very beginning of the meeting, humble our hearts before God and put away everything that interposes between our souls and Him. [Cf: Unpublished Manuscripts, Volume 4 p. 187 para. 3] p. 819, Para. 1, [1901MS].

As I was coming over from Australia, during the long weeks that I spent on the ocean, I had some precious experiences. Some things were opened before me, of which I will speak to you later. The words were spoken to me, "Enter into no controversy. Take no part in any strife or

in anything that would divert the mind from God. I have a message for you to bear, and as this message is given to the people, it is not for you to try to make them believe it. This is not your work. You are to go straight forward in the work I have given you. I will strengthen you to do this work." [Cf: Unpublished Manuscripts, Volume 4 p. 187 para. 4] p. 819, Para. 2, [1901MS].

On the way over I was in great perplexity as to how my health would stand the voyage. The passengers smoked and drank continually. And night after night they danced till twelve o'clock on the deck over my head. All the response they made to my appeals for quietude was, "Let Mrs. White go somewhere else." I tried to go "somewhere else." I went to the deck of the second cabin, but there I found smoking and drinking and noise. There was no "somewhere else" for me. A few days before we were to enter port, Willie came to me and said, "We are nearing the last night of the trip, when we shall have more noise than ever before; but I am praying for a storm." "So am I," I said. [Cf: Unpublished Manuscripts, Volume 4 p. 188 para. 1] p. 819, Para. 3, [1901MS].

The night before the passengers were to have their carousal, I went into a little anteroom, and lay down. I fell asleep, and presently I was awakened by a voice speaking to me. I knew as soon as I awoke what this meant, for the room was filled with sweet fragrance, as of beautiful flowers. I fell asleep once more, and was wakened again the same way. Then words were spoken to me, assuring me that the Lord would protect me; that He had a work for me to do. Comfort, encouragement, and direction were given to me, and I was greatly blessed. I felt then that I would make no more complaints in regard to the noise and the smoking. [Cf: Unpublished Manuscripts, Volume 4 p. 188 para. 2] p. 819, Para. 4, [1901MS].

And lo, the next morning a storm arose, and continued till just before we entered the harbor. The passengers, instead of dancing and singing, were lying in their berths. The boat rocked and tossed, and I lay in my berth all day, not even daring to turn over lest I should be sick. [Cf: Unpublished Manuscripts, Volume 4 p. 188 para. 3] p. 819, Para. 5, [1901MS].

I felt very grateful for that storm. It lasted long enough to prevent any carousal. And just before we entered the harbor, it cleared away, and the sea became as smooth as it had been all the way over. [Cf: Unpublished Manuscripts, Volume 4 p. 188 para. 4] p. 819, Para. 6, [1901MS].

I feel an intense desire that this shall be a meeting where God can preside. This is an important time, a very important time. There is a great work to do. But whether the meeting shall be a success depends on us individually. We can make a heaven here during this meeting. We may make a heaven or a hell for ourselves, just as we choose. [Cf: Unpublished Manuscripts, Volume 4 p. 189 para. 1] p. 820, Para. 1, [1901MS].

Light has been given me that this is the wrong time of the year to hold the General Conference. Everything in nature is sere and brown. It is God's desire that when His people assemble for spiritual exercises, they should have the best and highest thoughts. He wants them to be in the very best condition of mind and body. They should choose the very

best season of the year for a meeting of this kind. [Cf: Unpublished Manuscripts, Volume 4 p. 189 para. 2] p. 820, Para. 2, [1901MS].

Plans are now to be laid for the advancement of God's work, and if ever there was a time when God's people should be strictly guarded in their diet, it is now. I am going to say this almost every time I speak to you, so I shall begin now. When you sit down to your meals, do not eat half a dozen different kinds of food. Eat only two or three kinds. If you have not yet learned to be health reformers--it is time that you did learn. It is time for you to understand what health reform means. [Cf: Unpublished Manuscripts, Volume 4 p. 189 para. 3] p. 820, Para. 3, [1901MS].

Many have lost their spiritual discernment by making an idol of the stomach. The poor stomach does not care to be idolized in this way. It wants a chance to carry forward its work in the beautiful order which God has established. It will do this work if man will act like a rational being. The food which is taken into the stomach should be of a character to promote health, intelligence, and spirituality. Dyspeptics have a dyspeptic religion. Those who overload the stomach, and then, without taking any special exercise, come to meeting, will find that they are unable to keep awake. Because of the condition of the stomach, many place themselves on the negative side when they should be on the affirmative. Meetings are often hindered by resolutions which, occasioned by dyspepsia, should never have seen the light of day. [Cf: Unpublished Manuscripts, Volume 4 p. 189 para. 4] p. 820, Para. 4, [1901MS].

God desires us to worship Him in holiness, glorifying His name. He wants you to remember, when you eat, to partake of food that will help you to serve Him. Because there is a variety of food placed before you, do not eat some of all the different kinds, and then go to meeting with an overloaded stomach, unprepared to make correct decisions, unprepared to have your mental machinery worked by the Spirit of God. [Cf: Unpublished Manuscripts, Volume 4 p. 190 para. 1] p. 820, Para. 5, [1901MS].

If you are not learning by self-denial and self-sacrifice to take care of the human machinery, you are not following Christ, but another leader. [Cf: Unpublished Manuscripts, Volume 4 p. 190 para. 2] p. 820, Para. 6, [1901MS].

There are solemn and important decisions to be made at this meeting, and God wants every one of us to stand in right relation to Him. He wants us to do a great deal more praying and a great deal less talking. He wants us to keep the windows of the soul opened heavenward. The threshold of heaven is flooded with the light of God's glory, and God will let this light shine into the heart of everyone who at this meeting will stand in right relation to Him. [Cf: Unpublished Manuscripts, Volume 4 p. 190 para. 3] p. 821, Para. 1, [1901MS].

Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as is prayer. The business meeting is to be just as much under the direction of the Spirit as the prayer meeting. There is danger of our

getting a sentimental, impulsive religion. Let the business transacted at this meeting stand forth in such sacredness that the heavenly host can approve of it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven. [Cf: Unpublished Manuscripts, Volume 4 p. 190 para. 4] p. 821, Para. 2, [1901MS].

God wants you to stand in a position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, "Without Me ye can do nothing." [Cf: Unpublished Manuscripts, Volume 4 p. 191 para. 1] p. 821, Para. 3, [1901MS].

I did not mean to say these words today, but I feel that it is time for us to seek the Lord more earnestly. My most precious time for communing with God is in the morning. I plead with Him for help, and I feel--no, I do not trust to feeling--I know that He will answer me. I trust in the word of the living God. I make this word my constant dependence. [Cf: Unpublished Manuscripts, Volume 4 p. 191 para. 2] p. 821, Para. 4, [1901MS].

We have come to a point where God is going to work for His people. He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord. [Cf: Unpublished Manuscripts, Volume 4 p. 191 para. 3] p. 821, Para. 5, [1901MS].

Remember that you will make this meeting what it is. You can have heaven as you come and as you go. But in order for this to be, self must be lost in Christ. We must eat the bread of heaven. This is like taking each day the leaves of the tree of life. These will restore in us the moral image of God. This image has been obliterated, but it can be restored by the eating of the bread of life. [Cf: Unpublished Manuscripts, Volume 4 p. 191 para. 4] p. 821, Para. 6, [1901MS].

I pray that this may indeed be a crisis in our work, when we shall step over the gulf and lay hold of God's strength. He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [Isa. 27:5]. [Cf: Unpublished Manuscripts, Volume 4 p. 192 para. 1] p. 822, Para. 1, [1901MS].

In the place of going to your rooms, as was done when I was here ten years ago, and talking of difficulties, talking the Holy Spirit away, talk with God, and He will be with you. Hear what the Spirit saith unto the churches. I know that God wants you to have something to say to the churches, and what you say is to be like apples of gold in pictures of silver. No cheap words are to be uttered. We have a heaven of treasure, for when God gave Christ to our world, He gave us all heaven. And if you do not draw from heaven power and grace and treasures of truth to give to the people, then, for Christ's sake, stop your work till you realize the importance of a close union with God. [Cf: Unpublished Manuscripts, Volume 4 p. 192 para. 2] p. 822, Para. 2, [1901MS].

What we need is to be elevated and sanctified and purified. Then the

righteousness of Christ will go before us, and the glory of God will be our reward. Let us come into close touch with God, that we may see more clearly His purity and holiness, and rise higher and higher at each meeting. [Cf: Unpublished Manuscripts, Volume 4 p. 192 para. 3] p. 822, Para. 3, [1901MS].

If some of you, though having reached the [physical] stature of men, have brought with you your childish ideas and childish disposition, will you now put away all childishness, and get the grace of God? Let us grasp the great and rich treasures God has for us. God is willing to do great things for us. But we carry with us such a load of deformity that we have no room for the Saviour. He cannot sit on the throne of the heart, because there is no place for Him. Give Him a place. [Cf: Unpublished Manuscripts, Volume 4 p. 192 para. 4] p. 822, Para. 4, [1901MS].

He is knocking, knocking at your heart. Open the door and let Him in. Empty the heart of all selfishness, by living right, eating right, thinking right. Enthroned the Saviour in the heart. With His long human arm He encircles the race, while with His divine arm He grasps the throne of the Infinite. I am hungry for the Spirit of God. Are you, brethren? My soul longs for it. [Cf: Unpublished Manuscripts, Volume 4 p. 193 para. 1] p. 822, Para. 5, [1901MS].

The Sydney Sanitarium.-- Special Testimony.-- We have the most lively interest in the work in Australia, and we earnestly desire to see it advancing along its different lines. And especially do we desire to see the successful establishment of the Sydney Sanitarium. This work has been long delayed, and should now be pushed forward with vigor. [Cf: Pamphlet 148 p. 3 para. 1] p. 822, Para. 6, [1901MS].

Object of the Sanitarium.-- The Lord has repeatedly given instruction regarding the importance of this institution, and the necessity for its establishment. He desires the Sanitarium to be built that we may co-operate with His instrumentalities in relieving the sufferings of humanity. [Cf: Pamphlet 148 p. 3 para. 2] p. 822, Para. 7, [1901MS].

In the work in the Sanitarium, physicians, matron, and nurses are to co-operate with God in restoring the sick to health. In doing this, they co-operate with Him in restoring His image in the soul. Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him who was dead, but is alive forevermore. [Cf: Pamphlet 148 p. 3 para. 3] p. 823, Para. 1, [1901MS].

God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices who might be restored to health by an intelligent observance of the laws of life and health, by co-operating with Him who died that they might have eternal life. This is the knowledge that men and women need. They need to be taught how to study the divine laws given by Christ for the good of all mankind. This is the work that is to be done in our Sanitarium in Australia. [Cf: Pamphlet 148 p. 4 para. 1] p. 823, Para. 2, [1901MS].

God's instrumentalities should seek to follow in the foot-steps of the divine Healer. Those who come to the Sanitarium should be taught how to take care of the body, remembering 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" Yes; we are God's property, and the path of obedience to Nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing, is being prepared to hear and receive the truth into a good and willing heart. Many, by practising the laws of Nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life. The fear of the Lord is the beginning of wisdom. Let Wisdom's voice be heard; for her ways are ways of pleasantness and all her paths are peace. [Cf: Pamphlet 148 p. 4 para. 2] p. 823, Para. 3, [1901MS].

To Do All in Our Power.-- I feel a special burden for the Sanitarium in Sydney. Let our brethren and sisters study carefully and prayerfully the present situation. There is need for them to do all they can to advance the work on the Sanitarium. They must depend largely upon themselves; for the brethren and sisters in America have been drawn upon heavily, and just now they are straining every nerve to relieve the embarrassed institutions in Scandinavia. We are doing our utmost to relieve the emergencies in Norway, Denmark, and Australia. [Cf: Pamphlet 148 p. 4 para. 3] p. 823, Para. 4, [1901MS].

The inhabitants of the heavenly universe are looking with intense interest upon God's enterprises in different parts of the world. Let our people in Australia awake and rally to the help of the Sydney Sanitarium. Let them do all in their power to set this institution in operation as soon as possible. God says, "Whom shall I send, and who will go for us?" Take this word as a message from heaven, to which you are to pay profound attention, that you may understand the heavenly mandate, and be prepared to answer, "Here am I; send me." [Cf: Pamphlet 148 p. 5 para. 1] p. 823, Para. 5, [1901MS].

The Glory of the Gospel.-- It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. 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: Pamphlet 148 p. 5 para. 2] p. 824, Para. 1, [1901MS].

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love--the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. [Cf:

Pamphlet 148 p. 5 para. 3] p. 824, Para. 2, [1901MS].

All Should Have a Part.-- The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through the members the grace of God. Throughout the world His people are to raise memorials of His Sabbath,--the sign between Him and them that He is the one who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of His law. [Cf: Pamphlet 148 p. 6 para. 1] p. 824, Para. 3, [1901MS].

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured us that to those who love and fear Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant, and healing the sick. And His work never stopped with an exhibition of His power to heal physical disease. He made each work of healing an occasion of implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work. [Cf: Pamphlet 148 p. 6 para. 2] p. 824, Para. 4, [1901MS].

Uniting with the Angels.-- The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption. [Cf: Pamphlet 148 p. 6 para. 3] p. 824, Para. 5, [1901MS].

The Second Tithe and Its Object.-- To promote the assembling of the people for religious services, as well as to provide for the poor, anciently a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have given the children of Levi all the tenth in Israel." But in regard to the second He commanded. "Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstling of thy herds and of thy flocks' that thou mayest learn to fear the Lord thy God always." This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, a special portion to the priests, the offerers were to use the remainder for a religious feast, in which the Levites, the stranger, the fatherless, and the widow participate. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said. "That they may eat within thy gates, and be filled." This tithe would provide a fund for the uses of charity and hospitality. [Cf: Pamphlet 148 p. 7 para. 1] p. 825, Para. 1, [1901MS].

The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax

upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. Mal. 3 : II. Shall we, who enjoy the full light and privileges of the gospel, be content to give less to God than was given by those who lived in the former, less favored dispensation? Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? [Cf: Pamphlet 148 p. 7 para. 2] p. 825, Para. 2, [1901MS].

A Call to Action.-- Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow-men by giving of our means to carry forward the work for this time, while the way is still open for work to be done? [Cf: Pamphlet 148 p. 8 para. 1] p. 825, Para. 3, [1901MS].

The principles of Christ's love demand action. When this appeal shall come to you, let on one show his lack of faith by objecting to send the money raised to the place where it is most needed. Let no one raise an unbelieving hand to say that money shall not be sent to the Sydney Sanitarium. Do not conspire to quench the spark of benevolence; rather unite to fan it to a strong, steady flame. [Cf: Pamphlet 148 p. 8 para. 2] p. 825, Para. 4, [1901MS].

All the money is the Lord's, and we now call upon our people in Australia to unite in carrying to a successful completion the work on the Sydney Sanitarium. The light given me is that this work can and must be done. Let not the work on the Sanitarium be hindered for lack of means. Let not this institution stand unfinished, as a reproach to our churches. Let those to whom the Lord has given the talent of means help to accomplish this work. Carry the work through in the name of the Lord Let all our people arise and see what they can do. Let them show that the spirit of God is moving them to action. [Cf: Pamphlet 148 p. 8 para. 3] p. 825, Para. 5, [1901MS].

As you consider the situation, return to the Lord His own in gifts and offerings. The love of Christ demands your offerings. He whose heart is filled with the love of Jesus will behold in every fellow-being a memorial of the love expressed by Christ for the human race. This love will cause their gratitude to flow forth in words and deeds of mercy and benevolence. Receiving and giving, they work in harmony with Christ's example. [Cf: Pamphlet 148 p. 8 para. 4] p. 826, Para. 1, [1901MS].

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles with Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate His love. This love is to draw them together round the cross. It is to divest them of all selfishness, and bind them to God and to one another. [Cf: Pamphlet 148 p. 9 para. 1] p. 826, Para. 2, [1901MS].

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of

grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. [Cf: Pamphlet 148 p. 9 para. 2] p. 826, Para. 3, [1901MS].

God help us to feel that now, just now is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing will seem too much for us to do for God? Let us do something and do it now. Let us arouse from our apathy, and, catching the inspiration of God's love, work as never before for the Master. Let everyone now do his duty, laboring actively with Jesus Christ. A life beautified with holiness is not a life of idle contemplation, but a life filled up with earnest work for the Master, whose light shineth more and more unto the perfect day. As Seventh-day Adventists, we have a work to do in witnessing for Christ. If indeed the Lord is coming, it is time to sell what we have and give alms. It is time to put out your money to the exchangers, time to place every dollar you can spare into the treasury of the Lord, that institutions may be erected for the education of workers, who shall be instructed as were those who attended the school of the prophets. If the Lord comes and finds you doing this kind of work. He will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Mrs. E. G. White. [Cf: Pamphlet 148 p. 9 para. 3] p. 826, Para. 4, [1901MS].

St. Helena, Cal., Dec. 30, 1900 To Conference Officers and Managers of Our Schools . Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member. [Cf: Pamphlet 161 p. 1 para. 1] p. 826, Para. 5, [1901MS].

We thank the Lord for the good work being done in behalf of our schools in the publication and sale of the book, "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to the work, and that their efforts are proving so successful. We rejoice that our conference and tract society officers have given their influence and energy to this grand enterprise, and that ministers, Bible workers, colporteurs, and church members, old and young, have all engaged so heartily in the special effort to speedily relieve our schools. [Cf: Pamphlet 161 p. 1 para. 2] p. 827, Para. 1, [1901MS].

Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools, and a fund is created for the establishment of schools in important fields, where there is great need of educational work. [Cf: Pamphlet 161 p. 1 para. 3] p. 827, Para. 2, [1901MS].

As ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work, and we will continue to labor for the circulation of "Object Lessons," and for the freedom of our schools. Let no one feel that this

work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come. [Cf: Pamphlet 161 p. 1 para. 4] p. 827, Para. 3, [1901MS].

As our publishing houses have shown themselves exceedingly large-hearted and liberal toward our schools, so let our school managers and teachers be very considerate of the interest of the publishing houses and the tract societies. [Cf: Pamphlet 161 p. 2 para. 1] p. 827, Para. 4, [1901MS].

The school men should say to the regular canvassers, "We are glad of your interest in this work, and should be glad of your assistance; but the relief of the schools is not the only work in which we are interested. It is not the only work for this time. All our books on present truth, including health reform, are needed by the people. Therefore we urge you to go forward with your regular work. The tract societies that are handling "Christ's Object Lessons" without profit need an increased volume of regular business for their support, and the publishing houses that have given so many thousands of dollars in labor, need a greatly increased volume of regular business, that they may sustain the strain brought upon them by their liberality. We beg of you, therefore, to throw your energies into the regular work as never before. [Cf: Pamphlet 161 p. 2 para. 2] p. 827, Para. 5, [1901MS].

"On our part we will encourage all our students of sufficient age and experience to work for the schools by selling our book, but we will also work as diligently as in former years to train those specially qualified for the canvassing work, to handle other books, so that the schools may do their part in furnishing recruits to the force of regular canvassers." [Cf: Pamphlet 161 p. 2 para. 3] p. 827, Para. 6, [1901MS].

Our conference officers and State canvassing agents should take comprehensive views of the work in all its phases and all its bearings. They should so foster and guide this work of selling "Christ's Object Lessons," that the regular canvassing force shall not be weakened, but that it shall be strengthened, while the work in behalf of the schools is going steadily forward. [Cf: Pamphlet 161 p. 2 para. 4] p. 828, Para. 1, [1901MS].

Our publishing houses have done a noble thing in giving so largely to help in lifting the debts from our schools. Shall we not plan to be considerate of their interests, as they have been so generously considerate of the schools? In all our planning, the principles of honor, justice, and generosity are to be maintained. Judicious plans should be laid to relieve other institutions that are in pressing need of help. The Lord would not have us lose sight of the welfare of any of his appointed instrumentalities for the diffusion of light. [Cf: Pamphlet 161 p. 3 para. 1] p. 828, Para. 2, [1901MS].

Let us endeavor, then, to carry forward the grand and glorious work of lifting the indebtedness from the schools, without calling our regular canvassers away from the sale of the precious books they are handling. Let us encourage students who have not made a record as successful canvassers to fit themselves to do acceptable work for the schools during vacations. Let us encourage our church members to go forward

nobly with the work they have so well begun. Let us say to the tract societies and publishers, Be patient. and from the ranks of those thus gaining an experience you will have many to enter the general canvassing force. Let us then work diligently to fulfill this expectation. [Cf: Pamphlet 161 p. 3 para. 2] p. 828, Para. 3, [1901MS].

O that we might view these matters in such a way that all would move in wisdom and in harmony! It was never intended by the framers of the plans that the sale of "Object Lessons" should lead to the neglect of other precious books. We must never repeat the mistakes of past years, when the plea was made that only one book at a time should have the field, and as a result, books that have been signified as specially important to come before the people were left idle on the shelves of our publishing houses. Let our State agents with their canvassing forces keep right on with their regular work uninterrupted. [Cf: Pamphlet 161 p. 3 para. 3] p. 828, Para. 4, [1901MS].

Let those who handle "Christ's Object Lessons" pray in faith that the Lord will help them to speak words which will be a blessing to those whom they meet while presenting the book for sale. Carefully improve the opportunities to sow the seeds of truth. Do not introduce doctrinal subjects, nor engage in controversy, but speak of the Christian's faith and hope. Thus you will become acquainted with persons whom you may afterward visit, with the Bible in hand, and upon whom you may reflect the light which God has given to you. You will find opportunities to comfort the depressed and discouraged, and to lift up those that are bowed down. [Cf: Pamphlet 161 p. 4 para. 1] p. 828, Para. 5, [1901MS].

All the work of canvassing should be considered as evangelistic work. The Lord will give his grace to all who will seek for it in humility, and he will open ways for the dropping of seeds of truth into good soil. We have no time to lose, no hours or moments to devote to selfish pleasure. We, as workers together with God, are to labor with all interest and earnest energy to pull souls out of the fire, hating even the garment spotted with flesh. There have been presented before me the very many precious opportunities to save souls, which have been unheeded and lost. Let us now see how many souls we can save for our Saviour. "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." (Signed) E. G. White. [Cf: Pamphlet 161 p. 4 para. 2] p. 829, Para. 1, [1901MS].