

He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence. *Ms 127, 1902, p. 7.* ("Words to Ministers, September 16, 1902. [Cf: 1MR15.03] p. 1, Para. 1, [1902MS]).

The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so simple, His illustrations so appropriate, His words so sympathetic and so cheerful, that His hearers were charmed. *Letter 213, 1902, p. 4.* (To Those in Positions of Responsibility in the St. Helena Sanitarium, November 3, 1902.) [Cf: 1MR16.05] p. 2, Para. 1, [1902MS].

Those who in their work for God depend on worldly plans for gaining success will make a failure. *Letter 48, 1902, p. 3.* (To Elder and Mrs. E. E. Franke, March 19, 1902.) [Cf: 1MR17.01] p. 2, Para. 2, [1902MS].

He should cut off from his meetings everything that has a semblance of theatrical display; for such outward appearances give no strength to the message that he bears. When the Lord can cooperate with him, his work will not need to be done in so expensive a manner. He will not need then to go to so much expense in advertising his meetings. He will not place so much dependence on the musical program. This part of his services is conducted more after the order of a concert in a theater than a song service in a religious meeting. *Letter 49, 1902, p. 7.* (To Elder and Mrs. S. N. Haskell, February 5, 1902.) [Cf: 1MR17.02] p. 2, Para. 3, [1902MS].

In the meetings held, the singing should not be neglected. God can be glorified by this part of the service. And when singers offer their services they should be accepted. But money should not be used to hire singers. Often the singing of simple hymns by the congregation has a charm that is not possessed by the singing of a choir, however skilled it may be. *Letter 49, 1902, p. 9.* (To Elder and Mrs. S. N. Haskell, February 5, 1902.) [Cf: 1MR17.03] p. 2, Para. 4, [1902MS].

In Christ's parable of the talents are included all responsible human agents, from the humblest and poorest in this world's goods to those who are entrusted with talents of means and of intellect. Even those who faithfully use the least of talents will hear from the Saviour's lips the words of commendation, "Well done, good and faithful servant." The value that God places on the least of talents is shown by the reward He gives for its right use,--eternal life. To every faithful steward He will say, "Enter thou into the joy of thy Lord." [Cf: 1MR23.02] p. 2, Para. 5, [1902MS].

The Lord gives talents proportionate to the several capabilities of His children. To every man is given his work. Those who do their duty to the best of their ability, using their talent aright, are doing a much needed work, a work that hundreds of others could do if they only would. *Letter 122, 1902, pp. 5,6.* (To James E. White, June 12, 1902.) [Cf: 1MR23.03] p. 2, Para. 6, [1902MS].

Third Message Embraces Others --The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages; for they are essential to salvation. We shall have to study earnestly in order to understand these truths; and our power to learn and comprehend will be taxed to the utmost. *Letter 97*, 1902, p. 2. (To Elder E. J. Waggoner, July 7, 1902.) [Cf: 1MR57.01] p. 3, Para. 1, [1902MS].

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived. *Letter 179*, 1902, p. 10. (To C. P. Bollman, November 19, 1902.) [Cf: 1MR142.02] p. 3, Para. 2, [1902MS].

An Oft Repeated Assurance-- The Father loves His people today as He loves His own Son. Some day it will be our privilege to see Him face to face. *Ms 103*, 1903, p. 6. ("Instruction to Ministers and Physicians," September 15, 1902.) [Cf: 1MR154.02] p. 3, Para. 3, [1902MS].

We should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit. *Ms 155*, 1902, pp. 5, 6. (Sermon preached Sabbath, November 22, 1902, "On the Study of the Book of Revelation.") [Cf: 1MR154.03] p. 3, Para. 4, [1902MS].

Our Denominational Name-- We are Seventh-day Adventists. Are we ashamed of our name? We answer, "No, no! We are not." It is the name the Lord has given us. It points out the truth that is to be the test of the churches. *Letter 110*, 1902, p. 6. (To Dr. David Paulson, July 7, 1902.) [Cf: 1MR156.01] p. 3, Para. 5, [1902MS].

A Balanced Program-- I do not believe it is right to devote so much attention to the sale of the smaller books, to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people, and to push so vigorously, in the place of these, the sale of small books. *Ms. 123*, 1902, p. 10. (From a report of a Council meeting held at Elmshaven, October 19, 1902.) [Cf: 1MR167.03] p. 3, Para. 6, [1902MS].

A most solemn responsibility rests on me to say to you, "Your only hope is in God." Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. Draw nigh to God, and He will draw nigh to you. Do not think, my children, that you have received all the spiritual help you need. And do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down. James and John thought that for the asking, they could have the highest place in the

kingdom of God. Oh, how far short they fell of understanding the situation! They did not realize that before they could share Christ's glory, they must wear His yoke and daily learn His meekness and lowliness. *Letter 22*, 1902, pp. 8, 9. (To James Edson and Emma White, February 1, 1902.) [Cf: 1MR178.02] p. 3, Para. 7, [1902MS].

In new fields, where the work of God has yet to be established, medical missionary work is to be done. This work removes prejudice, and prepares the way for the proclamation of the third angel's message. It is the means by which doors are opened for the entrance of the special truths for this time. Medical missionary work and the gospel are one. If united, they make a complete whole. *Letter 92*, 1902, p. 2. ("To Brethren in Responsible Positions in the Medical Work," April 8, 1902.) [Cf: 1MR228.01] p. 4, Para. 1, [1902MS].

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause. *Ms. 154*, 1902, p. 4. ("Instruction to Men in Positions of Responsibility," October 24, 1902.) [Cf: 1MR228.02] p. 4, Para. 2, [1902MS].

Beware--Lest We Lose Our Bearings-- Conformity to the world is causing many of our people to lose their bearings. I feel deeply over this matter, because it is continually kept before me by the Lord. For many years it has been presented to me again and again that a worldly policy has been coming into the management of many of our institutions. And when I read the published Testimonies that were given in the early seventies and even before that time, I am surprised to see how clearly our dangers in this matter have been pointed out, and how plainly the right way has been outlined from the beginning. But the way, so plainly specified, has not been followed. Men act as if counsels had never been given; and yet we expect the Lord to uplift us and to do great things for us! True, He will help us if we so relate ourselves to Him that He can; but He will not serve with us while we are weaving threads of selfishness into the web. [Cf: 1MR243.01] p. 4, Para. 3, [1902MS].

There is a sentiment among our people,--opposed by some, it is true, but held by many--that each one connected with God's service may be sharp, keen, and designing, in order to make the best possible showing, indicating that his line of work is a success. Those who continue to hold to this idea will be bitterly disappointed when at the judgment they find that they have no place in the kingdom of God. False principles will never prevail in heaven. Not one thread of selfishness is to be brought into any part of God's service in His work upon the earth. [Cf: 1MR243.02] p. 4, Para. 4, [1902MS].

A worldly policy has been coming into the management of our institutions. It nearly spoiled our publishing house in Battle Creek. God was not made first and last and best in everything. Human judgment, human ideas, were taking the lead and control of everything. [Cf: 1MR243.03] p. 4, Para. 5, [1902MS].

God is not pleased with those who are ambitious of being regarded as shrewd men in the estimation of the world; nevertheless this ambition

is cherished by not a few men of responsibility in our ranks. God's work should mean a great deal more to us than it does. It is more important than we have supposed. [Cf: 1MR244.01] p. 4, Para. 6, [1902MS].

Men in positions of responsibility who in any way deviate from Bible principles are divorcing themselves from God. We must be determined not to permit a worldly policy to be brought into our work. The servants of the living God and the servants of Satan are to be as distinct from one another as light is from darkness. The line of demarcation between them must be unmistakable. [Cf: 1MR244.02] p. 5, Para. 1, [1902MS].

If ever there was a time when those who have a knowledge of present truth should find their bearings, it is the present time. Although no one is to move independently of his brethren, yet each one must gain a knowledge of his own condition, his exact bearings. The question that each one should ask himself is, "What is my relation to God?" [Cf: 1MR244.03] p. 5, Para. 2, [1902MS].

It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer, and gradually but surely stealing away the identity of God's work, by leading our brethren to conform to worldly policies. [Cf: 1MR244.04] p. 5, Para. 3, [1902MS].

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words, and in his character, he should be Christlike. [Cf: 1MR244.05] p. 5, Para. 4, [1902MS].

The Lord calls for a reformation. In every place where believers have adopted worldly principles, He desires a voice of warning to be raised. "Cry aloud," He says, "spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" (Isaiah 58:1). As a people and as individuals we must put away the erroneous principles and ambitious projects which lead us to embrace so much within a narrow compass. God desires us to learn to walk firmly and solidly, ever advancing in His way. He desires us to erect every building with reference to the needs of other places that must sometime have similar advantages. [Cf: 1MR245.01] p. 5, Para. 5, [1902MS].

In no respect is God's work to be circumscribed by man-made restrictions. Many of the ambitious plans and policies that have been made are not endorsed by Him. He is no party to keeping many advantages in one place. He desires every institution established to stand ready to help establish the next institution that is needed. . . . [Cf: 1MR245.02] p. 5, Para. 6, [1902MS].

From many minds a realization of the times in which we are living is as far away as is heaven from the earth. It seems that their duty to prepare to meet a soon-coming Saviour is entirely forgotten. God wants us to come to our senses. He wants us to act like rational beings, who are living on the borders of the eternal world. [Cf: 1MR245.03] p. 5, Para. 7, [1902MS].

Remember that in preparing yourselves for the heavenly kingdom, you are preparing others. The Scriptures say, "Make straight paths for your feet, lest that which is lame be turned out of the way" (Hebrews 12:13). Many are weak in moral power; many have not had the privileges and the training that we have had; many have never had opportunity to receive instruction, "precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 28: 10, 13). God lays heavy responsibilities upon those who have had such instruction. They ought to spend much time in prayer. In the place of feeling that their judgment is supreme, they ought to feel terribly afraid. Instead of gathering to themselves all the burdens that they can possibly grasp, which give them no time to pray, no time to meditate on their own spiritual condition, they should spend much time in communion with their Maker. [Cf: 1MR245.04] p. 5, Para. 8, [1902MS].

God's cause is of so much consequence to Him, that of every one who claims to be His steward He requires a correct representation of His character. None but those who walk circumspectly before Him are qualified for stewardship. He works with those who properly represent His character. Through them His will is done on earth as it is in heaven. [Cf: 1MR246.01] p. 6, Para. 1, [1902MS].

Let us offer daily the prayer that Christ taught His disciples to pray, and then live our prayer during the day. To practice this prayer is the whole duty of man. Its principles lie at the foundation of the spring of all right action. Those who carry out every phase of these principles will become sensible men,--men whose minds God Himself can control and guide. Ms. 96, 1902, pp. 1-7. (Early Morning Talk, Pacific Union Medical Missionary Council, St. Helena, California, June 19, 1902.) [Cf: 1MR246.02] p. 6, Para. 2, [1902MS].

We need now to make every dollar count in selecting a site for a sanitarium near Los Angeles and beginning work. We have been in need of men of sound judgment, men with ability to count the cost and to plan wisely. . . . [Cf: 1MR247.04] p. 6, Para. 3, [1902MS].

The Lord would have men walk humbly before Him. It would be a mistake for us to purchase or erect large buildings in the cities of Southern California for sanitarium work; and those who see advantages in doing this, are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise. Ms. 114, 1902, pp. 3, 4. ("Instruction Regarding Sanitarium Work," September 1, 1902.) [Cf: 1MR247.05] p. 6, Para. 4, [1902MS].

Could not Approve Plans for Building in Los Angeles-- With the light that I have had in regard to sanitariums where the sick are to be treated I cannot give one word of counsel about huddling in the city. I cannot do it myself, and yet it may look very different to others; but with the light that I have, I could not advise placing a building in the city. You are out of the city, I know; you are out at one side. That changes the proposition somewhat; but further than that, I could not say; I could not give you any advice. You will have to arrange that among yourselves, because I could not give advice to build a sanitarium in any city. I could not do it, because it has been so distinctly laid

before me that when a sanitarium is built, it must be located where it can accomplish the end in view--the object for which it is established. [Cf: 1MR248.01] p. 6, Para. 5, [1902MS].

The object that we have in view is not to get money, particularly, it is to get souls, to take those who are suffering with disease, and place them in the best position possible for the recovery of health. We have no confidence in drug medication. God wants us to be out where we can have the advantages of nature in every respect, in the air and in the scenery. [Cf: 1MR248.02] p. 6, Para. 6, [1902MS].

If we can get a place that is completed or partially finished, that will be better than to put up a large building just now, when we know that the end is near, and every city is to be turned upside down every way. There will be confusion in every city. Everything that can be shaken is to be shaken, and we do not know what will come next. The judgments will be according to the wickedness of the people and the light of truth that they have had. If they have had the truth, according to that light will be the punishment. Christ pronounced His woes on the cities that had had most of His instruction. That is why I am so afraid of their putting up a great building in Battle Creek, or in any place where the truth has been known for years. To receive from the people that have not accepted the truth, money to help build up the sanitarium,--I can see no light in it. [Cf: 1MR248.03] p. 6, Para. 7, [1902MS].

Here, you may say, the light has not been shining so long. No, it has not, but still the word has come that sanitariums should be located out of the cities. God has a purpose in that. He told the children of Israel that when the plagues should come they must go out of the Egyptians' houses into their own houses, for if they were found mingled with the Egyptians, they would be destroyed with them. They must be a separate people. So our institutions should have every advantage possible, not as far as grand buildings are concerned, but in location. The buildings are not half as much consequence as the space and grounds around a sanitarium. It is the sanitarium that should have the fruits, the flowers, every advantage to call out--well, I have written it; you have had it; it is just as forcible now as when I wrote it. I see nothing to change my mind in regard to Los Angeles on these points. . . . [Cf: 1MR249.01] p. 7, Para. 1, [1902MS].

The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less; but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads,--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved,--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming. *Ms.* 173, 1902, pp. 3-6. ("Medical Missionary Work in Southern California," November 20, 1911.) [Cf: 1MR249.02] p. 7, Para. 2, [1902MS].

The Lord has at no time guided in the large plans that have been laid for buildings in Los Angeles. He has given light as to how we should

move, and yet movements have been made that are contrary to the light and instruction given. [Cf: 1MR250.01] p. 7, Para. 3, [1902MS].

The complete plan in regard to the purchase of the Hill Street property was not laid before me till my last visit to Los Angeles. I was then taken to see this property, and as I walked up the hill in front of it, I heard distinctly a voice that I well know. Had this voice said, "This is the right place for God's people to purchase," I should have been greatly astonished. But it said, "Encourage no settlement here of any description. God forbids. My people must get away from such surroundings. This place is as Sodom for wickedness. The place where my institutions are established must be altogether different. Leave the cities, and like Enoch come from your retirement to warn the people of the cities." [Cf: 1MR250.02] p. 7, Para. 4, [1902MS].

The words were spoken: "The divine hand is not guiding in the steps that have been taken in regard to this property. The spiritual vision of men has been darkened. Plans have been made that the Lord has not inspired." [Cf: 1MR250.03] p. 7, Para. 5, [1902MS].

I was afterward instructed that the whole matter was inspired by human wisdom. Men have followed their own wisdom, which is foolishness with God, and which, if they continue to follow it, will lead to results that they do not now see. The spiritual eyesight has been blinded. [Cf: 1MR250.04] p. 7, Para. 6, [1902MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matthew 6:22). The Lord calls upon those in charge of His work in Southern California to have their eyes anointed with the heavenly eyesalve. This is their only safety. [Cf: 1MR251.01] p. 8, Para. 1, [1902MS].

I am astonished that our brethren should have thought of purchasing the property on Hill Street. . . .After I had seen its situation, I knew that I could not for a moment give my consent to the establishment there of an institution of any kind. [Cf: 1MR251.02] p. 8, Para. 2, [1902MS].

To establish an institution for the advancement of God's work in such a place, would be contrary to the light that God has given regarding this work. Think of the annoyance to which the workers would be subjected in such a location. How long would they, with an immense hotel right beside them, be allowed to keep the Sabbath in peace? For us to establish a sanitarium there would be like Lot going into Sodom. It would be worse, because as far as the outward surroundings of Sodom were concerned, it was like the garden of Eden. But on the Hill Street property there is no spare land, and no opportunity to see the beauties of nature. [Cf: 1MR251.03] p. 8, Para. 3, [1902MS].

The erection of the bakery in Los Angeles was premature. The work was not ready for it. If the eyes of the brethren had been anointed with the heavenly eyesalve, they would not have done that which they have done. The erection of so large a bakery building, and the carrying forward of the work planned, meant the investment of means and skill that were not at their command. [Cf: 1MR251.04] p. 8, Para. 4, [1902MS].

God's people are not to go forward blindly in the investment of means that they have not and know not where to obtain. We must show wisdom in the movements that we make. Christ has laid before us the plan upon which His work is to be conducted. Those who desire to build must first sit down and count the cost, to see whether they are able to carry the building to completion. Before they begin to carry out their plans, they must advise with wise counsellors. If one worker, failing to reason from cause to effect, is in danger of making unwise moves, his fellow workers are to speak words of wisdom to him, showing him where he is in error. [Cf: 1MR251.05] p. 8, Para. 5, [1902MS].

God sees the end from the beginning. He would have no buildings erected for our work except by the united judgment of the workers, and the brethren sharing the responsibilities. These are to become satisfied that their plans are in harmony with the will of the Lord. Let the councils of our people be conducted with a view to earnest, aggressive work. But let not a stone be laid in the building up of new plans until there is a complete understanding among the workers. In such matters, individual responsibility is not in the order of God. [Cf: 1MR252.01] p. 8, Para. 6, [1902MS].

Some of the movements that have been made in the work in Southern California have not been inspired by God, and these movements have left a shadow on the work. But the mistakes that have been made may work out for good if they are accepted as showing the need of all being interested in the work of God and the manner of its advancement. The work in all its branches is to be carried forward in a way that will recommend its existence. [Cf: 1MR252.02] p. 8, Para. 7, [1902MS].

The Lord calls upon the workers in Southern California to come into line, and to make no movements that will hinder Him in working in accordance with His own purposes. We must wait for the Lord, and learn from Him how to advance the work in Southern California. We are not to make hurried movements, but wait in patience until the Lord prepares the way before us. [Cf: 1MR252.03] p. 9, Para. 1, [1902MS].

I am told that Dr. Kellogg advised the brethren to go ahead and build in the city of Los Angeles. But did he not know that the Lord has given instruction in regard to the need of getting out of the cities? As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But it is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise. The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities, is my message. [Cf: 1MR252.04] p. 9, Para. 2, [1902MS].

The truth must be spoken, whether men will hear, or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination. [Cf: 1MR253.01] p. 9, Para. 3, [1902MS].

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth." [Cf: 1MR253.02] p. 9, Para. 4, [1902MS].

Our restaurants will have to be in the cities. In regard to these restaurants, I am instructed to say that too much of an effort is being made to have one large restaurant in a city. It would be more in the order of the Lord to have several smaller ones. He desires a work to be done for those who are served. The sowing of the seeds of truth, not the obtaining of a large number of patrons, is to be the first consideration. Numbers is no true evidence of success. [Cf: 1MR253.03] p. 9, Para. 5, [1902MS].

The words were spoken: "Do not flatter yourselves that because a large number come each day to the restaurant, you are making great advancement in the work. What are you doing to save souls? You gather in a large company, and then feed them at too low a price. You employ your helpers at too low a price. What encouragement have they that they are doing God's service?" [Cf: 1MR253.04] p. 9, Para. 6, [1902MS].

Our Instructor turned to the men in charge of the Los Angeles restaurant, and said, "Do you realize that your work is weighed in the balances, and found wanting? It is no evidence, because you feed a large number every day, that you are accomplishing the greatest good. Would it not be well to have a fewer number, and then work for their salvation by well-defined methods. Boast not of numbers. Where are the souls that have been led to feel an interest in present truth?" [Cf: 1MR254.01] p. 9, Para. 7, [1902MS].

What of your helpers? Are they becoming indifferent in regard to the truth? If they are, and if no effort is being made to give spiritual help to them and to those who come each day for meals, the business might better be carried on by unbelievers; for this would not exert so strong an influence against the truth. [Cf: 1MR254.02] p. 10, Para. 1, [1902MS].

My brethren, carry on your work in a way that will fortify souls against temptation, rather than leading them into temptation. *Letter 182, 1902*, pp. 1-7. (To "Dear Brethren," September 20, 1902. [Cf: 1MR254.03] p. 10, Para. 2, [1902MS].

Tea, Coffee, and Flesh Meats not to Be Served to the Patients-- In regard to your statement that Dr. _____ would come to help you in the Wahroonga Sanitarium, on certain conditions, including the privilege of serving whatever food he might desire to serve at the table, I would say that you had better not accept the services of those who will come only on condition that such terms shall be made; for the terms on which they would come are evidence that you do not want them. They would be a perplexity to you rather than a help. Anyone who makes propositions of this kind would, I fear, cause you more anxiety and trouble than you could afford. . . . [Cf: 1MR289.02] p. 10, Para. 3, [1902MS].

Never allow Dr. _____ to connect with the institution with the understanding that tea, coffee, and flesh meat will be served to the patients. . . . [Cf: 1MR289.03] p. 10, Para. 4, [1902MS].

As regards the flesh-meat question, I know that if such men as Dr. _____ should connect with the institution, you could not deal with this question without great worry and perplexity. . . . [Cf: 1MR289.04] p. 10, Para. 5, [1902MS].

We are living in a solemn and important time. The effort to build the sanitarium has been a tremendous one, and we cannot afford to bring into connection with it those who would prove a hindrance to its work and an injury to its reputation. [Cf: 1MR289.05] p. 10, Para. 6, [1902MS].

In regard to flesh meat, do not bring it into the [Wahroonga] sanitarium. Neither tea nor coffee should be served. Caramel cereal, made as nicely as possible, should be served in the place of these health-destroying beverages. In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change severely. [Cf: 1MR289.06] p. 10, Para. 7, [1902MS].

You may not at first have as large a number of patients at the sanitarium as you will later on, but do not become discouraged. *Letter 200, 1902*, pp. 1, 2, 9. (To Dr. and Mrs. D. H. Kress, December 15, 1902.) [Cf: 1MR290.01] p. 10, Para. 8, [1902MS].

Guard Against Creating Prejudice-- How careful the workers should be to avoid doing anything that will cause the truth to be misunderstood, or misrepresented, or that will arouse prejudice against it. [Cf: 1MR290.02] p. 10, Para. 9, [1902MS].

Where we can, let us make concessions. Never are we to swerve a hair's breadth from the principles that God has laid down for our guidance. But we are to guard against framing human tests. When it is evident that certain methods are not favorable to the work of the sanitarium, we are not to continue to follow these methods, especially if they are not enjoined by the Word of God. We are to be careful in handling even the truth, lest it taste strongly of the dish. . . . [Cf: 1MR290.03] p. 11, Para. 1, [1902MS].

Tea, Coffee, and Meat to Be Served only in Patient's Room-- We are not to make rules with the idea that they are never to be changed or modified. In our sanitariums the seventh-day Sabbath is ever to be kept holy. No tea, coffee, or flesh meat is to be served, unless it is in some special case, where the patient particularly desires it, and then, these articles of food should be served to him in his room. No tests that the Bible does not require are to be brought in. Every effort should be made to win the confidence of the patients, that their hearts may be reached by the truth. The workers are to draw as near to them as they can, bringing them into the sunshine of Christ's love. [Cf: 1MR290.04] p. 11, Para. 2, [1902MS].

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits" (James 3:17). *Letter 213, 1902*, pp. 6, 8, 9. ("To Those in Positions of Responsibility in the St. Helena Sanitarium," November 3, 1902.) [Cf: 1MR291.01] p. 11, Para. 3, [1902MS].

I wish to emphasize the fact, that the churches to which John was told

to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him "the things which are, and the things which shall be hereafter" (Revelation 1:19). And He said unto him, "What thou seest, write in a book, and send it unto the seven churches" (Revelation 1:11). The light was not to be hidden under a bushel. [Cf: 1MR372.03] p. 11, Para. 4, [1902MS].

In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ's second coming. The last message of mercy is to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it. *Letter 110, 1902, p. 4. (To Dr. David Paulson, July 7, 1902.)* [Cf: 1MR372.04] p. 11, Para. 5, [1902MS].

Study economy in the furnishing of the Sanitarium. I received your letter in regard to the purchase of an automobile in which to carry patients to and from the station. My brother, do not make such a purchase. If you should get an automobile, it would be a temptation to others to do the same thing. Lay aside the inclination to spend money needlessly. *Letter 158, 1902, p. 5. (To Brother and Sister Burden, October 8, 1902.)* [Cf: 1MR394.03] p. 11, Para. 6, [1902MS].

As a people we need to seek most earnestly for the energizing power of the Holy Spirit. We need to be born again. "A new heart," Christ says, "I will give you." He takes the things of God, and shows them to those who follow Him in meekness and lowliness.-- *Letter 200, 1902, p. 6. (To Dr. and Mrs. D. H. Kress, Dec. 15, 1902.)* [Cf: 2MR23.04] p. 11, Para. 7, [1902MS].

Is the kingdom of God enthroned in your heart by Christ's presence abiding there? or is self still a controlling power within? Whose subjects are you? If a selfish spirit continues to keep you out of Christ's service, pray, "Thy kingdom come. They will be done in earth as it is in heaven." Pray, oh, pray most earnestly, "Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow." Pray that the intercession of Christ in your behalf shall not be in vain. Pray that unbelief shall no longer lead you to claim to be in God's service, while in the life-practice, because of a perverted will, you reveal that you are not bearing the fruit of the Spirit. Pray for the power to demonstrate to the world that you are dead to sin, and that your life is indeed hid with Christ in God. . . . [Cf: 2MR33.01] p. 12, Para. 1, [1902MS].

Receiving the Spirit of Christ, every one of His followers will fulfill a divinely appointed mission not merely to be an influence among influences, but to be a special influence for God in every sense of the term.--*Ms. 130, 1902, pp. 6, 8. (Diary, Oct. 27, 1902.)* [Cf: 2MR33.02] p. 12, Para. 2, [1902MS].

We cannot afford to consult fallible minds, or to depend on human judgment, so often unsanctified and perverse. This is why true followers of Christ have such a great soul-hunger for the Holy Spirit, for the Holy Spirit so works through human agents that God's will is

done on the earth as it is in heaven. . . . [Cf: 2MR39.03] p. 12, Para. 3, [1902MS].

Those who are imbued with His Spirit will have an intense love for everyone for whom He died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.--Ms. 130, 1902, pp. 4, 11. (Diary, "Christ Our Example in Every Line of Work," Oct. 27, 1902.) [Cf: 2MR40.01] p. 12, Para. 4, [1902MS].

Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. Draw nigh to God and He will draw nigh to you. Do not think . . . that you have received all the spiritual help you need. And do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down. James and John thought that for the asking they could have the highest place in the kingdom of God. Oh, how far short they fell of understanding the situation! They did not realize that before they could share Christ's glory, they must wear His yoke and daily learn His meekness and lowliness.--Letter 22, 1902, pp. 9, 10. (To Elder and Mrs. J. E. White, Feb. 1, 1902.) [Cf: 2MR43.01] p. 12, Para. 5, [1902MS].

Elder Butler is president of the Southern Union Conference, and I believe this is right.--Ms. 124, 1902, p. 4. ("The Work in Nashville," May, 1902.) [Cf: 2MR56.03] p. 12, Para. 6, [1902MS].

It is a departure from the ways of the Lord that brings perversity that will not be humbled or corrected. Many, when reprov'd for their wrong course, harden their hearts and continue to follow wrong principles. Holding fast their own wisdom as precious, they sullenly pursue their own way. This is the reason that the Holy Spirit is not manifested with greater power in our churches. If those who have been corrected by the Spirit of God would humble themselves before the Lord, and gladly reform, Christ would bestow upon them rich gifts, answering their contrite prayers, and helping them to understand themselves.--Ms 135, 1902. [Cf: 2MR61.03] p. 12, Para. 7, [1902MS].

Ellen G. White Manuscript Materials on Southern Work and Oakwood College--In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done--the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established, and for the places where the way has opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord's work. One of the places that I saw was Graysville, and another [was] Huntsville. The Lord led in the establishment of these schools. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have advantages of their own. There has been delay in pushing forward the work in these places. Let us delay no longer. At these schools students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others. [Cf: 2MR64.02] p. 13, Para. 1, [1902MS].

We must provide greater facilities for the education and training of the youth, both white and colored. We are to establish schools away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. Let means be gathered for the establishment of such schools. In connection with these schools, work is to be done in mechanical and agricultural lines. All the different lines of work that the situation of the place will warrant are to be brought in. [Cf: 2MR64.03] p. 13, Para. 2, [1902MS].

Carpentering, blacksmithing, agriculture, the best way to make the most of what the earth produces--all these things are part of the education to be given to the youth.--Letter 25, 1902, pp. 8-9. (To Those in Positions of Responsibility in the Southern Field, Feb. 5, 1902.) [Cf: 2MR65.01] p. 13, Para. 3, [1902MS].

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be especially directed to this work until something is completed that will be an object lesson of what can be done. . . . [Cf: 2MR65.02] p. 13, Para. 4, [1902MS].

Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected. [Cf: 2MR65.03] p. 13, Para. 5, [1902MS].

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because from outward appearance these places may seem inferior to some other places. But let not the work in Graysville and Huntsville, or the work in Nashville, be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers.--Letter 87, 1902, p. 3. (To Brother Kilgore, June 11, 1902.) [Cf: 2MR65.04] p. 13, Para. 6, [1902MS].

I have seventy-five dollars from Brother _____, tithe money, and we thought that it would be best to send it along to the Southern field to help colored ministers. . . . I want it specially applied to the colored ministers to help them in their salaries.--Letter 262, 1902, p. 1. (To Elder and Mrs. J. E. White, Oct. 23, 1902; Biography Vol. 5, p. 396.) [Cf: 2MR100.04] p. 14, Para. 1, [1902MS].

Sara tells me that she has a letter for me from you, but I tell her not to give it to me yet, for I have something to write to you before I see your letter. You will understand this.--Letter 172, 1902, p. 1. (To Elder and Mrs. S. N. Haskell, Nov. 9, 1902.) [Cf: 2MR101.05] p. 14, Para. 2, [1902MS].

Those who work for Christ are to be pure, upright, and trustworthy,

and they are also to be tenderhearted, compassionate, and courteous. There is a charm in the intercourse of those who are truly courteous. Kind words, pleasant looks, a courteous demeanor, are of inestimable value. Uncourteous Christians, by their neglect of others, show that they are not in union with Christ. It is impossible to be in union with Christ and yet be uncourteous. [Cf: 2MR108.02] p. 14, Para. 3, [1902MS].

What Christ was in His life on this earth, that every Christian should be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was as firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed. [Cf: 2MR108.03] p. 14, Para. 4, [1902MS].

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here and a word there, as He saw men weary and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. [Cf: 2MR108.04] p. 14, Para. 5, [1902MS].

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God. [Cf: 2MR108.05] p. 14, Para. 6, [1902MS].

Though He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables, partaking of the food prepared and served by their hands, taught in their streets, and treated them with the utmost kindness and courtesy. Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity, and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. [Cf: 2MR109.01] p. 14, Para. 7, [1902MS].

The love of Christ mellows the heart and smooths all roughness from the disposition. Let us learn from Him how to combine a high sense of purity and integrity with sunniness of temperament. A kind, courteous Christian is the most powerful argument in favor of the gospel that can be produced. [Cf: 2MR109.02] p. 15, Para. 1, [1902MS].

The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned, but sincerity and uprightness will not atone for a lack of kindness and courtesy. Such ones need to realize that the plan of redemption is a plan of mercy, set in operation to soften whatever is hard and rugged in human nature. They need to cultivate that rare Christian courtesy which makes men

kind and considerate to all. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest. [Cf: 2MR109.03] p. 15, Para. 2, [1902MS].

Men of the world study to be courteous, to make themselves as pleasing as possible. They study to render their address and manners such that they will have the greatest influence over those with whom they associate. They use their knowledge and abilities as skillfully as possible in order to gain this object. "The children of this world are in their generation wiser than the children of light" (Luke 16:8). [Cf: 2MR109.04] p. 15, Para. 3, [1902MS].

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. When you meet with such ones, put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them, as well as for you, Christ died. In your dealing with them, be pitiful and courteous. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage. [Cf: 2MR110.01] p. 15, Para. 4, [1902MS].

The apostle exhorts us, "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." The grace of Christ changes the whole man, making the coarse refined, the rough gentle, the selfish generous. It controls the temper and the voice. Its outworking is seen in politeness and tender regard shown by brother for brother, in kind, encouraging words and unselfish actions. An angel presence is in the home. The life breathes forth a sweet perfume, which as holy incense ascends to God. Love is manifested in kindness, gentleness, forbearance, and longsuffering. The expression of the countenance is changed. The peace of heaven is revealed. There is seen a habitual gentleness, a more than human love. Humanity becomes a partaker of divinity. Christ is honored by perfection of character. As these changes are perfected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. [Cf: 2MR110.02] p. 15, Para. 5, [1902MS].

We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be alway with grace," "that it may minister grace unto the hearers." [Cf: 2MR111.01] p. 15, Para. 6, [1902MS].

Some with whom you are brought in contact will be rough and uncourteous, but because of this, do not be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused

every faculty to vigorous action. The Lord saw in those rough, unhewn stones, precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously. [Cf: 2MR111.02] p. 16, Para. 1, [1902MS].

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. These thoughtful courtesies, beginning in the home and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's wretchedness.--Ms 69, 1902. (Entire Manuscript, "The Grace of Courtesy," copied May 26, 1902; 3SM 237-240; RH Aug. 20, 1959.) [Cf: 2MR111.03] p. 16, Para. 2, [1902MS].

I have risen at one o'clock to write to you . . . I am afraid for our people--afraid that the love of the world is robbing them of godliness and piety.--Letter 146, 1902, pp. 1, 3. (To Brother and Sister Belden, Sept. 22, 1902.) [Cf: 2MR156.02] p. 16, Para. 3, [1902MS].

I have all faith in God. . . . He works at my right hand and at my left. While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, "Here am I." --Letter 127, 1902, p. 3. (To Elder and Mrs. G. A. Irwin, July 18, 1902.) [Cf: 2MR156.06] p. 16, Para. 4, [1902MS].

When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty, for there must be no delay. We are nearing the last great conflict.--Letter 201, 1902, p. 9. (To Elder and Mrs. J. A. Burden, Dec. 15, 1902.) [Cf: 2MR157.01] p. 16, Para. 5, [1902MS].

Of all the tress, the Scotch Fir tree is one of the best from which Christians may draw inspiring lessons. . . . [Cf: 2MR180.01] p. 16, Para. 6, [1902MS].

Church members who are standing in their lot and place are trees of righteousness, the planting of the Lord. Although their surrounding circumstances may be adverse, yet, like the fir tree with little soil about its roots, they constantly reach heavenward, drawing nourishment from above. Like the fragrant boughs of the fir tree, they impart grace for grace received. The hidden nourishment that comes from God is returned to Him in purest service.--Ms 145, 1902, pp. 5, 6. (Diary, Sept. 2, 1902.) [Cf: 2MR180.02] p. 16, Para. 7, [1902MS].

She recognized the impetuosity of youth, for she later said of President Sutherland, "He is young; but this is in his favor."--Letter 102, 1902, p. 1. (To W. W. Prescott, June 30, 1902.) [Neff Manuscript p. 74.] [Cf: 2MR201.04] p. 17, Para. 1, [1902MS].

Ellen White also defended the work of Sutherland and Magan when she said, "There are those who with the Bible as their standard, have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom

the Lord desires to place on vantage ground. . . . But as they have tried to carry forward the work, their efforts have been criticized, and the question has been raised, Should not older teachers be brought in to take the burden of this work? . . . The Lord encouraged these brethren, giving them victories that taught them valuable lessons and strengthened their confidence. It is not according to His plan for some other worker to come in and take the burden of this work upon his shoulders, supposing that he can do a much better and larger work. This is not right."--Ms 98, 1902, pp. 5, 6. ("Consideration to be Shown to Those Who in Their Work Have Wrestled With Difficulties," July 10, 1902.) [Neff Manuscript, p. 103.] [Cf: 2MR203.01] p. 17, Para. 2, [1902MS].

In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive first to speak the English language correctly. Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.--Ms 125, 1902, p. 5. ("Words to Students," talk at the opening of the San Fernando School, Oct. 1, 1902. [Cf: 2MR212.04] p. 17, Para. 3, [1902MS].

I have been instructed that the production of health foods is of the Lord's devising, and is not to be regarded as the special property of any one man. But no one should take what I say as giving liberty to infringe on Dr. Kellogg's patents or the patents of any man.--Letter 27, 1902, p. 5. (To G. I. Butler, Feb. 26, 1902.) [Cf: 2MR243.01] p. 17, Para. 4, [1902MS].

The Lord is very good to us. Thus far, we have been favored with much fruit from our orchard. . . . The prune trees are loaded, and we have had to buy large quantities of rope to tie up the branches so that they would not break under their burden. . . . [Cf: 2MR251.02] p. 17, Para. 5, [1902MS].

I feel very grateful to my heavenly Father for His goodness and His rich grace. . . . [Cf: 2MR251.03] p. 17, Para. 6, [1902MS].

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, What shall I do? when a little bird hopped onto the windowsill, and poured forth such a flood of song as set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in the Lord. I thank Him that I have been so wonderfully sustained. I want to do much more work for Him before I lay off my armor.--Letter 108, 1902, pp. 1, 2, 11. (To Mr. and Mrs. N. D. Faulkhead, July 14, 1902.) [Cf: 2MR251.04] p. 17, Para. 7, [1902MS].

I am so thankful to the Lord for giving me back my voice. I have been able to speak with freedom while at the camp meeting. . . . I am so grateful for the peace and comfort and love that every day I find in the Lord.--Letter 145, 1902, p. 6. (To Elder and Mrs. J. A. Burden, Sept. 21, 1902.) [Cf: 2MR251.05] p. 18, Para. 1, [1902MS].

The Lord has wonderfully sustained me. Last Sabbath, before going to the meeting, a weakness came over me, and I felt fearful. But the moment that I stood on my feet before the people, I felt that the

everlasting arms were beneath me. . . . Everyone in the tent heard me, though I did not put forth the least effort to make them hear. [Cf: 2MR252.01] p. 18, Para. 2, [1902MS].

For a time after my last severe illness I feared that I should never be able to use my voice again. I tried to pray at family worship, but after I had uttered a word or two, no sound would come. My voice was gone. For a long time I had to keep silent; but the Lord has restored my voice to me, and I cannot be grateful enough to Him for this mercy. I am so thankful. I know that I have a testimony to bear, and I thank God that I can still be His witness.--Letter 150, 1902, pp. 1, 2. (To C. W. Irwin, Sept. 22, 1902.) [Cf: 2MR252.02] p. 18, Para. 3, [1902MS].

[The letter addressed to P. T. Magan was called forth by his proposal that in the interest of efficiency and wide distribution of Education, it be published at the College Press in Berrien Springs and distributed in a special manner.--A. L. White.] [Cf: 2MR310.01] p. 18, Para. 4, [1902MS].

I have read your letter in regard to the publication of my book on education. I respect all you say about this matter, and I was quite desirous of complying with your request, if on consideration it should be thought best. But light has come to me that it would not be wisdom to do this. Confusion would be brought in. Some things have been presented to me that I will try to present to you. [Cf: 2MR310.02] p. 18, Para. 5, [1902MS].

There was in my mind a desire to present to the cause a couple of other books to be used for its advancement, as Object Lessons has been used. In the night season I was instructed that the giving of the manuscript of Object Lessons was of the Lord, but that if other books were given to be handled in the same way, the arrangements made for their sale would bring in a train of influences that would hinder the work of handling the larger books. These books contain present truth for this time--truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Cf: 2MR310.03] p. 18, Para. 6, [1902MS].

If one book should be continually kept before the minds of our people and canvassers, all their zeal and earnestness would be spent on the circulation of that one book. The Lord would have the canvassers who sell Object Lessons take with them also other of our books. Nothing is to hinder the circulation of the larger books, for they contain the light given by God for the world. [Cf: 2MR310.04] p. 18, Para. 7, [1902MS].

Sometimes we get in a hurry, and by our plans bring confusion into the Lord's work. How many there are who work in their own strength, following their own lines, in order to accomplish that which they think should be accomplished. May the Lord take pity on our ignorance. May He help us to do nothing to hinder the work that He desires to have accomplished. [Cf: 2MR311.01] p. 19, Para. 1, [1902MS].

The work of the Lord includes more than one line of service. The doing of it calls for many minds and for much wisdom, in order that each part may be carried forward successfully. While Object Lessons is to live to do its appointed work, not all the thought and effort of God's people is to be given to this one line of work. There are many things to be done to advance the work of God. I have been instructed that the canvassing work is to be revived. Our smaller books, with our pamphlets and journals, can and should be used in connection with our larger books. [Cf: 2MR311.02] p. 19, Para. 2, [1902MS].

Should I give the publication of the book on education into other hands than those who acted so liberally in publishing Object Lessons, I should not be dealing fairly. I wish to express my sincere gratitude to those who took part in the publication of this book, cooperating with me in carrying out the God-given plan for freeing our schools from debt. Let the good work continue. But other books also must be sold. The canvassing work is to be carried forward with increasing interest. I have been instructed to say to my brethren and sisters that the way in which this book has been handled is an object lesson, showing what can be done to circulate the books containing present truth. The work that has been done with Object Lessons is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. There is a decided work to be accomplished, and our other publications are to be handled in the same trustful way that Object Lessons has been handled. [Cf: 2MR311.03] p. 19, Para. 3, [1902MS].

We need to remember that the church militant is not the church triumphant. The difference between the kingdom of Christ and the kingdom of the world is to be carefully considered, else we shall draw threads of selfishness into the web that we are weaving. We need to remember that beside every soul there is an unseen, heavenly Watcher.-- Letter 137, 1902, pp. 1-4. (To P. T. Magan, Aug. 29, 1902.) [Cf: 2MR312.01] p. 19, Para. 4, [1902MS].

In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Man will rule other men and demand much of them. The lives of those who refuse to unite with these unions, will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy. . . . [Cf: 3MR41.03] p. 19, Para. 5, [1902MS].

The condition of things before the Flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership. [Cf: 3MR41.04] p. 19, Para. 6, [1902MS].

This is a wonderful age in which we are living. God is beholding the deplorable state of society. He requires those who believe His gospel to come out from the world. "Be ye separate, saith the Lord, and touch not the unclean thing."--Ms 145, 1902, pp. 1-3. (Diary, Sept. 2, 1902.) [Cf: 3MR41.05] p. 20, Para. 1, [1902MS].

These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments

of God; for to belong to these unions means to disregard the entire Decalogue. [Cf: 3MR41.06] p. 20, Para. 2, [1902MS].

"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" (Luke 10:27). These words sum up the whole duty of man. They mean the consecration of the whole being, body, soul, and spirit, to God's service. How can men obey these words, and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words, and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions? How plainly the words of God have predicted this condition of things. John writes, "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:11-17). [Cf: 3MR42.01] p. 20, Para. 3, [1902MS].

The forming of these unions is one of Satan's last efforts. God calls upon His people to get out of the cities, isolating themselves from the world. The time will come when they will have to do this. God will care for those who love Him and keep His commandments.--Letter 26, 1903, pp. 2, 3. (To Brother and Sister J. A. Burden, Dec. 10, 1902.) [Cf: 3MR42.02] p. 20, Para. 4, [1902MS].

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow-students When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfill the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ.--Ms 125, 1902, pp. 6, 7. ("Words to Students," Oct. 1, 1902.) [Cf: 3MR182.02] p. 20, Para. 5, [1902MS].

We thank the Lord that . . . several of our workers have given themselves as missionaries to go to different countries outside our land. . . . Our prayers shall follow you wherever you go.--Ms 126, 1902, p. 12. [Cf: 3MR182.03] p. 20, Para. 6, [1902MS].

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour's lips the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."--Letter 134, 1902, p. 8. (To "Dear Brethren and Sisters of the Iowa Conference." Copied Aug. 27, 1902.) [Cf: 3MR205.02] p. 20, Para. 7, [1902MS].

Last night I had a wonderful experience. I was in an assembly where

questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room, praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake His people before it is forever too late. I was glad that there was no one in the room below me. Sara and Maggie usually occupy this room, but during the summer they sleep in a tent pitched under a great live-oak tree growing close by the house. . . . [Cf: 3MR210.04] p. 21, Para. 1, [1902MS].

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith and love for souls. I pleaded with God to sustain me, and He lifted me up, and made me to triumph in Him.--Letter 130, 1902, pp. 5, 13. (To Elder J. E. White, Aug. 14, 1902.) [Cf: 3MR211.01] p. 21, Para. 2, [1902MS].

If we walk in the counsel of the Lord, we shall have opportunity to purchase for sanitarium purposes at a reasonable rate, properties on which there already are buildings that can be utilized. . . . [Cf: 3MR238.05] p. 21, Para. 3, [1902MS].

It may sometimes be necessary, however, to select a site on which no improvements have been made and no buildings erected. In such a case, we must be careful not to select a place which will of necessity require a large outlay of means for improvements. Through lack of experience, and miscalculations, we may be entrapped into the incurring of large debts, because the buildings and improvements cost two or three times as much as was estimated.--Ms 114, 1902, p. 2. ("Instruction Regarding Sanitarium Work." Typed Sept. 1, 1902.) [Cf: 3MR239.01] p. 21, Para. 4, [1902MS].

The question now before us is, Shall we try to secure the places that seem desirable in price and location, when we cannot tell where our money is coming from? . . . I am not prepared to say that we should not, under any circumstances, purchase land to which the Lord seems to have directed our minds, when there is no hindrance but the question of ready money, and which property, in the providence of God, we could soon pay for. We have to guard against mistakes on both sides. If we see a good opportunity to secure a building as in Paradise Valley, I think it should be purchased.--Letter 167, 1902, pp. 1, 2. (To Brother and Sister Evans, Oct. 26, 1902.) [Cf: 3MR239.02] p. 21, Para. 5, [1902MS].

The finishing of one duty is to be the preparation for the performance of the next. But you have neglected one duty to grasp another that the Lord has not given you. Thus your spiritual eyesight has been beclouded, as it was beclouded in Australia.--Letter 194, 1902, p. 5. (To Elder A. G. Daniells, Dec. 7, 1902.) [Cf: 3MR250.03] p. 21, Para. 6, [1902MS].

The great wheel of God's providence is turning. God will work with you. I have not dared to write out that which I hope to write in regard to perplexing questions. I have some matters which I wrote in Battle Creek, April 28, 1901. This I shall have copied. When the warnings were given me in reference to your engaging in the boat business, the Lord saw the result of the whole matter. He saw the opportunity it would

give the enemy to misconstrue and magnify every jot and tittle of what was done. Therefore you were warned to beware, lest you should give occasion for criticism from those who would make the most of your every mistake. There are those who make a man an offender for a word. You know that all I said has been fulfilled. . . . [Cf: 3MR262.01] p. 21, Para. 7, [1902MS].

The Lord has sustained you and blessed you. He has signified that your work in the South is acceptable to Him. If men had ceased to find fault, if they had gone to work themselves, instead of placing stones before the wheels of the car someone was trying to push uphill, the Lord would have been better pleased. The Lord does not commend those who have hindered instead of taking hold to help to draw the load. He has blessed the workers who in the emergency acted a noble part. . . . [Cf: 3MR262.02] p. 22, Para. 1, [1902MS].

It has been presented to me that the work of the Lord will advance in the South, but it will be under greater difficulties. There will be great opposition.--Letter 10, 1902, pp. 5-6. (Letter to J. E. White and wife, Jan. 27, 1902.) [Cf: 3MR262.03] p. 22, Para. 2, [1902MS].

You have been presented to me as one who has a message for our cities, not merely for Greater New York, but for many other cities in America. . . . [Cf: 3MR276.01] p. 22, Para. 3, [1902MS].

My brother, you must have periods of rest in which you spend some time in the country. I have been instructed that during the summer you should leave the heat of the city for a cooler atmosphere. Your strained nerves will respond to the grateful restfulness of nature's beautiful scenes.--Letter 79, 1902, pp. 1, 2. (To Elder E. E. Franke, May 23, 1902.) [Cf: 3MR276.02] p. 22, Para. 4, [1902MS].

By carefully guarding your spirit, you may place yourself under the influence of the sweet Spirit of Christ, to be guided by Him. . . . Never do anything that will scatter the sheep of Christ's pasture.--Letter 38, 1902, p. 4. (To Elder E. E. Franke, March 2, 1902.) [Cf: 3MR276.03] p. 22, Para. 5, [1902MS].

Your danger, my dear brother, is in making the grave mistake of supposing that success depends on drawing a large congregation by outward display. To bring anything of a theatrical nature into the preaching of the word of God is to use common fire instead of the sacred fire of God's kindling. . . . Take up your work with greater humility, and carry it forward by Christlike methods. Let the truth have the field. For Christ's sake do not hinder its progress by our own inventions.--Letter 51, 1902, pp. 5, 6. (To Elder E. E. Franke, March 20, 1902.) [Cf: 3MR276.04] p. 22, Para. 6, [1902MS].

I know that the Lord designed that Elder Franke should stand in his lot and place, speaking to large congregations. Then when an interest is awakened, many would be benefited by the work that you can do. No one is to seek to close up the way that the Lord has committed to Elder Franke or the work that He has committed to Elder Haskell. . . . [Cf: 3MR277.04] p. 22, Para. 7, [1902MS].

Brother Haskell, you cannot do the work necessary to be done to obtain a large attendance. God sent Elder Franke to do that which you cannot

do. It was His design that you should blend with Elder Franke, and do the part of the work that he cannot do.--Letter 171, 1902, p. 1. (To Elder S. N. Haskell, July, 1902.) [Cf: 3MR278.01] p. 22, Para. 8, [1902MS].

The speaker should never put self into his work; for by drawing the attention of the hearers to himself, he turns their attention from Christ. . . . Let no man weave himself into the work of God.--Letter 49, 1902, p. 5. (To Elder S. N. Haskell, Feb. 5, 1902.) [Cf: 3MR278.02] p. 23, Para. 1, [1902MS].

I wish to tell you of a dream that I once had. You were sitting in a room. I came in, and you looked up with a sad face and said, "Sister White, please tell me what my mistakes have been, that you could not trust me any longer in America?" [Cf: 3MR281.01] p. 23, Para. 2, [1902MS].

I said, "My brother, you are entirely mistaken in receiving the matter in that way. I knew that you had been passing through a trying experience, and I thought that it might perhaps be a relief to you to go to Australia. And I knew that your going would be a great help to the people there. [Cf: 3MR281.02] p. 23, Para. 3, [1902MS].

In my dream, it seemed to me that when I had given you these particulars, you were relieved. . . . Be assured, my brother, that you did not do or say anything in your work here that made me glad to have you leave.--Letter 160, 1902, pp. 1, 2. (To Brother and Sister G. A. Irwin, Oct. 14, 1902.) [Cf: 3MR281.03] p. 23, Para. 4, [1902MS].

I thought that you would be a special help to the believers in Australia, and that because of your coming, they would not feel our leaving so much. . . . [Cf: 3MR281.04] p. 23, Para. 5, [1902MS].

Be of good courage. . . . The Lord will be with you at every step if you will be with Him. . . . Understand, my dear brother and sister, that you are very dear to me. . . . Do your best, and God will expect no more.--Letter 113, 1902, pp. 5, 12, 13. (To Brother and Sister G. A. Irwin, June 15, 1902.) [Cf: 3MR281.05] p. 23, Para. 6, [1902MS].

We are in danger of falling into similar errors. Quibbling over unimportant matters. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. . . . I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.--Letter 179, 1902, p. 10. (To Elder C.P. Bollman, Nov. 19, 1902.) [Cf: 3MR294.01] p. 23, Para. 7, [1902MS].

Calamities, Meaning of.--Can we not see that the judgments of God are in the world? As I think of godless men sailing the broad waters, with only a few boards between them and eternity, I am filled with awe, and with fear for them. Scene after scene has passed before me concerning the loss of vessels. I saw vessels lost in dense fogs. Angels of God

were commissioned to withdraw from some of these vessels, and they withdrew. The officers and crew were cursing and swearing, and acting in a godless manner, as if there were no God. Those in charge were half drunk. Their reason was confused. There were ministers of the gospel among the passengers, but some of them were smoking and drinking, and their example was no restraint on officers or crew. [Cf: 3MR309.01] p. 23, Para. 8, [1902MS].

Vessel after vessel was lost that might have been saved had the men in charge been in possession of their reasoning powers. But the Lord did not work a miracle to save them. He did not say to the angry, tumultuous waters, "Peace, be still," neither did He give clear discernment to the men who by self-indulgence had robbed themselves of understanding. Disaster came, and nearly all were lost. [Cf: 3MR309.02] p. 24, Para. 1, [1902MS].

Years ago this scene passed before me as a representation of what would happen in the future. [Cf: 3MR309.03] p. 24, Para. 2, [1902MS].

I saw that costly buildings in the cities, supposed to be fire-proof, would be consumed by fire. The fire that lately swept through Patterson, New York, and the fires that have been in other places, are a fulfillment in part of the warning. Yet God has not executed his wrath without mercy. His hand is stretched out still. His message must be given in Greater New York. The people must be shown how it is possible for God, by a touch of His hand, to destroy the property they have gathered together against the last great day. [Cf: 3MR309.04] p. 24, Para. 3, [1902MS].

A little longer will the voice of mercy be heard; a little longer will the gracious invitation be given, "If any man thirst, let him come unto Me, and drink." God sends His warning message to the cities everywhere.--Letter 43, 1902. [Cf: 3MR310.01] p. 24, Para. 4, [1902MS].

Calamities, Meaning of.--Is it true that the end of all things is at hand? What mean the awful calamities by sea--vessels hurled into eternity without a moment's warning? What mean the accidents by land--fire consuming the riches that men have hoarded, much of which has been accumulated by oppression of the poor. The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest-day. [Cf: 3MR310.02] p. 24, Para. 5, [1902MS].

The plagues of God are already falling upon the earth, sweeping away the most costly structures as if by a breath of fire from heaven. Will not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before Him.--Ms 99, 1902. [Cf: 3MR310.03] p. 24, Para. 6, [1902MS].

Man Highest Work of God.--Of all the works of God, man stands highest, because he is to represent God. Men and women are the members of Christ's body, and they are to receive from one another respect and love and kindness, because they have been bought with a price, even the blood of the Son of God.--Letter 185, 1902. [Cf: 3MR333.04] p. 24, Para. 7, [1902MS].

Nature and the Bible, Nature an Expositor of the Bible.--Nature is an expositor of the word of the Living God.--Ms 98, 1902. [Cf: 3MR348.01] p. 24, Para. 8, [1902MS].

Sleep, Loss of, Results of.--Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You cannot afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast. With overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally and spiritually.--Ms 124, 1902. [Cf: 3MR358.03] p. 24, Para. 9, [1902MS].

Sodom and Gomorrah, Vines of, in the Garden of the Lord?--Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth, because they have not formed characters after the divine example? Will God be obliged to say of His people today, as He said of Israel, "I had planted thee a noble vine, wholly a right seed: How then art thou turned into the degenerate plant of a strange vine?" Let us subdue self. Let us overcome every evil trait of character. Then the grapes of the Lord will once more grow on the once-flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah.--Letter 141, 1902. [Cf: 3MR358.04] p. 25, Para. 1, [1902MS].

Day Four: Little did I think that I should ever be a pioneer missionary in the foreign land. . . . But when the call came to go to Europe, I responded. Afterwards, when we were recommended to go to Australia, I went, notwithstanding I was over sixty years old. Ten years I worked in that field before returning to America. I shall be seventy-five years old the twenty-sixth of November (1902); and yet the missionary spirit is within me, and I feel . . . as if I could go to the ends of the earth, if only I could bring souls to a knowledge of the truth for this time. [Cf: 3MR374.01] p. 25, Para. 2, [1902MS].

When we went to Australia, we found a little band of workers there, doing what they could; but they greatly needed help. We united with them in the work that they had begun, and during our stay in that country, about fifteen churches were raised up, and fifteen meetinghouses built; a school was established; and medical missionary work was begun, small institutions being opened in several places. . . . [Cf: 3MR374.02] p. 25, Para. 3, [1902MS].

We helped establish a school from the foundation, going into the eucalyptus woods and camping while the trees were being felled, the grounds cleared, and the school buildings erected.--Ms 126, 1902, pp. 12, 13. (Missionary sermon, Fresno, California, Campground, October 11, 1902.) [Cf: 3MR374.03] p. 25, Para. 4, [1902MS].

When I left Australia, I really thought that I might be back in two years. . . . Should the Lord release me from my work in America, I know of no place where I would rather be than in Cooranbong. . . . I know of no place on earth so dear to me as Avondale, where we fought so many battles and gained so many victories.--Letter 113, 1902, pp. 7, 8, 11. (To G. A Irwin, June 15, 1902.) [Cf: 3MR374.04] p. 25, Para. 5,

[1902MS].

Instruction in the Intelligent Preparation of Food. The people are to be taught how to prepare wholesome food. They are to be educated by showing the need of discarding tea, coffee, and flesh meat. . . . [Cf: 3MR422.01] p. 25, Para. 6, [1902MS].

The work of teaching people how to prepare food that is at once wholesome and appetizing, is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend. [Cf: 3MR422.02] p. 25, Para. 7, [1902MS].

I am instructed to say to health-reform educators, "Go forward." The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you . . . 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."--Letter 49, 1902, pp. 12, 17-18. (To Brother and Sister Haskell, Feb. 5, 1902.) [Cf: 3MR422.03] p. 26, Para. 1, [1902MS].

All who study the word are represented as eating the word, feeding on Christ. . . . Even as the bodily necessities must be supplied daily, so the word of God must be daily studied--eaten and digested and practiced. This sustains the nourishment, to keep the soul in health.--Letter 4, 1902, p. 3. (To Dear Granddaughters, Ella and Mabel White," Jan. 1, 1902.) [Cf: 3MR423.01] p. 26, Para. 2, [1902MS].

In their determination to meet the people where they were, the pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school, needed sympathy. The teachers had to adapt their instruction to many varied minds. [Cf: 4MR20.01] p. 26, Para. 3, [1902MS].

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence.--Letter 119, 1902, p. 5. (Written "To My Brethren Bearing Responsibilities in the Southern Union Conference," June 28, 1902.) [Cf: 4MR20.02] p. 26, Para. 4, [1902MS].

I realize that the first thing I ought to do is to prepare matter for the books that should be brought out; but there are other things that I must do. The attitude of some of my brethren in regard to the Southern field, and the reports that are being circulated--reports that I know to be untrue--make it necessary for me to rake up this matter. I can no longer allow false impressions to be made, without saying what I know to be the truth. I shall publish in book form what I have written in regard to the work in the Southern field. I shall no longer handle this matter with the tips of my fingers. Our people shall have in book form

the facts of the history of the work in the South. When this book is out, I shall know that I have done my part to undeceive minds.--Letter 206, 1902, pp. 1, 2. (To W. C. White, December 13, 1902.) [Cf: 4MR20.03] p. 26, Para. 5, [1902MS].

I have considered that which you have written in regard to your boat being fitted up and used as a missionary agency to convey workers to places that otherwise they could not reach. I have been shown how when you first went to the Southern field you used this boat as your home, and as a place on which to receive the people. The novelty of the idea excited curiosity, and many came to see and to hear. I know that through the agency of this boat, places have been reached where the light of truth had never shone--places represented to me as "the hedges." It has been the means of sowing the seeds of truth in many hearts, and many souls have first seen the light of truth while on this boat. On it angel feet have trodden. [Cf: 4MR21.01] p. 26, Para. 6, [1902MS].

Yet I would have you consider the dangers, as well as the advantages, of this line of work. The greatest caution will need to be exercised by all who enter the Southern field. They are not to be ready to trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. But unless men of extreme caution, men who trust in the Lord, knowing that they will be kept by His power, are chosen as leaders and burden bearers, the efforts of the workers will be in vain. The brethren are to consider all these things, and then move forward in faith.--Letter 139, 1902, p. 2. (To J. E. White, September 9, 1902.) [Cf: 4MR21.02] p. 27, Para. 1, [1902MS].

The Peril of a Confederacy or an Alliance With Those Who Know Not the Truth (Counsel given in 1890)--No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded who you think will not be in harmony. I was shown that there was great danger of doing this. [Cf: 4MR67.01] p. 27, Para. 2, [1902MS].

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard. [Cf: 4MR67.02] p. 27, Para. 3, [1902MS].

No Alliance With Unbelievers. Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father and the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time will be such as to weaken the power of the instrumentalities of God. By accepting such

suggestions, the counsel of Christ is set at nought. . . . [Cf: 4MR67.03] p. 27, Para. 4, [1902MS].

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart Searcher who said, "I know thy works." [Cf: 4MR68.01] p. 27, Para. 5, [1902MS].

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but Make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ. [Cf: 4MR68.02] p. 27, Para. 6, [1902MS].

Trusting in Men. Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specific work of the comforter, to transform heart and character, that men may keep the way of the Lord. . . . [Cf: 4MR68.03] p. 28, Para. 1, [1902MS].

Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more as he brings his forces into activity to his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe. -- *Testimonies to Ministers*, pp. 462-465. [Cf: 4MR69.01] p. 28, Para. 2, [1902MS].

No Confederacy With the World. (Counsel published in 1900.) There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could

accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.-- *Testimonies*, vol. 6, p. 17. [Cf: 4MR69.02] p. 28, Para. 3, [1902MS].

Day by day I am impressed by the Holy Spirit that the very last messages of warning are now to be given to our people. [Cf: 4MR70.01] p. 28, Para. 4, [1902MS].

There is much to be said in regard to establishing what I shall designate as small sanitariums. In no place should a mammoth sanitarium be built up; for a great work is to be done in many places. In planning for new sanitariums, our brethren should reason soundly and solidly, and restrain the desire to surprise the world by building up something large in one or two places. [Cf: 4MR70.02] p. 28, Para. 5, [1902MS].

In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Men will rule other men and demand much of them. The lives of those who refuse to unite with these unions will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy. [Cf: 4MR70.03] p. 28, Para. 6, [1902MS].

Some who have had great light have had an almost uncontrollable desire to bind all our medical institutions under the supervision of one power. I am instructed to say that this desire is prompted by the same spirit that in the world manifests itself in the efforts of the unions to become a controlling power. The work that God has given His people to do is to bind up the testimony, and to seal the law among His disciples. [Cf: 4MR70.04] p. 29, Para. 1, [1902MS].

In all our sanitariums there is much, very much, that needs to be reformed. Justice, mercy, and the love of God are to prevail. The work in our sanitariums has been carried on more or less according to circumstances. Let none say, "You must bind yourselves by specified agreements to do thus and so, or else you cannot be endorsed by us." The signing of such agreements must cease. The day for work of this kind is past. It has already wrought much mischief. The Lord is our guide and our ruler. Let us bind ourselves up with Him. God does not desire men to be under binding agreements; for He is to move in His own way. Every yoke is now to be broken. The truth as it is in Jesus is of sufficient binding force to hold every mind, control every impulse, and direct every movement. Those whom God would control if they would submit to Him, but who do not choose to walk humbly with Him, are not to make terms for others. Let every man look to God, not to men. The Lord God of heaven rules. [Cf: 4MR70.05] p. 29, Para. 2, [1902MS].

These words I have been instructed to write out plainly. The condition of things before the Flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership. [Cf: 4MR71.01] p. 29, Para. 3, [1902MS].

This is a wonderful age in which we are living. God is beholding the deplorable state of society. He requires those who believe His gospel to come out from the world. "Be ye separate, saith the Lord, and touch not the unclean thing." [Cf: 4MR71.02] p. 29, Para. 4, [1902MS].

Human, kingly power among God's people in any branch of his cause, as represented by the documents prepared for men to sign, is not ordained of God. Let those who believe the Bible study the principles that are to govern them in dealing with human minds. God is not the author of confusion, but of peace. The selfishness that exalts one man to rule the minds of his fellow men, is not inspired of God; for the Lord works in and through those who will be worked by Him, and who in every line of Christian service will act in accordance with divine enlightenment. [Cf: 4MR71.03] p. 29, Para. 5, [1902MS].

God is the author of all that is good. He blesses the children of men with prosperity, and gives abundantly to them by causing the earth to yield her treasures. But what does He behold among the few educated and trained men of talent? Not many are working after the divine order. Yielding to temptation, they rule the markets and control the merchandise in accordance with Satan's principles. They have the money which belongs to the people, the money which would give them a fair chance. God's poor are left to suffer and perish, while man's cupidity grasps every advantage.--Ms 145, 1902, pp. 1-3. (Diary, September 2, 3, 1902.) [Cf: 4MR72.01] p. 29, Para. 6, [1902MS].

During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and a school. [Cf: 4MR72.02] p. 30, Para. 1, [1902MS].

For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge. God's Word is fulfilling; the wicked are binding themselves up in bundles ready to be burned. [Cf: 4MR72.03] p. 30, Para. 2, [1902MS].

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trades unions. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with realization of the importance of the work to be accomplished for God.--Letter 157, 1902. (Last two paragraphs in *Testimonies*, vol. 7, p. 84.) [Cf: 4MR73.01] p. 30, Para. 3, [1902MS].

The same state of things exists today that existed before the Flood, and the nearer we get to the large cities, the worse the evil is. My message is, Do not build up sanitariums in the cities. The laws of the land will become more and more oppressive, as in the days of Noah. [Cf: 4MR77.01] p. 30, Para. 4, [1902MS].

How long will the Lord suffer oppression of the poor that rich men may hoard wealth? These men are heaping together treasures for the last days. Their money is placed where it does no one any good. To add to their millions, they rob the poor, and the cries of the starving are no more to them than the barking of a dog. But the Lord marks every act of oppression. No cry of suffering is unheard by Him. Those who today are scheming to obtain more and more money, putting in operation plans that mean to the poor starvation, will in the last great day stand face to face with their deeds of oppression and injustice. Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us? The transgressors of the law of God have taken sides with their leader, the general of rebellion. He understands how to devise his satanic schemes and through whom to work for the carrying out of them. He is striving to lead every soul to take sides with him, and under the influence of his temptations, thousands are binding themselves up in bundles, ready to be consumed by the fires of the last day. Those who yield to his temptation become in their turn tempters, standing among the ablest of his helpers. [Cf: 4MR77.02] p. 30, Para. 5, [1902MS].

In the time of the harvest the Lord will say to His reapers, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." God has a people on the earth who will see the evil of every phase of oppression, and will refuse to unite with the enemy in carrying out his plans.--Letter 201, 1902, pp. 2-4. (To Elder and Mrs. J. A. Burden, December 15, 1902.) [Cf: 4MR78.01] p. 30, Para. 6, [1902MS].

The pioneers of successful work among the colored people were obliged to teach old and young how to read. . . . They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school needed sympathy. The teachers had to adapt their instruction to many varied minds. [Cf: 4MR100.01] p. 31, Para. 1, [1902MS].

Angels of God looked on with approval. The workers had God's commendation. . . . The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory.--Letter 119, 1902, p. 5. (To "My Brethren Bearing Responsibilities in the Southern Union Conference," June 28, 1902.) [Cf: 4MR100.02] p. 31, Para. 2, [1902MS].

Our tracts are to be distributed everywhere. The truth is to be sown beside all waters; for we know not which will prosper, this, or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth the most readily. We know not what may be the results of giving away a leaflet containing present truth.--Ms 108, 1902, p. 3. ("The Object of Establishing Hygienic Restaurants," typed August 7, 1902.) [Cf: 4MR106.04] p. 31, Para. 3, [1902MS].

Unbelievers have inquired, "Why are not miracles wrought among those who claim to be God's people?" Brethren, the greatest miracle that can be wrought is the conversion of the human heart. We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this the greatest of all miracles is wrought within our hearts, we shall see the

workings of other miracles. [Cf: 4MR112.01] p. 31, Para. 4, [1902MS].

God cannot work through us miraculously while we are unconverted. It would spoil us; for we would take it as an evidence that we were perfect in His sight, by living faith claiming His promise of forgiveness. "Ask what ye will," Christ declared to His disciples, "and it shall be done unto you." . . . "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." Those who see Christ by living faith, those who abide in Him, will have power to work miracles for His glory.--Ms 169, 1902, p. 14. ("The Work of the St. Helena Sanitarium," July 14, 1902.) [Cf: 4MR112.02] p. 31, Para. 5, [1902MS].

You remember the experience of Daniel. He received wisdom and understanding because he placed himself in right relation with God. God has intelligence for you, just as He had for Daniel. He has knowledge for you that is far above all human knowledge. If you stand where Daniel stood, you will gain a progressive education, and a progressive education means a progressive sanctification. Such an education will prepare you to inherit the kingdom that from the foundation of the world has been prepared for God's faithful ones. As you strive to obtain a knowledge of God, He will commune with you as He communed with Daniel and his companions, and will give you power that will prevail.--Ms 125, 1902, pp. 3, 4. ("Words to Students," October 1, 1902.) [Cf: 4MR123.01] p. 31, Para. 6, [1902MS].

Dr. Kellogg has linked himself with the world. He acted unwisely when he invited that committee of Battle Creek citizens to examine the Sanitarium books. To open these books to the inspection of the world, was as unfortunate as was Hezekiah's mistake of showing the Babylonians the treasures in the house of God. What business had these men to know all about the workings of this institution? They never should have been given such an opportunity. I believe they promised to give something over thirty thousand dollars to the building fund, after that investigation. Twice thirty thousand dollars would have been but a small sum, in comparison with the harm that has been done by allowing this examination to be made.--Ms 123, 1902, p. 4. (Council at "Elmshaven," report of October 19, 1902.) [Cf: 4MR145.02] p. 31, Para. 7, [1902MS].

I am thankful that Elder Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial. . . . A few of our old standard-bearers are still living. . . . We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward.--Letter 47, 1902, pp. 3, 5, 6. (To Brother and Sister Haskell, February 5, 1902.) [Cf: 4MR259.04] p. 32, Para. 1, [1902MS].

The Holy Spirit cannot be revealed to the church members in Greater New York while dissension and strife exist. Would it not be well for you to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings," and "as new born babes, desire the sincere milk of the word, that ye may grow thereby"? [Cf: 4MR271.01] p. 32, Para. 2, [1902MS].

If you would unitedly put away your peculiar hereditary and cultivated traits of character, and work together, the Lord could work through you. But souls will not be convicted and converted until you come into unity and Christian fellowship. Lose sight of self. Keep your eyes fixed on the Redeemer. [Cf: 4MR271.02] p. 32, Para. 3, [1902MS].

The Lord calls upon those now working in Greater New York to repent and be converted. Both ministers and lay members are standing in their own light, and are wasting many precious opportunities. There is great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that has been manifested. In the Word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be acceptable to God? Your first work is to be converted yourselves. . . . [Cf: 4MR271.03] p. 32, Para. 4, [1902MS].

Those who are of the household of faith should never neglect the assembling of themselves together; for this is God's appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters in Greater New York, if you would come together for prayer meetings; if, after confession of sin and humiliation of soul, you would have a love-feast--every heart filled with true love for his brethren--you would see the salvation of God. . . . [Cf: 4MR271.04] p. 32, Para. 5, [1902MS].

Unconsciously every true worker will say, "Are there not twelve hours in the day? Am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside 'every weight, and the sin which doth so easily beset,' and run with patience the race that is set before me. I am striving for a crown of glory that fadeth not away." [Cf: 4MR272.01] p. 32, Para. 6, [1902MS].

"Walk in the light." To walk in the light means to resolve, to exercise thought, to exert will power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, "I am a child of God." Are you beholding Jesus, and, by beholding, becoming changed into His likeness? To walk in the light means advancement and progress in spiritual attainments. Paul declared, "Not as though I had already attained, either were already perfect; but . . . forgetting those things which are behind," constantly beholding the Pattern, I reach "forth unto those things which are before." To walk in the light means to "walk uprightly," to walk "in the way of the Lord," to "walk by faith," to "walk in the Spirit," to "walk in the truth," to "walk in love," to "walk in newness of life." It is "perfecting holiness in the fear of God." . . . [Cf: 4MR272.02] p. 33, Para. 1, [1902MS].

Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down and to strengthen the feeble knees. Shine as

lights in the world, attracting others by the brightness of Christ's glory revealed through your good works. . . . [Cf: 4MR273.01] p. 33, Para. 2, [1902MS].

I address this letter to the several churches and companies of believers in Greater New York. God help you to walk in the light. Walk so that your life will reflect rays of light to others. If you work as God designs you should, many of such as shall be saved will be added to your numbers. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just--"a light that shineth more and more unto the perfect day."--Letter 98, 1902, pp. 3, 4, 6, 7, 10-12. (To the church and companies in Greater New York, July 8, 1902.) [Cf: 4MR273.02] p. 33, Para. 3, [1902MS].

God's encouraging message of mercy should be proclaimed in the cities of America. Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. God is bidding every one of His ministering servants: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression; and the house of Jacob their sins." . . . [Cf: 4MR273.03] p. 33, Para. 4, [1902MS].

At this time, when there are persons, even among worldlings, who are willing to concede favors to us, let not the brethren of responsibility at the center of the work be slow to acknowledge the good work begun. Let them encourage the efforts of their fellow workers to plant the seeds of truth in new soil. Let them not be negligent or slack in sustaining these workers. When the Lord opens ways to establish small institutions in different places, let the men in positions of trust help their brethren to take advantage of these offers by advancing means to them, and giving them words of good cheer. Let not our leading brethren discourage God's servants from entering these providential openings.--Ms 154, 1902, pp. 1, 2. ("Our Opportunity to Work the Cities of America," October 24, 1902.) [Cf: 4MR273.04] p. 33, Para. 5, [1902MS].

Letters come to me from different places, saying, "Sister White, you must help us here. No other voice can give us the help that we so much need. We can not go farther without assistance." It was thus in New York City, and this is the reason that I undertook my journey East late last fall. [Cf: 4MR274.01] p. 34, Para. 1, [1902MS].

From the light that I have had, I know that New York City must be worked, and that now is the time for this work to be done. Elder Haskell has struggled to gain a foothold there; but where is the means to begin the sanitarium work and the hygienic restaurant work that should be established in many localities in that great city? We are glad to be able to say that already a restaurant has been opened in Brooklyn.--Ms 133, 1902, p. 4. (General manuscript entitled "Fragments," October 30, 1902.) [Cf: 4MR274.02] p. 34, Para. 2, [1902MS].

Let the believers living near the place where you are holding meetings share the burden of the work. They should feel it a duty and a privilege to help to make the meetings a success. God is pleased by

efforts to set them at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ. [Cf: 4MR274.03] p. 34, Para. 3, [1902MS].

The people in Greater New York need gospel teaching. But the parade you make destroys the impressions that God desires you to leave on their minds by your presentation of truth. Christlike words and deeds have far more influence for good than all the outward show and expensive preparations that can be made. Expending money for display is not the way to get the truth before the people. It is the way to keep Christ hidden. Conduct your meetings with the solemnity befitting the importance and sacredness of the testing truths that you are presenting, praying constantly, and constantly drawing nearer to God. [Cf: 4MR275.01] p. 34, Para. 4, [1902MS].

Lift up Christ, the sin-pardoning Saviour. Bend all your efforts to proclaiming His message of forgiveness. A great work is to be done. In the future there will be many conversions. Some now in error will be preaching the truth.--Letter 190, 1902, pp. 2, 3. (To E. E. Franke, December 11, 1902.) [Cf: 4MR275.02] p. 34, Para. 5, [1902MS].

During my stay in southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and a school. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under certain unions. This is not God's planning, but the planning of a power that we should in no case acknowledge. God's word is fulfilling; the wicked are binding themselves in bundles ready to be burned. [Cf: 4MR279.01] p. 34, Para. 6, [1902MS].

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction at every step. All our movements are to be made with a realization of the importance of the work to be accomplished for the Lord. [Cf: 4MR279.02] p. 34, Para. 7, [1902MS].

I have been instructed that the work in southern California should have advantages that it has not yet enjoyed. I have been shown that in southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and other properties in localities especially suited to sanitarium work, and that such properties will be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be cared for. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by scenes of nature, where they can have the blessing of fresh air and sunshine. [Cf: 4MR279.03] p. 35, Para. 1, [1902MS].

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little, and there a little. And our physicians and teachers should be quick to see the advantages of retired locations for our sanitariums and schools. [Cf: 4MR280.01] p. 35, Para. 2, [1902MS].

Properties such as these to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better, but on other properties, where the buildings are just what we need, trees can be set out. [Cf: 4MR280.02] p. 35, Para. 3, [1902MS].

The fact that, in many cases, the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities that have been neglected and that must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be wise in securing advantages already provided that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities. [Cf: 4MR280.03] p. 35, Para. 4, [1902MS].

The work in southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth is now called for to strengthen the work in southern California. Every year many thousands of tourists visit southern California, and by various methods we should try to reach them with the truth. [Cf: 4MR281.01] p. 35, Para. 5, [1902MS].

Our medical missionary work in Los Angeles should be in a far more favorable position than it is. The Lord designs that much more shall be done in this city than has been done there. But I cannot speak freely about this at present; for fear that men will take advantage of what I say, and will endeavor, by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. A large work has been done in some lines, but the methods followed have not been such as to bring glory to God in the savings of souls. [Cf: 4MR281.02] p. 35, Para. 6, [1902MS].

I have been instructed that the greatest work that we can do in this life is to prepare ourselves and to help others to prepare for the future immortal life. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to intervene that would obscure our vision of heavenly things. [Cf: 4MR281.03] p. 36, Para. 1,

[1902MS].

The Restaurant Work--We must do more than we have done to reach the people of our cities. We are not to erect large buildings in these cities, but over and over again the light has been given that plants should be made in every city of America. We have no time to neglect the doing of this work, which for years has been outlined before us. [Cf: 4MR282.01] p. 36, Para. 2, [1902MS].

The Lord has a message for our cities, and this message we are to proclaim in our camp meetings and through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food, and on other important subjects. In these meetings there should be prayer and singing and talks on appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom. [Cf: 4MR282.02] p. 36, Para. 3, [1902MS].

The subjects should be presented in such a way as to impress the people favorably. There should be in the meetings nothing of a theatrical nature. The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory. [Cf: 4MR282.03] p. 36, Para. 4, [1902MS].

Those who come to our restaurants should be supplied with reading matter. Leaflets treating on the lessons of Christ should be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but one among those in whose hands you place it may be searching for light. He will read and study what you give him, and then, perhaps will pass it on to others. [Cf: 4MR283.01] p. 36, Para. 5, [1902MS].

The workers in our restaurants should live in such close connection with God that He can send to them the conviction to talk personally about spiritual things to such and such a one who comes to the restaurant. When self is crucified, and Christ is formed within, the hope of glory, we shall reveal, in thought, word, and deed, the reality of our belief in the truth. The Lord will be with us, and through us the Holy Spirit will work to reach those who are out of Christ. [Cf: 4MR283.02] p. 36, Para. 6, [1902MS].

This is the work that God has instructed me should be done by those in our restaurants. I did not suppose that they would have any other policy than to proclaim the message for this time. I can see no other reason for the existence of our restaurants than the proclamation of this message. [Cf: 4MR283.03] p. 37, Para. 1, [1902MS].

Care of the Helpers --Our restaurant managers are to work for the salvation of the employees. They are not to overwork, placing themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them, and praying with them and for them. They are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them to perfect Christian characters. Their words are to be like apples of gold in pictures of silver; their actions are to be free from every trace of selfishness and harshness. They are to stand as minute men, watching for souls as they that must give an account. They are to strive to keep their helpers standing on vantage ground, where their courage will constantly grow stronger and their faith in God constantly increase. [Cf: 4MR284.01] p. 37, Para. 2, [1902MS].

Unless a change takes place soon in the way that some of our restaurants are conducted, I shall feel under obligation to warn our people against sending their children to them as workers. Many of those who patronize our restaurants do not bring with them the angels of God; they do not desire the companionship of these holy beings. They bring with them a worldly influence, and to withstand this influence, the workers need to be closely connected with God. The managers of our restaurants must do more to save the young people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. As I viewed the girls and the young women in the Los Angeles restaurant, my heart ached. They need a shepherd. Every one of them needs to be sheltered by home influences. [Cf: 4MR284.02] p. 37, Para. 3, [1902MS].

There is danger that the youth, entering our restaurants as believers and desiring to help in the cause of God, will become weary and disheartened, losing their zeal and courage, and growing cold and indifferent. We cannot crowd these youth into small, dark rooms, and deprive them of the privileges of home life, and then expect them to have a wholesome religious experience. The care that should be given to these employees is one of the reasons that it would be better to have in a large city several small restaurants instead of one large one. [Cf: 4MR285.01] p. 37, Para. 4, [1902MS].

I have been shown that the workers are to be brought together where they can be as a family, where they can feel that they are in a home. They are God's helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated. "Whosoever shall offend one of these little ones which believe in Me," He said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. . . . Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven." [Cf: 4MR285.02] p. 37, Para. 5, [1902MS].

Instead of trying to maintain one large restaurant in each city, it will be better to establish several smaller ones in different parts. These smaller ones will recommend the principles of health reform just as well as the larger establishment, and will be much more easily

managed. Besides, we are not commissioned to feed the world, but to educate, educate. In smaller restaurants, there is not so much work to do, and the helpers have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform. [Cf: 4MR285.03] p. 38, Para. 1, [1902MS].

Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein; for the time is at hand." When we as a people understand what this books means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. [Cf: 4MR286.01] p. 38, Para. 2, [1902MS].

Our object in restaurant work should be the conversion of souls. If we fulfill the purpose of God in this work, the righteousness of Christ must go before us and the glory of the Lord must be our rearward. But if there is no ingathering of souls, if the helpers themselves are not spiritually benefitted, if they are not glorifying God in word and deed, why should we open and maintain such establishments? If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up, and use the talents of our youth in other lines of work. But I believe that our restaurants can be so conducted that they will be the means of saving souls. Let us seek the Lord earnestly for humility of heart, that He may teach us how to walk in the light of His counsel, how to understand His word, how to accept it, and how to put it into practice. [Cf: 4MR286.02] p. 38, Para. 3, [1902MS].

Closing Our Restaurants on the Sabbath --Before leaving Los Angeles, I had an opportunity to talk with Mrs. Moran in regard to some of these matters. She asked me about the advisability of keeping the restaurant open on the Sabbath for a limited number. I told her that there was danger of breaking the law of God by serving a few on the Sabbath as well as by serving many. To serve either a few or many on this day will give the impression that we are lax in principle, and thus a wrong influence will be exerted on both patrons and helpers. [Cf: 4MR287.01] p. 38, Para. 4, [1902MS].

Since the last General Conference, this matter has been clearly presented to me. Our restaurants should not be opened on the Sabbath. Unless they are closed, and the Lord's day is honored, the blessing of God can not be expected to rest upon this branch of His work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the public on the Sabbath. If those who come to our restaurants choose to take away with them on Friday, health foods sufficient to last over the Sabbath, let them do this. But our restaurant workers should not be asked to work on the Sabbath. [Cf: 4MR287.02] p. 38, Para. 5, [1902MS].

The closed doors on the Sabbath stamp the restaurant as a memorial for God, a memorial that declares that the seventh-day is the Sabbath, and

that on it no unnecessary work is to be done. When thinking men find that our restaurants are closed on the Sabbath, they will begin to make inquiries in regard to the principles that lead us to close our doors on Saturday. In answering their questions we shall have opportunity to make them acquainted with the truth for this time. [Cf: 4MR287.03] p. 39, Para. 1, [1902MS].

There is danger that our restaurants will be conducted in such a way that our helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs careful consideration. We have no right to bind our young people up in a work that yields no fruit to the glory of God. [Cf: 4MR288.01] p. 39, Para. 2, [1902MS].

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfill His purpose. If God is not recognized as the author and end of our actions, they are weighed in the balances of the sanctuary and found wanting. [Cf: 4MR288.02] p. 39, Para. 3, [1902MS].

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeking to save the souls ready to perish He can cooperate with us in carrying forward the enterprises with which we are connected. And His cooperation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear "much fruit." [Cf: 4MR288.03] p. 39, Para. 4, [1902MS].

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, "Look unto Me. He that followeth Me shall not walk in darkness, but shall have the light of life." No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image, and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, "What shall I render unto Thee for Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds."--Letter 157, 1902, pp. 1-14. (To the directors of the Los Angeles County Medical Missionary and Benevolent Association, October 13, 1902.) [Cf: 4MR289.01] p. 39, Para. 5, [1902MS].

In the past, the Lord's work has been carried on altogether too much

in accordance with the dictation of human agencies. . . . A time of great perplexity and distress is not the time to be in a hurry to cut the knot of difficulty. In such a time are needed men of God-given ingenuity, tact, and patience. They are to work in such a way that they will "hurt not the oil and the wine."--Ms 140, 1902, pp. 2, 3. ("Principles for the Guidance of Men in Positions of Responsibility," November 6, 1902.) [Cf: 4MR290.04] p. 40, Para. 1, [1902MS].

No man's intelligence is to become such a controlling power that one man will have kingly authority in Battle Creek or in any other place. In no line of work is any one man to have power to turn the wheel. God forbids.--Ms 140, 1902, p. 2. ("Principles for the Guidance of Men in Positions of Responsibility," November 6, 1902.) [Cf: 4MR291.03] p. 40, Para. 2, [1902MS].

[This prayer was offered by Ellen G. White at the close of a missionary sermon on the Fresno, California, campground, October 11, 1902. On this occasion thirteen workers were set apart for work in foreign fields.] [Cf: 4MR293.01] p. 40, Para. 3, [1902MS].

My heavenly Father, we come to Thee at this time just as we are--poor and needy and helpless--unless Thou wilt take hold of our case. And Thou hast said, "Let him take hold of My strength, and make peace with Me: and He shall make peace with Me." [Cf: 4MR293.02] p. 40, Para. 4, [1902MS].

May the petition of this congregation come up before Thee at this time as a power before Thy throne. We know that our Saviour is presenting His hands before Thee, saying, "I have graven them upon the palms of My hands." Oh, God, I plead with Thee, for Christ's sake, that Thou wilt accept our petitions for these that are going away. They know not what is before them; but they have Thy promise that Thy righteousness shall go before them, and that the glory of the Lord shall be their rearward. [Cf: 4MR293.03] p. 40, Para. 5, [1902MS].

We love Thee, our Saviour; and we desire to see gathered into Thy fold every soul that it is possible to save. Imbue, we beseech Thee, this whole congregation with Thy holiness upon this Sabbath day. Oh, may the light of heaven shine forth upon Thy people here. Let the Holy Spirit rest upon those who shall leave us. We have told them, Lord, that we would pray for them; and we now present our petitions in their behalf, praying that Thou wouldst help them to put on the whole armor of God. Take them in charge, Lord, and prepare them this day for service. Oh, my Lord, I beseech of Thee that Thou wouldst open doors where they can enter. Here are some who are preparing to go to China in a little while. Fit them for service, Lord; give them courage; prepare the way before them. They have been learning how to present the truth of God to those of their own nationality; and wilt Thou help them, my Father? [Cf: 4MR293.04] p. 40, Para. 6, [1902MS].

I beseech Thee, Lord, to arouse the church as they never have been aroused before. Oh, stir up their hearts, Lord. Many of them are now in a paralyzed condition, because they have done so little; but when they begin to use their capabilities for Thee, we know that Thou wilt give them Thy reviving power. Oh, my heavenly Father, I ask Thee that for the sake of Jesus of Nazareth, Thou wouldst bless this entire congregation. Let the sinners in Zion feel the convicting power of God

upon them. Let them tremble before Thee, lest they neglect to seek thee until it is too late. I ask Thee, Lord, to open their hearts to receive the Saviour, who has been knocking, knocking, knocking for entrance, until the hairs of His head are wet with the dew of night. Oh, my Father, my Father, wilt Thou, for the sake of Christ, move upon every heart in this congregation! [Cf: 4MR294.01] p. 40, Para. 7, [1902MS].

I ask Thee, Jesus, that the salvation of God may be revealed, and that those of our people who by their donations have helped so nobly to carry the work, will not become weary in well doing. We know that call after call comes to them; but O my Father, Thou art giving to them gift upon gift, and art letting them have the blessings of the dew, the sunshine, and the showers, making their fields fruitful. [Cf: 4MR294.02] p. 41, Para. 1, [1902MS].

I ask Thee, my heavenly Father, that the rich blessing of heaven may fall upon this congregation when, after returning to their homes, they try in their humble way to visit their neighbors, to help those who are sick, and to do missionary work wherever they are. [Cf: 4MR294.03] p. 41, Para. 2, [1902MS].

Oh, my Father, my Father, I look right to Thee. Thou hast heard my petition so many times. I believe in Thee; I rejoice in Thee; and I know that Thy word will be verified. [Cf: 4MR295.01] p. 41, Para. 3, [1902MS].

Bless the sinners here. Bless the youth here. As they go to our schools to become educated, fit them up, that they may become missionaries for God. Take them as they are. Encircle them in the arms of thy mercy, and love them freely, and Thy blessed name shall have all the glory when the human family shall be gathered home by Thee--when we shall unite as members of the royal family, children of the heavenly King. [Cf: 4MR295.02] p. 41, Para. 4, [1902MS].

Oh, I thank Thee that we have a God who hears prayer; that we have a Saviour who is touched with the feeling of our infirmities; and that we have the privilege of working for the salvation of souls. Bless our ministers; imbue them with Thy power. Let the Holy Ghost come upon them. Oh, let heaven be opened, and let the light of Thy glory be revealed, and let it be known that there is a God in Israel who hears and answers prayer. [Cf: 4MR295.03] p. 41, Para. 5, [1902MS].

And now we commit all to Thee. We know that these missionaries will be kept by Thy power; for Thou alone canst keep them; and Thy blessed name shall have all the praise, all the glory, now and forevermore. Amen.--Ms 126, 1902, pp. 22-25. (Missionary sermon, October 11, 1902.) [Cf: 4MR295.04] p. 41, Para. 6, [1902MS].

We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell's special effort was begun, there were some good workers in Greater New York. But until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the city, doing house-to-house work. This is as it should be. Already a good company has been raised up.--Letter 14, 1902, p. 2. (To Brother and Sister Irwin, February 4,

1902.) [Cf: 4MR299.02] p. 41, Para. 7, [1902MS].

My brother, you may not live long. Have you made your will? We know that you want to be the Lord's right hand, working in cooperation with Him. Even after your life ends, it is your privilege to carry forward His work. Will you please consider this, and return to the Lord His own, that you may know that you have faithfully acted your part, doing what you could? If you do this, when you are called upon to lay off the armor, you will illustrate the words that God instructed John to 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: 4MR319.03] p. 41, Para. 8, [1902MS].

Have you not been reaching out and purchasing property? And yet now, just now, is the time when the work must be carried on in our cities. Greater New York is to be worked. But it costs something to carry forward the work in a large city. Do you not feel it your privilege to give something to advance the work in New York City?--Letter 6, 1902, p. 1. (To Gilbert Collins, Jan. 3, 1902) [Cf: 4MR320.01] p. 42, Para. 1, [1902MS].

Receiving the Spirit of Christ, every one of His followers will fulfil a divinely appointed mission not merely to be an influence among influences, but to be a special influence for God in every sense of the term.--Ms 130, 1902. [Cf: 4MR331.03] p. 42, Para. 2, [1902MS].

James and John thought that for the asking they could have the highest place in the kingdom of God. . . . They did not realize that before they could share Christ's glory, they must wear His yoke.--Letter 22, 1902. [Cf: 4MR332.04] p. 42, Para. 3, [1902MS].

As a people we need to seek most earnestly for the energizing power of the Holy Spirit.--Letter 200, 1902. [Cf: 4MR332.06] p. 42, Para. 4, [1902MS].

Pray, Oh, pray most earnestly, "Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow."--Ms 130, 1902. [Cf: 4MR334.03] p. 42, Para. 5, [1902MS].

Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. . . . Do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down.--Letter 22, 1902. [Cf: 4MR335.03] p. 42, Para. 6, [1902MS].

Those who are imbued with His Spirit will have an intense love for everyone for whom He has died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.--Ms 130, 1902. [Cf: 4MR337.04] p. 42, Para. 7, [1902MS].

Two nights ago, I awoke at ten o'clock, heavily burdened in regard to the lack of the Holy Spirit's working among our people. I rose and walked the room, pleading with the Lord to come closer, very much closer to His people, endowing them with such power that they may work His work so mightily that through them may be revealed the abundant

grace of Christ. . . . [Cf: 4MR350.02] p. 42, Para. 8, [1902MS].

In the Sermon on the Mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object-lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life. [Cf: 4MR350.03] p. 42, Para. 9, [1902MS].

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word, He has given us bread from heaven. He declares that if we eat His flesh and drink His blood, we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it easily understood, when it means so much? Why do not Christians open their eyes to see the work God requires them to do? Sanctification is the progressive work of a lifetime. The Lord declares, "This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into conformity to the divine will? [Cf: 4MR350.04] p. 43, Para. 1, [1902MS].

As Christians, we have pledged ourselves to realize and fulfill our responsibilities, and to show to the world that we have a close connection with God. Thus, through the godly words and works of His disciples, Christ is to be represented. [Cf: 4MR351.01] p. 43, Para. 2, [1902MS].

God demands of us perfect obedience to His law--the expression of His character. "Do we then make void the law through faith? God forbid; yea, we establish the law." This law is the echo of God's voice, saying to us, "Holier, yes, holier still." Desire the fullness of the grace of Christ; yea, long--hunger and thirst--after righteousness. The promise is, "Ye *shall* be filled." Let your heart be filled with an intense longing for this righteousness, the work of which God's Word declares is peace, and its effect, quietness and assurance forever. [Cf: 4MR351.02] p. 43, Para. 3, [1902MS].

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God." [Cf: 4MR351.03] p. 43, Para. 4, [1902MS].

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory, man must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, "Sanctify them through Thy truth; Thy word is truth."--Letter 153, 1902, pp. 6-9. (To Elder and Mrs. S. N. Haskell, September 27, 1902.) [Cf: 4MR351.04] p. 43, Para. 5, [1902MS].

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To be justified means to be pardoned. To those whom God justifies He imputes Christ's righteousness; for the Saviour has taken away our sins. We stand before the throne of God justified and sanctified. We are emptied of self, and through the sanctification of the truth Christ abides in our hearts.--Letter 202, 1902, pp. 1, 2. (General letter to "My Dear Brethren and Sisters," December 15, 1902.) [Cf: 4MR352.01] p. 43, Para. 6, [1902MS].

Doctor-Minister Relationships--A great work is to be done by true medical missionaries. They are to be wide awake and vigilant. They are to fight manfully for God, having on every piece of the Christian armor. They are to be loyal to their Leader, obeying His commandments. [Cf: 4MR373.02] p. 44, Para. 1, [1902MS].

Medical missionary work has been presented as the entering wedge of present truth. It is by this work that hearts are reached, and those once prejudiced are softened and subdued. This is the work that is to be done today. [Cf: 4MR373.03] p. 44, Para. 2, [1902MS].

In due course of time, a sanitarium will be erected at Berrien Springs, not to compete with any other sanitarium, but to help to represent our work in clear, straight lines, and to give the students an opportunity of learning how to care for the sick.--Letter 110, 1902, p. 8. (To Dr. David Paulson, July 7, 1902.) [Cf: 4MR374.01] p. 44, Para. 3, [1902MS].

The Lord has presented before me very many fields in which we have no sanitariums. Medical institutions are to be established in many places. In every city the gospel of Christ is to be proclaimed. The brethren in charge of the work should now be making arrangements to do the work that must be done in places where nothing has been done. Camp meetings must be held to open the way for our workers. In all our camp meetings earnest efforts should be made to arouse the people. The best ministerial talent must be obtained for these meetings. The third angel's message is to be presented in its fullness, including the testing truths of the Sabbath question. [Cf: 4MR375.01] p. 44, Para. 4, [1902MS].

In our camp meetings let the people who are unacquainted with the truth be taught in regard to the revelation that Christ came to the world to give to His servant John on the Isle of Patmos.--Letter 110, 1902, p. 3. (To Dr. David Paulson, July 7, 1902.) [Cf: 4MR375.02] p. 44, Para. 5, [1902MS].

Is it true that the end of all things is at hand? What mean the awful calamities by sea--vessels hurled into eternity without a moment's warning? What mean the accidents by land--fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor. The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day. [Cf: 5MR14.01] p. 44, Para. 6, [1902MS].

The plagues of God are already falling upon the earth, sweeping away the most costly structures as if by a breath of fire from heaven. Will

not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before Him.--Ms 99, 1902, pp. 12, 13. ("Fragments--a Holy People," typed July 12, 1902.) [Cf: 5MR14.02] p. 44, Para. 7, [1902MS].

God has a remnant people in the world--a people who are not following worldly policy. Of them we read in the Scripture, "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 Christian world has cast aside the seventh-day Sabbath, and has exalted the false sabbath. But God has a people who will be loyal to Him. His work is to be carried forward. Churches are to be established as memorials of the people who bear His sign. These houses of worship, however humble, will continually proclaim the treason of Satan and the holiness of the Sabbath that was instituted when the morning stars sang together and all the sons of God shouted for joy. . . . Satan is presenting worldly attractions. The churches are teaching for doctrine the commandments of men. Ministers are crying, "There is no law," failing to see that if there is no law, there is no transgression. It is time for us to show that we have a message from the Lord, a message of no human invention. Workers who will present the truth in its simplicity are greatly needed. The last message of warning is to be given to the world. As God's people bring the truths of His message into the daily life, practical godliness, purity, and holiness will be seen.--Ms 99, 1902, pp. 1, 7, 10. ("Fragments," typed July 12, 1902.) [Cf: 5MR52.02] p. 44, Para. 8, [1902MS].

The Sabbath was Christ's busiest day for healing the sick. On this day He could best reach those who were laboring during the week. Wherever He went, He was a medical missionary, an unerring physician, speaking words of comfort and love! From Him flowed a stream of healing power, and the sick were made whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for He was glad to be able to restore suffering ones to health.--Letter 168, 1902, p. 1. (To "Dear Sister Ross," October 23, 1902.) [Cf: 5MR83.02] p. 45, Para. 1, [1902MS].

The awful sense of my responsibility takes possession of me. I do not desire to feel less keenly my obligation to the higher Power. That Presence is ever with me, asserting supreme authority and taking account of the service that I render or withhold.--Letter 197, 1902, p. 2. (To W. C. White, December 9, 1902.) [Cf: 5MR141.02] p. 45, Para. 2, [1902MS].

I am sometimes greatly burdened in the night season. I rise from my bed, and walk the room, praying to the Lord to help me bear the burden, and say nothing to make the people believe that the message He has given me is truth. When I can lay this burden on the Lord, I am free indeed. I enjoy peace that I cannot express. I feel lifted up, as if borne by the everlasting Arms, and peace and joy fill my soul. [Cf: 5MR144.04] p. 45, Para. 3, [1902MS].

I am again and again reminded that I am not to try to clear away the confusion and contradiction of faith and feeling and unbelief that is expressed. I am not to be depressed, but am to speak the words of the

Lord with authority, and then leave with Him all the consequences. I am instructed by the Great Physician to speak the word that the Lord gives me, whether men will hear or whether they will forbear. I am told that I have nothing to do with the consequences, that God, even the Lord Jehovah, will keep me in perfect peace if I will rest in His love and do the work He has given me.--Letter 146, 1902, pp. 1, 2. (To Brother and Sister S. Belden, September 22, 1902.) [Cf: 5MR145.01] p. 45, Para. 4, [1902MS].

For many months, excepting for a few nights, I have not been able to sleep past one o'clock. I find myself sitting in conversation with you, and others, pleading with you as a mother would plead with her son. . . . [Cf: 5MR146.02] p. 45, Para. 5, [1902MS].

You are doubtless surprised, as I expected you would be, that I write to you in so plain and decided a manner. But this I must do; for I am made a steward of the grace of Christ, and I must do this errand for the Lord. You may feel well satisfied with yourself. You may deny the representation given me of your case. Some are doing this today. . . . This is the reason that men and women do not always see their errors and mistakes, even when these are pointed out to them. They claim to believe the testimonies that come to them, until the message comes that they must change their plans and methods, that their character-building must be altogether different, else the storm and tempest will sweep it from its foundation. Then the enemy tempts them to justify themselves. [Cf: 5MR146.03] p. 45, Para. 6, [1902MS].

After reading this message, you will doubtless be tempted to say, This is not so. I am not as I am represented here. Someone has filled Sister White's mind with a mass of trash about me. But I tell you in the name of the Lord that the words of this writing are from God. If you choose thus to dispose of the matter, you should [examine] the measure of your faith in the work that the Lord has given His servant to do.--Letter 13, 1902, pp. 17, 18. (To Brother and Sister Caro, February 3, 1902.) [Cf: 5MR147.01] p. 46, Para. 1, [1902MS].

Ellen White and Australia-- When I left Australia, I really thought that I might be back in two years. But I may never see Australia again, though, if it were the Lord's will, it is the place where I should most prefer to be. I am closely joined to that field by the most tender associations. I love the brethren and sisters there, and were I younger in years, I would certainly return to the field I love so well.--Letter 113, 1902, p. 5. (To G. A. Irwin, June 15, 1902.) [Cf: 5MR156.01] p. 46, Para. 2, [1902MS].

My husband frequently said that when he passed by a beautiful maple tree, he wanted to take off his hat in respect; but that when he saw a large house, he wanted to pass by as quickly as possible. Not the fine houses, but the beauties of nature, appeal to the soul.--Ms 50, 1902, p. 10. ("On Various Phases of Medical-Missionary Work," typed April 17, 1902.) [Cf: 5MR176.03] p. 46, Para. 3, [1902MS].

The cars moved as noiselessly as a person walking with slippers feet across a carpeted room.--Letter 22, 1902, p. 2. (To Edson and Emma White, February 1, 1902.) [Cf: 5MR215.01] p. 46, Para. 4, [1902MS].

To prevail with Him, we must move in accordance with the Spirit's

guidance. We may be hedged in by perplexities, but let us hold fast. Our great lack is perseverance, stick-to-itiveness.--Letter 154, 1902, p. 5. (To Brother T. S. Whitelock, October 6, 1902.) [Cf: 5MR215.02] p. 46, Para. 5, [1902MS].

In getting up out of the easy chair of self-satisfaction and going forth to give the light of truth to their fellowmen, God's people will learn an excellent lesson.--Letter 56, 1902, p. 2. (To P. T. Magan, April 6, 1902.) [Cf: 5MR215.03] p. 46, Para. 6, [1902MS].

Overwillingness in relieving the wants of the needy is a sin that very few are guilty of, and one that should be freely forgiven.--Letter 83, 1902, p. 5. (To Elder G. I. Butler and the burden-bearers in the Southern field, June 3, 1902.) [Cf: 5MR215.04] p. 46, Para. 7, [1902MS].

Many are in too great a hurry to pray. With hurried steps they pass the shadow of Christ's loving presence, pausing perhaps for a few moments within the sacred precincts, but not waiting for counsel. They have no time to sit down, no time to remain with the divine Teacher. With their burdens, they return to their work.--Letter 80, 1902, p. 2 (To "My Dear Son Edson," May 25, 1902.) [Cf: 5MR215.05] p. 46, Para. 8, [1902MS].

Believe Unto Salvation. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him, He will make us Christlike in character. Then, one with Christ, we can reveal Him to the world. Then our fitful, haphazard work will cease. [Cf: 5MR341.01] p. 47, Para. 1, [1902MS].

Will He not restore in us the divine image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women.--Letter 153, 1902, p. 9. (To Elder and Mrs. S. N. Haskell, September 27, 1902.) [Cf: 5MR341.02] p. 47, Para. 2, [1902MS].

Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ's ascension, His disciples--men of varied talents and capabilities--assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room "all continued with one accord in prayer and supplication." They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another's sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."--Letter 98, 1902, p. 3. ("To the Churches and Companies in Greater New York," July 8, 1902.) [Cf: 5MR367.01] p. 47, Para. 3, [1902MS].

Deficiencies Supplied as Men of Varied Abilities Work Together. The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and the abilities of one is supplied by the experience and the abilities of another. We should all study carefully the instruction

given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ. . . . [Cf: 5MR367.02] p. 47, Para. 4, [1902MS].

Christ is mine and I am His. It is positively necessary for us to sit down and think how Christ our Saviour descended from heaven, from the throne of God, clothing His divinity with humanity, to show all mankind what human beings may become if they will unite their weakness to His strength, if they will die to self and live to Christ. Thus the strong, unchristlike traits of character that they have cherished will be softened, subdued, purified. They will unite one with another, that they may be one with Christ in God.--Letter 80, 1902, pp. 1-7. (To Elder J. E. White, May 25, 1902.) [Cf: 5MR367.03] p. 47, Para. 5, [1902MS].

Battle Creek is not the only place to which we are to look for the education of nurses and other medical-missionary workers. In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. . . . [Cf: 5MR406.02] p. 47, Para. 6, [1902MS].

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor.--Letter 128, 1902. (To the General Conference Committee and Medical Missionary Board, July 6, 1902.) [Cf: 5MR406.03] p. 47, Para. 7, [1902MS].

I have the tenderest feelings toward you, Dr. Kellogg. There is no one on earth who understands you as well as I do, and no one else who will tell you of your dangers. When the Lord gives me a message for you, I shall surely give it to you.--Letter 174, 1902. (To Dr. J. H. Kellogg, November 11, 1902.) [Cf: 5MR406.04] p. 48, Para. 1, [1902MS].

"The elders who are among you I exhort, who also am 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." [Cf: 5MR449.01] p. 48, Para. 2, [1902MS].

In the charge to feed the flock of God there is a threefold duty. "Feed the flock of God"--by preaching to them His word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock"--following Christ in self-denial and self-sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them the human tests. The truth of God's word is to be the test.--Letter 108, 1902. (To N. D. Faulkhead, July 14, 1902.) [Cf: 5MR449.02] p. 48, Para. 3, [1902MS].

My heart is drawn out to write upon Ephesians 3. I read this over and over and how very precious are these words.--Manuscript 222, 1902. (Diary, August to September, 1902.) [Cf: 5MR452.02] p. 48, Para. 4, [1902MS].

I pray much in the night season, when the condition of the churches burdens me so that I cannot sleep. On one or two nights I walked the floor, unable to sleep until three o'clock in the morning. I tell you plainly that I do not like this wakefulness. I am trying to educate myself to sleep, and the Lord is helping me. For the last few nights, I have slept until three o'clock. But when I think of the peril of souls and of the state of our churches, I am so deeply moved and so burdened that I cannot sleep.--Letter 68, 1902. (To Brother and Sister D. H. Kress, April 28, 1902.) [Cf: 5MR452.03] p. 48, Para. 5, [1902MS].

We may claim to be Seventh-day Adventists, and yet fail of realizing how exalted is the standard to which we must attain in order to deserve this name. Some have felt ashamed of being known as Seventh-day Adventists. Those who are ashamed of this name should never connect with those who feel it an honor to bear this name. And those who are Christ's witnesses, standing where the truths of the Bible have placed them, are worthy of the name they bear.--Letter 6, 1903. (To Dr. E. R. Caro, January 4, 1902.) [Cf: 5MR454.01] p. 48, Para. 6, [1902MS].

It was at the last Passover that the disciples were to hold with their Lord that these words were spoken. Very soon Christ was to offer Himself as a sacrifice for the world. At this time, in the last hours that the disciples would have with their Master, Satan made a determined effort to arouse contention among them. Sorrow filled Christ's heart as He saw them yielding to the spirit of strife, and disputing as to who should be greatest. Had they been in a right frame of mind, they would have received great blessing. But they came to the supper with hearts filled with selfishness, and with tempers heated by contention. [Cf: 6MR23.02] p. 48, Para. 7, [1902MS].

Christ heard their whisperings, and saw their flushed faces. Without a word, he laid aside His outer garment, and girding Himself with a towel, as if He had been a servant, proceeded to wash the feet of His disciples. His action opened their eyes. They were too astonished and too ashamed to speak. Bitter shame and humiliation filled their hearts. They saw themselves in altogether a new light. As long as life lasted they would remember this experience.--Ms 115, 1902, pp. 1, 2. ("The Danger of Self-Sufficiency," typed September 7, 1902.) [Cf: 6MR23.03] p. 49, Para. 1, [1902MS].

The Minister in the Home--Treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty of your sincere desire to fulfil your obligations.--Letter 164, 1902, pp. 8, 9. (To Elder A. T. Jones, September, 1902.) [Cf: 6MR46.01] p. 49, Para. 2, [1902MS].

He [God] has in store for us the richest gift of heaven, even the gift of the Holy Spirit. He is waiting to pour upon His people the mighty power of this Spirit.--Ms 121, 1902, p. 10. ("The Results of Genuine Conversion," typed October 15, 1902.) [Cf: 6MR57.01] p. 49, Para. 3, [1902MS].

God has instructed me to tell you and all His people to be very careful not to resist the working of the Holy Spirit,--the Comforter that Christ sends. Fear to take the first presumptuous step in

resistance. When Christ spoke to the disciples of the Holy Spirit, He sought to uplift their thoughts and enlarge their expectations to grasp the highest conception of excellence. Let us strive to understand His words. Let us strive to appreciate the value of the wonderful gift He has bestowed on us. Let us seek for the fullness of the Holy Spirit.-- Letter 155, 1902, pp. 5, 6. (To Brother and Sister Arthur, September 5, 1902.) [Cf: 6MR57.02] p. 49, Para. 4, [1902MS].

When you strike deep root in Christ, you will bear fruit to God's glory. Your good works will be fragrant to Him.--Letter 13, 1902, p. 2. (To Brother and Sister Caro, February 3, 1902.) [Cf: 6MR62.01] p. 49, Para. 5, [1902MS].

Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection. . . . But understand that this is not meant to hinder any individual worker from entering any place to which he is directed by the Spirit of God to do house to house work. This is work that ought to be done. All the efforts that can be made should be made to reach the people in every place. . . . [Cf: 6MR62.02] p. 49, Para. 6, [1902MS].

Be sure that the Holy Spirit is guiding; and then move forward solidly and wisely.--Letter 87, 1902, pp. 2, 4, 5. (To Brother Kilgore, June 11, 1902.) [Cf: 6MR62.03] p. 49, Para. 7, [1902MS].

Our great burden should be to represent Him [Christ] aright. Our work consists not in seeing how much we can do on the right hand and on the left, but rather in seeing how faithfully, as evangelists, we can represent Christ Jesus in His ministry. Both the high and the low among God's workers are to take their position as ministers of the Word,-- evangelists,--seeking to represent the Saviour in every place where they can reach the people. . . . [Cf: 6MR62.04] p. 50, Para. 1, [1902MS].

God will help us as ministers to walk worthy of the vocation wherewith we are called. He will help us to strengthen one another in the most holy faith. At times I am in an agony of distress over the indifference our ministers manifest toward God's instruction to His ambassadors to close the windows of the soul earthward and open them heavenward, that the light flooding heaven's threshold may shine into the chambers of every mind. When the mind is filled with the light of heaven, the human agent is given power to reach the hearts of others.--Ms 127, 1902, pp. 2, 8. ("Words to Ministers," Talk, September 16, 1902.) [Cf: 6MR63.01] p. 50, Para. 2, [1902MS].

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Cf: 6MR136.01] p. 50, Para. 3, [1902MS].

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer for the talents He has entrusted to you? If you hoard

your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is.... [Cf: 6MR136.02] p. 50, Para. 4, [1902MS].

Brethren and sisters, now is our time to make haste to do something. Will you now give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?--Letter 72, 1902, pp. 3, 4, 8. ("To Our Churches in America," typed May 18, 1902.) [Cf: 6MR136.03] p. 50, Para. 5, [1902MS].

I am deeply interested in you and your family. I have a message for you from the Lord. You are in danger, as some others have been, of depending on appearance to create an influence in your favor. My brother, you should dress becomingly and you should have a comfortable home, but you are never to forget the lessons of self-denial taught by the great Teacher. In the night season I was listening to words spoken to you by One who never errs. He looked about the rooms of your house, and speaking very solemnly and with great earnestness, he said, "These furnishings are expensive. Much might have been saved by purchasing something not so rich or costly. These things will not increase your influence for good." [Cf: 6MR137.01] p. 50, Para. 6, [1902MS].

You should have in your home all that is necessary for the preservation of health, but much less expensive furniture would indicate a desire to be in harmony with the faith of the Bible. Do not think that in order to have influence, you must put on an appearance of influence and wealth. "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: 6MR137.02] p. 50, Para. 7, [1902MS].

You cannot be in sympathy with Christ unless your practice is in harmony with His teaching. Do not strive to emulate worldlings by following inclination in making purchases for your home, when money is so much needed in the cause of God for the saving of perishing souls. You see this need, and it hurts you to think that you have not money to give to the Lord. Do you not see that you would have more to give if you practiced economy in your home? [Cf: 6MR137.03] p. 51, Para. 1, [1902MS].

You are too self-indulgent. Deny yourself, take up the cross, and follow more closely in the Saviour's footsteps. Before you spend money, ask yourself, "Can I not save this money? I will deny myself for Christ's sake. He gave His life to purchase eternal life for me. I must imitate His self-denial. It was by the sacrifice of Himself that the Saviour placed at my disposal the riches of His grace. He was under no compulsion, no obligation to give me His favor. Had He withheld all from me, it would have been no more than I deserved." . . . [Cf: 6MR138.01] p. 51, Para. 2, [1902MS].

Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothes and rich furniture. . . . [Cf: 6MR138.02] p. 51, Para. 3, [1902MS].

Do not suppose, as you associate with wealthy men, that you are at liberty to spend money freely. It is not dress or houses or lands that measures your worth. Your highest recommendation will be in doing just as Christ did. Study His life. Seek for His grace. All the wealth you could obtain would never bring back the health you have lost through self-indulgence.--Letter 178, 1902, pp. 1-3. (To W. O. Palmer, July, 1902.) [Cf: 6MR138.03] p. 51, Para. 4, [1902MS].

No one is to take part in the solemn ordinance of baptism without giving the subject careful, prayerful thought. The candidates, and especially the youth, are to be carefully instructed in regard to the obligations they assume in taking this step. They pledge themselves to devote their lives to God's service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them.--Ms 118, 1902, pp. 1, 2. ("Christ's Method of Imparting Truth," October 6, 1902). [Cf: 6MR165.03] p. 51, Para. 5, [1902MS].

The world has no claim to our service; for by a solemn, holy covenant we accepted God's badge of service at the time of our baptism. On that occasion we pledged ourselves, in the presence of the three great heavenly Powers, to come out from the world and be separate.--Ms 130, 1902, p. 4. (Diary, October 27, 1902). [Cf: 6MR166.01] p. 51, Para. 6, [1902MS].

In receiving baptism, the human agent, inspired with new purposes, pledges himself to die to the world and live in obedience to Christ. The Father, the Son, and the Holy Ghost supply the power that makes him victorious in every conflict with the prince of darkness.--Letter 200, 1902, p. 7. (To Brother and Sister Kress, December 15, 1902). [Cf: 6MR166.02] p. 51, Para. 7, [1902MS].

I shall give the message and the instruction that has been given me in regard to the work, not as my brethren advise; for they see things with a clouded understanding. I have lost confidence in their spiritual discernment, and in their plans and methods, because the light that they are following is directly contrary to the light that the Lord has given me. If their plans are accepted, the work in the Southern field will be carried forward in a way that is contrary to the way in which the Lord has shown me it should be carried forward. [Cf: 6MR174.01] p. 52, Para. 1, [1902MS].

The difficulties and hindrances met with in the work in the South are a repetition of the difficulties and hindrances that we met in Cooranbong, and in every other place where the Lord has shown me that a work was to be done. There have always been those men and women who were ready to use tact and influence to fashion things after their own human judgment, repressing and hindering the work.--Letter 206, 1902, pp. 1, 2. (To W. C. White, December 13, 1902.) [Cf: 6MR174.02] p. 52, Para. 2, [1902MS].

I saw that you found rest by looking to Jesus, the author and finisher of your faith. As soon as you looked to Him, you wondered that you had not seen before how mighty He is to save. Your drooping spirits revived, your waning strength was restored, your step recovered its elasticity; you felt ready for any emergency, ready to brave any

danger. You went forward in your work trustfully, with a beaming countenance and a warm, joyous heart. You no longer spoke in despondent, complaining tones. You had full faith in God, and you gave expression to your faith in such words as these: "God is our refuge and strength; a very present help in trouble." "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."--Letter 79, 1902 (To Elder E. E. Franke, May 23, 1902.) [Cf: 6MR240.03] p. 52, Para. 3, [1902MS].

I received such a good letter from Sister Haskell, telling about the removal of the alienation between Brother Haskell and Brother Franke. Oh how thankful I was. I know how pleased the enemy is when he can keep the hearts of those in the service of God filled with distrust and suspicion. And more than this: Unity existing among the followers of God is an evidence that the Father sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings, with their different temperaments, together in harmonious action, their one aim being to speak the truth in love. . . [Cf: 6MR240.04] p. 52, Para. 4, [1902MS].

We are to be guided and controlled by the same Spirit, but in order for this to be, it is not necessary that we all have the same gifts. . . [Cf: 6MR241.01] p. 52, Para. 5, [1902MS].

God has given me a word to speak to you in New York. Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. . . . [Cf: 6MR241.02] p. 52, Para. 6, [1902MS].

The workers in all lines of God's work are to complain and criticize less and pray far more for wisdom from on high, that as workers together with God they may show forth His love far more plainly than they have yet done.--Letter 170, 1902, pp. 1, 2, 4, 6. (To Elder E. E. Franke and Brother and Sister S. N. Haskell, November 10, 1902.) [Cf: 6MR241.03] p. 52, Para. 7, [1902MS].

Among those to whom this message [to the church in Sardis] was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength. Because they did not hold the beginning of their confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.--Letter 179, 1902, pp. 9, 10. (To C. P. Bollman, November 19, 1902.) [Cf: 6MR241.04] p. 53, Para. 1, [1902MS].

At the Chicago railway station we found one of your automobiles waiting to take us to the Sanitarium. It was a covered carriage, shaped like a street-car, and I lay down on one of the seats running along each side. It was great relief to me to be able to lie down. . . . I was pleased to meet, while in Chicago, several of the members of the firm with which you are connected.--Letter 11, 1902, pp. 1, 2. (To H.

W. Kellogg, January 28, 1902.) [Cf: 6MR254.01] p. 53, Para. 2, [1902MS].

Brethren, let us come to our senses. In more ways than one are we departing from God. Oh how ashamed I was of a recent number of the "Signs of the Times!" On the first page is an article on Shakespeare, a man who died a few days after a drunken carousal, losing his life through indulgence of perverted appetite. In this article it is stated that he did many good works. Man is extolled. The good and the evil are placed on the same level, and published in a paper that our people use to give the third angel's message to many of those who cannot be reached by the preached Word. [Cf: 6MR278.03] p. 53, Para. 3, [1902MS].

The publication of this article robbed me of my rest last night. I was thrown into an agony of distress. If our brethren have not discernment enough to see the evil of these things, when will they have? Why can they not understand the tenor of such things? We are to stand on the elevated platform of eternal truth. The edge of the sword of truth is not to be dulled. We must take a straightforward course, using the truth, as a mighty cleaver, to separate from the world men and women who will stand as God's peculiar people. [Cf: 6MR279.01] p. 53, Para. 4, [1902MS].

When we give the message in its purity, we shall have no use for pictures illustrating the birthplace of Shakespeare, or for pictures similar to the illustration of heathen goddesses that was used to fill the space on the first page of a recent number of the "Review and Herald." We are not to educate others along these lines. God pronounces against such articles and illustrations. I have a straightforward testimony to bear in regard to them. We are to extol neither idolatry nor men who did not choose to serve God. Years ago, reproof was given our editors in regard to advocating the reading of even such books as "Uncle Tom's Cabin," "Aesop's Fables," and "Robinson Crusoe." Those who begin to read such works usually desire to continue to read novels. Through the reading of enticing stories they rapidly lose their spirituality. This is one of the principal causes of the weak, uncertain spirituality of many of our youth.--Ms 169, 1902, pp. 6, 7. ("The Work of the St. Helena Sanitarium: Our Institutional Work to be Denominational," July 14, 1902.) [Cf: 6MR279.02] p. 53, Para. 5, [1902MS].

The Lord is good and greatly to be praised. He has bestowed on you the talent of communicating the truth to others. I have a longing desire that you and every member of your family shall receive the reward to be given to the tried and faithful; that you shall be saved with an everlasting salvation. I have a far greater desire that this shall be, than you suppose. In our daily worship, your family is often mentioned by name. My earnest prayer to God is that you and your wife and children shall be kept by His power. I shall continue to pray for you, my brother and sister, and for your dear children, in whom I am deeply interested. I desire that every one of them shall have the precious experience that they may gain by cooperating with God. Let our prayers ascend to God, Brother and Sister Franke, for the salvation of your children. They are all dear to His heart. He is waiting to be gracious to them. He will receive them. If they will come to Him and learn of Him, he will use them in saving other youth. He will honor them with a

sacred trust, making them laborers together with Him. How blest, how doubly blest, is the home in which father, mother, and children are consecrated to the service of Christ.--Letter 126, 1902, pp. 4, 5. (To Brother and Sister Franke, August 7, 1902.) [Cf: 6MR376.02] p. 54, Para. 1, [1902MS].

There are those who with the Bible as their standard have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom the Lord desires to place on vantage ground. They have sought to bring into their teaching the principles that would lead the students to become Bible workers. They have walked humbly with God. They have wrestled with difficulties in different places. In their work there have been hard places to pass through, and many obstacles to surmount. There have been stern conflicts and fierce battles. . . . [Cf: 6MR407.02] p. 54, Para. 2, [1902MS].

The Lord sent them the message that propositions would be made to divide their working force, sending one to one place and one to another; but that unless providence indicated that some of their number were needed to take charge of schools in other important places, they were to keep their company united, and carry forward their work in complete harmony. Their force must not be weakened; their strength must be added to rather than diminished. They must stand together in unity, showing that nothing is so successful as success. [Cf: 6MR408.01] p. 54, Para. 3, [1902MS].

The words of criticism that have been spoken have at times had a very discouraging effect. But again and again in their necessity, the Lord sent them the word to go straight ahead, to follow their Leader. I have been instructed to lift up the hands that hang down and to strengthen the feeble knees, to encourage the faithful laborers with words from the Lord. [Cf: 6MR408.02] p. 54, Para. 4, [1902MS].

In the most trying times they took their stand firmly determined to breast every difficulty, and to free Battle Creek College from debt; also, if it were possible, to move the school from Battle Creek. I had been instructed by the Lord that the College should not remain in Battle Creek, because in that place there are many influences that are a temptation both to teachers and to students. Just before the General Conference, there seemed to be a favorable opportunity to sell the school buildings. But the word of the Lord came to me for the brethren, "You are in too great a hurry. Follow on as God shall open the way. He will guide you. Work up the sale of *Christ's Object Lessons*. *EI* *Interest the people in the work that you are trying to do. You will find that believers and unbelievers will help you.*" [Cf: 6MR408.03] p. 54, Para. 5, [1902MS].

During the General Conference, the way opened for the school to be moved from Battle Creek with the full approval of our people. [Cf: 6MR409.01] p. 55, Para. 1, [1902MS].

Cautions were given to Brother Magan and Brother Sutherland against carrying their teaching so far above the spiritual line of education to which the students had been accustomed. They were told that the people were not prepared at once to understand and act intelligently upon the advanced light in regard to the Bible in education. I was instructed

that they must advance steadily and solidly, and that they must guard against going to extremes in any line and against expressing their ideas in language that would confuse minds. Plain, simple language must be used. Instruction must be given line upon line, precept upon precept, here a little and there a little, leading the mind up slowly and intelligently. Every idea that they expressed must be clearly defined. [Cf: 6MR409.02] p. 55, Para. 2, [1902MS].

They were told that unless they heeded this instruction, their teaching would result in a harvest of fanciful believers, who would not make straight paths for their feet, and who would look upon themselves as far ahead of all other Christians. In their teaching of truth, they were not to go so far in advance that it would be impossible for their students to follow them. Christ said to His disciples, "I have many things to say unto you, but ye cannot bear them now." [Cf: 6MR409.03] p. 55, Para. 3, [1902MS].

I thank the Lord that the brethren heeded the instruction given them, and that they carried forward His work in simplicity and meekness, and yet intelligently. The Lord is qualifying them to teach the lessons He has given in His word, by object lessons from nature. This is the grandest, the most helpful, all-around education that the youth can have. Cultivating the soil, planting and caring for trees, sowing seed and watching its growth,--this work teaches precious lessons. Nature is an expositor of the word of the living God. But only through Christ does creation answer the highest purpose of the Creator. The Saviour has wonderful revelations for all who will walk humbly with God. Under the discipline and training of the higher teaching, they will behold wondrous things out of His law. [Cf: 6MR409.04] p. 55, Para. 4, [1902MS].

In establishing schools, enough land should be secured to give the students opportunity to gain a knowledge of agriculture. If it is necessary to curtail the expense anywhere, let it be on the buildings. There should be no failure to secure land; for from the cultivation of the soil, the students are to learn lessons illustrating the truths of the word of God, truths that will help them to understand the work of the Creator. [Cf: 6MR410.01] p. 55, Para. 5, [1902MS].

Those who have charge of the school at Berrien Springs have been learners in the school of Christ, and He has been working with them, preparing them to be acceptable teachers. It is right that they carry on the work they have begun. If they will watch unto prayer, and plead earnestly with God to supply them with His grace, they will increase in wisdom and knowledge. [Cf: 6MR410.02] p. 55, Para. 6, [1902MS].

It has been a tremendous struggle for them to advance in the face of great financial embarrassment. They planned and contrived and devised in every way, with self-denial and self-sacrifice, to bring the school through, and to free it from its burden of debt. Now they begin to see that the way pointed out was the way of the Lord's leading. This is the lesson the Lord would have many more to learn. --Ms 98, 1902, pp. 5-10. ("Consideration to be Shown to Those Who in Their Work Have Wrestled with Difficulties," July 10, 1902.) [Cf: 6MR410.03] p. 56, Para. 1, [1902MS].

While doing aggressive work in America, remember how much more

difficult it is to labor in foreign fields, where our brethren are deprived of many of the advantages that are enjoyed by those laboring in America. The carrying forward of the work in Germany or in any other foreign country demands the sharing of our advantages more freely with them because of the disadvantages in those fields. Remember that charity--love--is true blessedness. Whether in the Old Country or in America, how can our brethren give a better illustration of the fruit of the tree of life than by sharing their advantages with others in more difficult places? Our spiritual blessings will be proportionate to our self-denying works. . . . [Cf: 6MR414.01] p. 56, Para. 2, [1902MS].

Let all engage in this effort from pure, unselfish motives, cooperating with Elder Conradi and his companions in labor, working not because of personal ambition or for the praise of men, but because they long to act a part with Christ in the work of saving perishing souls. In Christ's service, everything depends upon the motives prompting believers to action. Those who labor for the love of souls will advance His work in our world. [Cf: 6MR414.02] p. 56, Para. 3, [1902MS].

Let no one cherish a zeal that is not according to knowledge. Impulse is good when it is controlled by the Holy Spirit of God; but he who does not cherish sanctified principles will practice dishonesty in order to make a wonderful display, that others may see "what I can do." By "I," selfishness is wrought out. "I" disregards greater need elsewhere, grasps too much, and selfishly builds up his own work. Such a course of action is a sad spectacle to angels and to men. None are to circumscribe their influence, their God-given talent of means, in order to make a display, which God would have to destroy in order to bring them to their senses. [Cf: 6MR414.03] p. 56, Para. 4, [1902MS].

Who has elevated man and given him power? Who upholds and sustains him, increasing his efficiency to do good? Is this done in order that man may glorify himself? No true disciple of Christ can be self-centered. Personal ambition will strive for the mastery with our German brethren in America, as it has been and still is striving with our English-speaking brethren. But, my brethren, watch unto prayer, lest ye enter into temptation. Be neither selfish in withholding means, nor selfish in devising and carrying out unsanctified, ambitious projects that will absorb the means that should be used in other places. Realize that as Christ's disciples you are in duty bound to give the truth to the world. . . . [Cf: 6MR415.01] p. 56, Para. 5, [1902MS].

My German brethren and sisters in America, if you work with self-denial, doing what you can to further the advancement of the cause in new fields, the Lord will help and strengthen and bless you. Trust in the assurance of His presence, which sustains you, and which is light and life. Do all for love of Jesus and the precious souls for whom He has died. Work with a pure, divinely-wrought purpose to glorify God. The Lord sees and understands, and He will use you, despite your weakness, if you offer your talent as a consecrated gift to His service; for in active, disinterested service the weak become strong and enjoy His precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord.--Letter 121, 1902, pp. 4, 5, 7. (To "My German Brethren and Sisters in America," typed August 7,

1902.) [Cf: 6MR415.02] p. 56, Para. 6, [1902MS].

I have received and read your letter. I can sympathize with you in your perplexity. I wish that I could see you and talk with you. Do not suppose, from my letter, that I think you have changed in regard to economy. I think no such thing. But I know the danger of those who have not had the experience that you have had, and you will need to guard constantly against the introduction of this and that, which, though seemingly harmless, would lead to the sacrifice of principles that should ever be maintained in our restaurant work. [Cf: 7MR55.01] p. 57, Para. 1, [1902MS].

Recipes that are formed on the old plan of preparing food are gathered up and put into our health papers. This is not right. Only recipes for the plainest, simplest, and most wholesome food should be put into our health journals. We must not expect that those who all their life have indulged appetite will understand how to prepare food that will be at once wholesome, simple, and appetizing. This is the science that every sanitarium and health restaurant is to teach. [Cf: 7MR55.02] p. 57, Para. 2, [1902MS].

We are to teach the people how to prepare dishes that are not expensive but wholesome and palatable. And never is a recipe to appear in our health journals that will injure our reputation as health reformers. If the patronage of our restaurants lessens because we refuse to depart from right principles, then let it lessen. We must keep the way of the Lord, through evil report as well as good report. [Cf: 7MR55.03] p. 57, Para. 3, [1902MS].

I present these things to you in my letters to help you to cleave to the right and to discard that which we can not bring into our sanitariums and restaurants without sacrificing principle. [Cf: 7MR55.04] p. 57, Para. 4, [1902MS].

I wish you could read the daily papers of this country, and notice the accounts of how men in responsible positions have dropped dead while traveling or while at some entertainment. Never have the deaths of wealthy men in high life been so frequent as of late. This is the result of a violation of nature's laws. Cause is being followed by effect. The life-forces are extinguished by indulgence. "Heart failure," say the physicians who attended these men at their death. Poor souls! They abused the Lord's wonderful machinery until it could endure no longer, and gave up the conflict. God does not work a miracle to keep in motion the machinery that is worn out by the abuse put upon it. [Cf: 7MR56.01] p. 57, Para. 5, [1902MS].

In His warning message our Saviour has told us how it will be in the end of the world. "As the days of Noah were," He says, "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." [Cf: 7MR56.02] p. 57, Para. 6, [1902MS].

Very plainly Christ saw that the condition of society would be in the future. He saw that self-indulgence would control men and women. What of the marriage relation to-day? Is it not perverted and defiled, made

even as it was in Noah's day? Divorce after divorce is recorded in the daily papers. This is the marriage of which Christ speaks when He says that before the flood they were "marrying and giving in marriage." [Cf: 7MR56.03] p. 57, Para. 7, [1902MS].

Before the flood there was violence in the land--heart-sickening violence. What is acted out constantly in our cities to-day? Men are killing women and women are killing men. Young girls fifteen or sixteen years old are killed because they refuse to be the wife of some man. [Cf: 7MR57.01] p. 58, Para. 1, [1902MS].

The same state of things exists to-day that existed before the flood, and the nearer we get to the large cities, the worse the evil is. My message is, Do not build up sanitariums in the cities. The laws of the land will become more and more oppressive, as in the days of Noah. [Cf: 7MR57.02] p. 58, Para. 2, [1902MS].

How long will the Lord suffer oppression of the poor that rich men may hoard wealth? These men are heaping together treasures for the last days. Their money is placed where it does no one any good. To add to their millions, they rob the poor, and the cries of the starving are no more to them than the barking of a dog. But the Lord marks every act of oppression. No cry of suffering is unheard by Him. Those who to-day are scheming to obtain more and more money, putting in operation plans that mean to the poor starvation, will in the last great day stand face to face with their deeds of oppression and injustice. [Cf: 7MR57.03] p. 58, Para. 3, [1902MS].

Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Can not those who study the prophecies see and understand what is before us? The transgressors of the law of God have taken sides with their Leader, the General of rebellion. He understands how to devise his Satanic schemes and through whom to work for the carrying out of them. He is striving to lead every soul to take sides with him, and under the influence of his temptations, thousands are binding themselves up in bundles, ready to be consumed by the fires of the last day. Those who yield to his temptation become in their turn tempters, standing among the ablest of his helpers. [Cf: 7MR57.04] p. 58, Para. 4, [1902MS].

In the time of the harvest the Lord will say to His reapers, "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My barn." God has a people on the earth who will see the evil of every phase of oppression, and will refuse to unite with the enemy in carrying out his plan. [Cf: 7MR58.01] p. 58, Para. 5, [1902MS].

My brother, we must not become too deeply involved in responsibilities of a commercial character. Thus we place ourselves where we become unfitted to do the special work that in this last time is to be carried forward. Our hearts must not be pressed beneath burdens of a financial character. We must not spend our time and energy in a work which, upon critical examination, is found to yield but little result in the salvation of souls. If the work in which you have been engaged brings a harvest of souls, this will certainly be seen. Do not allow a load of perplexing business to bind you and your family to close, hard labor in

a work in which soul-saving is not the main feature. Do not incur a heavy debt in an effort to carry forward lines of work that do little to bring souls to the truth, lines of work in which the commercial interests are the main feature. [Cf: 7MR58.02] p. 58, Para. 6, [1902MS].

The Lord desires us to be sensible and to reason from cause to effect. Wherever a sanitarium is established, facilities are to be provided, to a greater or smaller extent, as the case may demand, for the preparation of health foods. In the future it will be impossible to transport the health foods from America. And for other reasons, it will be better to make your foods where you are, as far as possible. We are living amidst the perils of the last days, and the Lord desires His people to establish industries in the different countries. Industries should be established in connection with the Wahroonga Sanitarium, but at the present time it is impossible to define exactly what these should be. This will open before you as you advance in your work. [Cf: 7MR58.03] p. 59, Para. 1, [1902MS].

The Sanitarium at Wahroonga is to be furnished with help of no ordinary character. If Dr. Caro had learned the lessons that he ought to have learned after he came to Australia, he would to-day be where the Holy Spirit would work through him. But it is now a very doubtful question in my mind whether he should be connected with the Sanitarium. For this institution there is needed an economical, God-fearing physician, who will link up with Dr. Kress and his wife, standing with them shoulder-to-shoulder and heart-to-heart. [Cf: 7MR59.01] p. 59, Para. 2, [1902MS].

Dr. Caro needs a re-conversion. This he must have in order to understand his imperfections of character, and to shape his character-building after the divine similitude. Without re-conversion, he can not please the Master. [Cf: 7MR59.02] p. 59, Para. 3, [1902MS].

While he was in Maitland, he took steps that greatly injured his influence, and showed him to be a man who could not be depended on. Again, in Parramatta and in Sydney, he showed that he was inclined to make a great display over nothing. He separated himself from his God when he attempted to gain recognition from the world. He had been acknowledged by God. The Lord has declared that He desired him to stand in His strength. He had an influence that if kept up to the true standard, would have made him a workman that needeth not to be ashamed. But he turned from the power of God to human recognition, and in the estimation of the men with whom he linked himself, he spoiled his influence as being a man chosen for a special work. They no longer looked upon him in the same light in which they had hitherto regarded him. His striving to be first and greatest brought him to the place where he was last of all. [Cf: 7MR59.03] p. 59, Para. 4, [1902MS].

God did not want Dr. Caro to mingle his small, commercial affairs with the great, grand truths that he was handling. But this is the great mistake that he made, and unless he is changed in heart, he will repeat it, if he has opportunity to gain means for his own benefit, that he may shun economy and launch out in self-gratification, to make a great display. [Cf: 7MR60.01] p. 59, Para. 5, [1902MS].

With regard to your work, my dear brother, I can not specify what your

duty is, but I can tell you what it is not. It is not your duty to carry so many burdens that you will lose health and courage and faith in God. Refuse to dwarf yourself by overwork. May the Lord help you to plan so wisely that you will increase in spiritual, mental, and physical power. [Cf: 7MR60.02] p. 59, Para. 6, [1902MS].

It is your privilege to have the higher life, even the life of God. The first chapter of Colossians says much that I would say to you. "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. . . . 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 long-suffering with joyfulness; 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; in whom we have redemption through His blood, even the forgiveness of sins." [Cf: 7MR60.03] p. 60, Para. 1, [1902MS].

I hope, Brother and Sister Burden, that you will not place yourselves where you will be over-worked. Your particular work can not now, perhaps, be defined. But the Lord can and will designate what you shall do to bring forth fruit that will in its turn bring forth more fruit unto eternal life. [Cf: 7MR61.01] p. 60, Para. 2, [1902MS].

I have much more to say to you, but have not the time, being pressed with many things. I have written plainly in regard to Dr. Caro, lest, when in a strait place for help, you might link up with one who is not fitted to build up, in the Lord's way and according to His methods, an institution that is to stand as a memorial for the truth. The Lord designs that all His institutions--sanitariums, publishing-houses, and schools--shall be a means of preparing a people to stand in the day of God. We have a decided evangelistic work to do in the cities, and we must not tie our hands, so that we can not do this work. We are to have faith in God. We are not to link up with men who would put self in front and all else in the background. [Cf: 7MR61.02] p. 60, Para. 3, [1902MS].

Do not think that I have given up hope for Dr. Caro. I have not; but I know that if he is placed at the head of any institution, with the experience that he now has, he will cause great confusion and perplexity. He needs to see his need of the heavenly anointing, and to humble himself before the Lord. The Sanitarium needs not his extravagant ideas. Everything about the institution is to be neat and tasteful, but no extravagance is to be shown in the furnishings. [Cf: 7MR61.03] p. 60, Para. 4, [1902MS].

God help us to walk and work as men and women on the border of the eternal world. Soon an awful surprise will come upon the inhabitants of

this earth. Suddenly, and with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to get ready. When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty; for there must be no delay. We are nearing the last great conflict. [Cf: 7MR62.01] p. 60, Para. 5, [1902MS].

Be of good courage, and make the Lord your Counsellor. Trust in Him. Make Him first and last and best in everything.--Letter 201, 1902. (To Brother and Sister J. A. Burden, December 15, 1902.) [Cf: 7MR62.02] p. 61, Para. 1, [1902MS].

I am deeply interested in the work to be advanced in many places. Especially am I interested in the progress of the cause in Greater New York. [Cf: 7MR93.01] p. 61, Para. 2, [1902MS].

In the night season it seemed as if I were speaking to our brethren and sisters in Greater New York. I was carrying a heavy burden on my heart. I shall not attempt to describe the expressions that I saw on the countenances of those in the congregation; for they were varied. Before me were some who have much tact and superior ability to reach souls--men and women, who, if consecrated, could awaken many who are careless, indifferent, godless. But these church members had lost their hold on the Lord Jesus. They desired to command, not to serve. [Cf: 7MR93.02] p. 61, Para. 3, [1902MS].

While I was speaking, One of authority came forward, and repeated the following Scriptures: "Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." "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 into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. . . . 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." [Cf: 7MR93.03] p. 61, Para. 4, [1902MS].

The heavenly Messenger continued speaking. He said: "Christ gave Himself for you, and is now standing in the presence of God as your High Priest. Not only through Him may you enter the true tabernacle not made with hands, but with Him you may enter this hallowed temple. He is your Head, and you are His beloved household. [Cf: 7MR94.01] p. 61, Para. 5, [1902MS].

"Have you forgotten the scenes of Gethsemane? Christ passed through His last terrible trial in order that you might not perish, but have eternal life. 'Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.' [Cf: 7MR94.02] p. 61, Para. 6, [1902MS].

"By your failure to work in harmony, you are greatly dishonoring God. The enemy of your souls delights to see you working at cross purposes with one another. You need to cultivate brotherly love and tenderness of heart. If you could draw aside the curtain veiling the future, and see the result of your present course of action, you would surely be led to repent. By repentance you can save yourselves much sorrow. [Cf: 7MR94.03] p. 61, Para. 7, [1902MS].

"Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ's ascension, His disciples--men of varied talents and capabilities--assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room 'all continued with one accord in prayer and supplication.' They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another's sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time 'they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' [Cf: 7MR94.04] p. 62, Para. 1, [1902MS].

"The Holy Spirit cannot be revealed to the church members in Greater New York while dissension and strife exist. Would it not be well for you to lay aside 'all malice, and all guile, and hypocrisies, and envies, and all evil speakings,' and 'as newborn babes, desire the sincere milk of the word, that ye may grow thereby?' [Cf: 7MR95.01] p. 62, Para. 2, [1902MS].

"If you would unitedly put away your peculiar hereditary and cultivated traits of character, and work together, the Lord could work through you. But souls will not be convicted and converted until you come into unity and Christian fellowship. Lose sight of self. Keep your eyes fixed on the Redeemer. [Cf: 7MR95.02] p. 62, Para. 3, [1902MS].

"The representation that you make before believers and unbelievers is one of variance and strife. Clear away this rubbish. Press together. Let not the workers think of going elsewhere before a thorough work of humiliation and repentance takes place. Work as for your lives to overcome every evil trait of character. You are not placed in this field of labor to create dissension and alienation. Sweep away the evils that have crept in. 'Consider one another to provoke unto love and to good works.' [Cf: 7MR95.03] p. 62, Para. 4, [1902MS].

"The Lord designs that all His children shall blend in unity. Do you not expect to live together in unity in the same heaven? Is Christ divided against Himself? Will He give success in this field before all the rubbish of evil surmising and discord is swept away; before the laborers, with unity of purpose, devote heart, soul, mind, and strength to the work so holy in God's sight? 'As He which hath called you is holy, so be ye holy in all manner of conversation.' [Cf: 7MR95.04] p. 62, Para. 5, [1902MS].

"In Christ's prayer for His disciples He petitioned His Father: '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.' Who is being sanctified through the truth? 'Neither pray I for these alone,' He continued, '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: 7MR96.01] p. 62, Para. 6, [1902MS].

"The prayer of Christ is not yet answered. There is a work to be done that still remains undone. Although proclaiming the gospel message, yet ministers and lay-members are envious, full of strife, destitute of the love that should be in their hearts. Those who claim to be Christians but who reveal the characteristics of worldlings, are dishonoring the name of Jesus. Will you consider the representation that you are making before unbelievers? Will you seek for the blessing of the Holy Spirit, that you may answer the prayer of Christ? Would it not be well for you to pray that you shall not disappoint the Lord Jesus by failing to be His instrumentalities? When in word and deed you answer His prayer, putting away all variance, His Spirit will bear witness that you are His instrumentalities, and the world will take knowledge of you, that you have been with Jesus and have learned of Him. [Cf: 7MR96.02] p. 63, Para. 1, [1902MS].

"The Lord calls upon those now working in Greater New York to repent and be converted. Both ministers and lay-members are standing in their own light, and are wasting many precious opportunities. There is great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that has been manifested. In the word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be acceptable to God? Your first work is to be converted yourselves." [Cf: 7MR97.01] p. 63, Para. 2, [1902MS].

The heavenly Messenger spoke other words, but I think it best not to present them before you; for in your present spiritual condition you cannot bear them. [Cf: 7MR97.02] p. 63, Para. 3, [1902MS].

Those who are of the household of faith should never neglect the assembling of themselves together; for this is God's appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters in Greater New York, if you would come together for prayer-meetings; if, after confession of sin and humiliation of soul, you would have a love-feast--every heart filled with true love for his brethren--you would see the salvation of God. [Cf: 7MR97.03] p. 63, Para. 4, [1902MS].

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds by communion with one another and with God. As we see the day of God approaching, let us meet often to study His word and to exhort one another to be faithful unto the end. These earthly assemblies are God's appointed means by which we have opportunity to speak with one

another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfillment of the pledges of our inheritance. [Cf: 7MR98.01] p. 63, Para. 5, [1902MS].

Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another; for it is not enough simply to know men. We must know men in Christ Jesus. We are enjoined to "consider one another." This is the keynote of the gospel. The keynote of the world is self. [Cf: 7MR98.02] p. 63, Para. 6, [1902MS].

Christ declares to His disciples: "Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Christians are to reveal to the world that they are wearing the yoke of the great Teacher, and learning of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfill their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world. [Cf: 7MR98.03] p. 64, Para. 1, [1902MS].

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and well-defined. Christ's righteousness goes before Him--the righteousness that makes possible the good works characterizing the life of every true Christian. God is his reward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ's presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal. [Cf: 7MR98.04] p. 64, Para. 2, [1902MS].

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle's admonition to provoke one another unto love and good works. How can you do this?--By conscientious, consistent behavior. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another's needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourages not only them, but yourselves as well, because you thus become laborers together with God. [Cf: 7MR99.01] p. 64, Para. 3, [1902MS].

Brethren and sisters, will you realize that there is much at stake? Will you conduct the work in so healthful and wholesome a manner that all the threads now tangled and knotted will be straightened out. Study the tenth chapter of Hebrews. Forget not to "consider one another to provoke unto love and to good works," If all the church members in Greater New York will now draw nigh to God, those who are in serious perplexity because of their self-confidence, will confess that they have manifested a fitful, hasty spirit, and will turn to Christ, placing their confidence in Him. Realizing their own weakness, they will wear Christ's yoke and learn of Him. Receiving His strength, they

will become the sons of God. [Cf: 7MR99.02] p. 64, Para. 4, [1902MS].

Every Christian is under obligation to act well his part. For every worker now in Greater New York, there should be one hundred workers. Many more of the lay-members, if consecrated to God's service, could use their abilities in giving the warning message of mercy to the multitudes of unbelievers in this field. [Cf: 7MR100.01] p. 64, Para. 5, [1902MS].

Those who are working in this city should be a help, a strength, and a blessing to one another. Each laborer should encourage his fellow-laborer to work to the utmost of his God-given ability. Never should one laborer weaken the hands of another whom God has appointed to work for Him. Satan discourages; God encourages. [Cf: 7MR100.02] p. 64, Para. 6, [1902MS].

Unconsciously every true worker will say, "Are there not twelve hours in the day? and am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside 'every weight, and the sin which doth so easily beset,' and run with patience the race that is set before me. I am striving for a crown of glory that fadeth not away. [Cf: 7MR100.03] p. 65, Para. 1, [1902MS].

"Walk in the light." To walk in the light means to resolve, to exercise thought, to exert will-power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, "I am a child of God." Are you beholding Jesus, and, by beholding, becoming changed into His likeness? To walk in the light means advancement and progress in spiritual attainments. Paul declared, "Not as though I had already attained, either were already perfect; but . . . forgetting those things which are behind," constantly beholding the Pattern, I reach "forth unto those things which are before." To walk in the light means to "walk uprightly," to walk "in the way of the Lord," to "walk by faith," to "walk in the Spirit," to "walk in the truth," to walk in love," to "walk in newness of life." It is "perfecting holiness in the fear of God." [Cf: 7MR100.04] p. 65, Para. 2, [1902MS].

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves. Let each one take heed to himself. Charge not upon others your defections of character. My brethren in the gospel ministry, talk light; walk in the light. "God is light, and in Him is no darkness at all." Study not how to please self. Lose sight of self, and behold the multitudes in Greater New York who are perishing in their sins. Gather to your souls the courage that can come only from the Light of the World. Forgetting self, help the many who are within reach around you. Do not overwork; for you must keep the vital energies awake. Realize that a work of restoration in your behalf will glorify God. Determine that whatever others may do, you will appropriate God's promises to yourselves, weaving them into the fabric of your daily experience. [Cf: 7MR101.01] p. 65, Para. 3, [1902MS].

Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ's

glory revealed through your good works. [Cf: 7MR101.02] p. 65, Para. 4, [1902MS].

Let the members of the churches in Greater New York hold fast their profession of the faith once delivered to the saints. As you walk in the light, pray, simply trusting in Jesus, your Redeemer. He desires every one having faith in Him to be a true Helper. "A new commandment I give unto you," He says, "That ye love one another; as I have loved you, that ye also love one another." [Cf: 7MR101.03] p. 65, Para. 5, [1902MS].

I address this letter to the several churches and companies of believers in Greater New York. God help you to walk in the light. Walk so that your life will reflect rays of light to others. If you work as God designs you should, many of such as shall be saved will be added to your numbers. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just--"a shining light, that shineth more and more unto the perfect day."--Letter 98, 1902. (To the Churches and Companies in Greater New York, July 8, 1902.) [Cf: 7MR102.01] p. 65, Para. 6, [1902MS].

We are privileged to receive from Christ all the excellence necessary for perfection of character. But in order for us to obtain this excellence, we must show more self-denial, more self-sacrifice. . . . [Cf: 7MR151.01] p. 66, Para. 1, [1902MS].

How long will it be before we yield our wills to the will of God? It took fearfully severe experience to lead Nebuchadnezzar to acknowledge Jehovah as the supreme Ruler. God is waiting for us to give ourselves to Him. Then He will mold and fashion the perverse human mind into His own likeness, taking the things of Christ and showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him, until at last God can speak to us the words, "Ye are complete in Him."--Letter 155, 1902, pp. 8, 12, 13. (To Judge Arthur and Wife, September 5, 1902.) [Cf: 7MR151.02] p. 66, Para. 2, [1902MS].

The message given man to proclaim in these last days is not to be amalgamated with worldly opinions. In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against apostasy and disobedience. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness; and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result.--Ms 135, 1902, p. 9. ("Instruction to the Church," October 31, 1902.) [Cf: 7MR183.02] p. 66, Para. 3, [1902MS].

A large amount of means should not be used in selfishly building up an immense institution in one part of the country, to the neglect of other parts of the field that are just as much in need of similar facilities. Large sums would be required to furnish the rooms, many helpers would be needed, and heavy expenses would be incurred in carrying on such large interests. In doing this supposedly great work, our brethren would be losing sight of the real work that our sanitariums are established to accomplish. [Cf: 7MR211.01] p. 66, Para. 4, [1902MS].

The Lord's plan is to have small sanitariums established in many places, so that the greatest number of people, East and West, North and South, can be reached through this means. These institutions should be located where they can be easily managed, and where the conditions are best adapted for sanitarium work. Let us preserve these institutions in their original simplicity, ever bearing in mind that other places are just as much in need of similar facilities for the treatment of disease. We must not allow ambition to lead us to rob a neighboring field or a sister institution in order to upbuild our own. [Cf: 7MR211.02] p. 66, Para. 5, [1902MS].

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practiced within. Pronounced Bible principles must prevail in every one of the Lord's institutions. Thus those who are handling sacred responsibilities will reveal that their characters are sanctified by the truth that they claim to believe. [Cf: 7MR211.03] p. 66, Para. 6, [1902MS].

Let us forbear to weave the threads of selfishness into any line of our work; for if we should act selfishly, the Lord will surely humble us. He desires every plant to have a chance to live and to accomplish the good and excellent work that it was appointed to do. We should remember that all these years many of our medical institutions have not been doing the missionary work that God designed they should do. In them God's truth has not always been revealed in the power of the Holy Spirit. [Cf: 7MR211.04] p. 67, Para. 1, [1902MS].

Our health institutions are of value in the Lord's estimation only when He is allowed to preside in their management. If His plans and devisings are regarded as inferior to plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution, unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon these institutions that are not maintained according to His law, He pronounces the sentence, "Unaccepted. Weighed in the balances of the sanctuary, and found wanting." [Cf: 7MR212.01] p. 67, Para. 2, [1902MS].

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ can be a proper leader. [Cf: 7MR212.02] p. 67, Para. 3, [1902MS].

Those who act as managers and overseers in our sanitariums are not to make the world's policy their criterion; for the sign of God, as defined in Exodus 31:12-18, is to be revealed in all its comprehensive meaning. The proper observance of the Sabbath day by all connected with our sanitariums will exert an untold influence for good. Every medical institution established by Seventh-day Adventists is to bear God's sign before the world prominently, without disguising the facts in any way. We are to voice the message of the third angel flying in the midst of heaven with the everlasting gospel to proclaim to the world. We are to bear aloft the banner on which is inscribed the commandments of God and the faith of Jesus.--Ms 154, 1902, pp. 5-7. ("Instruction to Men in

Positions of Responsibility," typed October 24, 1902.) [Cf: 7MR212.03] p. 67, Para. 4, [1902MS].

I am instructed to say to you, that as Christians, it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord's work on this earth. [Cf: 7MR232.01] p. 67, Para. 5, [1902MS].

God's people are to reveal the attributes of Christ,--the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. "Whoso hath this world's goods, 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 deprived of the Spirit of God. [Cf: 7MR232.02] p. 67, Para. 6, [1902MS].

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis. [Cf: 7MR232.03] p. 68, Para. 1, [1902MS].

All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin, was Satan's declaration that it was possible for man to attain to something more than he already enjoyed--possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world. [Cf: 7MR232.04] p. 68, Para. 2, [1902MS].

God desires every one to understand the evil of selfishness, and to cooperate with Him in guarding the human family against its terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of benevolence. [Cf: 7MR233.01] p. 68, Para. 3, [1902MS].

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "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. [Cf: 7MR233.02] p. 68, Para. 4, [1902MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light

and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the 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 uplift 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. Oh that all would appreciate the truth as it is in Jesus! Oh that all would love God in return for the love wherewith He has loved them! [Cf: 7MR233.03] p. 68, Para. 5, [1902MS].

Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The church is to cooperate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection. [Cf: 7MR234.01] p. 68, Para. 6, [1902MS].

I am sorry that so many are doubtful in regard to justification by faith, and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin--a curse--for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free. [Cf: 7MR234.02] p. 69, Para. 1, [1902MS].

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not 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 justified or condemned by the Holy precepts of God's law. [Cf: 7MR234.03] p. 69, Para. 2, [1902MS].

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 own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reprovved them, 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: 7MR234.04] p. 69, Para. 3, [1902MS].

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Let none repeat the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third [chapter] of Matthew describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand. [Cf: 7MR235.01] p. 69, Para. 4, [1902MS].

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 lack 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: 7MR235.02] p. 69, Para. 5, [1902MS].

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings it to ruin. And this is as true of individuals as of nations. [Cf: 7MR235.03] p. 69, Para. 6, [1902MS].

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. 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. Do not be eager 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 salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand. [Cf: 7MR236.01] p. 70, Para. 1, [1902MS].

In every place 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 shine into 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 the path of duty, wherever they may be called to go. [Cf: 7MR236.02] p. 70, Para. 2, [1902MS].

Let us notice the answer that 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 neighbour as thyself." "Thou hast answered right," Christ said: "this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?" [Cf: 7MR237.01] p. 70, Para. 3,

[1902MS].

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "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 neighbour 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: 7MR237.02] p. 70, Para. 4, [1902MS].

In this parable are summed up all the principles contained in the law of God. [Cf: 7MR238.01] p. 70, Para. 5, [1902MS].

On every hand we can see the terrible results of the selfishness that led Adam to transgress God's law. The taking of the forbidden fruit-- seemingly so small a matter--resulted in opening the floodgates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of the world the principles of justice and mercy are in any way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents. [Cf: 7MR238.02] p. 70, Para. 6, [1902MS].

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour's lips the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."--Letter 134, 1902. (To "Brethren and Sisters of the Iowa Conference," August 27, 1902.) [Cf: 7MR238.03] p. 71, Para. 1, [1902MS].

Our ministers of experience should instruct the young men who are desirous of entering the ministry, doing all they can to lead them forward in successful evangelistic work. They should take them with them to the places they visit, showing them how to win souls to Christ. But work in the canvassing field will do more than almost anything else to prepare young men for the ministry, after they have had opportunity to become Bible students.--Letter 132, 1902, p. 7. (To Brother Irwin, August 17, 1902.) [Cf: 7MR251.01] p. 71, Para. 2, [1902MS].

Two Years After Leaving Australia--When I left Australia, I really thought that I might be back in two years. But I may never see

Australia again, though, if it were the Lord's will, it is the place where I should most prefer to be. I am closely joined to that field by the most tender associations. I love the brethren and sisters there, and were I younger in years, I would certainly return to the field I love so well. [Cf: 7MR255.05] p. 71, Para. 3, [1902MS].

I must say a few words more. Please tell those who recently went to Australia from America that they must be very careful how they speak in regard to the work that has been done in that field. God will not be pleased if they send back to America words of gloomy unbelief. Please tell them not to open their lips in complaint, but to say, "What hath God wrought!" He hath fulfilled His Word, and set a table in the wilderness. . . . [Cf: 7MR255.06] p. 71, Para. 4, [1902MS].

If these brethren [critics] had been in the work from the beginning, if they had taken part in the stern battles that have been fought, they would understand that nothing but the miracle-working power of God has accomplished the work that has been accomplished. We have seen His power as we have advanced from point to point; and we praise Him with heart and soul and voice. Oh how we appreciated the loving mercies of our God as He led us on step by step. If these brethren had met to worship God in the loft of the sawmill at Avondale,--a rough, rude room, stored with the school furniture,--and in that disagreeable place had felt the power of God, going home with souls warmed with His love, they would appreciate every stroke that has been made, looking upon the work done with hearts swelling up with grateful thanksgiving and joyous praise. [Cf: 7MR256.01] p. 71, Para. 5, [1902MS].

We were instructed to make a sample farm for the education of the inhabitants of Cooranbong. . . . [Cf: 7MR256.02] p. 71, Para. 6, [1902MS].

We were directed, step by step, how to advance. Those who acted no part in this work have no right to open their lips in criticism until they go to some field as difficult as the Australian field was, and carry forward a similar pioneer work. [Cf: 7MR256.03] p. 72, Para. 1, [1902MS].

Think you we did not do our best? We located our school where we were directed to locate it. The land was pronounced worthless, but the word came, "God can spread a table in the wilderness." The providence of God was so manifestly revealed as we advanced, that I have not a shadow of a doubt that the loving heavenly Father was watching over us all the time. Such an experience I value more highly than gold and silver and precious stones. And should the Lord release me from my work in America, I know of no place where I would rather be than in Cooranbong. [Cf: 7MR256.04] p. 72, Para. 2, [1902MS].

May White and I kindled the first fire made to clear the land on which my house was afterward built. There we pitched tents for me and my workers. We knew that by day and by night angels guarded our encampment, so that no harm befell us. [Cf: 7MR257.01] p. 72, Para. 3, [1902MS].

Very soon after going to Cooranbong, we began to do medical missionary work. Sara was called to many places to treat the sick, and many of the cases were very difficult ones. This work opened many doors for us,

giving us access to hearts. We brought the sick to our home, and cared for them there; and the great Medical Missionary came into the home, and blessed the care and those who cared for them. He went with the one who was called, often at night, to ride for miles through the woods to visit some suffering one. God was in this work. I praise His holy name. [Cf: 7MR257.02] p. 72, Para. 4, [1902MS].

Dora Creek and Martinsville and the other settlements in the woods, in which we labored, are dear to me. I hope that the most tender solicitude will be shown for the souls in these places, and that earnest efforts will be made to draw them to Christ. Much has been done in these places, and much more will need to be done. . . . [Cf: 7MR257.03] p. 72, Para. 5, [1902MS].

In Australia we gained an experience that enabled us to endure the seeing of Him who is invisible. When those who did not stand shoulder to shoulder with us in the pioneer work, attempt to speak slightly of what has been done to advance the truth in Australia, I say, Step lightly. You are treading on hallowed ground. Christ and His angels have gone before us, and from the light given me by God, I know that He is going before the workers in New South Wales and in other parts of the field. He is with those who are building the Sanitarium and those who are opening up the health work in Sydney. He will reward those who have worked so long and so faithfully on the sanitarium building, investing in it all the means they have. . . . [Cf: 7MR257.04] p. 72, Para. 6, [1902MS].

Angels of God have stood by the side of those who worked so nobly at Avondale. I thank the Lord that at the time when there was so great a dearth of means, we did not sit down and fold our hands, making no effort to advance. I thank the Lord that He put it into the hearts of our friends in Africa to help in time of need. And I shall never forget the faithful labors of Elder Haskell and yourself in collecting the means that enabled us to place the work where we could leave Australia to come to America, at a time when my testimony was needed here. The Lord has been very good. As I think of the poverty, the scarcity of bread and clothing, and of the missionary work we tried to do, I look upon the whole matter as a wonderful thing. The work is an object lesson for all who enter new fields. Let all say, "See what the Lord hath wrought!" . . . [Cf: 7MR258.01] p. 72, Para. 7, [1902MS].

I know of no place on earth so dear to me as Avondale, where we fought so many battles and gained so many victories. I say to all who visit there that the heavenly angels have walked over the grounds. I tell you this Brother Irwin, for your encouragement. I know what I know of the stately steppings of the Lord Jesus and His angels.--Letter 113, 1902, pp. 5, 7-11. (To Brother Irwin, June 15, 1902.) [Cf: 7MR258.02] p. 73, Para. 1, [1902MS].

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is not a work for display but of consecrated service; it is a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.--Letter 130, 1902, p. 8. (To J. E.

White, August 14, 1902.) [Cf: 7MR321.01] p. 73, Para. 2, [1902MS].

I am fully convinced that Brother Wales should be given encouragement to stand forth in the strength of the Lord as an overcomer. I see no reason why he should be hounded to death by his fellow-men, when the Lord Jesus says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. . . . And I will turn My hand upon thee, and purely purge away thy dross, and take away thy sin." [Cf: 7MR341.01] p. 73, Para. 3, [1902MS].

I see no reason why we should not encourage Brother Wales to be a worker in the Lord's vineyard. The cleansing of the soul from sin includes the gifts of forgiveness, justification, and sanctification. And the inward cleansing of the heart is shown by the outward cleansing of the life. [Cf: 7MR341.02] p. 73, Para. 4, [1902MS].

God's mercy to those who sincerely repent and come to Him through Christ, knows no limit. He will pardon the most guilty, and purify the most polluted. [Cf: 7MR341.03] p. 73, Para. 5, [1902MS].

Brother Wales' case has been a trouble to me, but I have a more distinct light on it, and I will now say that if Brother Wales keeps close to the Lord Jesus, he will be safe; for Christ has pledged his infinite power, faithfulness, and love to save to the uttermost. Let Brother Wales know that I have written this.--Letter 41, 1902, pp. 2, 3. (To Brother and Sister Palmer, March 18, 1902.) [Cf: 7MR341.04] p. 73, Para. 6, [1902MS].

He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God.--Letter 141, 1902, p. 7. (To Brother and Sister Haskell, September 10, 1902.) [Cf: 7MR343.01] p. 73, Para. 7, [1902MS].

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a great work to do in Jerusalem, in shielding the members of this church from the snares and opposition of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel message to those who had not received the glad tidings of salvation through Christ. Instead, they were in danger of remaining with the church that they had raised up, and of being satisfied with what had been accomplished. The Lord permitted persecution to come upon His church, to scatter His representatives abroad, where they could work for others. Stephen and several other Christians died martyrs to their faith; the church members were scattered; and the gospel was proclaimed with power "in all Judea, and in Samaria, and unto the uttermost part of the earth."--Ms 126, 1902, pp. 11, 12. (Sermon, October 11, 1902.) [Cf: 7MR362.01] p. 74, Para. 1, [1902MS].

It is time for us to think soberly. . . . We should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? . . . My brethren, let your building plans be reconsidered.--Letter 128, 1902, pp. 2, 7. (To the General Conference Committee and Medical Missionary Board, July 6, 1902.) [Cf: 7MR365.01] p. 74, Para. 2, [1902MS].

I was saying to you that there is danger of expecting too much of persons who have not had experience in mission work. Be careful, in such a place as New York City, to get quietness as much as possible. Do not require the mind to be kept on the strain constantly, but have some periods for rest. Your head must not be allowed to become overtaxed. And Sister Haskell must not feel it her duty to pledge herself to so much work that she cannot be with her husband more than she is. . . . [Cf: 7MR396.03] p. 74, Para. 3, [1902MS].

Elder Haskell and wife, we have no warnings to give you to stimulate zeal and earnestness. You could not look upon this field, or upon any field in its destitution, without putting your shoulder to the wheel. But the light given me from God is, that you need to consider that if you would serve the work, you must not disqualify yourselves physically or morally by overdoing. Keep fresh, that you may educate others how to work, and do not get discouraged because you cannot carry the whole load. The Lord does not place upon you burdens so heavy that you cannot carry them without sacrificing your mental, moral, and spiritual capabilities.--Letter 3, 1902, pp. 2, 4, 5. (To S. N. Haskell and wife, January 1, 1902.) [Cf: 7MR396.04] p. 74, Para. 4, [1902MS].

One worker may be a ready speaker, another a ready writer, another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same Head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all."--Letter 1, 1902, p. 2. (To S. N. Haskell and wife, January 18, 1902.) [Cf: 7MR397.01] p. 74, Para. 5, [1902MS].

The Lord has brought you through many trying, difficult places. And He has given you the opportunity of laboring in connection with your wife. He has given her to you to help you, to be one with you, to have a care for you in her stronger physical strength. The Lord has given Sister Haskell a knowledge of the Scriptures, so that, at the times when you are called away for a season of rest, she is able to take your place. I can see that the good hand of the Lord has been with you. He will uphold you by His strong arm, saying, "Lean on Me. I will be your strength and your exceeding great reward."--Letter 47, 1902, pp. 2, 3. (To S. N. Haskell and wife, February 5, 1902.) [Cf: 7MR397.02] p. 75, Para. 1, [1902MS].

The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food.

They are to be educated by showing the need of discarding tea, coffee, and flesh meat. There are to be suitable furnished rooms, where people can be received, and given religious instruction.--Letter 49, 1902, p. 12. (To S. N. Haskell and wife, February 5, 1902.) [Cf: 7MR398.01] p. 75, Para. 2, [1902MS].

In this work a variety of gifts will be used. Some will labor in one way, some in another. The Lord desires the cities to be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they shall be led astray. [Cf: 7MR398.02] p. 75, Para. 3, [1902MS].

He to whom the Lord has given a commission is not to submerge his identity in any human being. God 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. 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" (James 1:5-8).--Letter 17, 1902, pp. 4, 5. (To S. N. Haskell and wife, February 6, 1902.) [Cf: 7MR398.03] p. 75, Para. 4, [1902MS].

There are many classes of people to reach, and no one is to feel, when another worker is sent to the place where he is working that he will counterwork what he is doing. [Cf: 7MR398.04] p. 75, Para. 5, [1902MS].

Elder Franke's gifts will be needed in the campmeetings, where he can do a work that God has chosen him to do. God designs that New York shall be stirred. He has a message for this wicked city. We know not what He will do to arouse it. But he will provide means. He knows what is best. Human judgment often makes mistakes, but the Lord Jesus never makes a mistake. I have faith that the loud cry is to be heard in Greater New York. [Cf: 7MR399.01] p. 75, Para. 6, [1902MS].

The workers in New York must act their several parts, making every effort to bring the best results. They are to talk faith and present the truth in such a way that it will impress the people. They are not to narrow the work down to their own particular ideas. [Cf: 7MR399.02] p. 75, Para. 7, [1902MS].

In the past, too much of this has been done by us a people, and it has been a drawback to the success of the work. Everywhere we go, we meet the inclination to make this mistake. Let us remember that God has different ways of working, that He has different workmen, to whom He entrusts different gifts. We are to see His purpose in sending certain men to certain places. [Cf: 7MR399.03] p. 76, Para. 1, [1902MS].

God desires to use such gifts as Elder Franke has in arousing the cities. There are in these cities those who can be aroused by no ordinary methods. . . . [Cf: 7MR399.04] p. 76, Para. 2, [1902MS].

God wants us to help one another, by the manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has

suffered death for every man, and because of this, He has a touching and profound interest in every man. [Cf: 7MR399.05] p. 76, Para. 3, [1902MS].

A man may be trying to serve God, but temptations from within and from without assail him. Satan and his angels urge and coax him to transgress. And perhaps he falls a prey to their temptings. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? What a sad sight for Christ and the angels to behold. [Cf: 7MR400.01] p. 76, Para. 4, [1902MS].

Let us remember that we are struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of dealing unkindly with those who like ourselves are subject to temptation, and who, like ourselves also, are the objects of Christ's unchanging love.--Letter 171, 1902, pp. 2, 4. (To S. N. Haskell, July, 1902.) [Cf: 7MR400.02] p. 76, Para. 5, [1902MS].

It is by the Lord's order that His servants have varied gifts. It is by his appointment that men of varied minds are brought into the church, to be laborers together with Him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit--the spirit that dwelt in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament, that they might help each other, through belief in and sanctification of the truth. . . . [Cf: 7MR400.03] p. 76, Para. 6, [1902MS].

Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed. We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given us commandment, we shall give evidence that we are complete in Him.--Letter 141, 1902, pp. 2, 3. (To S. N. Haskell and wife, September 10, 1902.) [Cf: 7MR400.04] p. 76, Para. 7, [1902MS].

I am just as anxious to write to you as you are to write to me. This afternoon I received a letter, Sister Haskell, which you sent to St. Helena. Sister Peck sent me the letter you wrote to her. I was very glad indeed to get these letters. Every letter that you have written me has been eagerly perused. You need never fear that I shall not be interested; for I am deeply interested in every crumb of news you send.--Letter 153, 1902, p. 5. (To S. N. Haskell and wife, September 27, 1902.) [Cf: 7MR401.01] p. 77, Para. 1, [1902MS].

Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit, you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then Another came to the same company, and offered them the same fruit. And so courteous and pleasant were His words and manner as He spoke of the desirability of the fruit, that the vessel was emptied.--Letter 164,

1902, p. 1. (To A. T. Jones, September, 1902.) [Cf: 8MR33.02] p. 77, Para. 2, [1902MS].

In the night season I was in a council meeting where the brethren were discussing the matter of the Sanitarium in Los Angeles. One of the brethren presented the advantages of establishing the sanitarium in the city of Los Angeles. Then One of Authority arose and presented the matter with clearness and force.--Letter 40, 1902, p. 3. (To J. E. White, March 18, 1902.) [Cf: 8MR33.03] p. 77, Para. 3, [1902MS].

I was [in vision] in a room where a number were assembled in council. Brother E. R. Palmer was presenting the idea that small, local presses were not needful, and were run at great expense. He said that he thought that all our bookmaking should be done by one publishing house, at one place, and thus save expense. [Cf: 8MR33.04] p. 77, Para. 4, [1902MS].

There was present One of Authority. After making some inquiries, He said, "These smaller printing offices can be managed in a way that will make them a help to the work of God, if sufficient attention is given to them. In the past, great lack of principle has been brought into the management of our book work, and this experience will be repeated unless men's hearts are thoroughly converted, thoroughly changed.--Letter 162, 1902. (To "Dear Brethren," typed, October 20, 1902.) [Cf: 8MR34.01] p. 77, Para. 5, [1902MS].

I have spent the greater part of the night praying that the Lord, by some way of His own choosing, will open Dr. Kellogg's understanding, that he may see that he is departing from the faith. Unless he is led to realize his true spiritual condition, he will walk away from Christ into false paths.--Ms 137, 1902, p. 1. ("Diary," October 26, 1902.) [Cf: 8MR194.01] p. 77, Para. 6, [1902MS].

This morning my prayer to the Lord is for His rich grace. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper, and that I have the rich grace that it is my privilege to receive. In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much that I really must have to meet the needs of my own case, that I sometimes fear that I shall ask amiss, but when in sincerity I offer the model prayer that Christ gave to His disciples, I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss. [Cf: 8MR295.01] p. 77, Para. 7, [1902MS].

How much is comprehended in Christ's prayer for His disciples, as recorded in the seventeenth chapter of John! In this prayer is expressed His mind toward His Father and toward His disciples. This prayer is a lesson to all who are trying to follow the Saviour.--Ms 222, 1902, pp. 1, 2. (Diary, August 2, 1902.) [Cf: 8MR295.02] p. 78, Para. 1, [1902MS].

O how I long to see His work advancing as rapidly as it should be advancing! If only we could put into circulation some of the means lying idle in banks and invested in unnecessary houses and lands, what

a blessing it would be to the cause! How much more quickly the light of present truth would be diffused throughout the world!--Letter 109, 1902. (To G. B. Starr, June 12, 1902.) [Cf: 8MR305.02] p. 78, Para. 2, [1902MS].

When teachers of the Word depend upon outward appearance, they forget the nobler scene before them. They forget the great and mighty Worker who has promised to be with them always. They forget that there is present One who can enlarge the faculties of the speaker, One who can make impressive the presentation of the power and grace of the truth. [Cf: 8MR331.02] p. 78, Para. 3, [1902MS].

The gospel minister should realize that he is a laborer together with God. He should reflect into the hearts of others the divine rays of light that shine into his heart. Thus he will cooperate with God in stamping upon human hearts the divine likeness.--Letter 49, 1902, pp. 4, 5. (To Brother and Sister Haskell, February 5, 1902.) [Cf: 8MR331.03] p. 78, Para. 4, [1902MS].

For their usefulness and success, the Lord's servants are dependent on Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth. . . . [Cf: 8MR331.04] p. 78, Para. 5, [1902MS].

Live as becomes the subjects of His kingdom. To carry out the words, "Thy will be done on earth, as it is done in heaven,"--this is our life-work.--Ms 124, 1902, pp. 7, 8. ("The Work in Nashville," May, 1902.) [Cf: 8MR332.01] p. 78, Para. 6, [1902MS].

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked (without the robe of Christ's righteousness) and they see his shame" (Revelation 16:13-15).--Letter 141, 1902, p. 6. (To Brother and Sister Haskell, September 10, 1902.) [Cf: 8MR345.01] p. 78, Para. 7, [1902MS].

The opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers. Those working in them should have at hand publications on health and temperance topics and on other phases of gospel truth, to give to those coming for meals.--Ms 114, 1902, p. 4. ("Instruction Regarding Sanitarium Work," September 1, 1902.) [Cf: 8MR397.01] p. 78, Para. 8, [1902MS].

We are starting these restaurants in many cities, that we may teach the people the value of a health reform diet. No meat, tea, or coffee are served in our restaurants. The fare is wholesome and nourishing, and is made up of grains, vegetables, nuts, and fruits. We endeavor to demonstrate to those who come the advantage of a diet of this kind over

a flesh diet.--Letter 143, 1902, p. 1. (To Mary Foss, September 12, 1902.) [Cf: 8MR397.02] p. 79, Para. 1, [1902MS].

We need to count the cost of starting restaurants, and see if matters cannot be so arranged that the efforts put forth to conduct them will tell more decidedly for the saving of souls. Thus God will be better glorified. If the managers and helpers of these restaurants are so busily engaged that they have little time to commune with God themselves and little opportunity to bring the light of truth before the people they serve, let the restaurant work be given up, and let our people take up some other line of work that will do more to awaken an interest in present truth. The restaurant work will prove a snare if the helpers are kept so busy that they have no time to work for the saving of souls.--Letter 145, 1902, p. 3. (To J. A. Burden and wife, September, 21, 1902.) [Cf: 8MR397.03] p. 79, Para. 2, [1902MS].

I must not write more now, although there is much that I shall write when I know that the time has fully come.--Letter 124, 1902. (To J. E. White, June 12, 1902.) [Cf: 8MR428.03] p. 79, Para. 3, [1902MS].

In regard to flesh meat, do not bring it into the Sanitarium.--Letter 200, 1902. (To Dr. and Mrs. Kress at the Wahroonga, Australia, Sanitarium, December 15, 1902.) [Cf: 8MR451.01] p. 79, Para. 4, [1902MS].

Periods of Rest Needed.--My brother, you are in need of rest. The mere matter of speaking in your meetings is not the real cause of your becoming exhausted as you do. This exhaustion is caused by the intense strain brought on you by your preparation for these meetings. You put great intensity of thought into the effort to get everything ready in the most expensive style. This effort wears on you. You become worried and confused. You must make a change. You cannot afford to spend the hours for sleep in the preparation of charts and in other work which requires intense mental effort. [Cf: 9MR46.02] p. 79, Para. 5, [1902MS].

My brother, you must have periods of rest, in which you spend some time in the country. I have been instructed that during the summer, you should leave the heat of the city for a cooler atmosphere. Your strained nerves will respond to the grateful restfulness of nature's beautiful scenes. Your lassitude will leave you. You will be strengthened and invigorated, prepared for a fresh effort.-- Letter 79, 1902, p. 2. (To E. E. Franke, May 23, 1902.) [Cf: 9MR46.03] p. 79, Para. 6, [1902MS].

Counsels Regarding Caring for One's Health.--I hope you will guard carefully against taking cold. It made me very sad to read what you wrote about being able to talk just a little to the students while at Berrien Springs. You must not expose yourself. It is too serious a matter for you to run any risks. It pays to cherish every jot of strength that you have. Refuse to sit up late at night on committee meetings. Give your body a fair chance, and you will then have much clearer spiritual discernment. I hope that you will be more concerned in regard to standing on vantage ground physically.-- Letter 199, 1902, pp. 2,3. (To W. C. White, December 14, 1902.) [Cf: 9MR46.04] p. 79, Para. 7, [1902MS].

Gentleness, Tenderness, Grace-- If you are made president of a conference, you must not mistake your work. You do not altogether comprehend what is included in the work of the president of a conference. You seek to embrace too much. You must not think that your position gives you liberty to rule over God's heritage. When you attempt to rule, your labors are a positive injury. [Cf: 9MR147.01] p. 80, Para. 1, [1902MS].

In dealing with the Lord's people, bring gentleness and tenderness and grace into your voice and your words. You need to change in this respect. You need to learn how to deal with minds. Guard yourself against being rash and impulsive and speaking harshly. You need to consider that the effect of your harsh words is deleterious to your own soul and to the souls of those to whom you speak. [Cf: 9MR147.02] p. 80, Para. 2, [1902MS].

Do not accept the position of president of the conference unless your spirit is softened and subdued by genuine conversion; for otherwise you cannot fill the position acceptably. You need to become as a little child in meekness and lowliness.-- *Letter 164*, 1902, p. 4. [Cf: 9MR147.03] p. 80, Para. 3, [1902MS].

Position Gives No Favor with God-- Let no human being suppose that position or authority will give him one jot of favor with God. We can come to God only through the chosen Mediator, His only begotten Son, who knew no sin, neither was guile found in His mouth.-- *Letter 67*, 1902, p. 8. [Cf: 9MR160.03] p. 80, Para. 4, [1902MS].

Power is a Snare-- Power placed in the hands of any man is, beyond a certain limit, a snare, and often will ruin his soul. The Lord's word to Solomon (1 Kings 9:1-9) is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God.-- *Manuscript 154*, 1902, p. 12. [Cf: 9MR171.05] p. 80, Para. 5, [1902MS].

Capable but Not Domineering-- You have been considering the question, Whom shall we choose as president of the Northern California Conference? This matter has been laid open before me. For president of our conference, we need a man strong in capability, strong in a knowledge of the Scriptures and of Jesus Christ, strong in experience. We need just such a man as Brother J is in these respects. I have been instructed that he has the qualifications necessary, so far as physical strength and a well-balanced mind are concerned; but that in order to maintain his spirituality, he must be constantly receiving grace from Christ and constantly imparting it to others. [Cf: 9MR173.04] p. 80, Para. 6, [1902MS].

It is the pleasure of God that Brother J should serve this conference another year as president. It is His pleasure that J should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of a conference, he has arbitrary authority. True, he is to have authority, but it is to be just such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ.-- *Manuscript 120*, 1902, pp. 1,2. [Cf: 9MR173.05] p. 80, Para. 7, [1902MS].

Not Self-Sufficient and Dictatorial-- The presidents of our conferences must be men who are not self-sufficient and dictatorial. They must not give place to the idea that the office of president comprehends a vast amount of rulership. With such ideas they will leave impressions upon minds that will do injury to the work. Precious privileges will be lost to the people when presidents minutely define and direct the work of their co-laborers.-- Letter 270, 1902, p. 2. [Cf: 9MR175.05] p. 81, Para. 1, [1902MS].

Christ and His angels come to us in the form of human beings, and as we converse with them, light and grace and joy fill our hearts. Our spiritual energies are quickened, and we are strengthened to do the will of God. Though we know it not, we are conversing with an angel, an angel in human guise.-- Letter 144, 1902, p. 8. (To Dr. and Mrs. D. H. Kress, September 18, 1902.) [Cf: 9MR210.01] p. 81, Para. 2, [1902MS].

The whole heart's purpose must be constantly refined, elevated, ennobled, sanctified, else you will mar the work of God and ruin your own soul. The truth, my brother, must be more clearly stamped upon your heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30).--Letter 163, 1902, p. 3. (To W. O. Palmer, June 26, 1902.) [Cf: 9MR372.02] p. 81, Para. 3, [1902MS].

God has been pleased with the work that Brother Shireman has done in arousing an interest in educational work and in erecting church and school buildings in Hildebran. The Lord has accepted his efforts to trade upon his talents. As he has built his plain, unpretentious buildings, heavenly angels have been his helpers. It is this kind of work that makes a good impression on the minds of unbelievers in regard to our brother's abilities. "Let your light so shine before men," the Saviour says, "that they may see your good works, and glorify your Father which is in heaven."--Letter 122, 1902, p. 4. (To J. E. White, June 12, 1902.) Entire letter is published in Spalding-Magan Collection, pp. 223-228. [Cf: 9MR381.01] p. 81, Para. 4, [1902MS].

Gospel meetings can be conducted in such a way as to consume much money from the Lord's treasury in an effort to make a display. . . . [Cf: 9MR386.01] p. 81, Para. 5, [1902MS].

Those who make use of devices that are theatrical in nature, to hold the attention of the people, lose the realization of the presence of Christ. Those who use so much time in preparing for their meetings, depending to a large extent on outward appearance to impress the people, give Jesus no opportunity to work on hearts. They mingle the common with the sacred. . . . [Cf: 9MR386.02] p. 81, Para. 6, [1902MS].

Let Elder Franke begin to lay a different foundation for his work, not depending so much on outward display and expensive preparation to call the people out to hear the truth. Brother Franke, thus yourself and your family are brought in, and God is left out. The creature is put before the Creator. The appetite of the people for a theatrical style of preaching may be satisfied, but the effects made have not saving results. Outward display, expensive arrangements, do not give the

people the education in gospel missionary work that the Lord desires them to receive. These things work against the truth, hindering instead of advancing it; for the truth is mingled with common, worldly methods. God's money is not to be expended in this way. . . . [Cf: 9MR386.03] p. 81, Para. 7, [1902MS].

The object of all we do, whether we eat, or drink, or whatever we do, is to be the glory of God. The health and strength that He has given us is to be carefully guarded. We are never to plan our work in a way that calls for a prodigal outlay of means or for an undue taxation of the mental and physical powers. The worker who plans his work in this way does great harm to himself. He worries, and his mind is worn out by his anxiety to make everything appear to what he supposes to be the best effect, for he gets nervous if he cannot obtain all the means he needs to carry out his plans to his satisfaction. While a worker follows such methods, he cannot be guided by the Holy Spirit. He is working in a worldly way to satisfy a worldly appetite. He forgets that true success is dependent on the One who has said, "Without Me ye can do nothing" (John 15:5). The things that should have taken the first and highest control of the mind are lost sight of in the effort to make a striking impression. The common fire, not the sacred fire of God's kindling, is used. [Cf: 9MR386.04] p. 82, Para. 1, [1902MS].

In our effort to proclaim the truth, God's glory is ever to be kept in view. We are to worship Him in spirit and truth and in the beauty of holiness. We are to appear before Him cleansed and purified, so that He can teach us the meaning of the words, "We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). . . . [Cf: 9MR387.01] p. 82, Para. 2, [1902MS].

The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding tea, coffee, and flesh-meat. There are to be suitably furnished rooms, where people can be received and given religious instruction. These things are necessary for the advancement of the work. The work is not to be carried on in such a self-sacrificing way that an unfavorable impression will be made on the minds of the people, because of its meager showing. All that is done is to bear favorable witness to the Author of truth. The worship of God in the beauty of holiness demands a dignity and nicety that is in harmony with the sacredness and importance of the truth.--Letter 49, 1902, pp. 4,5,8,10-12. (To S. N. Haskell and wife, February 5, 1902.) p. 82, Para. 3, [1902MS].

Gospel meetings can be conducted in such a way as to consume much money from the Lord's treasury in an effort to make a display. . . . [Cf: 9MR386.01] p. 82, Para. 4, [1902MS].

Those who make use of devices that are theatrical in nature, to hold the attention of the people, lose the realization of the presence of Christ. Those who use so much time in preparing for their meetings, depending to a large extent on outward appearance to impress the people, give Jesus no opportunity to work on hearts. They mingle the common with the sacred. . . . [Cf: 9MR386.02] p. 82, Para. 5, [1902MS].

Let Elder Franke begin to lay a different foundation for his work, not depending so much on outward display and expensive preparation to call the people out to hear the truth. Brother Franke, thus yourself and your family are brought in, and God is left out. The creature is put before the Creator. The appetite of the people for a theatrical style of preaching may be satisfied, but the effects made have not saving results. Outward display, expensive arrangements, do not give the people the education in gospel missionary work that the Lord desires them to receive. These things work against the truth, hindering instead of advancing it; for the truth is mingled with common, worldly methods. God's money is not to be expended in this way. . . . [Cf: 9MR386.03] p. 82, Para. 6, [1902MS].

The object of all we do, whether we eat, or drink, or whatever we do, is to be the glory of God. The health and strength that He has given us is to be carefully guarded. We are never to plan our work in a way that calls for a prodigal outlay of means or for an undue taxation of the mental and physical powers. The worker who plans his work in this way does great harm to himself. He worries, and his mind is worn out by his anxiety to make everything appear to what he supposes to be the best effect, for he gets nervous if he cannot obtain all the means he needs to carry out his plans to his satisfaction. While a worker follows such methods, he cannot be guided by the Holy Spirit. He is working in a worldly way to satisfy a worldly appetite. He forgets that true success is dependent on the One who has said, "Without Me ye can do nothing" (John 15:5). The things that should have taken the first and highest control of the mind are lost sight of in the effort to make a striking impression. The common fire, not the sacred fire of God's kindling, is used. [Cf: 9MR386.04] p. 83, Para. 1, [1902MS].

In our effort to proclaim the truth, God's glory is ever to be kept in view. We are to worship Him in spirit and truth and in the beauty of holiness. We are to appear before Him cleansed and purified, so that He can teach us the meaning of the words, "We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). . . . [Cf: 9MR387.01] p. 83, Para. 2, [1902MS].

The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding tea, coffee, and flesh-meat. There are to be suitably furnished rooms, where people can be received and given religious instruction. These things are necessary for the advancement of the work. The work is not to be carried on in such a self-sacrificing way that an unfavorable impression will be made on the minds of the people, because of its meager showing. All that is done is to bear favorable witness to the Author of truth. The worship of God in the beauty of holiness demands a dignity and nicety that is in harmony with the sacredness and importance of the truth.--Letter 49, 1902, pp. 4,5,8,10-12. (To S. N. Haskell and wife, February 5, 1902.) [Cf: 9MR387.02] p. 83, Para. 3, [1902MS].

Those in the home field are under a solemn obligation to support foreign missions, providing means for the establishment of the interests that are positively essential to give character to the work.

Those who do not know the truth cannot be expected to support the missionaries who labor among them. Surely those who have become established in the truth are not so dull of comprehension as to suppose that those who for the first time hear what to them are strange and mysterious doctrines, will take hold readily of unpopular truth, and will support the work, building houses of worship and establishing sanitariums and schools. [Cf: 10MR1.01] p. 83, Para. 4, [1902MS].

How does God regard those who send His servants into a barren field without means and understanding of the work to be done? Shall the messengers of God, sent with strange and peculiar doctrines to a foreign land, be left to make their own way to support themselves and the work? God forbid! If God spares my life to bear my message to our people, the experience of the Lord's workers in Australia will never be repeated in any missionary field. It is a sad thing how hard the work was made with very little means to carry this important work in fields. [Cf: 10MR1.02] p. 83, Para. 5, [1902MS].

I am instructed to set this matter before all our people (not merely a few) in its true light. We are to know from henceforth how to use the talent of means more wisely than we have done in the past. God's money is not to be expended to indifferent ends. Let there be less display and more praying, more sanctified planning, and less show--fewer expensive buildings. This will testify that we believe that we are living near the close of this earth's history. Our people in the home field have been doing a good and grand work in lifting from God's institutions in foreign fields their burden of indebtedness. God will greatly bless them in doing this work.--Letter 110, 1902, p. 9. (To Dr. David Paulson, July 7, 1902.) [Cf: 10MR1.03] p. 84, Para. 1, [1902MS].

The Sabbath is the sign between God and His people. Please read the last seven verses of the thirty-first chapter of Exodus (verses 12-18). What could be more definite, more decided than this? As a people we are to keep ourselves separate from the world. We are to enter into no confederacy with those upon whom for years the light of truth has been shining, but who have not walked in the light. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings--the blessings so essential for the people who are to be so severely tried. [Cf: 10MR4.01] p. 84, Para. 2, [1902MS].

It is time that we planted our feet upon the Rock of Ages. To give the impression that our faith and our religion is not a dominating power over individual self in our lives is greatly to dishonor God. Thus we turn from His commandments, which are our life, and deny that He is our God and we His people. We are not to confederate with any pleasing philosophy. Some have lost themselves in the fog of deception. Clean, holy principles are to be maintained at any cost. [Cf: 10MR4.02] p. 84, Para. 3, [1902MS].

Upon us as a people rests the solemn obligation of taking a more decided stand for truth and righteousness revealed as our pattern than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not, is to be revealed with unmistakable clearness. . . . [Cf: 10MR4.03] p. 84, Para. 4, [1902MS].

A thorough acquaintance with the Scriptures is our only safeguard against the seductive errors that Satan will bring in, to deceive if possible the very elect. The Holy Spirit's teaching is God's means of enlightening the minds and purifying the hearts of His people, guiding them in duty, shielding them from danger, keeping them in the fear and love of God, and in patient waiting for His appearing. No one is to say in his heart, My Lord delayeth His coming. We are not to speak a word that will lead anyone to think that our faith is decreasing. We are to do nothing to weaken the confidence that ought to be strengthened, nothing to bewilder minds that ought to be enlightened by the truth in regard to their positions as transgressors of God's law. We are to stand before God with fear and trembling for what is coming upon our world. I am afraid of men who rely upon their own wisdom, paying court to those who are opposed to the laws that govern God's kingdom, lessening the influence of the truth. [Cf: 10MR4.04] p. 84, Para. 5, [1902MS].

Everything is to be shaken that can be shaken. God is going to shake the heavens and the earth. He declares, "Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" (Isaiah 13:13). Deep and solemn truth must now be proclaimed, to prepare the way of the Lord. We are not to pay court to wealthy men in order to receive their help. We are not to yield to the temptation to obliterate the distinctive features of the message that is to be proclaimed to arouse the world from its deathlike slumber. [Cf: 10MR5.01] p. 85, Para. 1, [1902MS].

I have a message of great importance for all: Be afraid of men who rely on their own wisdom, their own supposed good works, and who give, by their words and works, the impression that Seventh-day Adventists have entirely changed the principles they once held. Some will never forget words that have been spoken which show a lack of faith in the truth we advocate in our publications and in our ministry. [Cf: 10MR5.02] p. 85, Para. 2, [1902MS].

Our message is to be proclaimed with a loud voice, with power and assurance. In a most decided, positive manner we are to show that we have not changed our faith. Do not make it appear that there is no difference between him that serveth God and him that serveth Him not. Build yourselves up by increased purity of faith and Christlikeness of character, increasing in the knowledge of God and of Jesus Christ, who is our righteousness and our sanctification. Let us show that we are a people who keep the commandments of God and have the faith of Jesus Christ. Let the truth abide in the heart. Christ declared, "I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). Keep yourselves in the love of God by hearkening diligently to His commandments, looking for His keeping power, His mercy, expecting salvation through His grace.--Letter 110, 1902, pp. 7, 8, 10, 11. (To Dr. David Paulson, July 7, 1902.) [Cf: 10MR6.01] p. 85, Para. 3, [1902MS].

Yesterday afternoon after speaking, I called for a contribution for foreign missions, and nearly one hundred dollars was raised. This will be sent to Pastor Conradi. He is pushing the work in Europe with all his power, and is opening up new fields. He needs money. I have just given those in charge of the work in Europe permission to use one

thousand dollars of the royalty of my books for the payment of translations.--Letter 149, 1902, pp. 3, 4. (To G. B. Starr and wife, September 22, 1902.) [Cf: 10MR64.01] p. 85, Para. 4, [1902MS].

Manifesting the Father's Character--Christians should bear in mind that God has a personality as verily as has Christ. They should so represent Christ's person and conduct that by doing His works they will manifest the character and spirit of the Father. Christ is the express image of His Father's person and character.--Manuscript 130, 1902, p. 11. (Diary, "Christ's Example in Every Line of Work," October 27, 1902.) [Cf: 10MR114.02] p. 85, Para. 5, [1902MS].

Words of Encouragement to the Beldens--I have risen at one o'clock to write to you. I do not forget you. I think of you often, and would be glad to visit you on your island home, and talk with you, but this will never be. I see that the cause of God needs me here in America, and I must work here, while He spares my life, till He directs me elsewhere. I am sometimes greatly burdened in the night season. I rise from my bed, and walk the room, praying to the Lord to help me bear the burden, and say nothing to make the people believe that the message He has given me is truth. When I can lay this burden on the Lord, I am free indeed. I enjoy a peace that I cannot express. I feel lifted up, as if borne by the everlasting arms, and peace and joy fill my soul. [Cf: 10MR140.03] p. 85, Para. 6, [1902MS].

I am again and again reminded that I am not to try to clear away the confusion and contradiction of faith and feeling and unbelief that is expressed. I am not to be depressed, but am to speak the words of the Lord with authority, and then leave with Him all the consequences. I am instructed by the great Physician to speak the word that the Lord gives me, whether men will hear or whether they will forbear. I am told that I have nothing to do with the consequences, that God, even the Lord Jehovah, will keep me in perfect peace if I will rest in His love and do the work He has given me. [Cf: 10MR141.01] p. 86, Para. 1, [1902MS].

Be assured that I do not forget you. I pray for you, that the Lord will open up ways whereby you will be enabled to do good on Norfolk Island. I shall try to send you some money now and then. All that I have sent you since coming to this country has been hired on interest, but while I live, I will care for you. May the Lord give you peace and comfort. He is our only Hope and our only Helper. I shall be glad to hear from you as often as you can write, and I will write to you as often as I can. When it is not possible for me to write I will communicate to you through others. In this mail I will send you copies of letters I have written to the brethren in Australia. [Cf: 10MR141.02] p. 86, Para. 2, [1902MS].

I am sorry that your prospect of earning money through your dentistry has been cut off. I am very much pleased to know that you have a good house. This relieves me of a great burden. [Cf: 10MR142.01] p. 86, Para. 3, [1902MS].

The Lord desires us to put our trust in Him. I am keeping on the watch, not knowing how soon I may be called on to lay off my armor. I want my every word and impulse and action to be such that in the judgment I shall not be ashamed of them. I realize something of the

time in which we are living. Our time of discipline on this earth, yours and mine, is very limited. Old age is telling on us. I have no time to devote to contention and the Lord has told me that I am to have none with any soul, but that I am to go forward, believing, trusting, working. . . . [Cf: 10MR142.02] p. 86, Para. 4, [1902MS].

I never realized more decidedly than at the present time the help of the Lord in my speaking and writing. I shall stand on the field of battle until the Lord releases me. I am afraid for our people--afraid that the love of the world is robbing them of godliness and piety. I am trying to arouse them to see the danger of being decoyed by the enemy onto enchanted ground. I am trying to show them the need of cultivating faith and love at all times and under all circumstances. It is only by strong faith that a strong love for the Saviour can be kept alive in the heart. Our faith in Christ must be a pure, strong, genuine faith. There is a spurious faith, which leads only to confidence in self and to criticism of others. Such faith quenches every spark of Christlike love in the soul. . . . [Cf: 10MR142.03] p. 86, Para. 5, [1902MS].

There is power in genuine religion. Through faith, through conformity to the will of God, we shall become so Christlike that men will see that we are partakers of the divine nature, and that we are making constant advancement in the knowledge of Christ. As we cooperate with the Saviour, working on the plan of addition outlined in the following words, He works for us on the plan of multiplication: [Cf: 10MR142.04] p. 86, Para. 6, [1902MS].

"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: 10MR143.01] p. 87, Para. 1, [1902MS].

These words contain the science of Christianity. They show us how we may obtain an insurance policy to the life that measures with the life of God. Let us cultivate the precious graces of the Spirit. Let us use the talent of speech aright, speaking only words that will bless and strengthen those who hear. Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of First Corinthians. Believers must bring into their lives a stronger love for one another, a growing interest in one another. [Cf: 10MR143.02] p. 87, Para. 2, [1902MS].

Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive, taking in the whole plan of salvation--its purpose of love and mercy, which uproots from the heart all enmity, all petty differences, and transforms indifference and coldness into Christlike

affection. [Cf: 10MR143.03] p. 87, Para. 3, [1902MS].

Tell the believers on Norfolk Island for me that they need this belief in the truth. Pray humbly together. Repent of your sins, and confess your faults to one another, that you may come together in unity and love. Let all be exceedingly careful to do or say nothing that will create ill will. [Cf: 10MR144.01] p. 87, Para. 4, [1902MS].

Why should not believers love one another? It is impossible to love Christ and at the same time act uncourteously toward one another. It is impossible to have the Christ-love in the heart, and at the same time draw apart from one another, showing no love or sympathy. The more love we have for Christ, the more love we will have for one another. [Cf: 10MR144.02] p. 87, Para. 5, [1902MS].

There must be a reformation on this point, else there will be in our churches a perilous departing from God. "We have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in the world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If any 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" (1 John 4:16-21). [Cf: 10MR144.03] p. 87, Para. 6, [1902MS].

Brother Belden, I wish you to read to the church on Norfolk Island such parts of this letter as may benefit them; for they need these words.--Letter 146, 1902, pp. 1-7. (To Brother and Sister Belden, September 22, 1902.) [Cf: 10MR144.04] p. 88, Para. 1, [1902MS].

In this Scripture is the promise that we shall not be left to grope our way along in doubt and perplexity.--Manuscript 148, 1902. [Cf: 10MR161.02] p. 88, Para. 2, [1902MS].

Instruction Regarding Sanitarium Work--Some things have been presented to me that I deem of great importance. Light has been given that our institutions are not to be established in the midst of the cities. So great is the wickedness of these cities that much of what the eyes see and the ears hear, has a demoralizing influence. Especially should our schools and sanitariums be located outside of the cities, in places where land can be secured. [Cf: 10MR209.01] p. 88, Para. 3, [1902MS].

Let the culture of flowers and of small fruits, such as strawberries, be carried on in connection with our sanitariums, and let the patients whose health permits it, be encouraged to take part in this work. The exercise in the open air will have on them an influence for good that it is impossible to overrate. [Cf: 10MR209.02] p. 88, Para. 4, [1902MS].

There is another advantage to be gained by carrying on the cultivation of fruit in connection with our sanitariums. Thus fruit absolutely free from decay, and fresh from the trees, can be obtained for table use. [Cf: 10MR209.03] p. 88, Para. 5, [1902MS].

It is not pleasing to the Lord for those who claim to believe present truth to establish institutions in the cities. The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country. [Cf: 10MR209.04] p. 88, Para. 6, [1902MS].

If we walk in the counsel of the Lord, we shall have opportunity to purchase for sanitarium purposes, at reasonable rates, properties on which there already are buildings that can be utilized and where the grounds already are ornamented by ornamental trees. Many such places have been presented to me. I have been instructed that the liberal offers made on these places should be carefully considered. Sometimes these properties can be purchased for much less than their real value. They may not, in every particular, be all that we could wish. But changes can be made to fit the buildings to our purposes, and these changes will cost less than putting up new buildings. [Cf: 10MR209.05] p. 88, Para. 7, [1902MS].

It may sometimes be necessary, however, to select a site on which no improvements have been made and no buildings erected. In such a case, we must be careful not to select a place which will of necessity require a large outlay of means for improvements. Through lack of experience, and miscalculation, we may be entrapped into the incurring of large debts, because the buildings and improvements cost two or three times as much as was estimated. [Cf: 10MR210.01] p. 88, Para. 8, [1902MS].

Let us endeavor to purchase properties on which buildings are erected and trees and shrubs set out. It is far better for us who are striving to advance the cause of truth to purchase such places, if offered at a reasonable figure, than to delay the work for a long time in an effort to find a location that exactly suits us. [Cf: 10MR210.02] p. 89, Para. 1, [1902MS].

Sometimes the expense of traveling here and there, searching for favorable locations, is large because one or two men have pet ideas that they wish to see gratified, and [they] are unwilling to follow the instruction that God has given. [Cf: 10MR210.03] p. 89, Para. 2, [1902MS].

We need now to make every dollar count in selecting a site for a sanitarium near Los Angeles and beginning work. We have been in need of men of sound judgment, men with ability to count the cost and to plan wisely. Lack of experience has been a great disadvantage. There is now need of our doing solid work. I have been instructed that it was not necessary for the sanitarium work in southern California to be hindered in the way that it has been, for the Lord Himself has pointed out the way in which the situation should be regarded. [Cf: 10MR210.04] p. 89, Para. 3, [1902MS].

The Lord would have men walk humbly before Him. It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work, and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message, but this work is not to be done by fitting up in them large buildings for the carrying

forward of some wonderful enterprise. [Cf: 10MR211.01] p. 89, Para. 4, [1902MS].

Well-equipped tent meetings should be held in the large cities, such as San Francisco, for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath. [Cf: 10MR211.02] p. 89, Para. 5, [1902MS].

Hygienic Restaurants--The opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers. Those working in them should have at hand publications on health and temperance topics, and on other phases of gospel truth, to give to those coming for meals. [Cf: 10MR211.03] p. 89, Para. 6, [1902MS].

The question has been asked, "Should our restaurants be opened on the Sabbath?" My answer is, No, no! The observance of the Sabbath is our witness to God--the mark, or sign, between Him and us that we are His people. Never is this mark to be obliterated. [Cf: 10MR211.04] p. 89, Para. 7, [1902MS].

Were the workers in our restaurants to provide meals on the Sabbath, the same as they do through the week, for the mass of people who would come, where would be their day of rest? What opportunity would they have to recruit their physical and spiritual strength? [Cf: 10MR212.01] p. 89, Para. 8, [1902MS].

Not long since, special light was given me on this subject. I was shown that efforts would be made to break down our standard of Sabbath observance, that men would plead for the opening of our restaurants on the Sabbath, but that this must never be done. [Cf: 10MR212.02] p. 90, Para. 1, [1902MS].

A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes, and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not obtain on the Sabbath food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day, and pleaded with those in charge of the restaurant to keep it open every day of the week, pointing out what they would suffer if this were not done. "What you see today," said the workers, "is our answer to this demand for the health foods upon the Sabbath. These people take on Friday food that lasts over the Sabbath, and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath." [Cf: 10MR212.03] p. 90, Para. 2, [1902MS].

The question of opening our restaurants on the Sabbath is to be considered in the light of God's commandments. The Lord has declared: (Exodus 31:13-17 quoted.) [Cf: 10MR212.04] p. 90, Para. 3, [1902MS].

We are to heed a "Thus saith the Lord," even though by our obedience we cause great inconvenience to those who have no respect for the

Sabbath. On one hand are man's supposed necessities; on the other, God's commands. Which have the greatest weight with us? [Cf: 10MR213.01] p. 90, Para. 4, [1902MS].

In our sanitariums, the family of patients, with the physicians, nurses, and helpers, must be fed upon the Sabbath, as any other family, with as little labor as possible, but our restaurants should not be opened on the Sabbath. The workers are to be assured that they will have this day for the worship of God. The closed doors on the Sabbath stamp the restaurant as a memorial for God, a memorial which declares that the seventh day is the Sabbath, and that on it no unnecessary work is to be done. [Cf: 10MR213.02] p. 90, Para. 5, [1902MS].

God rested on the seventh day from His work of Creation, and was refreshed. He sanctified and blessed the day of His rest, and gave it to man as a day to be kept holy. [Cf: 10MR213.03] p. 90, Para. 6, [1902MS].

When the manna was given to the children of Israel, they were directed to gather on the sixth day a double portion. "Tomorrow is the rest of the holy Sabbath unto the Lord," Moses declared. "Bake that which ye will bake today and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning" (Exodus 16:23). [Cf: 10MR213.04] p. 90, Para. 7, [1902MS].

God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everyone may be in readiness for its sacred hours. [Cf: 10MR213.05] p. 91, Para. 1, [1902MS].

Not all our people are as particular as they should be in regard to Sabbath observance. May God help them to reform. It becomes the head of every family to plant his feet firmly on the platform of obedience.--Ms. 114, 1902, pp. 1-8. ("Instruction Regarding Sanitarium Work," Sept. 1, 1902.) [Cf: 10MR213.06] p. 91, Para. 2, [1902MS].

Calamities Coming on Cities--The outlook in our world is indeed alarming. God is withdrawing His Spirit from the wicked cities, which have become as the cities of the antediluvian world, and as Sodom and Gomorrah. The inhabitants of these cities have been tested and tried. We have reached a time when God is about to punish the presumptuous wrongdoers who refuse to keep His commandments and [who] disregard His messages of warning. . . . [Cf: 10MR220.01] p. 91, Para. 3, [1902MS].

The twenty-fourth chapter of Matthew gives an outline of what is to come upon the world. We are living amid the perils of the last days. Those who are perishing in sin must be warned. The Lord calls upon everyone to whom He has entrusted the talent of means to act as His helping hand by giving their money for the advancement of His work. Our money is a treasure lent us by the Lord, and it is to be invested in the work of giving to the world the last message of mercy. My brother, you can act a part in this work. You can help to sustain the Lord's work in New York City. Remember that those who spend in self-gratification the money that should be used to open doors for gospel work, suffer an eternal loss.--Letter 90, 1902, pp. 1,3. (To Brother

Johnson, May 23, 1902.) [Cf: 10MR220.02] p. 91, Para. 4, [1902MS].

Appeal to Evangelize the Cities of America--I am weighed down by the thought that our people do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. God says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1). Why are such cities as New York left unwarned? Do not those who know the truth understand the commission of Christ? Why then do they feel no burden to add new territory to the Lord's kingdom, to plant the standard of truth in new places? Why do they not obey the word: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not" (Luke 12:33). Why do they not return to the Lord His own, to be invested in heavenly merchandise? Why do not our people wake up to the peril threatening the men and women in the cities of America? Why are not our churches aroused, and why is there not an earnest call made for volunteers to enter the whitening harvest field? When I bear my testimony in person, I want to bear it where it will be appreciated, where it will be heeded, where I shall not be afflicted by those who are so spiritually backslidden that they make no effort to proclaim the truth for this time. [Cf: 10MR220.03] p. 91, Para. 5, [1902MS].

We have no time to dwell on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God, men who will obey the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" (Isaiah 58:1). [Cf: 10MR221.01] p. 92, Para. 1, [1902MS].

The sermons preached by some of our ministers will have to be much more appropriate, and much more to the point than they are now, else many backsliders will carry a tame, pointless message that lulls people to sleep. Every discourse given should be given under a sense of the awful judgment soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when He says, "I know thy works, that thou art neither cold nor hot: (Revelation 3:15-18 quoted). [Cf: 10MR221.02] p. 92, Para. 2, [1902MS].

Night after night I get up at twelve and one o'clock, and walk the floor in intense anguish because of the tame messages borne by our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. Where are the evangelists who can go [to] the South and work for the people there? Where are the men who have encouraged Elder Haskell? He and his wife are doing a noble work. Not only are they proclaiming the truth, they are training other workers to proclaim the truth in the right way. Do you not think that God requires His people to help a man who is doing as much as Elder Haskell is doing? I know how the Lord regards this matter. It would be well-pleasing to Him for His people to give of their means and their sympathy to those who are working for Him in the cities of America. God has instructed me that His people are neglecting a work that is close beside them. [Cf: 10MR222.01] p. 92, Para. 3, [1902MS].

If our people would feel more of a burden for the men and women in our cities who have not heard the message of salvation, if they would labor for them with determined energy, they would have less time and thought to give to tearing down what has been accomplished. God is not pleased with the way that things are shaping, and unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.--Letter 211, 1902, pp. 7-10. (To Sands H. Lane, December 24, 1902.) [Cf: 10MR222.02] p. 92, Para. 4, [1902MS].

Diversities of Gifts in City Work--One worker may be a ready speaker, another a ready writer, another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the Word of God with clearness. And each gift is to become a power for God because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same Head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all" (1 Cor. 12:6). [Cf: 10MR222.03] p. 92, Para. 5, [1902MS].

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks he can do no mighty work. Cease looking at self. Look at your Leader. In sincerity, meekness, and love, do what you can. . . . [Cf: 10MR223.01] p. 93, Para. 1, [1902MS].

God will certainly bless wholehearted workers. If the Lord chooses your feet to do His work, give your feet to Him. With the feet you may hunt for souls. Christ says, "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." They may not be eloquent, but if they are connected with God, He will richly bless them. Their rugged, solid words, coming directly from the heart, are of great value, and are appreciated by the Lord. [Cf: 10MR223.02] p. 93, Para. 2, [1902MS].

Let not those connected with the Master's service look to men of large abilities to do their work for them. God stands behind the one who does his best. Let every worker rely on His power, and He will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker who realizes that success does not depend on appearances, but on the One who has given him his commission. [Cf: 10MR223.03] p. 93, Para. 3, [1902MS].

Now is the time to work in Greater New York. The Lord has many workers to use in this great city, and He has a great many kinds of work to be done there. Some of the work will be great, some small, but all is to unite to make a perfect whole. [Cf: 10MR223.04] p. 93, Para. 4, [1902MS].

The reason the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in one whose appearance and capabilities will, they suppose, win success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual lifeblood is poisoned. Men have depended on men till they are strengthless.--Letter 1, 1902, pp. 2,3. (To S. N. Haskell and wife, January 18, 1902.) [Cf: 10MR224.01] p. 93,

Para. 5, [1902MS].

The Haskell's' Work in Greater New York--We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell's special effort was begun, there were some good workers in Greater New York. But until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the city, doing house-to-house work. This is as it should be. Already a good company has been raised up. [Cf: 10MR224.02] p. 93, Para. 6, [1902MS].

Apparently the mission in Greater New York is well provided with an excellent force of workers, and the work is advancing in accordance with the faith of the laborers. Elder Warren, who is now with them, is an earnest, wide-awake speaker. I see by the daily papers that the weather in New York is now very cold. Elder Haskell has gone to South Lancaster for a ten-day rest. His wife joined him later and will take a week's rest. [Cf: 10MR224.03] p. 93, Para. 7, [1902MS].

We all need to be wide awake, that as the way opens we may advance the work in the large cities. We are far behind in following the light given us to enter the large cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. Many seem to be longing for spiritual food. We are to continue working until a church is organized and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the cities of America, help will be given by such persons.--Letter 14, 1902, p. 2. (To G. A. Irwin and Wife, Feb. 4, 1902.) [Cf: 10MR224.04] p. 94, Para. 1, [1902MS].

Medical Missionary Work in Southern California--[C. Santee: Some time ago the question of securing the Hill Street property was up, but we thought from the light you [Ellen White] had given us that it was not best to locate in the city. When Dr. Moran came back, he said that you were in accord with the plans proposed--not to raise money from our people, but from others, they to go ahead and build and we to occupy--but there had not been anything more received by us further than what he brought back from his visit.] [Cf: 10MR248.01] p. 94, Para. 2, [1902MS].

[In a later meeting the Doctor said he would go ahead himself through some companies here who were willing to put up the building on that site and get the titles clear. But he said he did not want to do it unless it was in accord with the judgment of his brethren in the matter, and wished some action as to how we felt about it.] [Cf: 10MR248.02] p. 94, Para. 3, [1902MS].

[After talking the matter over, we told him that it was only a few days until you would be here and we would rather defer it until you came and could counsel with us. I think the Doctor could tell you what his plans have been with the Building Association and others in regard to it.] [Cf: 10MR248.03] p. 94, Para. 4, [1902MS].

Sister White: I was all ready to come, and expected to come, but our

brethren thought that there was no need for it because they were coming down at a certain time, and I was very glad to be relieved: but still, my calculation was to come. [Cf: 10MR248.04] p. 94, Para. 5, [1902MS].

W. C. White: That is, you had such a burden for the work that you were willing to come. [Cf: 10MR249.01] p. 94, Para. 6, [1902MS].

Sister White: That is it. [Cf: 10MR249.02] p. 94, Para. 7, [1902MS].

W. C. White: In feebleness of health and to the detriment of your other work. [Cf: 10MR249.03] p. 94, Para. 8, [1902MS].

Sister White. It was in view of my work, and the extra tax, that they thought it would not be best for me to come. It was not intended as a slight, or anything like that, but it was in consideration of my health and all the work at home. [Cf: 10MR249.04] p. 94, Para. 9, [1902MS].

C. Santee: There is an evident need for some place to be secured for restaurant work. There are hundreds of people coming west each day, and the number is increasing even in this slack time of the year. We have almost as many now as during the tourist months of the year, and some place will have to be provided for them. Looking at it in this way, the Doctor has been figuring on how to meet this demand at the least expense. [Cf: 10MR249.05] p. 95, Para. 1, [1902MS].

And then again, our bakery work has been quite a heavy expense. The question with us is, would it be advisable to put up another building of the size contemplated? We don't know, and we want counsel. [Cf: 10MR249.06] p. 95, Para. 2, [1902MS].

Sister White: Do you mean before this was put up or as it stands now? Are you talking about what has been done in putting up buildings, or still further buildings? [Cf: 10MR249.07] p. 95, Para. 3, [1902MS].

C. Santee: Putting up a building now, on Hill and Second Streets. [Cf: 10MR249.08] p. 95, Para. 4, [1902MS].

F. B. Moran: It is the same matter that we talked over up north. [Cf: 10MR249.09] p. 95, Para. 5, [1902MS].

W. C. White: Just let her see your plans so that she may know what we are talking about--the plans for the Hill Street property. [Cf: 10MR249.10] p. 95, Para. 6, [1902MS].

Sister White: Is that the plan that you showed me before? [Cf: 10MR250.01] p. 95, Para. 7, [1902MS].

F. B. Moran: It is the same building, but the plan you saw was one I sketched myself. This is a plan that the architects got up. This is not necessarily just what we want, but it will give you something of an idea. This building would give us seventy-five rooms. We have about forty rooms now. [Cf: 10MR250.02] p. 95, Para. 8, [1902MS].

Sister White: What would you occupy it with? [Cf: 10MR250.03] p. 95, Para. 9, [1902MS].

F. B. Moran: Restaurant, first floor: Medical offices and treatment

rooms, second floor; Whatever rooms we have above that, for guests.
[Cf: 10MR250.04] p. 95, Para. 10, [1902MS].

Sister White: With the light that I have had in regard to sanitariums where the sick are to be treated, I cannot give one word of counsel about huddling in the city. I cannot do it myself, and yet it may look very different to others. But with the light that I have, I could not advise placing a building in the city. You are out of the city, I know. You are out at one side. That changes the proposition somewhat, but further than that, I could not say. I could not give you any advice. You will have to arrange that among yourselves because I could not give advice to build a sanitarium in any city. I could not do it, because it has been so distinctly laid before me that when a sanitarium is built it must be located where it can accomplish the end in view--the object for which it is established. [Cf: 10MR250.05] p. 95, Para. 11, [1902MS].

The object that we have in view is not to get money particularly, it is to get souls, to take those who are suffering with disease and place them in the best position possible for the recovery of health. We have no confidence in drug medication. God wants us to be out where we can have the advantages of nature in every respect, in the air and in the scenery. [Cf: 10MR250.06] p. 96, Para. 1, [1902MS].

If we can get a place that is completed or partially finished, that will be better than to put up a large building just now, when we know that the end is near and every city is to be turned upside down every way. There will be confusion in every city. Everything that can be shaken is to be shaken, and we do not know what will come next. The judgments will be according to the wickedness of the people and the light of truth that they have had. If they have had the truth, according to that light will be the punishment. Christ pronounced His woes on the cities that had had most of His instruction. That is why I am so afraid of their putting up a great building in Battle Creek, or in any place where the truth has been known for years. To receive from the people that have not accepted the truth, money to help build up the sanitarium--I can see no light in it. [Cf: 10MR250.07] p. 96, Para. 2, [1902MS].

Here, you may say, the light has not been shining so long. No, it has not, but still the word has come that sanitariums should be located out of the cities. God has a purpose in that. He told the children of Israel that when the plagues should come they must go out of the Egyptians' houses into their own houses, for if they were found mingled with the Egyptians they would be destroyed with them. They must be a separate people. So our institutions should have every advantage possible, not as far as grand buildings are concerned, but in location. The buildings are not half as much consequence as the space and grounds around a sanitarium. It is the sanitarium that should have the fruits, the flowers, every advantage to call out--well, I have written it; you have had it; it is just as forcible now as when I wrote it. I see nothing to change my mind in regard to Los Angeles on these points. [Cf: 10MR251.01] p. 96, Para. 3, [1902MS].

They do not know what they are about in Oakland or San Francisco, in entertaining all the foreigners that come there. These foreigners are laying their plans, what they will do, just as in the case of Hezekiah

and the Babylonians. Hezekiah thought it was going to give him influence to show the ambassadors all his treasures and advantages. But they went away and began to plan what they would do. They would have those advantages for themselves. [Cf: 10MR251.02] p. 96, Para. 4, [1902MS].

The work in Battle Creek is after the same order. The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less, but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know what is coming.--Ms. 173, 1902, pp. 1-6. ("Medical Missionary Work in Southern California," Interview held in Los Angeles, California, September 15, 1902.) [Cf: 10MR252.01] p. 96, Para. 5, [1902MS].

Our work is to prepare a people for the soon coming of the Lord. We are to be in the world, but not of the world. Let us consider the work before us. Never forget, we are laborers together with God. We are to prepare the way of the Lord. Let us bind ourselves to His sacred work. We have no time to lose in inaction. We must provide facilities for the accomplishment of the missionary work that the Lord has said must be done. We must teach old and young, men and women, to lay up treasure beside the throne of God.--Letter 25, 1902, p. 7. (To Those in Responsible Positions in the Southern Field, February 5, 1902.) [Cf: 10MR265.01] p. 97, Para. 1, [1902MS].

Prescott to Assist Uriah Smith in Editing the Review (To Elder and Mrs. W. W. Prescott)--I wish that I could see you. I should like to talk with you. I shall feel thankful indeed if you can connect with Elder Smith in the editorial work on the *Review and Herald*. You have had experience as an editor, and you can be a great help to Elder Smith. He should not be left out of the editorial work. In no case drop his name off the editorial list. You should cooperate with him in the work, that you and his son Leon may together be the strength that he needs. . . . [Cf: 10MR352.01] p. 97, Para. 2, [1902MS].

You can be a real comfort and blessing to Elder Smith, and he can be a decided help to you. The Lord will aid you, my brother, in this good work.--Letter 54, 1902, p. 1 (March 30, 1902). [Cf: 10MR352.02] p. 97, Para. 3, [1902MS].

Prescott to Broaden His Activities (To Elder and Mrs. W. W. Prescott)--I wish to write to you in regard to your work. Let the Berrien Springs school be carried on by those who are now acquainted with it, for the Lord has been giving these men a fresh, new, and valuable experience. He has been leading them. They are working on right lines. We have need of the men who are learning how to carry these responsibilities. Brother Prescott, your place is not to be confined in any school as a manager or a teacher. Your testimony is greatly needed in our large gatherings and important meetings. "Preach the Word; be instant in

season, out of season" to make the Word clear and distinct and powerful. . . . [Cf: 10MR352.03] p. 97, Para. 4, [1902MS].

Your work, my brother, is to encourage many others to enter into this kind of work, the work of uplifting those who are cast down, and of teaching with confidence the first principles of the message. In your ministry, come close to the people. In your discourses, treat of calamities as disguised blessings, of woes as mercies. Preach in a way that will cause hope to spring up in the hearts in the place of despair. Oh, for that appreciation of every means of grace to reach the souls of the despairing. . . . [Cf: 10MR352.04] p. 97, Para. 5, [1902MS].

Brother and Sister Prescott, there is a work for both of you to do in reaching souls. Learn what it is. Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord. In the fourth chapter of Hosea the state of the inhabitants of the land is set forth. "The great day of the Lord is near, it is near, and hasteth greatly" (Zephaniah 1:14). God has given you a message to bear in our camp meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God's people. There are plenty who cannot teach the truth in public. You have a message that will be adaptable for the highest and the most lowly. [Cf: 10MR353.01] p. 97, Para. 6, [1902MS].

I have felt glad that you were in the Office at Battle Creek. But you also have a message to bear to the people in the field, and your wife has a work to do in connection with you. She is to be an interested worker, susceptible to the influences of the Holy Spirit. God will help both of you to act a part in His great work if you will discern His teachings. Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in all dependence upon Him, bearing in mind that you are laborers together with Him. He is your Helper. Your strength is from Him. He will be your wisdom, your sanctification, your righteousness, your redemption. You can wear the yoke of Christ, daily learning of Him His meekness and lowliness of heart. He will be your comfort, your rest.--Letter 100, 1902, pp. 1, 2, 4 (July 7, 1902). [Cf: 10MR353.02] p. 98, Para. 1, [1902MS].

God Can Work Through Inexperienced, but Consecrated, Teachers (To W. Prescott)--We do not in any way underrate the older teachers. No; we would encourage older and younger teachers to labor for God. But I am seeking to show you that schools may be managed, and managed successfully, by men who are not the most advanced in years and experience. [Cf: 10MR353.03] p. 98, Para. 2, [1902MS].

God can work through young, humble men. Let none forbid them. Let the young, devoted followers of Christ say, "The love of Christ constraineth me." Moving upon minds with the force of the grace of Christ, this love casts aside all hindrances and barriers, exerting upon souls a compelling influence that leads them to give themselves to God in unreserved consecration. [Cf: 10MR354.01] p. 98, Para. 3, [1902MS].

My brother, let nothing you do or say weaken the hands of men who are doing their best, and who have succeeded in gaining success.--Letter 102, 1902, p. 4 (June 30, 1902). [Cf: 10MR354.02] p. 98, Para. 4,

[1902MS].

Our Best Preachers to Attend Our Camp Meetings--A short time ago I understood that the brethren were considering the advisability of inviting Brother Prescott to connect with the Berrien Springs school. But I have been shown that he is to give his entire time neither to editorial work nor to teaching, for over and over again the Lord has revealed to us that our people can be reached best at the camp meetings. We must have the best talent at these meetings. . . . [Cf: 10MR354.03] p. 98, Para. 5, [1902MS].

Such men as Elders Corliss and Prescott can bear a much needed testimony in our large meetings. These men should be freed from local responsibilities, in order that they may be able to attend these large gatherings. Camp meetings result in the accomplishment of but little good when the helpers are inefficient. In these meetings we must make the most of every service, presenting the various phases of the message forcibly, in order to make a good impression. We must reach the people soon. The little time yet remaining in which to work is rapidly growing shorter and still shorter. [Cf: 10MR354.04] p. 98, Para. 6, [1902MS].

We should secure the best laborers for our camp meetings. These laborers should do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer.--Ms. 104, 1902, pp. 2, 5, 6. (Untitled manuscript, July 18, 1902.) [Cf: 10MR355.01] p. 98, Para. 7, [1902MS].

The Experience Needed Today--We each have work to do--the work of proclaiming to the world the last message of warning. In clear, distinct tones we must give this message; but I greatly fear that though we have had such great light, we are not as earnest as we should be. Let us study the words: (1 Thess. 1:5-10 quoted). [Cf: 10MR383.03] p. 99, Para. 1, [1902MS].

Just such an experience as this is what we need today. We need the Holy Spirit and assurance. Living power must attend the message of Christ's second coming in the clouds of heaven. We must not rest until we see many souls converted to the blessed hope of the Lord's appearing. The message wrought a real work that turned souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe. We are not half awake to the perils and the dangers that we must be prepared to meet. Waiting, watching, working, praying, warning the world--this is our work.--Letter 150, 1902, pp. 2, 3. (To Prof. C. W. Irwin, from Los Angeles, Calif., Sept. 22, 1902.) [Cf: 10MR383.04] p. 99, Para. 2, [1902MS].

Preparing for Christ's Second Advent--We are looking for the second coming of our Lord and Saviour Jesus Christ. We are not only to believe that the end of all things is at hand. We are to be filled with the advent spirit that when the Lord comes He may find us ready to meet Him, whether we are working in the field, or building a house, or preaching the Word; ready to say, "Lo, this is our God; we have waited for Him, and He will save us" (Isaiah 25:9).--Letter 25, 1902, p. 7.

("To Those in Positions of Responsibility in the Southern Field," Feb. 5, 1902.) [Cf: 10MR388.03] p. 99, Para. 3, [1902MS].

Suitable Sites for Schools in Rural Areas--We are looking for places on which to establish industrial schools. In charge of these schools we shall place carefully chosen teachers who will teach the children and youth to use their capabilities in a way that will make them of use in the Lord's work. I am urging our people to establish our schools away from the congested cities, and to place in these schools faithful, consecrated teachers who will make the Word of God the beginning and end of all the education given.--Letter 143, 1902, p. 3. (To Mrs. Mary Foss, Sept. 12, 1902.) [Cf: 11MR175.01] p. 99, Para. 4, [1902MS].

Schools in the Last Days--"I [the Lord] will instruct the ignorant, and anoint with heavenly eyesalve the eyes of many who are now in spiritual blindness. I will raise up agents who will carry out My will to prepare a people to stand before Me in the time of the end. In many places that ought to have been provided before with sanitariums and schools, I will establish My institutions, and these institutions will become educational centers for the training of workers." . . . [Cf: 11MR186.03] p. 99, Para. 5, [1902MS].

When opportunity offers, our people should purchase properties away from the cities, on which are buildings already erected and fruit orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training in medical-missionary lines.--Ms. 109, 1902, pp. 7, 8. ("The Favor of God of More Value Than Worldly Honor," August 11, 1902.) [Cf: 11MR187.01] p. 99, Para. 6, [1902MS].

Dear Brother: I did not feel free to bring into the testimony I read while I was in Oakland all that had been shown me concerning your work. But I must tell you plainly that your views in regard to church discipline are not in harmony with the Word of God. You are wide of the mark. God calls upon you, my brother, to weigh your words carefully before you speak them to the congregation. [Cf: 11MR208.01] p. 100, Para. 1, [1902MS].

You have been given great light upon the Bible. God has helped you to make truth appear in its true bearing before the people, but this is no excuse for you to speak words that have no foundation in the Word of God; words that, if carried out, would bring our churches to the place where they would need the reproof, "My house shall be called a house of prayer; but ye have made it a den of thieves" (Matthew 21:13). [Cf: 11MR208.02] p. 100, Para. 2, [1902MS].

The names of those who sin and refuse to repent should not be retained on the church books, lest the saints be held accountable for their evil deeds. Those who pursue a course of transgression should be visited and labored with, and if they then refuse to repent, they should be separated from church fellowship, in accordance with the rules laid down in the Word of God. [Cf: 11MR208.03] p. 100, Para. 3, [1902MS].

(Matthew 5:23,24; 18:15-17; 1 Cor 5:9,10; Romans 1:16-18; 2 John 9-11 quoted.) [Cf: 11MR208.04] p. 100, Para. 4, [1902MS].

Brother Jones, instruction has been given to me to the effect that you are careless in your speech, and that your words must be more carefully chosen. You must remember that you are certainly dishonoring God when you use His entrusted talent of speech, which should be consecrated and holy, in such a way that it is a stumbling block to our people. Those who refuse to hear the admonitions and warnings given by God's faithful messengers are not to be retained in the church. They are to be disfellowshipped, for they will be as Achan in the camp of Israel--deceived and deceiving. [Cf: 11MR209.01] p. 100, Para. 5, [1902MS].

Who, after reading the record of Achan's sin and punishment, can think it according to the will of God that those who do wickedly, refusing to repent, are to be retained in the church? To retain them would be an insult to the God of heaven. [Cf: 11MR209.02] p. 100, Para. 6, [1902MS].

Elder Jones, I am much pained by your incautious statements. You speak rashly. You are not sanctified by the truth you handle. Your spirit needs to be refined. Then Christlike words will flow from a heart imbued with the Holy Spirit. You are too self-confident, to sure that everything you say possesses a power which will obtain assent to it from those who hear. [Cf: 11MR209.03] p. 100, Para. 7, [1902MS].

Unless you are converted, your unguarded statements will destroy the force of the most powerful sermons you can preach, for they reveal that you are not speaking under the influence of the Holy Spirit, but that "another spirit" has taken possession of you. All in your words and actions that is coarse and rough, all that savors of a reckless self-confidence, greatly injures the force of the truth that you proclaim. Unless you change, your careless speech will make fruitless the most precious truths. [Cf: 11MR209.04] p. 100, Para. 8, [1902MS].

Speak guardedly. When your words are weighted with the Holy Spirit, when you stand where you should as a man who is proclaiming the sacred truths of the Word of God, your unsuspected weaknesses of character will not be developed as something worthy of imitation. If you keep humble before God, self will not appear. It will be unmistakably seen that Christ is abiding in the heart, sanctifying the life. Show by your careful, holy profession that you are receiving into your soul the water of life, to send it forth to others in sweet, living currents. The religion of Calvary and the gospel is a triumphant argument to the transforming power of the grace of Christ. Unless your spirit is decidedly changed, your course will greatly detract from your influence. God does not want the ways and words of A. T. Jones to be woven into your discourses. You must come to the feet of Jesus. "Learn of Me," says the divine Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: 11MR210.01] p. 101, Para. 1, [1902MS].

Cover yourself with the righteousness of Christ. Let not unadvised words and actions injure your influence. Do not think that your course of action is perfect, and that no one should question it. Our people will certainly question your course unless they see that you are moving under the influence of the Holy Spirit in all meekness and lowliness of heart. The sharp way in which you sometimes bear down on others will tell upon you. You need to be melted over by the Spirit of God. You need to cherish the gentleness of Christ.--Letter 215, 1902, pp. 1-4.

(To A. T. Jones, May 7, 1902.) [Cf: 11MR210.02] p. 101, Para. 2, [1902MS].

We are looking for the second coming of our Lord and Saviour Jesus Christ. We are not only to believe that the end of all things is at hand. We are to be filled with the spirit of Christ's advent, that when the Lord comes, He may find us ready to meet Him, whether we are working in the field, or building a house, or preaching the Word; ready to say, "Lo, this is our God; we have waited for Him, and He will save us" (Isaiah 25:9).--Letter 25, 1902, p. 7. (To Those in Positions of Responsibility in the Southern Field, Feb. 5, 1902.) [Cf: 11MR270.01] p. 101, Para. 3, [1902MS].

Ellen White Will Not Cease to Warn J. H. Kellogg--So long as the Lord presents before me your case and your dangers, I shall not cease to warn you. If you will not take heed, if you refuse to change, I must then present the instruction given to me to those in responsible positions, that the people of God may not be leavened by the influence of your erroneous position. [Cf: 11MR311.02] p. 101, Para. 4, [1902MS].

Dr. Kellogg, no one can appreciate more fully than myself the honor that God has bestowed on you in connecting you with His work as His chosen physician. I have a knowledge of you as a boy, and the Lord instructed me in regard to the dangers that threatened you, even in your childhood years, because of hereditary and cultivated tendencies. [Cf: 11MR311.03] p. 101, Para. 5, [1902MS].

One evening my husband and I talked about your case for a long time, and then joined in prayer for you. In the night season light was given that we were to make a way for you and two of your companions. We decided to invest three thousand dollars in this--a thousand dollars for each of you. Light was given me that my husband and I were to act the part of a father and mother to you. . . . [Cf: 11MR311.04] p. 101, Para. 6, [1902MS].

You need to be converted, to be born again, before you can cooperate with the Lord Jesus. . . . [Cf: 11MR311.05] p. 102, Para. 1, [1902MS].

You may close your eyes and ears to the messages that God sends, but after all, you do believe them. And you may depend on this: A mother could not hold more firmly to a child that she dearly loves than I shall hold to you. I expect to see you engaged in the work that God has given you, and I pray for you constantly, in private prayer and at family worship. Sometimes I am awakened in the night, and rising, I walk the room, praying, "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly."--Letter 174, 1902, pp. 2, 6, 9. (To J. H. Kellogg, Nov. 11, 1902.) [Cf: 11MR312.01] p. 102, Para. 2, [1902MS].

Bible Writers Inspired, Not Extinguished--The Lord takes the instrument that will submit to the Holy Spirit's influence. He works through the human instrument that accepts that holy influence. He works in giving the heavenly mold, but He waits for the human agency to cooperate with the divine. The Holy Spirit inspired John; He did not extinguish John. He inspired Matthew, but He did not make Matthew into

some other person. [Cf: 11MR347.01] p. 102, Para. 3, [1902MS].

We have a whole far-reaching history. Christ's prayer is: "Sanctify them through thy truth"--that is, make the human agent holy through the sanctification of Thy Word. The human agent is not to take Christ's place, or to receive the glory that was to be His living ministration. He was to behold and bear witness to the Light, pointing out the way, a witness attesting to the glory--a voice in the desert, "Behold the Lamb of God." That you may understand more clearly, John [the Baptist] says he was not that Light, but was appointed for this office, to bear witness of that Light. [Cf: 11MR347.02] p. 102, Para. 4, [1902MS].

Here is to be a lesson for all ministers who wish to fill the place Christ would have them fill. The minister of the gospel is to keep his hearer's attention to the fact he is a witness crying in the wilderness, "Behold the Lamb of God." He was the True Light.--Ms. 228, 1902. ("Bible Writers Inspired, Not Extinguished," cir. 1902). [Cf: 11MR347.03] p. 102, Para. 5, [1902MS].

Our faith is small. We need more earnestness in prayer. A heaven full of blessings awaits our demand. These blessings will be given in answer to the fervent, effectual prayer that asks with an earnestness that will not be denied. The firm hold of a wrestling Jacob is called for now. The holding power of unquestioning faith needs to come into the lives of God's people. God's work needs men who will say, "I will not let Thee go except Thou bless me." It needs men who will consecrate themselves unreservedly to God. Genuine, earnest faith will prepare the heart for the reception of God's power. [Cf: 11MR354.01] p. 102, Para. 6, [1902MS].

Is it true that the end of all things is at hand? What mean the awful calamities by sea--vessels shipwrecked and lives hurled into eternity without a moment's warning? What mean the awful accidents by land--fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor? The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day. As Nebuchadnezzar set up an image on the plains of Dura, and commanded all to bow before it, so this false sabbath has been exalted before the world, and men are commanded to keep it holy. But it has not a vestige of sanctity. Nowhere in God's Word are we commanded to reverence the first day of the week. [Cf: 11MR354.02] p. 102, Para. 7, [1902MS].

Thus men will continue to disobey their Maker. And the plagues of God are already falling upon the earth, sweeping away costly structures as if by a breath of fire from heaven. Will not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before Him. [Cf: 11MR355.01] p. 103, Para. 1, [1902MS].

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23). Let the indifferent ones arouse and do their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities, a work that has been looked at,

and then passed by on the other side, as the wounded man was passed by by the priest and Levite. Take up the work in the cities wholeheartedly, intelligently, unselfishly. [Cf: 11MR355.02] p. 103, Para. 2, [1902MS].

I am instructed to encourage decided efforts to secure helping hands to do missionary work, to give Bible instruction, and to sell the books containing present truth. Thus skillful work may be done in hunting and fishing for souls. Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of His work. He is your sufficiency. "Be strong, yea, be strong." [Cf: 11MR355.03] p. 103, Para. 3, [1902MS].

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan. [Cf: 11MR355.04] p. 103, Para. 4, [1902MS].

My brethren, will you use the talent of speech in earnest persuasion to lead our people to see the importance of the work? We must arouse the zeal and earnestness of the canvassing agents, calling on them to take the light into the dark places of the earth. There is no release for any who have talents and capabilities. They are required to be the Lord's instruments, required to cooperate with the Lord Jesus in shedding the light of heaven into this sin-darkened world. [Cf: 11MR355.05] p. 103, Para. 5, [1902MS].

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your cooperation in His work of soul-saving. You are to be His helping hand, to do the work that needs to be done, to place the truth before as many as possible. "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." (See 1 Corinthians 6:19,20.) [Cf: 11MR356.01] p. 103, Para. 6, [1902MS].

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for a life that measures with the life of God? Oh, put your whole heart into the work. Let nothing cause your zeal to flag. [Cf: 11MR356.02] p. 103, Para. 7, [1902MS].

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to carry our griefs and sorrows, and to supply our necessities. Taking God at His word, move forward with steadfast, persevering faith. Christ's presence and His Word, "Lo, I am with you alway," is our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power.--Letter 21, 1902, pp. 4-7. (To A. G. Daniells and E. R. Palmer, February 16, 1902. [Cf: 11MR356.03] p. 104, Para. 1, [1902MS].

I must say unto you that trials will come to me and to others, for I have been instructed there will be men and women who are not always

wise because they are not sanctified through the truth, and they will not behave judiciously. They will walk and work unwisely, and there will be those who will corrupt the doctrines we now hold. If reproved they will falsify and misstate the words spoken. Publications will be multiplied and the world will be warned. But dangers are before us all now in the field. Not one third of the working force of men and women we have in the field are rooted and grounded in the faith, and to be trusted.--Ms 220, 1902. (Diary fragment, Jan. 1, 1902.) [Cf: 12MR3.02] p. 104, Para. 2, [1902MS].

Even if you continue to refuse to accept what I say, I shall not feel that I have nothing more to say to you. I love your soul too well to keep silent. I shall continue to warn you. I promised the Lord that I would do this. And when I see the people of God in danger of accepting your wrong version of things, and of moving blindly, I shall present to them that which I have presented to you, else I shall be held accountable. I love your soul and I want you to have eternal life. I must tell you the truth. And whether you acknowledge it or not, you know that what I tell you is truth. [Cf: 12MR3.03] p. 104, Para. 3, [1902MS].

Shortly before your father died, he called me to him, saying that he had something to say to me. "I feel that John is in great danger," he said. "But, Sister White, you will not get discouraged, will you, even though he seems to be headstrong? You are the only one who can help him. Do not let him go, even though his case appears discouraging." [Cf: 12MR4.01] p. 104, Para. 4, [1902MS].

I promised that I would do as the Spirit of the Lord directed me. God's word to me has always been, "You can help him."--Letter 174, 1902, p. 8. (To Dr. J. H. Kellogg, Nov. 11, 1902.) [Cf: 12MR4.02] p. 104, Para. 5, [1902MS].

"And of some have compassion, making a difference" (Jude 22). Those who are wise in the wisdom born of God will see souls in need of help, souls who have been overcome, and who, though they have sincerely repented, would scarcely dare, without encouragement, to lay hold of hope. The Lord will put it into the hearts of those who are stewards of His grace to welcome these trembling, repentant souls to their loving fellowship. His true followers will not treat sinners as if they were beyond forgiveness. They will have compassion on those whose circumstances have been unfavorable, and who have allowed Satan to lead them in forbidden paths. These souls have sinned against God, but if they repent and show the genuineness of their repentance by earnest efforts to serve the Lord, who shall dare forbid them? Encourage them. Give them an opportunity to regain what they have lost. [Cf: 12MR96.01] p. 104, Para. 6, [1902MS].

Pride, covetousness, sensuality, may have been their besetting sins. Point out their errors, but not in a way that will drive them from Christ. By words of loving compassion draw them to Him. However low they may have fallen, do not destroy their hope of pardon. Labor for them, pray with them, point them to the Redeemer. And when in repentance and contrition they come to Him, give them something to do for Him. If they desire to labor to save others from the pit of destruction from which they themselves were rescued, give them room to work. If possible, connect them with the work of God, that by

association with believers and workers they may gain spiritual strength. Do not allow them to drift away. Set them at work winning souls to Christ. Fill their hearts and hands with work for the Master. Let them do all in their power to work for Christ. Do not set them apart from you as those you cannot trust. If they have learned their lesson of test and trial, they know how to pity those who are tempted as they were. [Cf: 12MR96.02] p. 105, Para. 1, [1902MS].

By earnest, Christlike efforts, men will be convicted and converted, and God will speak pardon to them. Let no one turn away a soul who leaves the service of Satan and asks Jesus for pardon. "Of some have compassion, making a difference." When they give evidence that the Spirit of God is striving with them present to them every encouragement for entering the Lord's service. Do not discourage them by indifference, by drawing away from them with an air of, "I am holier than thou." [Cf: 12MR97.01] p. 105, Para. 2, [1902MS].

Those who act as Pharisees may not be guilty of exactly the same sins they condemn in others, but they may be guilty of sins much greater in the sight of God. Each will be rewarded according to his work. Let those who condemn others take heed to themselves, lest they be condemned by God for Phariseeism.--Ms 37, 1902, pp. 7, 8. ("Of Some Having Compassion, Making a Difference," March 9, 1902.) [Cf: 12MR97.02] p. 105, Para. 3, [1902MS].

Dear Brother [Luther] Warren: I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and awfully sinful condition, does not speak for itself, tell me, what place can you find that expresses its need? [Cf: 12MR98.01] p. 105, Para. 4, [1902MS].

I understand why you feel discouraged. It is because the work is hindered by a lack of unity and harmonious action on the part of those who were already in the field when you came. [Cf: 12MR98.02] p. 105, Para. 5, [1902MS].

If you are sick, you should call in a physician. But if you go to the Lord in faith, believing His promises and taking special care of yourself, He will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. The Lord does not require anyone to remain in a place at the risk of health and life. [Cf: 12MR98.03] p. 105, Para. 6, [1902MS].

I am sorry that I hear nothing from Elder Franke. I deeply regret this, for God has given him a work to do if he will work in God's appointed way. [Cf: 12MR98.04] p. 105, Para. 7, [1902MS].

Oh, who will rid himself of all hindrances and take up the work in New York City? Will you, my brother, take hold of the work where you are, helping as best you can? [Cf: 12MR98.05] p. 106, Para. 1, [1902MS].

Let us remember Jesus, the author and finisher of our faith. Let us remember that He lived not to please Himself. He left heaven to take His place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling Himself to the death of the cross, He could not have borne the penalty of transgression. [Cf: 12MR99.01] p. 106, Para.

2, [1902MS].

It must have been a very severe ordeal for our Saviour to lay aside His royal robe and kingly crown, and clothe His divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, He came to give in His life a revelation of the character God requires His children to form. He came that we might have an example of what human nature may become by receiving Him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). He came to reveal the character of God. He took human nature upon Him in order that He might come to this world as a man, and as a man live a life of obedience. [Cf: 12MR99.02] p. 106, Para. 3, [1902MS].

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: . . . Lo, I come . . . to do Thy will, O God" (Heb. 10:5-7). "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Psalm 40:8). [Cf: 12MR99.03] p. 106, Para. 4, [1902MS].

Think you not that Christ was often homesick as, unrecognized and unhonored, He lived in the world that He Himself had made. Who was He? Ask Isaiah, he will tell you: (Isaiah 9:6; 63:1 quoted.) Ask him who was sent to announce His coming: (Matthew 3:1,2,11,12 quoted.) Ask John, the beloved disciple: (John 1:1,4,14 quoted.) [Cf: 12MR99.04] p. 106, Para. 5, [1902MS].

We turn to Peter, and he declares of his Master: "Thou art the Christ, the Son of the living God" (Matt. 16:16). We ask Christ Himself who He is, and He replies: (John 8:58; 5:22 quoted.) We ask Paul. With strength and assurance comes the answer: (1 Tim. 3:16; Phil. 2:6-11; Col. 1:14-17 quoted.) [Cf: 12MR100.01] p. 106, Para. 6, [1902MS].

My brother, do not become discouraged. The light given me is that we need in our large gatherings, our camp meetings, all the ministerial talent that can possibly be spared from other lines of work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let businessman do the business work, and let ministers be left free to attend the camp meetings. At these meetings a special work is to be done. [Cf: 12MR100.02] p. 106, Para. 7, [1902MS].

Let us all offer the prayer, "Lord, give Thy servants an understanding heart" (see 1 Kings 3:9). [Cf: 12MR100.03] p. 107, Para. 1, [1902MS].

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings. (1 Kings 3:5-9 quoted.) [Cf: 12MR100.04] p. 107, Para. 2, [1902MS].

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor. God said to Solomon: (1 Kings 3:11-14 quoted.) [Cf: 12MR100.05] p. 107, Para. 3, [1902MS].

The Lord told Solomon that if he would walk in His way, His blessing

would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the prompting of his own heart, and the Lord left him to his own impulses. [Cf: 12MR100.06] p. 107, Para. 4, [1902MS].

Today each one has a part to act--duties to perform and responsibilities to carry. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that He gave Solomon in the night season as a prayer appropriate for him to offer.--Letter 104, 1902. (To Luther Warren, July 8, 1902.) [Cf: 12MR101.01] p. 107, Para. 5, [1902MS].

Students to Cooperate With Teachers--Students, prepare yourselves to cooperate with your teachers. As you cooperate with them, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. [Cf: 12MR124.01] p. 107, Para. 6, [1902MS].

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed. [Cf: 12MR124.02] p. 107, Para. 7, [1902MS].

Every learner needs an increasing capacity as he advances in his study of the Word of God, making the Book of books his textbook. Make your student life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether you make a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart. [Cf: 12MR124.03] p. 107, Para. 8, [1902MS].

It is your privilege to make the advancement spoken of in the first chapter of Second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication. [Cf: 12MR124.04] p. 107, Para. 9, [1902MS].

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher. [Cf: 12MR124.05] p. 107, Para. 10, [1902MS].

This is the cooperation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets everyone, old or young, just where he is. [Cf: 12MR125.01] p. 108, Para. 1, [1902MS].

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way. [Cf: 12MR125.02] p. 108, Para. 2, [1902MS].

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just so long as you follow Christ you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold and silver and precious stones.--Letter 103, 1902, pp. 5-7. (To The Teachers at Berrien Springs, July 6, 1902.) [Cf: 12MR125.03] p. 108, Para. 3, [1902MS].

Gospel of Christ to Be Practiced--God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. What a pity it is that human beings cannot discern their own weakness. What a pity that they enslave their souls by lifting themselves up unto vanity. Christ alone can make us free. And when He makes us free, we are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver, the originator of sin. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin. The gospel of Christ is truly believed only when it is practiced. Faith is justified by works. Self must be hid; Christ must appear as the chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of body, mind, and soul is made to the Saviour, self no longer strives for the mastery. What man needs today is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the word, "Ye are the light of the world." Then will be answered the prayer, "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 17:21). In thought, word, and action, Christ's followers will be an exemplification of godliness. An atmosphere of peace will surround them. [Cf: 12MR146.01] p. 108, Para. 4, [1902MS].

Step by step let us follow on to know the Lord, treading in His footprints, striving to live His life. He says to His followers, "Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14,16). From the lives of God's children, the bright light of purity, of honesty, of unselfishness, is to shine forth. [Cf: 12MR147.01] p. 108, Para. 5, [1902MS].

As yet we have scarcely been a light to the world, because we cling to our sinful, corrupting practices. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that will make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truths which every child of God must receive and reveal to a world lying in wickedness.--Ms. 102, 1902, pp. 5-6. ("The Relation That Should Exist Between Teacher and Students," July 27, 1902.) [Cf: 12MR147.02] p. 108, Para. 6, [1902MS].

"Elmshaven"--Sanitarium, California--July 7, 1902--Dear Brother Waggoner: To every man is given his work. No one mind can give a complete presentation of truth. The Lord has many servants whom He is leading and teaching, giving them wisdom and knowledge. Those who would be successful teachers of the gospel must be learners with those whom they teach. [Cf: 12MR212.01] p. 109, Para. 1, [1902MS].

Our teachers of wide experience must remember that their brethren and sisters cannot be expected to see at once all that *they* see of Bible truth. They must guard against the inclination to give them too large mouthfuls of spiritual food. Some have keen perceptive faculties and can quickly grasp the subjects presented. Others need more time. They must meditate, consider, pray, and compare scripture with scripture. [Cf: 12MR212.02] p. 109, Para. 2, [1902MS].

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the isle of Patmos--the gospel that is termed "the Revelation of Jesus Christ"? We are to present to our people a clear explanation of Revelation. We are to give them the Word of God just as it is, with as few of our own explanations as possible. No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost. [Cf: 12MR212.03] p. 109, Para. 3, [1902MS].

As to the Bible's being the textbook in our schools, we know that it is to be so. But we are not to approach people abruptly with the bare assertion. Nothing will so successfully demonstrate the truth of the statement that the Bible is to be our textbook as success in using it as such. [Cf: 12MR213.01] p. 109, Para. 4, [1902MS].

We are the Lord's family, His children, and by Him we are to be instructed in regard to what is and what will be in the future. Vigilant waiting and earnest looking are required in the preparation for the solemn events soon to take place. The perfect man in Christ does not spend all his time in waiting, in meditation and contemplation. While we should have quiet, prayerful hours of meditation when we leave the busy bustle and excitement to commune with God, to learn from Him His will concerning us, we are not to forget that we have a positive message of warning to bear to the world. Enoch walked with God, and he bore a message of warning to the inhabitants of the old world. His words and actions, his example of piety, were a continual witness in favor of the truth. In an age no more favorable to the development of a pure, holy character than is the present age, he lived a life of obedience. So filled had the earth become with impurity that the Lord washed it by a flood. He turned the world upside down, as it were, to empty it of its corruption. [Cf: 12MR213.02] p. 109, Para. 5, [1902MS].

Enoch was holy because he walked with God in God's way. In him the world had an example of what those will be who when Christ comes are caught up in the clouds to meet Him in the air. As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals. We are to point to what is, with what

is to be following fast after. We are instructed to be "not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). We are to be earnest in our efforts to clear the King's highway, to prepare a people for the coming of the Lord. Fervency of spirit must be brought into our service for the Lord. The lamps of the soul must be kept filled and burning. [Cf: 12MR214.01] p. 110, Para. 1, [1902MS].

Service for God demands the whole being--heart, mind, soul, and strength. Without reservation, we are to give ourselves to God, that we may bear the image of the heavenly instead of the image of the earthly. There must be a quickening of the sensibilities, that the mind may be fully awake to the work to be done for all classes, high and low, rich and poor, learned and ignorant. We are to reveal the tenderness shown by the great Shepherd as He gathers the lambs in His arms and carefully guards His flock from harm, leading it in safe paths. Christ's followers are to show His tenderness and sympathy and they must also show His intensity of desire to impart the truths which mean eternal life to the receiver. [Cf: 12MR214.02] p. 110, Para. 2, [1902MS].

To be good and to do good--this is our part. The heart must be right with God. The affections must be devoted to Him. To the world, to angels, and to men we are to show the blessed results of being in God's service, of conforming to His will, and bearing His sign, shown by observance of the seventh-day Sabbath. The reverence that we show to this day is the sign that we accept Jehovah as our God. [Cf: 12MR214.03] p. 110, Para. 3, [1902MS].

The keeping of the seventh-day Sabbath is to be the great test in these last days. Thus is to be drawn the line of demarcation between him that serveth God and him that serveth Him not. By keeping this day holy we acknowledge before the universe that we worship Him who by His power created the world. We acknowledge also that life is found in obedience. [Cf: 12MR215.01] p. 110, Para. 4, [1902MS].

Spiritual life means full obedience to God. He who has this life possesses a knowledge of heavenly things, and with this knowledge there comes continual sanctification to God. The whole being is conformed to His will. There is a capacity to receive more and still more. There is a greater and still greater desire to obtain the knowledge that is from God. Intellectual attainments will surely be the result. As we gain Bible knowledge, it is as if we were eating of the leaves of the tree of life. Duties and privileges are perceived with the keenest relish. There comes an experimental knowledge of the pardoning love of God. There is peace and purity, conflict and victory. The heart is filled with love to God and man. [Cf: 12MR215.02] p. 110, Para. 5, [1902MS].

The knowledge of God comes from the doing of the things required in God's law. The experience thus gained will be proportionate to the development of the life, proportionate to the capacity to receive and to the faithfulness with which the capabilities are used to the glory of God. There is no halfway work about this. Profession and assertion are nothing. Our knowledge will surely be proportionate to our Christlikeness of character. The gaining of this knowledge will be to the receiver eternal life. No other knowledge can take the place of this. We may have all the knowledge on secular subjects that is within mental reach, but this knowledge does not communicate the mysteries of the higher life. The heavenly calling demands larger, broader, higher

capacities. Words can never impart this knowledge. It comes from God. Having gained it, we have passed from spiritual death to spiritual life, knowing Him who is our life, our sanctification, our righteousness. [Cf: 12MR215.03] p. 110, Para. 6, [1902MS].

Those who have gained this knowledge value aright the privilege of communion with Him who is their life, Him in whom they believe, who declares that to all who receive Him, He will give power to become the sons of God. To him they have committed the keeping of the soul. Their knowledge of God and of Christ, their Redeemer, is genuine. They know that were their earthly tabernacle dissolved, they have a home not made with hands, eternal in the heavens. [Cf: 12MR216.01] p. 111, Para. 1, [1902MS].

This is the rest that we may have in Christ. The effect of righteousness is quietness and assurance forever. [Cf: 12MR216.02] p. 111, Para. 2, [1902MS].

We must now do more than make attempts to serve God. We must show an earnestness that will convince unbelievers that we have the truth. We must show certainty of faith and action, making known what is and what is to be. [Cf: 12MR216.03] p. 111, Para. 3, [1902MS].

To every one of us are spoken the words of Paul to Timothy: "Take heed unto thyself, and unto the doctrine" (1 Tim 4:16). Self must first be brought into close connection with Christ. We are to work for Him with vigilance and solicitude, with strong, persevering effort, with self-denial and self-sacrifice, determined in word and deed to represent Him who works through human beings to achieve glorious results. As we labor thus, divine power will be revealed in our efforts. God will work through us to will and to do of His good pleasure. Divine love will be revealed in thought, word, and action.--Letter 97, 1902. [Cf: 12MR216.04] p. 111, Para. 4, [1902MS].

I received your letter dated September 15, containing information in regard to the progress being made in finishing the Sanitarium, and telling us that November 1 is the time set to open the building for the reception of patients. I hope that you will not try to furnish all the rooms before you begin to receive patients, for this would unnecessarily add to your indebtedness. [Cf: 13MR167.01] p. 111, Para. 5, [1902MS].

You say that you have been obliged to buy material in very limited quantities, and to wait for it to season before using it, and that consequently you could employ but a few men. You further say that at one time only one man besides yourself was working on the structure. But, my brother, remember that some heartfelt prayers were ascending to God for the progress of the sanitarium work. The Lord was good to send us 1000 Pounds from America. And Brother Murphet helped us nobly. May the Lord bless Brother Murphet. [Cf: 13MR167.02] p. 111, Para. 6, [1902MS].

At times Brother Burden and I and others have been greatly distressed over the situation, but we have never doubted but that He who had bidden us "rise and build" would in His own time work for our deliverance. Our great anxiety has ever been so to relate ourselves to the work that we should always further it and not hinder it. We praise

the Lord that the Sydney Sanitarium is approaching completion. [Cf: 13MR167.03] p. 111, Para. 7, [1902MS].

I think that a mistake has been made in erecting so large a building at first. You will remember that I pleaded with the brethren to begin work with a smaller building. It would have been much better to add other buildings as the patronage increased, instead of putting so much means into one large edifice at the beginning. I speak of this because I realize that the erection of so large a structure has been very trying to you, especially during the long time when no money was in sight with which to complete it. [Cf: 13MR168.01] p. 112, Para. 1, [1902MS].

You say, "It has been a long-drawn-out enterprise." I was greatly relieved when it was decided to alter the proposed plan by leaving out one story. I am quite sure if we had lessened the size of the building still further, it would have been the right thing to do. But now that the large building is completed, we will be thankful, and censure no one, for we know that you have all made many sacrifices, and at times have been sorely tried. The Lord's blessing will rest upon the true-hearted, self-sacrificing workers who have stood by this enterprise so nobly. [Cf: 13MR168.02] p. 112, Para. 2, [1902MS].

What a blessing it has been to the work to have Brother and Sister Burden and her sisters associated with the other Sanitarium workers in Australia! They have done all they could to help you. The Lord has beheld the erection of the Sanitarium building. He has noticed every self-sacrificing act of the workers. He has had a special oversight over every stroke of work done. We hope that the ones whose hearts the Lord has moved to help in this good work by giving of their means, will take the greatest satisfaction in seeing the building occupied, and [the work] conducted in every department to the glory of God. [Cf: 13MR168.03] p. 112, Para. 3, [1902MS].

Every one of our sanitariums is established to be a missionary agency for the relief of suffering humanity. We are to minister to the needs not only of the bodies, but of the sin-sick souls, of those who come to our sanitariums, in order that they may receive a knowledge of the truth, and have the faith that works by love and purifies the soul. Our observance of the Sabbath will make its impression upon hearts, and questions will be asked that will need to be answered. [Cf: 13MR169.01] p. 112, Para. 4, [1902MS].

Our faith in eternal realities is weak, our sense of duty small, in view of the opportunities that we have to point souls to the Saviour as their only hope. We are not to be cold and indifferent in regard to giving efficacious remedies for the healing of the soul. It is our duty to make known the truth, not in our own strength, but in the strong faith, assurance, and confidence that God imparts. [Cf: 13MR169.02] p. 112, Para. 5, [1902MS].

In our sanitariums no day should be allowed to pass without something being done for the salvation of souls. We are to offer special prayers for the sick, both when with them and when away from them. Then when they inquire about the remedy for sin, our own souls, softened by the Holy Spirit, will be all aglow with a desire to help them give their hearts to God. [Cf: 13MR169.03] p. 112, Para. 6, [1902MS].

Christ wept over the impenitence of men. His pleading with sinners to turn to Him is most pathetic. He rejoices when they turn to Him with the question, What must I do to be saved? Today old and young men are to be warned and led to their Redeemer. [Cf: 13MR169.04] p. 112, Para. 7, [1902MS].

Let those engaged in different lines of service in our medical institutions lose no opportunity to bring patients to the great Healer of body and soul. Let the helpers, by a Christlike example, reveal what is truth. Let them reclaim the wanderer, edify the believer. Thus the humblest one in God's service increases his talents. His life becomes richer and still richer in experience. The consecrated nurse who leads his patients to direct their thought and attention to divine realities, is accomplishing a work for time and for eternity. [Cf: 13MR169.05] p. 113, Para. 1, [1902MS].

Every helper in any line of medical missionary effort should remember that Christ was ever touched with human woe, and that the light of truth which He has given us, if wisely used in institutional work, will become a powerful influence for the healing of souls as well as bodies. All the nurses and helpers are to give treatments and perform other kinds of service in such a delicate, reverential way--and withal so solidly, thoroughly, and cheerfully--that the Sanitarium will prove a haven of rest. [Cf: 13MR170.01] p. 113, Para. 2, [1902MS].

The individual worker in any line in the treatment of the sick and the afflicted in a medical institution is to act as a Christian. He is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. In the place of waiting for great opportunities to come before doing anything, he is to make the very best use of the talents lent him of God, in order that these talents may be constantly increased. He is not to think that he must be silent on religious subjects. Wherever he is, there is his field, in which he is earnestly to represent in word and deed the saving power of truth. He is not to wait to see what others do. He has a personality of his own, and he is responsible to Christ, whose servant he is, for every word and act. He is to be as attentive and faithful to duty as if he heard the Saviour's voice, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:3, 4). [Cf: 13MR170.02] p. 113, Para. 3, [1902MS].

It is highly important to know how to approach the sick with the comfort of a hope gained through faith in Christ Jesus and acceptance of His promises. When the awakened conscience cries out, "Lord, be merciful to me a sinner; make me Thy child," be ready to tell the sufferer, the once indifferent one, that there is hope for him, that in Jesus he will find a refuge. The Saviour is inviting everyone, "Look unto Me, and live. Come unto Me, and find rest." Those who in meekness and love present the hope of the gospel to afflicted souls so much in need of this hope, are the mouthpiece of the One who gave Himself for all mankind, that He might become a Healer, a tender, sympathetic, compassionate Saviour. [Cf: 13MR171.01] p. 113, Para. 4, [1902MS].

Let every means be devised to bring about the saving of souls in our

medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitariums. (Deut. 10:12, quoted.) [Cf: 13MR171.02] p. 113, Para. 5, [1902MS].

But I am lengthening my letter by dwelling upon the object for which our sanitariums are established. [Cf: 13MR171.03] p. 114, Para. 1, [1902MS].

While the sanitarium work in Australia has brought much perplexity and many burdens to the workers, the health food business there has been far more perplexing. I feared that Brother Burden would break down under the pressure. The great indebtedness of the business, with so little to show for the investment made, and the lack of means with which properly to carry on the manufacture and sale of the health foods, makes the situation appalling. The small profit made by the food factory at Cooranbong is nearly all consumed by the payment of freight on the raw products shipped in and on the prepared foods shipped away from that place. It does not seem right to have to pay to the steamship and the railway companies so much of the profit of our toil and self-sacrificing effort. But at present I have no light that the food factory should be removed from Cooranbong. [Cf: 13MR171.04] p. 114, Para. 2, [1902MS].

In one of the letters we have received in regard to moving the food factory from Cooranbong, it is stated that "a property can be bought for six or seven thousand pounds sterling. The bank had to take it over for the debt. The offer of the property is liberal. This would place our food business on a firm basis." [Cf: 13MR172.01] p. 114, Para. 3, [1902MS].

Now, my brother, your lack of means makes it unadvisable to purchase this property. We are not to begin to build a tower without first counting the cost to learn whether we shall be able to finish. When your sanitarium is opened, many of the helpers must be paid for their services. There will be a constant outlay of means for running expenses. This will necessitate wise management. Where are your men of capability to manage large institutions? In America this is becoming a serious question. We find it very difficult to secure good managers for our institutions here. [Cf: 13MR172.02] p. 114, Para. 4, [1902MS].

If the brethren in Australia undertake to carry an additional burden of indebtedness, as is suggested by the proposed purchase of this property for a food factory, I am afraid that they will find it difficult to wrestle with so heavy an obligation. We would feel very sorry to see you take on the worriment of an additional debt. While Brother Burden and his wife and sisters are willing to unite with their co-workers in economizing so as to be able to carry a still greater load, we cannot encourage them to do this. Every jot and tittle of their strength and ability will be needed to make the Sanitarium an institution bearing the endorsement of heaven.--Letter 159, 1902. (Written October 9, 1902, from Fresno, California, to Dr. M. G. Kellogg.) [Cf: 13MR172.03] p. 114, Para. 5, [1902MS].

(Written June 3, 1902, from Elmshaven, Sanitarium, California, to G. I. Butler and "the Burden-bearers in the Southern Field) [Cf:

13MR305.01] Workers for God will meet with turmoil, discomfort, and weariness. At times, uncertain and distracted, the heart is almost in despair. When this restless nervousness comes, the worker should stop and rest. Christ invites him, "Come . . . apart, . . . and rest awhile" (Mark 6:31). "He giveth power to the faint; and to them that have no might He increaseth strength. . . . 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" (Isa. 40:29, 31). [Cf: 13MR305.02] p. 114, Para. 6, [1902MS].

Those who are associated together in a work such as is being done in Nashville should have much patience; and they should take time to rest. My son Edson and Brother Palmer and all others who put all there is of them into the work, should remember that they are to *sit* together in heavenly places in Christ. This is not merely a momentary pause in Christ's presence, but a sitting down in companionship with Him. [Cf: 13MR305.03] p. 115, Para. 1, [1902MS].

A worker cannot gain success while he hurries through his prayers to God, and rushes away to look after something that he fears may be neglected or forgotten. He takes time to give only a few hurried thoughts to God, that is all. He does not give himself time to think, to pray, to wait upon the Lord for a renewal of spiritual and physical strength. He soon becomes jaded. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.--Letter 83, 1902, p. 9. [Cf: 13MR305.04] p. 115, Para. 2, [1902MS].

Prosperity Versus Adversity.--It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced.--Manuscript 145, 1902, p. 4. (Diary, September 2, 1902.) [Cf: 13MR363.02] p. 115, Para. 3, [1902MS].

(Written December 17, 1902, to Elder and Mrs. E. W. Farnsworth, from "Elmshaven," Sanitarium, California.) I have received many letters from you, and I wish to express my thanks to you for them. I shall not be able to write much to you in this mail. I have much writing to do before General Conference, and I have come up to the time for the Australian mail unfitted for letter-writing. Sometimes my head is too weary to be taxed further. [Cf: 13MR373.01] p. 115, Para. 4, [1902MS].

I can but express my gratitude to God for the health that I enjoy. I have reason to be very grateful to my heavenly Father. I can go up and down stairs as quickly as anyone in the house, and this exercise does not tax me in the least. I do not sleep as many hours as I should like to. Often I cannot sleep past twelve o'clock. I rise, and after building a fire in the open fireplace in my office room, I begin writing. [Cf: 13MR373.02] p. 115, Para. 5, [1902MS].

Oh, how I long to see Christian character developed in our churches. How I long to see ministerial efficiency. There has been, and still is, the greatest danger of one man's meddling with another man's work, not from a disinterested desire to help him but to confuse him. But the Lord has not given the one who is neglecting his own work the outlines of his brother's work. How can he improve the methods of his fellow-worker by making suggestions and criticisms that only harass and

discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in His wisdom He has entrusted to other hands. [Cf: 13MR373.03] p. 115, Para. 6, [1902MS].

Christ is the One who gives His disciples their work. Read His answer to Peter when Peter asked Him concerning the work of John. "Lord, and what shall this man do?" Peter asked. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou Me" (John 21:21, 22). [Cf: 13MR374.01] p. 115, Para. 7, [1902MS].

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their own ideas that they neglect the work that God has placed in their hands. They lose all sense of the responsibility resting on them. [Cf: 13MR374.02] p. 116, Para. 1, [1902MS].

Let us remember that one man may not understand the nature of the work that the next man has to do. He is not to feel that it is his place to tear to pieces what his brother is doing. He who attempts to unravel another man's work will find in his hands a tangle that he cannot straighten. [Cf: 13MR374.03] p. 116, Para. 2, [1902MS].

Let every man stand in his lot and place, doing faithfully the work given him. It is the questioning, criticizing spirit that is cherished that puts men in hard places. Let men humble their souls before God, feeling that it is a crime to criticize and condemn. Satan has his snares prepared for the feet of the one who is eager to place himself where God has not placed him. [Cf: 13MR374.04] p. 116, Para. 3, [1902MS].

How rapidly God's work would move forward if, when a man received a work from God, he would put his whole attention on the faithful performance of this work; and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and by earnest prayer. [Cf: 13MR374.05] p. 116, Para. 4, [1902MS].

Let men cease to complain and criticize, and do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind and brought together by Christ, the Master-worker, will be found to fit perfectly. [Cf: 13MR375.01] p. 116, Para. 5, [1902MS].

We are in danger of encouraging one another to lean upon human aid. It is only too true that man has educated himself to look to man for directions and guidance in spiritual service. Why cannot each man and each woman fill the place given them, with the realization that if they ask for directions, seeking God for help, He will give liberally, and upbraid not. Then men will not lean upon men, but upon God, and from Him they would receive intelligence and keen perceptions. [Cf: 13MR375.02] p. 116, Para. 6, [1902MS].

There should be perfect unity among us, but this can never be until we all draw our strength from Him who can supply every need. [Cf: 13MR375.03] p. 116, Para. 7, [1902MS].

Let us not place man where God should be. Let God's people expect everything from Him through Christ, believing that they will receive power from the highest Source of power. Then we shall have grace to impart, because of the grace so richly given in response to the earnest, sincere prayer of faith. [Cf: 13MR375.04] p. 116, Para. 8, [1902MS].

Christ is close at hand. "We are laborers together with God." The way to the throne of grace is open. Christ will teach every one who asks for wisdom, how to accomplish his work with exactitude, so that it will be in harmony with the work placed in other hands. [Cf: 13MR375.05] p. 116, Para. 9, [1902MS].

Let every church member depend on the strong arm that will never weaken or fail. Lean your whole weight on Christ. Build your house on the sure foundation. Go forth in the power of the grace of God, quickened and sanctified, and inspired by His precepts and promises. Go forth as heralds of the gospel. Enter into no controversy, and engage in no contention. [* This counsel arrived on the day our leading ministers in New Zealand were publicly challenged to a debate. At first they thought they should accept the challenge, but turned away from it after reading this letter.] Lift up the standard of truth; yes, lift it up. We have a Leader to whom has been promised all power--power against which the energies of earth and hell cannot prevail. Remember that the best way to combat error is to present truth. [Cf: 13MR375.06] p. 117, Para. 1, [1902MS].

Let us shun profane and vain babblings, and hold forth the word of life. Do not dwell on the objections advanced by those who oppose the truth. Speak the truth in simplicity. Let no word be spoken that will wound and bruise hearts. [Cf: 13MR376.01] p. 117, Para. 2, [1902MS].

"It is written"--the word of the living God--this is your weapon. What wonderful comparisons are made in the Scriptures to describe the truth! It is "the sword of the Spirit," "sharper than any two-edged sword." It is the "sharp arrow," by which the wicked are slain. It is "the power of God unto salvation." [At the end of the typed copy, Ellen White wrote, "Not completed."]-Letter 203, 1902. [Cf: 13MR376.02] p. 117, Para. 3, [1902MS].

(Written June 11, 1902, to R. M. Kilgore, from Petaluma, California.) [Cf: 14MR45.01] I have just read your letter to Willie regarding your work in Graysville, and stating that our brethren have some hesitation about purchasing the 20 acres on Lone Mountain, on which there is a large spring. The opportunity to secure this big spring seems to be a special providence. This spring will be of untold value, and should be secured, even if the investment just now is difficult and delays the building. I advise you to purchase this property. I will stand back of you as may be necessary, and will use my influence to secure the necessary means for the purchase. Do not delay at all in this matter. Close up the trade, even if you have to borrow the money. So many times I have had to breast difficulties, so many times I have had to move forward against remonstrance, that I am prepared to say to you, "Go forward." I know what I am talking about. Have faith in God. [Cf: 14MR45.01] p. 117, Para. 4, [1902MS].

As regards the Graysville Sanitarium, I am glad that you have secured

a location on the hillside. Time will demonstrate the value of having your sanitarium at considerable distance from other buildings. In our school work at Avondale, our brethren desired to have the church and the sanitarium close to the school, but again and again instruction was given me that we must not put our buildings close together. Of late I have written much regarding the location of sanitariums, and I will have copies sent to you. We must provide for our patients to be as much as possible with nature. [Cf: 14MR45.02] p. 117, Para. 5, [1902MS].

I was glad to hear from Dr. Hayward that you are planning to build a plain, two-story frame building, 30 by 50 feet, with basement and wide verandas. When your work outgrows this building, it can be used, as suggested, for a dormitory. [Cf: 14MR46.01] p. 117, Para. 6, [1902MS].

Let the work in behalf of the Graysville Sanitarium go forward steadily, patiently, and in accordance with the Lord's plans for our sanitarium work. But do not make the Graysville Sanitarium a matter of all-absorbing importance, to the hindrance of other urgent work. [Cf: 14MR46.02] p. 118, Para. 1, [1902MS].

I have a caution for my brethren who are working in the Southern field. Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection. Do not rush into new enterprises until the work that has already been started in Graysville and Huntsville is better established, and the interests in Nashville are strengthened. The reasons for strengthening the work in Nashville have been presented to you quite fully. [Cf: 14MR46.03] p. 118, Para. 2, [1902MS].

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be specially directed to this work until something is completed that will be an object lesson of what can be done. Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected. [Cf: 14MR46.04] p. 118, Para. 3, [1902MS].

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because, from outward appearance, these places may seem inferior to some other places. But let not the work in Graysville and Huntsville, or the work in Nashville, be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers. Let not means be diverted from the places in which the work should just now be developed and strengthened. The fact that a place is popular is not sufficient reason that it should be entered. Popularity is not to be the power that draws God's people. Because some have taken a fancy to Chattanooga, this is not

conclusive evidence that God desires to have work done there before the work in other places is solidly established. This is the instruction given me. [Cf: 14MR47.01] p. 118, Para. 4, [1902MS].

We must not plan for large beginnings while we have so little power to complete that which is already begun. Let not new enterprises come in before their time, to absorb in other places the means that ought to be used to build up the work in Nashville. The interests in that place must be firmly established before other territory is entered. [Cf: 14MR47.02] p. 118, Para. 5, [1902MS].

There are those who make efforts to carry matters according to their own ideas and preferences. Take heed; do not let human wisdom lead you to divert means into new channels before the work is perfected in places where important enterprises have already been started. But understand that this is not meant to hinder any individual worker from entering any place to which he is directed by the Spirit of God to do house-to-house work. This is work that ought to be done. All the efforts that can be made should be made to reach the people in every place. But it is not right for our workers to make a large outlay of means in a place just because human ambition has been aroused. [Cf: 14MR48.01] p. 118, Para. 6, [1902MS].

There are those who criticize everything in which they have not voice or influence. Such ones weave selfishness into their work. Let those who have been reprov'd for criticizing cease this unkind, unchristlike work. If they have wisdom to do the work of God, let them go into some city where the truth has not been proclaimed, and work as self-supporting missionaries. Let them show what they can do, instead of pointing out the mistakes made by those who have put all their strength of mind and body into the work, and who have striven with all their might to bring the work to its present stage of advancement. The Lord is not with those who, instead of putting themselves in the place of the workers who are sacrificing, stand by as onlookers, criticizing what they think is not right. [Cf: 14MR48.02] p. 119, Para. 1, [1902MS].

Be careful what moves you make. Put heart and soul and strength into perfecting the work already begun. I have little confidence in movements made from impulse. Too many such movements have been made in erecting large buildings for school and sanitarium work. [By] this [means] the cause of God has been thrown into confusion and financial embarrassment. [Cf: 14MR49.01] p. 119, Para. 2, [1902MS].

Be sure that the Holy Spirit is guiding; and then move forward solidly and wisely.--Letter 87, 1902. [Cf: 14MR49.02] p. 119, Para. 3, [1902MS].

Importance of Walking in the Path of Obedience--I cannot sleep past one o'clock. Things have been presented to me that make me wide-awake. There are dangers that we must avoid. The great principles that Christ has laid down are valid for all time, and from age to age they shed a clear, steady light on the pathway of God's people. Through all eternity these principles will abide. [Cf: 14MR150.01] p. 119, Para. 4, [1902MS].

These principles we are to follow in our work for God, and we are not

to mingle with them worldly opinions and practices. We are not to be bound about by worldly plans. The line of demarcation between God's people and the people of the world is ever to be kept unmistakably distinct. But there is danger that this line will become indistinct, that those professing to serve God will allow worldliness to steal into their lives. [Cf: 14MR150.02] p. 119, Para. 5, [1902MS].

We are not to be guided by those who for years have known the truth for this time but have not yielded to its claims. There is danger that professing Christians will come to think that it is necessary for them to conform to the world to a certain extent, in order to have influence with worldlings. [Cf: 14MR150.03] p. 119, Para. 6, [1902MS].

The church is to be built on Jesus Christ, the only true foundation. Let us beware that it is not marred in the building, by the introduction of worthless material that will not bear the test of trial. [Cf: 14MR150.04] p. 119, Para. 7, [1902MS].

Those who desire to possess characters that will make them laborers together with God, worthy of receiving His commendation, must separate themselves from the enemies of God, and in all places stand firm for the truth. [Cf: 14MR151.01] p. 119, Para. 8, [1902MS].

Our Message.--The Lord has given us a message for the time in which we are living. This message is to be given with clear, distinct utterance. To proclaim this message demands all the talents and capabilities that God has given us. [Cf: 14MR151.02] p. 120, Para. 1, [1902MS].

The fourteenth chapter of Revelation outlines the work that is to be done by God's people. The everlasting gospel is to be preached and practiced. True missionary work is to be done, not in the wisdom of men, but in the wisdom of God. [Cf: 14MR151.03] p. 120, Para. 2, [1902MS].

John writes, "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 water" [Rev. 14:6-11, 12-14]. [Cf: 14MR151.04] p. 120, Para. 3, [1902MS].

The third angel's message increases in importance as we near the close of this earth's history. Since the beginning of the proclamation of the first angel's message, many believers have fallen asleep in Jesus. Faithful standard-bearers have laid off their armor. But the work advances. Fresh workers are brought in as those who fall are laid away to rest until the coming of the Lord. [Cf: 14MR151.05] p. 120, Para. 4, [1902MS].

God has presented to me the dangers that are threatening those who have been given the sacred work of proclaiming the third angel's message. They are to remember that this message is of the utmost consequence to the whole world. They need to search the Scriptures diligently, that they may learn how to guard against the mystery of iniquity, which plays so large a part in the closing scenes of this earth's history. [Cf: 14MR151.06] p. 120, Para. 5, [1902MS].

There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power. [Cf: 14MR152.01] p. 120, Para. 6, [1902MS].

John writes: [Rev. 18:1-8, quoted]. This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God's commandments. [Cf: 14MR152.02] p. 120, Para. 7, [1902MS].

[Rev. 13:11-13, quoted.] Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. He seeks to make the commands of God of less force in the world than human laws. [Cf: 14MR152.03] p. 120, Para. 8, [1902MS].

The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods. [Cf: 14MR153.01] p. 121, Para. 1, [1902MS].

God made the world, and then on the seventh day He rested, satisfied with His work. He blessed the day of His rest and set it apart as holy; and as He did this, the morning stars sang together, and all the sons of God shouted for joy. The Sabbath is a sign between God and His people--an evidence of His love and kindness, an assurance that He will bless them in obedience. By the observance of this day they are distinguished from the disloyal, who refuse to honor God. God has taken His people into covenant relation with Himself, and has pledged Himself to fulfil His purposes for them. [Cf: 14MR153.02] p. 121, Para. 2, [1902MS].

On the Sabbath no servile work is to be done. God has given man six days on which to work. He claims the seventh day as His own. On this day men are to worship Him. They are to contemplate the wonderful works of the Creator, praising Him for His goodness and love. By giving them the Sabbath, it was God's design to preserve among men a clear, definite knowledge of Himself as their Creator. He declares, "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" [Ex. 31:13]. [Cf: 14MR153.03] p. 121, Para. 3, [1902MS].

Christ declared to the Pharisees, "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 saw 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" [Matt. 5:17-19]. [Cf: 14MR153.04] p. 121, Para. 4, [1902MS].

Thus Christ rebuked the pretentious piety of the Pharisees, and by His manner of working He corrected their erroneous ideas regarding the law of God. [Cf: 14MR154.01] p. 121, Para. 5, [1902MS].

From the beginning there has been opposition between the forces of good and evil. God declared, "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: 14MR154.02] p. 121, Para. 6, [1902MS].

Man had vainly attempted to exalt himself by following his own way, in harmony with Satan's temptations and in opposition to the will of God. He had thus gained a knowledge of evil, but he had gained it at the cost of his loyalty; and his disobedience opened the floodgates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is no safety in them unless they walk in accordance with a "Thus saith the Lord." [Cf: 14MR154.03] p. 121, Para. 7, [1902MS].

How hard it is for man to walk humbly with God, to believe His word and accept His plans. Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of refusing to walk in the path of obedience. Will not others gain wisdom from their experience? Let us think of the experience of our first parents and be afraid of any plans that are not based on obedience to God's will. [Cf: 14MR154.04] p. 122, Para. 1, [1902MS].

When will men learn that God is God, not man, and that He does not change? Every calamity, every death, is a witness to the power of evil and to the truth of the living God. The Word of God is life, and it will abide forever. Through all eternity it will stand fast. How can man, knowing what God is and what He has done, choose Satan's way instead of God's way? There is only one path to Paradise restored--the path of obedience. [Cf: 14MR155.01] p. 122, Para. 2, [1902MS].

The message given man to proclaim in these last days is not to be amalgamated with worldly opinions. In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against apostasy and disobedience. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness; and how great is that darkness. Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result. [Cf: 14MR155.02] p. 122, Para. 3, [1902MS].

There always has been, and till the conflict is ended there always will be, a departing from God. Sins have a close connection. One act of disobedience, unless repented of, leads to another. He who justifies himself in sin is led on step by step in deception, till at length he sins with impunity. [Cf: 14MR155.03] p. 122, Para. 4, [1902MS].

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise. [Cf: 14MR155.04] p. 122, Para. 5, [1902MS].

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks. [Cf: 14MR156.01] p. 122, Para. 6, [1902MS].

It is a departure from the ways of the Lord that brings perversity that will not be humbled or corrected. Many, when reprov'd for their wrong course, harden their hearts and continue to follow wrong principles. Holding fast their own wisdom as precious, they sullenly pursue their own way. This is the reason that the Holy Spirit is not manifested with greater power in our churches. If those who have been corrected by the Spirit of God would humble themselves before the Lord, and gladly reform, Christ would bestow upon them rich gifts, answering their contrite prayers and helping them to understand themselves. [Cf: 14MR156.02] p. 122, Para. 7, [1902MS].

There are those who think that they can improve upon the plan that God has made, that they can mark out for themselves a course better than the course He has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their life work. Man's wisdom, exercised without Christ's guidance, is a dangerous element. [Cf: 14MR156.03] p. 123, Para. 1, [1902MS].

Any recognition or exaltation gained apart from God is worthless, for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment must here listen to His counsels and be governed by His will. Only thus can they receive the rich blessings that will fit them to receive His commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by ambitious projects. They must put away from them every vestige of prevarication, because God will acknowledge no falsehood.--Manuscript 135, 1902. [Cf: 14MR156.04] p. 123, Para. 2, [1902MS].

(Written June 26, 1902, from Elmshaven, St. Helena, California, to an Adventist businessman.)--I am much distressed in your behalf. I desire so much to see you in the spiritual condition that Christ told Nicodemus he must be in. The words that Christ addressed to him I

address to you, "Ye must be born again." When you are born again, everything you do will be done with an eye single to the glory of God. You will work with all humility of mind, and in thorough distrust of self. You have valuable traits of character which, when your heart is sanctified, will make you a useful Christian. [Cf: 14MR209.01] p. 123, Para. 3, [1902MS].

In many respects your course in years past has not been straight, and will not bear the test of investigation. When associated with worldly businessmen, you spent your money freely, conferring favors that did them no good and proved of no benefit to yourself. Men whose minds were full of dishonest schemes flattered you and laid their temptations before you. You were puffed up by their flattery, and in your connection with them you gained an experience of which, when you see it as it is, you will feel greatly ashamed. In conversation and practice you were one with these men. You did not enter fully into their schemes, but you tampered with that which, if carried into practice, would have made you as guilty as they were. [Cf: 14MR209.02] p. 123, Para. 4, [1902MS].

You were leavened by the evil of these men. It would have been impossible for you to be in their society without being harmed. You have done things that are unprincipled, yes, fraudulent, to call them by their right name. God has been dishonored, and the influence that you have exerted has left on the minds of your brethren the impression that you are a dishonest speculator. [Cf: 14MR210.01] p. 123, Para. 5, [1902MS].

Brother_____, your work in the past will not bear the test of trial. You have an incorrect understanding of yourself and your dangers. But the Lord has looked pityingly upon you. The Saviour has a boundless love for every human being; and, notwithstanding that you were spotted and stained by self-indulgence, which has nearly ruined your physical, mental, and spiritual strength, He reached down His arm to save you. In every human being He sees a boundless capacity for improvement. With divine energy and hope He greets those for whom He has given His life. He places within their reach the riches of eternal life. In His strength they can live a life rich in good works, filled with the power of the Spirit. But they must separate from all scheming, all dishonesty. The true Christian will not keep up an appearance that is not real. [Cf: 14MR210.02] p. 123, Para. 6, [1902MS].

"The law of the Lord is perfect, converting the soul" [Psalm 19:7]. The grace of God alone can give you the experience that comes from a perfected character. God alone can enable you to walk before Him with a perfect heart. The Holy One has given erring finite beings rules for their guidance. These rules form a standard from which there can be no sinless swerving. He who does not make God's will paramount has yet to learn the first principles of holiness. [Cf: 14MR210.03] p. 124, Para. 1, [1902MS].

My brother, you must make the Scriptures your guide. Study the Word of God, and practice its instruction, humbly imploring the Holy Spirit's guidance and teaching. When your heart is enlightened by the Holy Spirit, you will accept the reproof of God, and will show a repentance that needs not to be repented of. [Cf: 14MR211.01] p. 124, Para. 2, [1902MS].

Keep looking to Jesus. He desires to reflect His image through you. The whole heart's purpose must be constantly refined, elevated, ennobled, sanctified, else you will mar the work of God, and ruin your own soul. The truth, my brother, must be more clearly stamped upon your heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" [Romans 10:10]. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" [Mark 12:30]. This takes all there is of the man. [Cf: 14MR211.02] p. 124, Para. 3, [1902MS].

Study the Sermon on the Mount, and from it learn what are the qualities that Christ blesses. Is not the blessing of the Son of God worth time and effort? Only by carrying out in the daily life the principles of godliness can we gain the qualities that bring His blessing. Place yourself under His love and care, that in His strength you may bring to the foundation works represented by gold, silver, and precious stones. Christ's promises are full of wealth and power. The sanctification received through a belief of the truth brings comfort and joy. It imparts to the life a quickening power. [Cf: 14MR211.03] p. 124, Para. 4, [1902MS].

Well-doing is possible only through the grace imparted by God. Your own wisdom is foolishness with God. Your only safety lies in a daily repentance unto life eternal and a daily refusal to deviate from clean, pure principles. [Cf: 14MR211.04] p. 124, Para. 5, [1902MS].

Do not advance one step in your own wisdom, thinking that in your own strength you can gain success. Follow where Christ leads the way. Entire surrender to Him is your only safety. [Cf: 14MR212.01] p. 124, Para. 6, [1902MS].

My brother, improve the opportunity offered you to gain an understanding of the words. "We are laborers together with God: ye are God's husbandry, ye are God's building" [1 Cor. 3:9]. You will then have confidence in the forgiving and pardoning mercy of God's love, and you will reveal a Christlike zeal for the advancement of His work. True repentance will bring newness of life. An entire change in mind and character will be brought about by the effectual working of the Holy Spirit. The pride and confidence that tempts human beings to rise up in mistaken independence will be expelled from the soul. [Cf: 14MR212.02] p. 124, Para. 7, [1902MS].

God loves and pities you. Let your heart break before Him. In deep humiliation of soul confess your sin, receive pardon, and stand justified before God. Cast your helpless soul upon Christ, and rest not until there is a most thorough renovation of your methods in all business lines. You have fallen into loose, careless habits of business management. These habits you must change. [Cf: 14MR212.03] p. 125, Para. 1, [1902MS].

In taking up business enterprises, you are in great danger of weaving strange threads into the pattern. I write this to caution you. It is because of this that I am afraid to have you take up the food business. My brother, be afraid to take the first step in business enterprises without earnest prayer. I have been instructed that your course in the past, in entering into worldly, money-making schemes, bears the rebuke

of God. Nothing of this kind is to be mingled with your present work. You have in the past made many mistakes, but the Lord has shown Himself gracious, pardoning all your transgressions. [Cf: 14MR212.04] p. 125, Para. 2, [1902MS].

God has given me a special understanding of your past life, for the purpose of placing upon me the burden of having a care for you, that I might help you to be faithful. I was told that I must not let you go. I was instructed that other men who have committed errors would sit in judgment on your case; that those who have done wrong themselves and whose course God condemns, would judge you as severely as possible, and discourage you--as if this condemnation revealed that they were perfect, and zealous for truth and righteousness. The Lord instructed me to act the part of a faithful, judicious mother toward you, because others do not understand you. Even as I write, my eyes are filled with tears. I have tried to give you the words spoken by the One through whom I have often received instruction. I have nothing to add or to take away from this message. If you will act upon these words, they will be to your soul a savor of life unto life.--Letter 163, 1902. [Cf: 14MR213.01] p. 125, Para. 3, [1902MS].

(Written June 30, 1902, from Elmshaven, Sanitarium, California, to W. W. Prescott.) [Cf: 15MR118.01] p. 125, Para. 4, [1902MS].

I have read Elder Waggoner's letter in regard to his connecting with the Berrien Springs school as Bible teacher. I must say that I know not the voice, neither can I understand the spirit, that prompts the presentation of such propositions. I cannot recognize the voice, neither can I advise Brother Waggoner to come from Europe to take the position of Bible teacher in the school at Berrien Springs, upon the condition named in his letter. When our brethren propose such terms as these to their fellow laborers, we may know that the propositions are not prompted by the Spirit of the Lord. [Cf: 15MR118.02] p. 125, Para. 5, [1902MS].

Brother Sutherland and Brother Magan would be making a mistake to give up the work God has entrusted to them, either to Brother Waggoner or to yourself. From the light given me regarding the school at Berrien Springs, I believe that those connected with it are working in right lines. Both Brother Sutherland and Brother Magan are close Bible students. [Cf: 15MR118.03] p. 125, Para. 6, [1902MS].

As to Brother Sutherland's age, true, he is young years old ; but this is in his favor, for he feels that he is a child, dependent on God for wisdom. In some respects, youthful Christians have not so much to battle with as older Christians. [Cf: 15MR118.04] p. 126, Para. 1, [1902MS].

Brother Sutherland loves God. He has a godly fear of departing from the counsels of the Lord, which fear I hope will increase and ever be maintained in the simplicity of true godliness. We trust that our brother, whom the Lord loves, will always be as a little child in rendering obedience to God. [Cf: 15MR119.01] p. 126, Para. 2, [1902MS].

If those who are old in years would become as meek and lowly as a little child, they would be better prepared to receive and practice

Christ's words. The spirit of self-sufficiency is a great hindrance to the working of the Spirit of God in the heart. [Cf: 15MR119.02] p. 126, Para. 3, [1902MS].

At one time the disciples came to Jesus, asking, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [Cf: 15MR119.03] p. 126, Para. 4, [1902MS].

We need much less of self, much more of the meekness and lowliness of Christ. "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: 15MR119.04] p. 126, Para. 5, [1902MS].

The Lord desires His people to make constant advancement. He rejoices when young men become imbued with His Spirit, and gird on the armor, to engage in aggressive warfare. Let us always encourage young men and young women to make the most of their capabilities, to improve their talents to the utmost, remembering the words, "Let no man despise thy youth." We do not expect that they will never err in word or action, but if they will heed the reproofs of the Lord, and correct every mistake, they will make advancement. [Cf: 15MR120.01] p. 126, Para. 6, [1902MS].

As we see God raising up young men for His work, we rejoice to see them increasing in the fear of the Lord in proportion as they increase in the knowledge of the truth. Such ones will cultivate a reverence for God and for His sacred service. [Cf: 15MR120.02] p. 126, Para. 7, [1902MS].

The inhabitants of heaven declare of the Creator, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art holy." [Cf: 15MR120.03] p. 126, Para. 8, [1902MS].

The fear spoken of in these words is not a slavish fear, but a thankful, joyous fear, which leads us to watch and wait and work, ready always to obey God gladly and thankfully. Every faculty of the being, every part of the body, testifies to the righteousness of the Creator's claims. [Cf: 15MR120.04] p. 127, Para. 1, [1902MS].

God has a right to the service of the beings He has created, a right to expect that they will do their best to glorify Him with every entrusted capability. He requires them to place themselves in His service and to allow Him to direct the use of His absolute property. [Cf: 15MR120.05] p. 127, Para. 2, [1902MS].

Let the older workers encourage the younger ones, never speaking

lightly or disparagingly of them. He who has helped Brother Sutherland and Brother Magan in their school work in the past will continue to help them if they will steadfastly practice His word. As far as their teaching of the Bible is concerned, if they sit at the feet of Jesus and learn of Him, their understanding will continually increase, for God is their wisdom, and He will teach them His way. [Cf: 15MR121.01] p. 127, Para. 3, [1902MS].

When a man places himself unreservedly under God's guidance, the statements of the Word set his heart free from every evil bias, that he may run in the way of God's commandments. He acknowledges God's ownership. He communes with God in prayer, saying, "I am Thine, O Lord; save me; for I have sought Thy commandments." [Cf: 15MR121.02] p. 127, Para. 4, [1902MS].

This is Christian education. The teacher is a continual learner, and is constantly becoming better fitted to teach. He feels that he must be a student with his students in learning of Christ. Angels rejoice at the beauty of the companionship as teachers and students learn of God out of His Word. [Cf: 15MR121.03] p. 127, Para. 5, [1902MS].

Day by day the young student teacher is storing away a fresh supply of knowledge. His understanding is enlightened. He can say, God has opened my eyes to behold wondrous things out of His Word. A sense of God's mercy and greatness makes him childlike in his submissiveness and his willingness to serve. [Cf: 15MR121.04] p. 127, Para. 6, [1902MS].

These teachers do not feel the repression they would feel in the presence of older teachers. Their hearts glow with the love of God. The students catch the spirit, the windows of the heart are opened heavenward, and songs of gratitude ascend from hearts that burn with the love of God. As the teachers and students seek to learn their duty, with an unfeigned desire to be conformed to the image of God, they gain power to conquer the stubbornness of a selfish will. [Cf: 15MR121.05] p. 127, Para. 7, [1902MS].

Oh, I can see wisdom in thoroughly converted young men and young women engaging in the work of teaching! As they give themselves fully to God, they will learn more and more of Him, till they are "able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." They say, I am the Lord's servant, the property of Christ, sustained by His rich and undeserved mercy. I am His, to glorify Him with my physical, mental, and spiritual capabilities. [Cf: 15MR122.01] p. 127, Para. 8, [1902MS].

I wish we could see hundreds of students under the instruction of young men who are apt to teach, who realize that day by day they must be learners in the school of Christ, in order to understand the Scriptures in their simplicity, and to be able to teach them in a way that will make them plain. [Cf: 15MR122.02] p. 128, Para. 1, [1902MS].

We do not in any way underrate the older teachers. No; we would encourage older and younger teachers to labor for God. But I am seeking to show you that schools may be managed, and managed successfully, by men who are not the most advanced in years and experience. [Cf: 15MR122.03] p. 128, Para. 2, [1902MS].

God can work through young, humble men. Let none forbid them. Let the young, devoted followers of Christ say, "The love of Christ constraineth me." Moving upon minds with the force of the grace of Christ, this love casts aside all hindrances and barriers, exerting upon souls a compelling influence that leads them to give themselves to God in unreserved consecration. [Cf: 15MR122.04] p. 128, Para. 3, [1902MS].

My brother, let nothing you do or say weaken the hands of men who are doing their best, and who have succeeded in gaining success. [Cf: 15MR123.01] p. 128, Para. 4, [1902MS].

I have seen so much of what the world calls perfection that I greatly long to see a different kind. The worker whose heart is humble and contrite, who is divested of all pride, will give evidence that he is moved by a power from above. Let us rejoice in our victories. Let there be no moves to tear down. Too much of this has been done. Let us all encourage one another, rejoicing in the Lord.--Letter 102, 1902. [Cf: 15MR123.02] p. 128, Para. 5, [1902MS].

(From a letter written to Elder and Mrs. G. A. Irwin on October 14, 1902, concerning a visit from Dr. Kellogg in which he expressed his views that Mrs. White had been misinformed about the meeting at College View.) [Cf: 15MR270.01] p. 128, Para. 6, [1902MS].

Before the last General Conference, Dr. Kellogg came to St. Helena, and had some conversation with me. I was very weak, and I told him so. I knew that I was not strong enough to talk with him. Nevertheless, he gave me his account of the scene at the meeting at College View. He presented things contrary to the way in which they had been presented to me by the Lord. He related matters as if he were the one who had been wronged. I said, "The Lord has instructed me in regard to that matter. When I am convinced that it is the Lord's will for me to change my opinions, I will let you know. But I cannot now speak with you, for I have no strength." Dr. Kellogg said that he did not expect me to say anything. [Cf: 15MR270.02] p. 128, Para. 7, [1902MS].

Well, the matter passed on until some time after the Conference, when Dr. Kellogg again visited me at St. Helena, and once more repeated the same thing. He spoke with the same spirit of self-justification that he had spoken before. When he had finished, I said, "I wish you to understand, Dr. Kellogg, that every word that I have written to you in regard to that scene, is correct." But he would not accept the way in which I presented the matter as being correct, and I would not accept his statement. [Cf: 15MR270.03] p. 128, Para. 8, [1902MS].

I have not seen Dr. Kellogg since, except for a few minutes when I was at South Lancaster. But I was taken very ill with a severe cold and could not talk with anyone. [Cf: 15MR270.04] p. 129, Para. 1, [1902MS].

There the matter stands. But every word of the presentation regarding the scene at College View is true. [Cf: 15MR270.05] p. 129, Para. 2, [1902MS].

Dr. Kellogg seemed to care nothing about the after-results. I told him

that he had grieved the Spirit of God, and that he must never again act toward his brethren as he acted in that meeting.--Letter 160, 1902. [Cf: 15MR270.06] p. 129, Para. 3, [1902MS].

(Written September 12, 1902, at Los Angeles, California, to "My dear Sister Mary.") [Cf: 16MR20.01] p. 129, Para. 4, [1902MS].

Last Wednesday I left St. Helena for Los Angeles, accompanied by my son Willie, Clarence Crisler, Sara McCenterfer, and Maggie Hare, to attend the Southern California camp meeting. We spent Wednesday, September 10, in Oakland, and at 7:00 o'clock in the evening took the cars again. At 8:00 o'clock, September 11, the next morning, we reached Santa Barbara, where we spent the greater part of the day looking over the city to see if it would be a suitable place in which to establish a sanitarium and start a hygienic restaurant. We are starting these restaurants in many cities, that we may teach the people the value of a health-reform diet. No meat, tea, or coffee are served in our restaurants. The fare is wholesome and nourishing, and is made up of grains, vegetables, nuts, and fruits. We endeavor to demonstrate to those who come the advantage of a diet of this kind over a flesh diet. [Cf: 16MR20.02] p. 129, Para. 5, [1902MS].

These restaurants have met with great favor from the people of the cities in which they are established. In our restaurant in Los Angeles, 800 meals are served daily. [Cf: 16MR20.03] p. 129, Para. 6, [1902MS].

We left Santa Barbara at 3:30 in the afternoon, and reached Los Angeles at 8:00 that evening. We were driven at once to the house which we were to occupy during the meeting. This is a furnished cottage belonging to one of our brethren here, who moved to the campground that I might be accommodated in his house during the meeting. [Cf: 16MR20.04] p. 129, Para. 7, [1902MS].

Friday morning, a two-seated buggy drove to the door to take us to San Fernando, a town 21 miles from Los Angeles, to see a property that about a year ago we advised the brethren to purchase for school purposes. Circumstances were so arranged, in the providence of God, that this property, consisting of buildings that cost \$40,000, and 10 acres of land, was offered to our people for \$10,000. The location is all that could be desired. The brethren wrote to me about the offer that had been made, and I told them to arrange at once for the purchase of the place. They did so, and have since been preparing the building for schoolwork. The school will open October 1, 1902. [Cf: 16MR21.01] p. 129, Para. 8, [1902MS].

On the trip to San Fernando, we saw much that was interesting. We drove through acres and acres of highly cultivated land, orange groves and orchards of various kinds of fruit. When we reached the place that our brethren have purchased, we were more than pleased with its appearance and location. Expensive buildings were erected there some years ago, the owners expecting that Fernando was about to become a center for tourists. But something swayed the tourists in another direction, and so it came about that these buildings, all ready for use, were offered to us almost as a gift. [Cf: 16MR21.02] p. 130, Para. 1, [1902MS].

Thousands upon thousands of people flock to southern California from

all parts of the States, to spend the winter here. We are very desirous of getting our work in this part of the State well established, that the message of present truth may be given to these people. I have an intense interest in this work. I greatly desire that the tourists coming to Los Angeles, Pasadena, San Diego, and to many other parts of southern California, shall hear the message of warning to prepare for the great day of the Lord, which is right upon us. "He that shall come will come, and will not tarry" [Heb. 10:37]. [Cf: 16MR21.03] p. 130, Para. 2, [1902MS].

We are looking for places on which to establish industrial schools. In charge of these schools we shall place carefully chosen teachers, who will teach the children and youth to use their capabilities in a way that will make them of use in the Lord's work. I am urging our people to establish our schools away from the congested cities, and to place in these schools faithful, consecrated teachers, who will make the Word of God the beginning and end of all the education given. [Cf: 16MR22.01] p. 130, Para. 3, [1902MS].

It is our purpose to prepare young men and young women to act as God's helping hand, receiving light from the Source of light, and imparting it to those who sit in darkness. It is time that the world was warned that the day of the Lord will surely come as a thief in the night. Men are ambitious for power. The world is stirred with strife. Everywhere there is discontentment. At this time, in a world filled with confusion and bloodshed, the message is to be proclaimed that soon, in power and great glory, the Prince of peace is to come. [Cf: 16MR22.02] p. 130, Para. 4, [1902MS].

The commission that Christ gave to His disciples is given also to us. "All power in heaven and in earth is given unto Me," He said. "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." Diligently and faithfully we are to work for the Master. In this warfare there is no release. [Cf: 16MR22.03] p. 130, Para. 5, [1902MS].

I am laboring diligently to write out the instruction that the Lord has given me. I write many hours each day. Often I begin writing at 1:00 o'clock in the morning. I keep my helpers, five in number, all busy. My memory is good, my mind is clear, and my voice has returned to me. For this I praise the Lord. After my last severe illness, my voice left me, and I feared that it would never return. [Cf: 16MR23.01] p. 130, Para. 6, [1902MS].

The last two Sabbaths before leaving for Los Angeles, I spoke at the St. Helena Sanitarium to a room full of most interested listeners. Every time I speak at this place, I feel the deep moving of the Spirit of God. There are new hearers present every time, for fresh patients are always coming to the institution. Among my hearers there are most intelligent men--physicians, lawyers, judges--and they are interested in the words that the Lord gives me to speak. [Cf: 16MR23.02] p. 131, Para. 1, [1902MS].

I have a deep interest in every soul, high and low, rich and poor. I feel to the very depths of my being the value of the human soul. It

seems to me so terrible that one of those for whom Christ has given His life should perish. My heart yearns over sinners. I long to set in operation some means of saving them. All that I have and am I have given to my Saviour, for I am His, bought with a price. I would be His instrument to open ways whereby many shall hear the truth. [Cf: 16MR23.03] p. 131, Para. 2, [1902MS].

The salvation of human beings has cost too much to be passed over lightly and indifferently. I cannot do this. I offer myself to the Saviour a willing sacrifice, to be used for the saving of souls. [Cf: 16MR23.04] p. 131, Para. 3, [1902MS].

I am so thankful for the work that *Christ's Object Lessons* has accomplished and is still accomplishing. When this book was in preparation, I expected to use the means coming from the sale of this book in preparing and publishing several other books. But the Lord put it into my mind to give this book to our schools, to be used in freeing them from debt. I asked our publishing houses to unite with me in this gift by donating the expense of the publication. This they willingly agreed to do. A fund was raised to pay for the materials used in printing the book, and canvassers and people have sold the book without commission. [Cf: 16MR24.01] p. 131, Para. 4, [1902MS].

Thus the book has been circulated in all parts of the world. It has been received with great favor everywhere. Ministers of all denominations have written testimonials recommending it. The Lord has prepared the way for its reception so that no fewer than 200,000 have already been sold. The means thus raised has gone far toward freeing our schools from the debts that have been accumulating for many years. [Cf: 16MR24.02] p. 131, Para. 5, [1902MS].

Our publishing houses have printed 300,000 copies, free of cost, and these have been distributed to the different tract societies, to be sold by our people. [Cf: 16MR24.03] p. 131, Para. 6, [1902MS].

The Lord has made the sale of this book a means of teaching our people how to come in touch with those not of their faith, and how to impart to them a knowledge of the truth for this time. Many have been converted by reading this book. [Cf: 16MR24.04] p. 131, Para. 7, [1902MS].

I desire, while my life shall last, to do all in my power for the Master. I have a faithful band of workers. They are devoted to my work and my interests, and I appreciate their help. I do not know how long my life may be spared. I am grateful to my heavenly Father for the strength and the blessings He gives me. I am so thankful that I can have a part in His work. [Cf: 16MR24.05] p. 131, Para. 8, [1902MS].

Let us, my dear sister, hold the beginning of our confidence firm unto the end. Then, if we are not permitted to meet each other again in this life, we shall meet in the family of God when the redeemed are gathered home. "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: 16MR25.01] p. 132, Para. 1, [1902MS].

May the Lord bless you and the members of your family. That they may be among the blessed in the kingdom of God, is the highest good I can

wish them. Heaven is worth everything to them. God forbid that they should give their attention to earthly and temporal things, and God have no place in their hearts. Heaven is worth lifelong, untiring effort. [Cf: 16MR25.02] p. 132, Para. 2, [1902MS].

But I must now close this letter. Be of good courage, my dear sister. Trust in the Lord. He is your Helper.--Letter 143, 1902. [Cf: 16MR25.03] p. 132, Para. 3, [1902MS].

(Written in 1902 at "Elmshaven," St. Helena, California. It is addressed "To the Iowa Conference: My dear brethren and sisters.") [Cf: 16MR340.01] p. 132, Para. 4, [1902MS].

[1 Peter 4:7-11, quoted.] 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. [Cf: 16MR340.02] p. 132, Para. 5, [1902MS].

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: 16MR340.03] p. 132, Para. 6, [1902MS].

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: 16MR340.04] p. 132, Para. 7, [1902MS].

And this is the work that 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. And by it souls will be won to the Redeemer; for its influence is irresistible. [Cf: 16MR341.01] p. 132, Para. 8, [1902MS].

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: 16MR341.02] p. 133, Para. 1, [1902MS].

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. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel. And through a belief in the truth, souls are awakened to their need of a preparation for life's duties. [Cf: 16MR341.03] p. 133, Para. 2, [1902MS].

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: 16MR341.04] p. 133, Para. 3, [1902MS].

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 man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity with the Spirit of Christ. There is a development of all the powers, for the heart is changed. [Cf: 16MR342.01] p. 133, Para. 4, [1902MS].

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: 16MR342.02] p. 133, Para. 5, [1902MS].

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: 16MR342.03] p. 133, Para. 6, [1902MS].

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: 16MR342.04] p. 133, Para. 7, [1902MS].

Is Christ your personal Saviour? Do you depend on Him for your acceptance with the Father? He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." There is power in Christ to enable us to gain the victory over the enemy. [Cf: 16MR342.05] p. 133, Para. 8, [1902MS].

I am carrying a burden for the Iowa Conference. The Lord has instructed me that as a conference you are living far beneath your privileges. Although you have been greatly blessed with a knowledge of the truth, many of you have not realized your duty to give this advanced light to others. In the Judgment, God will call you to account

for the way in which you have used the light given you. [Cf: 16MR343.01] p. 134, Para. 1, [1902MS].

In the Iowa Conference there are many precious souls who would 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 who are perishing around them. [Cf: 16MR343.02] p. 134, Para. 2, [1902MS].

God has appointed to every man his work. While so many men and women in the towns and cities round about us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth realized fully the fearful peril of their fellow men, they would be aroused to work for the Master. Going out into new fields they would, by the power of a godly example, lead others to unite with them. [Cf: 16MR343.03] p. 134, Para. 3, [1902MS].

Let married men and women who know the truth go forth to the neglected fields to enlighten others. Follow the example of those who have done pioneer work in new fields. Wisely work in places where you can best labor. Learn the principles of health reform, in order that you may be able to teach them to others. By reading and studying the various books and periodicals on the subject of health, learn to give treatment to the sick, and thus to do better work for the Master. Many who now rest in their graves would today be alive had they been careful to improve precious moments in seeking to obtain a knowledge of the light upon health reform that God has given for their benefit. Wilfully ignorant of the laws of their being, they have died for lack of knowledge. [Cf: 16MR343.04] p. 134, Para. 4, [1902MS].

Let every member of the churches in Iowa carefully study the instruction given in the fifty-eight chapter of Isaiah and in the third and fourth chapters of Malachi. Will my brethren consider these scriptures? In the fifty-eighth of Isaiah there is light for those who rejoice in the hope of the soon-coming morning. The Lord desires to send us the reviving, healing beams of His sunshine. "The fashion of this world passeth away," but the fashion of the world to come will endure forever. With that infinite bliss will the righteous be rewarded! What boundless joy will be theirs! [Cf: 16MR344.01] p. 134, Para. 5, [1902MS].

Christ has gone to prepare mansions for those who are faithful. To the immortal inheritance those who love God and keep His commandments have a clear title--a title that will never be questioned. Those who by faith take God at His word have an everlasting life-insurance policy. Those who now by faith enter the kingdom of God and hold fast their profession of faith, will possess the kingdom forever and ever. [Cf: 16MR344.02] p. 134, Para. 6, [1902MS].

To the brethren and sisters of Iowa, those who claim to believe in Jesus as a personal Saviour, I would say: Remember that you are not your own; you are "bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I beseech you to consider your individual responsibility. In view of all that you are to receive and enjoy in the world to come, why, oh why, do you not rise above the sordid influences of this world, putting away all earthliness? [Cf:

16MR344.03] p. 135, Para. 1, [1902MS].

[1 John 2: 1-7, quoted.] The church is the bride, the Lamb's wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness, for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within. [Cf: 16MR345.01] p. 135, Para. 2, [1902MS].

The world does not acknowledge that, at an infinite cost, Christ has purchased the human race. They do not acknowledge that by creation and by redemption He holds a just claim to every human being. But as the Redeemer of the fallen race, He has been given the deed of possession, which entitles Him to claim them as His property. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" [John 1: 10-12]. [Cf: 16MR345.02] p. 135, Para. 3, [1902MS].

The Lord is ready to do a great work for every church in the Iowa Conference. In order that the world may be left without excuse, He desires His representatives properly to bear witness of Him. Will those who have named the name of Christ be as clay in the hands of the potter? Will they submit to be molded and fashioned into vessels unto honor? Thus they may be qualified to stand in their lot and in their place. By their unselfish lives they may give to the world an illustration of practical Christianity. [Cf: 16MR345.03] p. 135, Para. 4, [1902MS].

The churches in this conference have a work to do. Plans should be made to advance the Lord's cause. The Master is calling for men who will do His work with humility of heart. He works through those who have a contrite spirit. The clear light of truth should shine forth from the churches. Every church should be as a city set upon a hill, the light of which cannot be hid. [Cf: 16MR345.04] p. 135, Para. 5, [1902MS].

The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." In these days of test and trial, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the New Jerusalem. Those who walk in this light will never go astray. [Cf: 16MR346.01] p. 135, Para. 6, [1902MS].

The Lord's people should often come together to engage in earnest supplication for divine blessing, that they may better understand where and how to work. Let no selfishness or jealousy be manifested. Let the laborers knit their souls with Christ and with their brethren. Let them unitedly use their powers in doing genuine advance work, bearing to others the light of present truth. [Cf: 16MR346.02] p. 135, Para. 7, [1902MS].

In Iowa there are many places to be worked. As a general rule, the conference laborers should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the

lost. [Cf: 16MR346.03] p. 136, Para. 1, [1902MS].

An Appeal for the Barren Fields--My brethren and sisters, I wish to present before you the necessities of the destitute fields in your sight. In His great mercy the Lord has furnished these 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, praying that the Lord may impress hearts with the needs of His work, that gifts for these barren fields may flow into His treasury. Our neglect of the fields ripe for the harvest is our condemnation. [Cf: 16MR346.04] p. 136, Para. 2, [1902MS].

God is calling upon His people to give to Him of the means that He has entrusted to them, in order that institutions both small and large may be established to glorify His name. By giving of their substance to sustain His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves. [Cf: 16MR347.01] p. 136, Para. 3, [1902MS].

I have a message to bear in regard to the Southern field. We shall have to work this field. Its present condition is a continual rebuke to all who claim to be followers of Christ. The outlook is not pleasant. In some sections of this field the nominal churches have done a good work in gospel ministry and by establishing schools for the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed by our people, the South would have received its proportionate share of ministry. If those who have received light had walked in the light given them, they would have realized that they should cultivate this long-neglected vineyard. [Cf: 16MR347.02] p. 136, Para. 4, [1902MS].

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of many of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity. [Cf: 16MR347.03] p. 136, Para. 5, [1902MS].

It is too late now to cling to worldly treasures. Soon, unnecessary houses and lands will be of no benefit to anyone, for the curse of God will rest more and more heavily upon the earth. The call comes, "Sell that ye have, and give alms." This message should be faithfully borne--urged home to the hearts of the people--that God's own property may be returned to Him in offerings to advance His work in the world. [Cf: 16MR348.01] p. 136, Para. 6, [1902MS].

God calls for men who will educate. During the time that has passed into eternity many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field. [Cf: 16MR348.02] p. 136, Para. 7, [1902MS].

My dear brethren and sisters in Iowa, the Lord is calling upon you to come to your senses. Awake to a realization of your responsibilities.

God has given to every man his work. You have a most earnest work to do. You may live lives of usefulness. Learn all that you can, and then be a blessing to others by imparting a knowledge of truth. Let every one do according to his several ability, willingly sharing in the bearing of burdens. [Cf: 16MR348.03] p. 137, Para. 1, [1902MS].

Let us in the name of the Lord press perseveringly forward in the race for eternal life. We have a great work to do in enlightening our own souls and in living up to a higher standard. Let us place a proper estimate on the preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God's goodness to us and our obligations to others. While seeking to save the lost, let us keep our minds constantly uplifted in prayer for divine guidance. We are not to look to men, but are to behold Jesus. Let us not lose our spirituality. Christ desires His people to be greatly revived by the Holy Spirit. [Cf: 16MR348.04] p. 137, Para. 2, [1902MS].

Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to the scenes of the morning so soon to dawn. In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its glorious beauty and splendor.--Letter 136, 1902. [Cf: 16MR349.01] p. 137, Para. 3, [1902MS].

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He dwelt on this earth a man among men.--Ms 11, 1902, p. 6. [Cf: 17MR28.03] p. 137, Para. 4, [1902MS].

He took the nature of man, with all its possibilities. We have nothing to endure that He has not endured. . . . Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation.--Ms. 113, 1902, pp. 1, 2 (See DA 117). [Cf: 17MR28.04] p. 137, Para. 5, [1902MS].

He [Christ] laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might stand among the human family as one of them.--Ms 115, 1902, p. 8. [Cf: 17MR29.01] p. 137, Para. 6, [1902MS].

(Report of a portion of a meeting of the executive committee of the California Medical Missionary and Benevolent Association, held in the St. Helena Sanitarium library, Tuesday forenoon, July 14, 1902. Present: A. T. Jones, W. C. White, A. N. Loper, E. E. Parlin, R. A. Buchanan, W. S. Sadler, L. M. Bowen [Members of the Committee].)(Early in the meeting Elder Sadler stated his conviction that it would be best for him to resign as President of the San Francisco Medical Missionary and Benevolent Association, and requested that Elder Corliss be chosen

to fill the place.) [Cf: 17MR50.01] p. 137, Para. 7, [1902MS].

(WHILE THE BOARD Were CONSIDERING THIS PROPOSITION AND QUESTIONING THE ADVISABILITY Of IT, SISTER WHITE UNEXPECTEDLY CAME IN, ACCOMPANIED By SISTER J. Gotzian.) [Cf: 17MR50.02] p. 138, Para. 1, [1902MS].

(ELDER WHITE STATED THAT The COMMITTEE HAD BEEN CONSIDERING MATTERS CONNECTED WITH The SAN FRANCISCO MEDICAL MISSIONARY And BENEVOLENT ASSOCIATION, And THAT THEY WOULD BE GLAD FOR Any WORDS OF COUNSEL THAT SISTER WHITE MIGHT Give.) [Cf: 17MR50.03] p. 138, Para. 2, [1902MS].

Sister White asked what special points were under consideration. [Cf: 17MR50.04] p. 138, Para. 3, [1902MS].

A. T. JONES: We WERE CONSIDERING, SISTER WHITE, The MEDICAL MISSIONARY AND DISPENSARY WORK In San Francisco. [Cf: 17MR50.05] p. 138, Para. 4, [1902MS].

SISTER WHITE REMARKED THAT Shee HAD NOT YET BEEN GIVEN Any DEFINITE POINT ON WHICH To GIVE COUNSEL. AFTER A SHORT PAUSE, And WITHOUT WAITING FOR ELDER JONES To STATE ANY SPECIFIC POINTS, SISTER WHITE Spoke, AS Follows: [Cf: 17MR50.06] p. 138, Para. 5, [1902MS].

Mrs. E. G. White: My most recent burden has been to make known to our brethren that during the tent meeting season, those who are especially adapted to labor in camp meetings and other large gatherings are not to be held from these meetings by any city work or local affairs in which they may be interested. In our tent meetings we must have speakers who can make a good impression on the people. The ability of one man, however intelligent this man may be, is insufficient to meet the need. A variety of talents should be brought into these meetings. [Cf: 17MR50.07] p. 138, Para. 6, [1902MS].

The medical missionary work is one important phase of the message to present before our brethren and sisters in camp meetings. Our workers should bear a united testimony in regard to this branch of the work. Their words must have the right ring, for all our people should be made familiar with the work that is to be done in this line. [Cf: 17MR51.01] p. 138, Para. 7, [1902MS].

A short time ago I understood that the brethren were considering the advisability of inviting Brother Prescott to connect with the Berrien Springs school. But I have been shown that he is to give his entire time neither to editorial work nor to teaching, for over and over again the Lord has revealed to us that our people can be reached best at the camp meetings. We must have the best talent at these meetings. [Cf: 17MR51.02] p. 138, Para. 8, [1902MS].

Where is Brother Corliss? [Cf: 17MR51.03] p. 138, Para. 9, [1902MS].

A. T. JONES: He HAS GONE HOME. [Cf: 17MR51.04] p. 138, Para. 10, [1902MS].

Mrs. E. G. White: I thought he was not going home. [Cf: 17MR51.05] p. 139, Para. 1, [1902MS].

A. T. JONES: He WENT THIS MORNING. [Cf: 17MR51.06] p. 139, Para. 2,

[1902MS].

W. C. WHITE: If YOU SAY WHAT YOU DESIRE HIM TO HEAR, A REPORT OF IT CAN BE SENT TO Him. [Cf: 17MR51.07] p. 139, Para. 3, [1902MS].

Mrs. E. G. White: From the light that I have had, I know that it would be far better for Elder Corliss and for the cause if he would not specify the exact line of work that he is to do. He should understand that we are in need of camp meeting laborers, and he should hold himself in readiness to be called to these meetings and to give his best thought to them. [Cf: 17MR51.08] p. 139, Para. 4, [1902MS].

I do not know when our ministers will learn to let business and financial matters alone. Over and over again I have been shown that this is not the work of the ministry. They are not to be heavily burdened with the details of city work. They are to be in readiness to go to places where an interest has been awakened in the message, and especially to attend our camp meetings. They are not to hover over cities at the time when these meetings are in progress. [Cf: 17MR52.01] p. 139, Para. 5, [1902MS].

Camp meetings must be multiplied. Place after place is to be entered. The interests can be divided, meetings being held in more than one place at the same time, if our men of ability are not kept hovering over the cities at the very time when they could reach many people in large tent meetings. This instruction has been repeated over and over again. [Cf: 17MR52.02] p. 139, Para. 6, [1902MS].

A. T. Jones: You have solved our problem. You could not have spoken on our subject any better if we had told you all that we have been talking about this morning. [Cf: 17MR52.03] p. 139, Para. 7, [1902MS].

Mrs. E. G. White: I did not know what you were considering, but this matter was presented to me only recently. I did not feel like mentioning it at the time because I thought it had been repeated so many times before that it was fully understood. [Cf: 17MR52.04] p. 139, Para. 8, [1902MS].

A. T. Jones: Just before you came in we were discussing whether it would be advisable to assent if it should be suggested that Brother Corliss be President of the San Francisco Medical Missionary Association, which has charge of the medical missionary work in that city. [Cf: 17MR52.05] p. 139, Para. 9, [1902MS].

Mrs. E. G. White: It would not be according to the light that I have had. You must find businessmen to fill such positions. If you cannot find them, establish a school to train men to bear these burdens. [Cf: 17MR52.06] p. 139, Para. 10, [1902MS].

A. T. Jones: That is the way we were looking at it--just as your testimony has indicated it. [Cf: 17MR53.01] p. 140, Para. 1, [1902MS].

Mrs. E. G. White: In this country there is a dearth of ministers who can labor acceptably in our large meetings. Australia, too, has very few such men. Many of the workers have left that field. [Cf: 17MR53.02] p. 140, Para. 2, [1902MS].

When we have a camp meeting, the principal speakers are not to hurry back to the cities to attend to business matters connected with various lines of our work. Now is our time to give the message to the people. Over and over again I have been shown that camp meetings and open-air meetings should be held in Los Angeles and in various parts of the community round about. Good speakers should now be proclaiming the message in these places. But the work is not to be confined merely to Los Angeles and vicinity. A long line of meetings should be held in many other places. Camp meetings are to be held where the people are. [Cf: 17MR53.03] p. 140, Para. 3, [1902MS].

To fasten a minister to one place by giving him the oversight of business matters connected with the work of the church, is not conducive to his spirituality; for it is not according to the Bible plan as outlined in the sixth of Acts. Study this plan, for it is approved of God. Follow the Word. [Cf: 17MR53.04] p. 140, Para. 4, [1902MS].

A. T. Jones: We were inclining in just the direction you have spoken-- that Brother Corliss should be at liberty to be used in the field and in the camp meetings, et cetera, instead of being fixed there to that local work as a presiding, leading officer. [Cf: 17MR53.05] p. 140, Para. 5, [1902MS].

Mrs. E. G. White: I know his constitution. From what has been presented to me over and over again, I know that for a while he will take hold of a line of work enthusiastically, but after a time he wearies of it, and should have a change. He is not to be held too long in any one place. He should go from place to place, speaking to new congregations. He has done very well in San Francisco, but it is not wisest to keep him over one congregation too long. He has another work to do. [Cf: 17MR53.06] p. 140, Para. 6, [1902MS].

A. T. Jones: That is the way we were looking at it. [Cf: 17MR54.01] p. 140, Para. 7, [1902MS].

Mrs. E. G. White: Such men as Elder Corliss and Elder Prescott can bear a much needed testimony in our large meetings. These men should be freed from local responsibilities in order that they may be able to attend these large gatherings. Camp meetings result in the accomplishment of but little good when the helpers are inefficient. In these meetings we must make the most of every service, presenting the various phases of the message forcibly, in order to make a good impression. We must reach the people soon. The little time yet remaining in which to work is rapidly growing shorter and still shorter. [Cf: 17MR54.02] p. 140, Para. 8, [1902MS].

We should secure the best laborers for our camp meetings. These laborers should do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. After the presentation of the Word in the large tent, let the minister invite those who do not understand the lesson to go into a smaller tent, where he can study the Word with them, dwelling more fully upon the points brought out in the sermon. Thus the camp meetings will be more educational in nature than they now are. [Cf: 17MR54.03] p. 141, Para. 1, [1902MS].

One man is not to do all the speaking either for the old or for the young. Varied talents are to be brought into the services, one laborer speaking at one time and another at another time. Especially in the young people's meetings one speaker should not carry the whole burden. Hearts that are closed to the words of one speaker may be touched by the entreaties of another. [Cf: 17MR54.04] p. 141, Para. 2, [1902MS].

Brethren, we need to be melted over. We need to be resoldered. [Cf: 17MR54.05] p. 141, Para. 3, [1902MS].

A. T. Jones: Good! [Cf: 17MR55.01] p. 141, Para. 4, [1902MS].

W. C. White: That is what our committee needs. [Cf: 17MR55.02] p. 141, Para. 5, [1902MS].

A. T. Jones: We appreciate that. [Cf: 17MR55.03] p. 141, Para. 6, [1902MS].

Mrs. E. G. White: When we are resoldered we are in touch with the Holy Spirit. If we cannot be resoldered we might just as well stop where we are. We must reach a higher standard spiritually. [Cf: 17MR55.04] p. 141, Para. 7, [1902MS].

During the time when camp meetings can be held in this conference, two or three meetings in different places should be in progress at the same time. There is a time when these meetings cannot be held; but during the months when we can use the tents to advantage we are not to confine our efforts to the largest cities. We must give the warning message to the people in every place. [Cf: 17MR55.05] p. 141, Para. 8, [1902MS].

Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard, but we should remember that God has entrusted us with a message that we must bear to the people. [Cf: 17MR55.06] p. 141, Para. 9, [1902MS].

We must make more of our camp meetings. As ministers, we must teach in the Spirit, as Christ taught in the Spirit. At the time when the features of a camp meeting are the most discouraging, we should strive the most earnestly to bring in a spirit of hope and confidence in God. We are not to falter when the wheels do not seem to be moving as rapidly as Jehu's chariot wheels moved. [Cf: 17MR55.07] p. 141, Para. 10, [1902MS].

"Work out your own salvation," we are instructed, "with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Cf: 17MR55.08] p. 142, Para. 1, [1902MS].

Instead of choosing the work most pleasing to us, and refusing to do something that our brethren think we should do, we are to inquire, "Lord, what wilt Thou have me to do?" Instead of marking out the way that natural inclination prompts us to follow, we are to pray, "Teach me Thy way, O Lord, and lead me in a plain path."--Ms 104, 1902. [Cf: 17MR55.09] p. 142, Para. 2, [1902MS].

(Written December 2, 1902, from "Elmshaven," Sanitarium, California,

to "Dear Children Edson and Willie White.")--I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul--food that will give health, hopefulness, and courage. Many are now saying, "Report, and he will report it." Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie. [Cf: 17MR63.01] p. 142, Para. 3, [1902MS].

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: "Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council meetings where there is dissension, and where men will neither credit My words and obey My lessons nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord's. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace." [Cf: 17MR63.02] p. 142, Para. 4, [1902MS].

My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship. [Cf: 17MR64.01] p. 142, Para. 5, [1902MS].

I have a work to do, and I am now making decisions. I must remain away from conference meetings. I must not attend camp meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit, that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work. [Cf: 17MR64.02] p. 142, Para. 6, [1902MS].

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no meetings, nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence. [Cf: 17MR64.03] p. 142, Para. 7, [1902MS].

My voice has been heard in the different conferences and at camp meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different

meetings, I am compelled to deal with men, standing in responsible places, who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely, and would bring upon me inconceivable burdens. [Cf: 17MR64.04] p. 143, Para. 1, [1902MS].

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines. [Cf: 17MR65.01] p. 143, Para. 2, [1902MS].

There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work. [Cf: 17MR65.02] p. 143, Para. 3, [1902MS].

The light I have for our ministers is: Seek God; stop your whisperings and your evil surmisings instigated by Satan, and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it. [Cf: 17MR65.03] p. 143, Para. 4, [1902MS].

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time. [Cf: 17MR65.04] p. 143, Para. 5, [1902MS].

Religion not only improves but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" our natural independence, our self-confidence, our strong self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.--Letter 186, 1902. [Cf: 17MR65.05] p. 143, Para. 6, [1902MS].

(Written January 29, 1902, from St. Helena, California, to J. E. White.) Read carefully the sixth chapter of John. Today Christ is the same compassionate Saviour. He did not overlook the physical needs of the hungry multitude that had followed Him in their eagerness to hear from His lips words of life. How wonderful is this record of the

Saviour's ministry! After every one of the multitude had been fed, the Lord Jesus said to the disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." [Cf: 17MR252.01] p. 144, Para. 1, [1902MS].

By this the Lord shows us the importance of exercising care not to allow anything to go to waste. By His creative power He increased the five barley loaves and two small fishes so that there was sufficient food for all on that occasion. But although He could provide any quantity of food necessary for His people, yet He gave direction that every fragment should be gathered up. [Cf: 17MR252.02] p. 144, Para. 2, [1902MS].

If the Lord Jesus could by increasing the supply of food meet the necessities of five thousand hungry men, besides women and children, on that occasion, He will at the present time impart knowledge to His people in different places, whereby in various ways they will be provided with food. His hand of benevolence is not stayed. [Cf: 17MR252.03] p. 144, Para. 3, [1902MS].

By this miracle the Lord Jesus desired to give the people a spiritual lesson. The next morning many who had heard of the miracle went out to search for Christ. Going to the place where the miracle had been performed, they found neither Jesus nor His disciples. [Cf: 17MR252.04] p. 144, Para. 4, [1902MS].

"When the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found Him on the other side of the sea they said unto Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not [that is, bestow not your chief labor; make it not a matter of anxiety] for the meat which perisheth, 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. [Cf: 17MR253.01] p. 144, Para. 5, [1902MS].

"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. They said therefore unto Him, What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." [Cf: 17MR253.02] p. 144, Para. 6, [1902MS].

Those who had followed Christ referred to the standing miracle of the manna given to the Israelites in the wilderness during the time when, as the psalmist states, "Man did eat angels' food." They are desirous of knowing whether Christ would continue to provide His followers with plenty of palatable food, as He had provided food for the children of Israel in the wilderness. [Cf: 17MR253.03] p. 144, Para. 7, [1902MS].

From Christ's answer we may draw a lesson that we should learn. He is not unmindful of the physical wants of His followers. He will provide food to satisfy bodily necessities. But He teaches us that the spiritual food which He provides is of far more consequence to us than is temporal food. He teaches us to have far more anxiety to secure the living bread that endureth unto eternal life, than to secure perishable bread for physical sustenance. He teaches us that the bread from heaven can be obtained from no human agent. Through the gift of Christ, God Himself gives to man this living bread. "For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread." [Cf: 17MR254.01] p. 145, Para. 1, [1902MS].

To emphasize this lesson, Christ declared: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." [Cf: 17MR254.02] p. 145, Para. 2, [1902MS].

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus Christ desires all to understand His declaration, "All power is given unto Me in heaven and in earth." [Cf: 17MR255.03] p. 145, Para. 3, [1902MS].

Concerning the food question in the Southern field: If the committee of the Southern Union Conference desire to handle the manufacturing of health foods for the benefit of the cause in the Southern field, and thus help that field; and if they have the proper men to undertake this work, let the whole union conference take hold of this work with unselfish interest, and let Edson and Brother Palmer keep to the work of publishing the truth. If these brethren can successfully carry forward the work in the publishing line, that is all that it is well for them to attempt to accomplish, taking into consideration their state of health. Both have been under a great strain. [Cf: 17MR255.04] p. 145, Para. 4, [1902MS].

In this movement on the part of the Southern Union Conference to take hold of the manufacture and sale of health foods, I can see the possibility of establishing an industry that would help the cause in the Southern field. I hope that no ill feelings will be created over this matter. All that men as missionaries for God can do for the Southern field, should be done. [Cf: 17MR256.01] p. 145, Para. 5, [1902MS].

There must be no misunderstanding, my son, in regard to the words I spoke to you just as I was leaving Nashville. My remarks were in reference to the way the work has been carried on heretofore. I have no special light with reference to particulars in detail, or concerning the point of who should carry the responsibility of manufacturing health foods in the Southern field. But the light given me is that it should not be, and must not be, carried on in the Southern field in the way in which it is now being done. The light I have had is that in every effort made to manufacture health foods in the Southern field, the business should be conducted not as a speculation for personal benefits, but as a business that God has devised whereby a door of hope may be opened for the people. [Cf: 17MR256.02] p. 145, Para. 6, [1902MS].

If in connection with providing the common foods, the health foods that Dr. Kellogg is selling could be supplied without the objections I tried to specify in a letter to him, of which you have a copy, then let the Southern field have the benefit of the profits on these productions to sustain the work there. But you will not be able to carry both of these responsibilities--the publishing work, and the manufacture and sale of health foods. Brother Palmer has a feeble hold on life. It is necessary for him to be most careful in regard to his diet, and he is often in need of special treatment. You yourself are in danger. Your nervous system needs careful guarding. Emma needs great care. But the Lord will be with you, if you will be with Him.--Letter 9, 1902. [Cf: 17MR256.03] p. 146, Para. 1, [1902MS].

(Written January 27, 1902, from "Elmshaven," St. Helena, California, to Elder and Mrs. W. O. Palmer.)--I wish to write you a few words. I am still weak, but my trust is in the Lord, and I shall not worry. I have written a letter to Edson, and have another nearly finished, but it has disappeared. I have looked for it, but cannot find it. [Cf: 17MR258.01] p. 146, Para. 2, [1902MS].

There are many things deeply impressed on my mind. In the night season I am conversing with you and Edson, telling you that at this time there is a great necessity for you to show wisdom, to speak chosen words, to talk with God and place yourselves in His hands, to refuse to move hastily in any matter. [Cf: 17MR258.02] p. 146, Para. 3, [1902MS].

To you and to Edson I desire to say, Please do not use my name as sustaining you in taking an independent course. I advise you both to unite with those who are bearing responsibilities in the Southern Union Conference. Assist them all you possibly can. You can best advance the work in the Southern field by uniting with your brethren in the conference, by showing them that you do not regard your capabilities as all that is necessary to make the work a success. Let all see that you are gaining spiritual life as you advance step by step. [Cf: 17MR258.03] p. 146, Para. 4, [1902MS].

For you to establish a business for the manufacture of health foods would, I fear, be a great mistake. If the Southern Union Conference wishes to take up this work, let them do it. You will thus be relieved of a heavy responsibility. This you ought not to regret, for from the light I have I know that you already have all the burdens that you can carry, especially if you carry out the plans you have laid for the publishing work. You have all the responsibilities you can bear and at the same time preserve physical soundness and a calm, restful spirit. Unless you have seasons of rest, you will become unbalanced of mind, and this would cause the enemy to rejoice. He would be very glad to see you moving indiscreetly. [Cf: 17MR258.04] p. 146, Para. 5, [1902MS].

I am trembling for Edson. I am sure he is passing over the same ground where before he failed to bear the test. Those who have said so much that ought not to be said will make the most of any injudicious movement on his part or on yours. You must both labor unselfishly, showing that you are controlled by the Spirit of an abiding Christ, if you expect your brethren to look upon you as trustworthy men, and if you expect the Lord to work with you.--Letter 23, 1902. [Cf: 17MR259.01] p. 146, Para. 6, [1902MS].

(Written July 23, 1902, from "Elmshaven," Sanitarium, California to Elder and Mrs. J. A. Burden.)--I meant to have written to you fully this mail, but I have had so many letters to write to others that you will have to be satisfied with a short letter this time. [Cf: 17MR260.01] p. 147, Para. 1, [1902MS].

I have begun letters to you no fewer than four times. But each time I would begin, the mail came, bringing letters demanding an immediate answer, until my mind has been so burdened that I have not been able to sleep past eleven, twelve, and one o'clock. I walk the floor, and ask the Lord to help me, and then after hours of distress I am able to sleep for an hour or two perhaps. [Cf: 17MR260.02] p. 147, Para. 2, [1902MS].

I am so glad that you are making a success of the health food work in Sydney. This is a very important work. Hold the position you have gained. Be sure to keep your hearts garrisoned by the Holy Spirit of God. [Cf: 17MR260.03] p. 147, Para. 3, [1902MS].

I must tell you that a very marked change has taken place in the sanitarium here. For more than a year I carried a very heavy burden for this institution. We would speak on the Sabbath from the Word with the power of God, and would learn afterward that at the close of the Sabbath a concert had been held, a meeting of the most foolish order, in which the nurses listened to unprofitable songs, and engaged in foolish conversation. Thus the influence of our effort on the Sabbath was counteracted. [Cf: 17MR260.04] p. 147, Para. 4, [1902MS].

I felt that those connected with the institution could be of no help to it unless they took hold of true medical missionary work in connection with the gospel message. Medical missionary work is to be carried forward in connection with the gospel ministry, and is to open doors for the entrance of truth. I feel so sad when I see those who ought to be zealous health reformers not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. [Cf: 17MR260.05] p. 147, Para. 5, [1902MS].

We are intensely desirous that the sanitarium shall recover from its spiritual declension. Brother Taylor and Brother A. T. Jones have worked hard to set things right, but this was not an easy matter. As long as Dr. Sanderson and his wife were in the institution, no reforms were made. [Cf: 17MR261.01] p. 147, Para. 6, [1902MS].

Sister Sanderson left the sanitarium, and then Dr. Loper came. He is a kind, tenderhearted man. Evangelistic work was done, and the foolish, trifling girls were separated from the sanitarium. There is now a more heavenly atmosphere pervading the institution. [Cf: 17MR261.02] p. 147, Para. 7, [1902MS].

Dr. Winegar's presence in the institution is a great blessing. We appreciate her worth, and we hope and pray that she may be given grace to carry forward her work wisely and intelligently. [Cf: 17MR261.03] p. 147, Para. 8, [1902MS].

I bore Brother Nelson and his wife a direct, straightforward testimony from the Lord. She is now living in St. Helena. Brother Boeker also

received a message from the Lord, and both he and Brother Nelson made a full confession. This has cleared away much fog. [Cf: 17MR261.04] p. 148, Para. 1, [1902MS].

I wish to inquire about a man by the name of Ryan, who used to work at the school. I hear that he has given up the truth. Can you tell me what is the matter? I believe that Brother Ryan is a conscientious man, but I am sure that he is set in his ways, and sometimes severe. I have written him a short letter which I will enclose with this, as I do not know his address. I cannot bear to think that he will lose his soul. [Cf: 17MR261.05] p. 148, Para. 2, [1902MS].

We are now in the middle of summer, and during the day the heat is almost unendurable. The sun seems to be like an open furnace. Next week I hope to get into the new room that is being put up for me over the kitchen. I like the climate of Cooranbong much better than the climate of this place. [Cf: 17MR262.01] p. 148, Para. 3, [1902MS].

I hope and pray that the Lord will bless you abundantly in your work in Sydney. I hope that you will have good health. Be assured that we pray for you and for those connected with you, that you may have wisdom to walk wisely in a perfect way. If ever there was a time when we needed to watch unto prayer, it is now. Sin has cast a dark shadow over the earth. In our work we constantly meet with difficulties, but we can hope in God, for we have the assurance that He is light. He is the fullness of light. [Cf: 17MR262.02] p. 148, Para. 4, [1902MS].

Through the clouds that darken our way there shine the precious promises that are the pledge of divine guidance, "I will bring the blind by a way that they knew not"; "I will make darkness light before thee, and crooked things straight"; "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: 17MR262.03] p. 148, Para. 5, [1902MS].

The Lord asks us to walk with Him, to cleave constantly to Him. If we follow Him in faithfulness, He will be our wisdom. Christ is the Way, the Truth, and the Life. Let our faith grow stronger as we think of the tender watchcare of the Lord, and His lovingkindness toward us. Our faith must pierce the cloud, and reach to the light beyond. However dark the cloud, we should always see the light on the other side. Our love increases as our faith becomes more certain, for we touch the Source of an abiding strength and confidence. [Cf: 17MR262.04] p. 148, Para. 6, [1902MS].

Connected with the Word of God there is a key that unlocks the precious casket, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality. [Cf: 17MR262.05] p. 148, Para. 7, [1902MS].

I have written many letters for this mail, and am very weary, so I will not try to write you more now. I will write again next mail, if I can. [Cf: 17MR263.01] p. 148, Para. 8, [1902MS].

I send love to you all as a family. We miss you. I should be glad were you here. But you are needed where you are. Tell Sister Tuxford that I

am glad she is with you in the work.--Letter 114, 1902. [Cf: 17MR263.02] p. 149, Para. 1, [1902MS].

Are you preparing yourselves to do the work that God has given you to do? Let the love of Christ abide in your hearts, my brethren. Let the oil of divine love soften and subdue your words. Seek for the Holy Spirit, humbling yourselves before God. You certainly need to surrender yourselves to Him for purification and sanctification. Pray for the heavenly Power which alone can quell the quick rising passion and check the hasty words. Put away all self-seeking. [Cf: 17MR264.01] p. 149, Para. 2, [1902MS].

Give yourselves over to God, and let Him resolder you, that you may not be defective vessels. Indulge no sharp criticism. When you stand in your lot and place, you will realize that you are not able to charm away unhallowed influences. You will feel that you must learn from the Lord Jesus how to be meek and lowly in heart. [Cf: 17MR264.02] p. 149, Para. 3, [1902MS].

The knowledge that you both have of the Word of God should be in you a well of water, springing up unto everlasting life for the refreshing of thirsty souls. [Cf: 17MR264.03] p. 149, Para. 4, [1902MS].

This is the will of God, even your sanctification. But there are lessons that you need to learn more perfectly from the great Teacher. You need to soften and subdue your natural temperaments, which often gain the supremacy. [Cf: 17MR264.04] p. 149, Para. 5, [1902MS].

Some seem to think that they have been appointed to act as detectives, to watch and accuse their fellow workers. This is dangerous business for those who take it up. It spoils their Christian experience. [Cf: 17MR264.05] p. 149, Para. 6, [1902MS].

You both need a gentler touch. Your words are to soothe, not to harass. Let your hearts be filled with love for souls. With a deep, tender interest, work for those around you. If you see one making a mistake, go to him in the way Christ has pointed out in His Word, and see if you cannot talk the matter over with Christlike tenderness. Pray with him, and believe that the Saviour will show you the way out of the difficulty. [Cf: 17MR265.01] p. 149, Para. 7, [1902MS].

Ministers need much of the grace of God in order to do their work acceptably. When a minister finds the members of a church arrayed against one another, let him call a halt and endeavor to bring about a harmonious understanding. Let him never give sharp, dictatorial advice or orders. This is not necessary. It is labor worse than wasted. [Cf: 17MR265.02] p. 149, Para. 8, [1902MS].

It is only when self, falling on the Rock, is broken, that the Lord has opportunity to remodel. Then the cheerfulness of heavenly peace will sanctify the spirit. All that savors of harshness and envy will be put away. Then the joy of heaven will be an abiding presence in the home. When the Lord Jesus abides in the heart, there is peace with God. [Cf: 17MR265.03] p. 149, Para. 9, [1902MS].

My brethren Corliss and Jones, the Lord calls upon you to exert an uplifting influence. Receive into the heart the truths of God's Word.

Only thus can you have the mind of God. Place yourselves under the molding influence of the Holy Spirit. Then you will have much greater power for good. Your work is not to deal with minds in business relation, but to proclaim the message of truth in our large gatherings. Your testimonies are needed. It is your work to give these testimonies to those who know not the truth. Yield yourselves to the heavenly grace that is your power. Be sure to give no reason for unfavorable criticisms of your work. [Cf: 17MR265.04] p. 150, Para. 1, [1902MS].

Has the truth been lodged in your hearts? Is the miracle-working power of the grace of God seen in your lives? Do you understand, by personal experience, the joy of heavenly peace, and the power of Christ's gentleness? Christ's commandment is, "Love one another, as I have loved you." Wherever the love of Jesus reigns, there is peace and rest. Where this love is cherished, it is as a refreshing stream in a desert, transforming barrenness into fertility.--Ms 105, 1902, pp. 8-10. [Cf: 17MR265.05] p. 150, Para. 2, [1902MS].

Consideration was next given to the work in Nashville. Among other things, was mentioned an interview published in a Nashville paper, in regard to the proposed work of the Dixie Health Food Company, and the effect this interview would naturally have upon the liberalities of our people. [Cf: 17MR266.01] p. 150, Para. 3, [1902MS].

Mrs. E. G. White: When I saw that sensational article in regard to what the Food Company in Nashville intended to do, I thought, I will say nothing on one side or on the other; this matter is beyond me. No matter what I should say, complaint would be made. God desires me to stand perfectly free from this whole matter, and I will. [Cf: 17MR267.02] p. 150, Para. 4, [1902MS].

I desire you to know that I regard the publication of this article in regard to the food work as a great mistake. It is not right. [Cf: 17MR267.03] p. 150, Para. 5, [1902MS].

[A. G. Daniells: It is doing great harm.] [Cf: 17MR267.04] p. 150, Para. 6, [1902MS].

Mrs. E. G. White: I have written all about this matter. I have not sent the manuscript yet because, since returning home, I have been sick. I wrote the manuscript while I was away from home. [Cf: 17MR267.05] p. 150, Para. 7, [1902MS].

[A. G. Daniells: You see, it has been repeatedly published that the brethren in Nashville were not going into debt, and everybody has understood that a new order of things had set in, and that they were going to have an institution put up without debt; and so they have sent their money in. But now it is becoming known that the institution is badly in debt. For a long time the people did not know that there was a dollar of indebtedness on it. besides, it has been managed so that thousands of dollars have been sunk just in operating. This is bringing great discouragement and distrust and lack of confidence upon the people.] [Cf: 17MR267.06] p. 150, Para. 8, [1902MS].

[I do not believe that there was any need of having such an experience as this in Nashville. I know very well that at the beginning they had instruction from you that they were not to go into debt; that they were

not to go any faster than they were able to pay their way; and that when they would come to a place where they could not pay their way, they should stop until they received means with which to continue their work. I do not believe any of the responsibility can be thrown back either upon you or upon the Lord.] [Cf: 17MR268.01] p. 151, Para. 1, [1902MS].

[They have printed what you said in regard to keeping free from debt; and the people have believed that this was going to be done. Now when it turns out that so much has been lost in expensive management, and that they have gone into debt nearly \$25,000 besides, this is having a very bad effect on the minds of our people. I feel that we must take hold of this thing, and stop it, and put it right, and place the institution in a position where it will not continue to lose in its operation. I do not believe there is any need of so heavy a loss every month.] [Cf: 17MR268.02] p. 151, Para. 2, [1902MS].

Mrs. E. G. White: If they had done just as they promised to do, they would not have gone so far. The establishment would have been much smaller in size. It would have been a great deal better than it is at present. [Cf: 17MR268.03] p. 151, Para. 3, [1902MS].

[A. G. Daniells: I think that it can be arranged so that they can meet expenses.] [Cf: 17MR268.04] p. 151, Para. 4, [1902MS].

Mrs. E. G. White: If it cannot be, it had better be closed. [Cf: 17MR268.05] p. 151, Para. 5, [1902MS].

Mrs. E. G. White: I do not believe it is right to devote so much attention to the sale of the smaller books, to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people, and to push so vigorously, in the place of these, the sale of small books. [Cf: 17MR269.01] p. 151, Para. 6, [1902MS].

Mrs. E. G. White: I have come to a point where I must not worry over any of these things. I have in the past worried so that I could not sleep after twelve and one o'clock in the morning. I have had to get up at these hours to relieve my mind by writing in regard to these matters. But I must not permit my mind to be taken up with these things so much that it will be affected. My memory is still good, and I desire to finish some things that I have in preparation. [Cf: 17MR269.02] p. 151, Para. 7, [1902MS].

I am writing on the life of Solomon. And I wish to write more on the case that I have so many times brought before Dr. Kellogg as illustrative of his own dangers--the case of Nebuchadnezzar. Over and over again I have warned the doctor not to follow the course of this king, who said, "Is not this great Babylon, that I have built . . . by the might of my power, and for the honor of my majesty?" [Cf: 17MR269.03] p. 151, Para. 8, [1902MS].

Dr. Kellogg is now pursuing a similar course in Battle Creek. I am told that he made the remark that he was glad that the old sanitarium buildings burned down. Brethren, those buildings burned down as a reproof to him, but instead of taking it thus, he has given place to self-exaltation. [Cf: 17MR269.04] p. 152, Para. 1, [1902MS].

W. C. WHITE: We have no desire to worry you, Mother, with the details of the work in the south; but it looks to the brethren as if the time has fully come for a rearrangement of the business responsibilities there. [Cf: 17MR269.05] p. 152, Para. 2, [1902MS].

Mrs. E. G. White: I think this work ought to be done. Edson has never made a success yet in financial matters, and he has had this fact spread before him constantly. He has been repeatedly told that his only success was in the ministry and in preparing books for the people. He has never made a success in finance. [Cf: 17MR270.01] p. 152, Para. 3, [1902MS].

W. C. WHITE: When the brethren go there, they will be met by this proposition, namely, that Brother Edson White and Brother W. O. Palmer have been instructed to stand together. They will be told that wicked efforts have been made to separate these two men and to overthrow the work that they have organized there; and that the word of the Lord has forbidden anyone to antagonize them in their work. [Cf: 17MR270.02] p. 152, Para. 4, [1902MS].

Mrs. E. G. White: Over and over again the word of the Lord has come to them, telling them that neither of them has the physical strength nor the financial ability to carry the food business and the publishing work at one and the same time. If they should attempt this, either one branch or the other would have to suffer. [Cf: 17MR270.03] p. 152, Para. 5, [1902MS].

W. C. White: The question with us is, shall we wait another period of time for things to evolve down there, or has the time come for the General Conference and the Southern Union Conference men to get together and in prayerful, thoughtful counsel readjust those matters, and put the best man that they can find in charge of the printing house, and put things on an actual paying basis, and place upon the Union Conference the burden that belongs to the Union Conference, and place upon individuals the burden that belongs to individuals, and bring the business where it will not continually be going into debt? Has the time come for this action? [Cf: 17MR270.04] p. 152, Para. 6, [1902MS].

Mrs. E. G. White: It has; and I say, Go ahead. God's cause must not be left to reproach, no matter who is made sore by arranging matters on a right basis. Edson should give himself to the ministry and to writing, and leave alone the things that he has been forbidden by the Lord to do. Finance is not his forte at all. [Cf: 17MR271.01] p. 152, Para. 7, [1902MS].

I want the brethren to feel free to take hold of this matter. I do not want them to make any reference to me. I want them to act just as they would act if my son were not there. [Cf: 17MR271.02] p. 152, Para. 8, [1902MS].

When I was in Battle Creek, before the Nashville Office was fully established, this young man Palmer was presented to me in the night season as one whom I was to treat as a son. I was instructed to be a mother to him; that he was in great danger of losing his soul, and that I should do all I could to help him to recover himself from the enemy's

snare. It was revealed to me that when he associated with his friends his money went like the wind. He could not have money without spending it freely. I was further instructed that if he would take hold of the Southern work, and labor in the fear of God, he would be greatly blessed, and his soul would be saved. [Cf: 17MR271.03] p. 153, Para. 1, [1902MS].

Recently I cautioned our brethren against making a change in the management of the Nashville Office too suddenly. They were to wait until some other man could be found whom the Lord would provide for that work. I do not think it is best for Brother Palmer to be connected with the Nashville Publishing House any longer. Let him go into the food business, if he so chooses. I do not think it is best for him to have the least connection with the office of publication. [Cf: 17MR271.04] p. 153, Para. 2, [1902MS].

I must always stand on the right side of every question. I do not want anyone to feel that I am sustaining Edson in a wrong. He has felt that it is terrible for me to write to him in the straight way that I have written. I have presented things to him just as they are presented to me. [Cf: 17MR272.01] p. 153, Para. 3, [1902MS].

W. C. White: There in another issue that will come up with reference to Edson's work. You remember that a little while ago he bore the burden of the Hildebran school, and all the colored schools in Mississippi; and he has felt that he must go to the people for money, and that he must have a treasury independent from the treasury of the Union Conference, so that he could spend money where the Union conference might not think it advisable to spend it. [Cf: 17MR272.02] p. 153, Para. 4, [1902MS].

Mrs. E. G. White: I hope that he will never have such a treasury. I do not want the brethren ever to feel it their duty to let him have a fund independent from the union conference fund; for I will not encourage any such arrangement. [Cf: 17MR272.03] p. 153, Para. 5, [1902MS].

A. G. Daniells: This statement will do our brethren in the Southern Union Conference a world of good--to know that this is your position. [Cf: 17MR272.04] p. 153, Para. 6, [1902MS].

Mrs. E. G. White: This is my position exactly. [Cf: 17MR272.05] p. 153, Para. 7, [1902MS].

A. G. Daniells: I know they want to foster the work that Edson began among the colored people; but they do not care to have him contract debts for this work and then send in the bills for them to settle, in some way, from their treasury. They feel that they have a right to say something about the debts that are contracted if they have to pay them; and if they know that this is your position too, it will do them a world of good. [Cf: 17MR272.06] p. 153, Para. 8, [1902MS].

W. C. White: If Edson could know that this is your position, it would do him too a world of good; for just so long as he holds to the position that he must control an association, and that this association must have a treasury, and that he must go to the people to raise money to replenish this treasury--fighting all the world as to the method of doing it; and that he has the right to expend this money as the

Southern Missionary Society thinks best--just so long as this is his position he keeps himself in a conflict on the right hand and on the left, and he carries the burden of the work for the colored people as if he were their only defender and champion. [Cf: 17MR272.07] p. 154, Para. 1, [1902MS].

Mrs. E. G. White: So he was at one time, when no one stood ready to take hold of this work with him. But now that there are other people in the South who are helping to do this work, the burden does not rest upon him alone. [Cf: 17MR273.01] p. 154, Para. 2, [1902MS].

It is highly proper that the work of the Southern Missionary Society should be under the direction of the Southern Union Conference. [Cf: 17MR273.02] p. 154, Para. 3, [1902MS].

Regarding the steamer *Morning Star*, I have written Edson that I saw no objection to this boat's being used in missionary work if his fellow workers felt clear to advise its use. I told him that if the brethren, in counsel with him, felt that there was a class of people living along the rivers who could be reached only by means of a boat, and that if to reach these they were willing to undertake to put the *Morning Star* into service once, I had no objections to offer. [Cf: 17MR273.03] p. 154, Para. 4, [1902MS].

[Question: Would you think it best for Edson to insist on the future existence of the Southern Missionary Society as an independent organization in order that this kind of work could be carried on without hindrance?] [Cf: 17MR273.04] p. 154, Para. 5, [1902MS].

Mrs. E. G. White: I cannot give countenance to Edson's operating independently, because I know that he is not a close financier. [Cf: 17MR273.05] p. 154, Para. 6, [1902MS].

[Question: It is God's will for him to carry the burden of an independent society and an independent work within the Southern Union Conference, and to do things and to carry burdens that the Union Conference does not feel free to do and to carry; and also to appeal for means in ways that the Union Conference cannot approve?] [Cf: 17MR274.01] p. 154, Para. 7, [1902MS].

Mrs. E. G. White: No. When I saw that interview in regard to the Dixie Health Food Company, as printed in a Nashville paper, I said to myself, My duty is done for the present. Not another plea can I publish asking our people to help to establish the work in the Southern field, until something is done to right this matter. In this sensational article it was claimed that half a million dollars was to be expended in connection with the establishment of the health food business in Nashville. It was a terrible representation, and I determined not to have anything more to say. [Cf: 17MR274.02] p. 154, Para. 8, [1902MS].

E. R. Palmer: That paper has been circulated all around where conditions in the Nashville Publishing House and the Southern Missionary Society are known. [Cf: 17MR274.03] p. 155, Para. 1, [1902MS].

Mrs. E. G. White: With that presentation in circulation, channels through which means should have flowed into the Southern field have

been closed. [Cf: 17MR274.04] p. 155, Para. 2, [1902MS].

A. G. DANIELLS: Before I knew what the brethren were doing, I realized that the publication of this article was closing up the channels through which money would have flowed into the Southern Union Conference treasury. [Cf: 17MR274.05] p. 155, Para. 3, [1902MS].

Mrs. E. G. White: Things must be put on a different basis. There was a time when the Southern field was being robbed and neglected. At that time it was necessary for appeals to be made for means independently of the organized body. But this time is in the past. Many are now interested in the progress of the cause there. The brethren acknowledge the mistakes that they have made in the past, and are ready to work that field. Let them plan to open new fields in the South, and carry forward the work on a right basis. Let them not falter in doing the right thing. [Cf: 17MR274.06] p. 155, Para. 4, [1902MS].

A. G. DANIELLS: There is a disposition to carry forward aggressive work in the southern field in right lines. They have good men down there to act as counselors and leaders. [Cf: 17MR275.01] p. 155, Para. 5, [1902MS].

Mrs. E. G. White: I do not desire that any personalities should be brought into this question. I desire to see the business of the Nashville Publishing Association carried on just as it should be carried on--in God's order. [Cf: 17MR275.02] p. 155, Para. 6, [1902MS].

A. G. DANIELLS: That is a sensible position, Sister White, and the problem can be worked out on that ground. [Cf: 17MR275.03] p. 155, Para. 7, [1902MS].

Mrs. E. G. White: My personality is not my own, and I have no right to use it for selfish purposes. I can stand before the throne of God, and be perfectly clear on this point; for I have never used my personality selfishly. My husband used to tell me that I was more in danger of going to the other extreme. [Cf: 17MR275.04] p. 155, Para. 8, [1902MS].

Sister White further stated that she wished it distinctly understood that when she had spoken encouragingly of the food manufacture by the brethren in Nashville, she knew nothing about the large plans of the Dixie Food Company. She said that she had advised our people in every section of the country to experiment with the food products of their respective localities, and had encouraged them to make healthful foods from these natural products. [Cf: 17MR275.05] p. 155, Para. 9, [1902MS].

When Edson and Brother Palmer asked her advise about their manufacturing two or three products that they had experimented on, she told them that she saw no objection to their doing this; but afterward cautioned them not to enter into food business while holding positions of responsibility to the publishing house. She told them plainly that they could not carry both lines of work at the same time and to justice to both. She advised them to let the Southern Union Conference control the manufacture and sale of health foods for the Southern field, and suggested that the profits could be used to advance missionary work in

that field. -- MS. 123, 1902, PP. 8-17. [Cf: 17MR275.06] p. 156, Para. 1, [1902MS].

I have a question to ask of those who are engaged in the health food work in Nashville. You have put your energies into this work, and have planned to get means for it. Was it not your duty, before doing this, to use all your powers in an effort to put on a proper basis the work already started in Nashville? You have lost the opportunity of showing by a wise example how other places are to be worked. Money that should have been used to place on a firm foundation the work already begun in Nashville has been invested in an enterprise which should have received more consideration before being started. [Cf: 17MR277.01] p. 156, Para. 2, [1902MS].

As our people come to understand how these things have been managed, will they be encouraged to invest means in the work in Nashville? Those who have put money into the health food work there should have reasoned from cause to effect. They should have asked the Lord for power to see clearly what was most needed to be done. With the present showing, it will be three times more difficult to raise means for the work in Nashville than it would otherwise have been. [Cf: 17MR277.02] p. 156, Para. 3, [1902MS].

Angels were hovering about Nashville to lend the human workers power to rise higher in the work of self-sacrifice and to become indeed laborers together with God. The Lord desired these workers to use every jot of their influence to make the work in Nashville an example of the work that may be done in other cities of the South. He desired the work done in the South to be an object lesson for the instruction of those who are building up the work in new places. Had the workers realized this, how carefully they would have weighed every plan and method. How earnestly they would have striven to honor and glorify God by Christlike work. Had they given their first attention to that which was of first importance, had they been filled with a heaven-born missionary spirit, their zeal for God's work would have been communicated to other souls. [Cf: 17MR277.03] p. 156, Para. 4, [1902MS].

My brethren, in the work in the South all should make religious interests their burden. Let no one become so bound up in large speculations that his time and strength are consumed in carrying the burdens of worldly business. Let not all the means available be absorbed in the health food work. The religious lines of our work are to be kept in the foreground. [Cf: 17MR278.01] p. 156, Para. 5, [1902MS].

We need a knowledge of our personal powers, and we need to realize that these powers have been bought with a price, that they belong to God and are to be used in His service. God desires us to go forth weighted with the thought of the many places needing to be worked. This is the burden that Christ desires us to carry. The workers in the South must reach the highest spiritual attainments in order for their work in this field to be a success. Private prayer, family prayer, prayer in public gatherings for the worship of God--all are essential. And we are to live our prayers. We are to cooperate with Christ in His work. [Cf: 17MR278.02] p. 156, Para. 6, [1902MS].

Every extravagance should be restrained. You cannot afford to spend

God's money needlessly, for His cause is suffering for means. Christ left His high command in the heavenly courts, and came to our world in the guise of humanity, to live a life of self-denial. His followers are not to live in accordance with the world's selfish ideas or practices. Look at the life lived by the Majesty of heaven while on this earth. How untiringly and self-sacrificingly He labored for the salvation of the bodies and souls of men and women. He knew the best way in which to influence aright the minds of those with whom He was brought in contact. [Cf: 17MR278.03] p. 157, Para. 1, [1902MS].

Into all your business transactions bring Christ's grace. As you press to the throne of God, you receive power that enables you to see distinctly the needs of the world; and, led by Him, your good works testify to your Christlikeness. [Cf: 17MR279.01] p. 157, Para. 2, [1902MS].

Let those who are laboring as God's workmen in the South make decided changes. Appeals have been made for the work in Nashville, and money has come in for this work. Have you used this money wisely? There was aggressive work to be done in many places. Money was greatly needed in New York. There are those who have stinted themselves of food and clothing in order to respond to the call for help. Have you who have entered into the food business done all that you could to make the publishing work a success? [Cf: 17MR279.02] p. 157, Para. 3, [1902MS].

There is a time for everything. When the publishing work in Nashville was started, the one purpose of the workers should have been to carry this work forward in straightforward lines. They should have given evidence to their brethren and to the Lord that they understood His work, and that they were trying with all their power to work out His purposes. [Cf: 17MR279.03] p. 157, Para. 4, [1902MS].

The buildings erected in Nashville will be needed. But some parts of them were erected before the time, and the promise not to go into debt was not kept. Steps have been taken that have made the opening of the work in Nashville an example that we cannot afford to follow, at any time or in any place. Do you not know that a little leaven leavens the whole lump? God's work is not to bear the mold of the world. [Cf: 17MR279.04] p. 157, Para. 5, [1902MS].

Venturesome investments must be strictly avoided. Those that have been made in the past should never have been made. Let the workers in Nashville bind about the edges. Let them guard themselves as with a fence of barbed wire from the inclination to go into debt. Let them say firmly, "Henceforth we will not advance any faster than the Lord shall indicate and the means in hand will allow, even though the good work has to wait for a while. In beginning the work in new places, we will do our work in narrow quarters rather than involve the Lord's work in debt." [Cf: 17MR280.01] p. 157, Para. 6, [1902MS].

But let those who took no part in the building up of the work in Nashville, who did not wrestle with the difficulties in the way of its advancement, be very careful how they find fault with the workers there. Let them ask themselves whether, under similar circumstances, they would have done any better. As they have not gone over the ground step by step, they cannot tell what mistakes they would have made. The mistakes that their brethren may have made may appear very grievous in

their eyes, but let them remember that from these mistakes wisdom may be learned. [Cf: 17MR280.02] p. 157, Para. 7, [1902MS].

Let all do their best to adjust the difficulties in the work at Nashville, and to place this work on a solid basis. Let them refuse to incur needless debt. Let the workers learn from their mistakes to move carefully, following in the footsteps of the self-denying Redeemer. [Cf: 17MR280.03] p. 158, Para. 1, [1902MS].

The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in the schools of learning that have been established in Nashville for the colored people. Let every worker be sure that he has on the gospel shoes, that his feet are shod with the preparation of the gospel of peace.--Ms 128, 1902. [Cf: 17MR280.04] p. 158, Para. 2, [1902MS].

(Written March 14, 1902, at "Elmshaven, California.) In the visions of the night I have been writing letters, and I dare not put off longer the work to be done. Night after night I am awakened at eleven, twelve, and one o'clock with a message from the Lord, and I arise at once and begin to write, fearing that if I do not, I shall forget the instruction given me. [Cf: 17MR348.01] p. 158, Para. 3, [1902MS].

Thus it was when I was at Los Angeles. In the night season I was in a council meeting, and the question under consideration was the establishment of a sanitarium in Southern California. One brother urged that it would be best to have the sanitarium in the city of Los Angeles, and he pointed out the objections to establishing the sanitarium out of the city. [Cf: 17MR348.02] p. 158, Para. 4, [1902MS].

There was among us One who presented this matter very clearly and with the utmost simplicity. He told us that it would be a mistake to establish a sanitarium within the city limits. A sanitarium should have the advantage of plenty of land, so that the invalids can work in the open air. For nervous, gloomy, feeble patients, out-of-door work is invaluable. Let them have flowerbeds to care for. In the use of rake and hoe and spade, they will find relief for many of their maladies. Idleness is the cause of many diseases. [Cf: 17MR348.03] p. 158, Para. 5, [1902MS].

It need not be thought that there will be any disadvantage in establishing a sanitarium outside of the city. The establishment of a sanitarium ten, twenty, or even thirty miles from a city can not fail to be an advantage in every way, not a drawback. The patients can visit the city when they wish, but they are not obliged to remain in its smoke and dust and noise. [Cf: 17MR348.04] p. 158, Para. 6, [1902MS].

When a sanitarium is established in the country, the sick can breathe the pure air of heaven. As they walk among the flowers and trees, joy and gladness fill their hearts. It is as if the smile of God were upon them, as they look upon the beautiful things He has created to bring joy to their sad hearts. [Cf: 17MR349.01] p. 158, Para. 7, [1902MS].

Life in the open air is good for body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, beautiful surroundings--these are His means for restoring the sick to

health in natural ways. [Cf: 17MR349.02] p. 158, Para. 8, [1902MS].

The fact that in the country all these advantages can be obtained is a powerful incentive to the establishment of a sanitarium in the country. There the institution can be surrounded by flowers and trees, orchards and vineyard. The effect of such surroundings is, as it were, an elixir of life. [Cf: 17MR349.03] p. 159, Para. 1, [1902MS].

It is worth more than silver or gold to sick people to lie in the sunshine or in the shade of the trees. And whenever opportunity offers, let those in charge of them draw lessons, teaching the love of God from the things of nature, from the lofty trees, the springing grass, and the beautiful flowers. Every opening bud and blossoming flower is an expression of God's love for His children. Point them upward to Him whose hand has made the beautiful things of nature. [Cf: 17MR349.04] p. 159, Para. 2, [1902MS].

Christ points us to the things of nature, saying, "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." From the trees, the running brooks, the stones, there are lessons to be learned. [Cf: 17MR349.05] p. 159, Para. 3, [1902MS].

Whenever it is possible parents should have a piece of land connected with the home, that the children may learn to cultivate the soil. How many beautiful and valuable lessons may be drawn from preparing the ground, sowing the seed, and tending the growing plants. In learning these lessons, parents and children are benefited and blessed. [Cf: 17MR350.01] p. 159, Para. 4, [1902MS].

The plagues of the last days are to be poured out on the inhabitants of the world who have shown marked contempt for the law of God. God's people should seek to reach the people of the world, proclaiming the truth as it is found in His Word. But the time will come when they will have to move away from the cities, and live in small companies, by themselves. [Cf: 17MR350.02] p. 159, Para. 5, [1902MS].

If our people regard God's instruction as of value, they will move away from the city, so that they will not be pained by its revolting sights, and that their children will not be corrupted by its vices. Those who choose to remain in the cities, surrounded by the houses of unbelievers, must share the disaster that will come upon them. [Cf: 17MR350.03] p. 159, Para. 6, [1902MS].

When the Lord was about to smite Egypt with hail, He said to Moses, "Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been seen in Egypt since the foundation thereof until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die" [Ex. 9:18, 19]. [Cf: 17MR350.04] p. 159, Para. 7, [1902MS].

And before the destroying angel was sent to slay the firstborn of Egypt, Moses was told to say to the children of Israel, "Draw out and take you a lamb according to your families, and kill the passover. And

ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two sides posts with the blood that is in the bason; and none of you shall go out at the door of his house until morning. [Cf: 17MR350.05] p. 159, Para. 8, [1902MS].

"For the Lord will pass through the land to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two sideposts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" [verses 21-23]. The blood on the door was to be the sign that the Israelites were God's people. He who failed to obey would suffer with the Egyptians. The Lord could not spare him. [Cf: 17MR351.01] p. 160, Para. 1, [1902MS].

Candid consideration is to be given to the matter of establishing a sanitarium in southern California. One thing is certain: This sanitarium is not to be established in the city. This I have said repeatedly. Establish it where there is ground for cultivation, where the patients can have opportunity for healthful exercise. Outdoor exercise, combined with hygienic treatment, will work miracles in restoring health to the sick. It is not according to the Lord's will to establish our sanitariums in the city. It may sometimes be necessary to begin the work in the city, but in such cases it should be carried on in rented buildings until a suitable location can be found outside the city. [Cf: 17MR351.02] p. 160, Para. 2, [1902MS].

In Eden each day's labor brought to Adam and Eve health and gladness, and the happy pair greeted with joy the visits of their Creator, as in the cool of the day He walked and talked with them. Daily God taught them His lessons. [Cf: 17MR351.03] p. 160, Para. 3, [1902MS].

The fruit of the tree of life in the garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote for death. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. This was his test. He failed, and his transgression opened the floodgates of woe upon the world. [Cf: 17MR351.04] p. 160, Para. 4, [1902MS].

The tree of life was a type of the one great Source of immortality. Of Christ it is written, "In Him was life, and the life was the light of men." He is the fountain of life. Obedience to Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. Now, life and immortality are brought to light through Jesus Christ. [Cf: 17MR352.01] p. 160, Para. 5, [1902MS].

Christ declares, "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....As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. . . .The words that I speak unto you, they are spirit, and they are life." "To him that overcometh will I grant to eat of the tree of life, which is in the midst of the paradise of God." [Cf: 17MR352.02] p. 160, Para. 6, [1902MS].

Why deprive the patients of the health-restoring blessing to be found in out-of-door life? I have been instructed that as the sick are encouraged to leave their rooms and spend time in the open air, tending the flowers or doing some other light, pleasant work, their minds will be called from self to something more health-giving. Open-air exercise should be prescribed as a beneficial, life-giving necessity. [Cf: 17MR352.03] p. 161, Para. 1, [1902MS].

The longer patients can be kept out of doors, the less care they will require. The more cheerful their surroundings, the more hopeful they will be. Surround them with the beautiful things of nature, place them where they can see the flowers growing and hear the birds singing, and their hearts will break into song in harmony with the songs of the birds. Shut them in rooms and, be these rooms ever so elegantly furnished, they will grow fretful and gloomy. Give them the blessing of out-door life; for thus their souls will be uplifted, unconsciously and, in a large sense, consciously. Relief will come to body and mind. [Cf: 17MR352.04] p. 161, Para. 2, [1902MS].

This return to God's original design is infinitely better than drug medication. All this was opened before me last night. I was awake from nine o'clock. Finding that I could not sleep, I dressed and asked the Lord to help me write out the instruction He had given me. [Cf: 17MR353.01] p. 161, Para. 3, [1902MS].

I was referred to Ezekiel's vision of the mighty river. "These waters issued out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . And the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine" [Eze. 48:8, 9, 12]. Let all physicians be wise to learn. [Cf: 17MR353.02] p. 161, Para. 4, [1902MS].

Grave mistakes have been made in establishing sanitariums in the city. I was instructed that our sanitariums should be established in the most pleasant surroundings, in places outside the city, where by wise instruction the thoughts of the patients can be bound up with the mind of God. Again and again I have described such places. But it seems that there has been no ear to hear. [Cf: 17MR353.03] p. 161, Para. 5, [1902MS].

Last night in a most clear and convincing manner the mistakes now being made in our sanitarium work were presented to me. Again and again I have been shown the advantage of establishing our institutions, especially sanitariums and schools, outside the city. To place our sanitariums where they are surrounded by ungodliness is to counterwork the efforts made to restore the patients to health. Many times in the past this has been presented to me. [Cf: 17MR354.01] p. 161, Para. 6, [1902MS].

Our Redeemer is constantly working to restore in man the moral image

of God. And although the whole creation groans under the curse, and fruit and flowers are nothing in comparison with what they will be in the earth made new, yet even today the sick may find health and gladness and joy in field and orchard. What a restorative this is! What a preventive of sickness! The leaves of the tree of life are for the healing of the believing, repenting children of God who avail themselves of the blessing to be found in tree and shrub and flower, even marred as nature is by the curse. [Cf: 17MR354.02] p. 161, Para. 7, [1902MS].

Great care should be exercised in regard to the food given to the patients in our sanitariums. Condiments, spices, flesh-meat, destroy the desire for pure, wholesome food, and create an appetite for liquor. By the use of tobacco and strong drink, men are not only destroying themselves, they are robbing God, and they are leading their fellow men to follow their life-destroying practices. They are committing gradual but sure suicide, for the life-forces cannot always bear the strain of such violation of nature's laws. Sinew and muscle and nerve lose their power. The reasoning faculties grow weaker and weaker. [Cf: 17MR354.03] p. 162, Para. 1, [1902MS].

The drunkard destroys himself, soul and body, and brings unhappiness and degradation to his family. His perceptions are deadened by self-indulgence, and he cares not that his children are loathsome in the sight of heavenly angels and in the sight of human beings. He cares not that they are unfed, ragged, and ignorant. With a lavish hand the Lord has bestowed His blessings upon human beings. But drunkenness is depriving thousands and thousands of that which the Lord desires them to enjoy. [Cf: 17MR355.01] p. 162, Para. 2, [1902MS].

How much suffering would be saved if the highly seasoned food and a great variety of food were changed for a simple diet of grains and nuts and fruits. Such a change could not fail to restore health to those who have made themselves sick by overeating. [Cf: 17MR355.02] p. 162, Para. 3, [1902MS].

By returning to the food provided for man by God in the beginning--the fruits and grains produced by the earth--man's mind is made clear, and he is filled with an earnest desire for a knowledge of the Word of God. By eating the flesh and drinking the blood of the Son of God, by receiving and believing His words, he grows to the full stature of a man in Christ Jesus. [Cf: 17MR355.03] p. 162, Para. 4, [1902MS].

I could say much more on the subject of the location of our sanitariums. We have not yet learned all that is to be learned in regard to the establishment of sanitariums. God calls for a reformation. We are to locate our sanitariums in places more favorable to sanitarium work. So far as possible, medical institutions should be established in quiet, secluded places, where opportunity will be afforded for instructing the patients concerning the love of God and the Eden home of our first parents, which through the sacrifice of our Lord Jesus Christ is to be restored to man. It is the expressed will of God that our sanitariums shall be established as far from cities as is consistent. [Cf: 17MR355.04] p. 162, Para. 5, [1902MS].

We should make decided efforts to heed the directions the Lord has given in regard to the care of the sick. They should be given every

advantage possible. All the restorative agencies that the Lord has provided should be made use of in our sanitarium work. [Cf: 17MR356.01] p. 162, Para. 6, [1902MS].

If we are to go to the expense of building sanitariums in order that we may work for the salvation of the sick and the afflicted, we should locate these institutions where those we desire to help will be favorably situated. They pay their money for the healing of their bodily diseases; but I am instructed that while we are to do all in our power to heal the body, we should make the healing of the soul of far greater importance. Those who come to our sanitariums as patients are in these institutions to be shown the way of salvation, that they may repent and hear the words, "Thy sins are forgiven thee; go in peace, and sin no more." [Cf: 17MR356.02] p. 162, Para. 7, [1902MS].

Those in charge of our sanitariums do not show wisdom when they take upon themselves so many responsibilities and engage in so many business enterprises that they neglect to educate and train the helpers in their religious lines. There is danger of the workers carrying about them an impure spiritual atmosphere. In word and in deed they often reveal that their characters are unsanctified, unholy, impure. [Cf: 17MR356.03] p. 163, Para. 1, [1902MS].

In the country, the education of patients and nurses can be carried on with far less labor than in the city. The atmosphere surrounding the soul will be more healthful. Through His workers, the Life-giver will present to the sick the leaves from the tree of life. The Lord has not abandoned the guilty, disobedient race. He is long-suffering, and abundant in goodness and truth. His invitation of mercy is still sounding. The sick and suffering may come to Him and find life. [Cf: 17MR356.04] p. 163, Para. 2, [1902MS].

The Lord has presented to me the great advantage to be gained in building our sanitariums outside the cities, in the most favorable locations. The time is not far distant when every city will be visited by the plagues of God. Those who suppose that the patronage to be gained in the congested cities would be of great advantage, do not reason wisely. In this respect their reasoning is not inspired of God. Men should have less confidence in their finite wisdom. [Cf: 17MR357.01] p. 163, Para. 3, [1902MS].

The time has come when those who will be most benefited by our institutions understand by experience that a city is not the best place in which to establish a sanitarium. Then again, the outlay for buildings is to be far less than men in their own judgment would decide. Offers of buildings at a low price will be received from men of the world who are favorable to medical missionary work. All these things should be taken into consideration. Take advantage of favorable offers. Often there are offered at a low price country places on which are buildings that could be utilized for sanitarium work. If the grounds are extensive, and if the surroundings are beautified by ornamental and fruit trees, we should secure such places for sanitarium work. [Cf: 17MR357.02] p. 163, Para. 4, [1902MS].

In attempting to advance the interests of the sanitarium in Los Angeles, Dr. Moran has recently made unwise movements. He has moved in accordance with his own judgment and the judgment of his immediate

friends. But this hasty movement on his part is to be carefully considered, lest others should follow his example. [Cf: 17MR357.03] p. 163, Para. 5, [1902MS].

Christ's instruction is to be strictly followed: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, 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. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace" [Luke 14:27-32]. [Cf: 17MR357.04] p. 163, Para. 6, [1902MS].

Dr. Moran has in view the building of a sanitarium, but he has not taken into consideration where the funds will come from to carry on his building enterprise. It is easy to work on suppositions, but it is not best to do so. It is not wise to launch out so suddenly. The bud must develop gradually into the full-blown flower. [Cf: 17MR358.01] p. 164, Para. 1, [1902MS].

In the first place, let all connected with the establishment of this sanitarium make a most thorough study of the object for which it is to be established. It is to be in every sense a memorial for the Lord? Is it to be a means of awakening conviction in regard to the nature of sin? Is it to be a means of saving souls from death--souls who through conversion will show a reformation in the life-practice, thus answering the question, "What shall I do to be saved?" [Cf: 17MR358.02] p. 164, Para. 2, [1902MS].

Our first work is to be converted. We are individually to be born again. We are to be able to represent in character the new life in Christ. The knowledge of God and of Jesus Christ whom He sent is of primary importance, for Christ declares that it is eternal life to the believer. Those in positions of responsibility in our sanitariums should make sure that their lamps are trimmed and burning. Men and women who are engaged in any line of God's work are to heed Christ words, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." In building up a sanitarium this is the first work to be done. The foundation is to be laid in Jesus Christ. [Cf: 17MR358.03] p. 164, Para. 3, [1902MS].

Let all the men in responsibility in our medical institutions search themselves honestly, thoroughly. Let each one inquire, "What is my relation to God? Do I love Him with my whole heart and soul and mind and strength? Can I give substantial evidence that I have entered the fold of Christ?" Let every one dig deep, laying a sure foundation upon the solid Rock. It is not enough to feel now and then a sense of self-satisfaction. Have you the faith that works by love and purifies the soul from every defilement? Can you in word, in practice, in disposition, bear the Bible test of character? Is your influence fragrant? Do you in your association with others in the daily life show that you have been regenerated? [Cf: 17MR359.01] p. 164, Para. 4, [1902MS].

In His interview with Nicodemus, an influential member of the Sanhedrin, Christ struck down deep to foundation principles. He said, "Except a man be born again, he cannot see the kingdom of God." The new birth is the beginning of a new life, a new shining forth of light because of a change in the character. The old life of selfishness has died, and the Christ-life is revealed. This is the first preparation essential for men and women who desire to be laborers together with God in medical missionary work. [Cf: 17MR359.02] p. 164, Para. 5, [1902MS].

God has assured us that it is possible to serve Him in holiness: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, . . . to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" [Luke 1:68-75]. [Cf: 17MR359.03] p. 164, Para. 6, [1902MS].

In Genesis the record is: "The angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" [Gen. 22:15-18]. [Cf: 17MR360.01] p. 165, Para. 1, [1902MS].

God fulfills His promise in such a way as to bring the highest glory to Himself and the greatest good to His people. In order to be righteous in His sight, we must not only believe in Christ, but we must depend upon Him for the realization of our highest hopes of success and of salvation, observing all His commandments and ordinances, and discharging with fidelity all the duties that devolve upon us as stewards of His grace. We shall be judged by the fruits that we bear. We do not strike deep enough, taking root in the best soil, the Word of the living God, that we may grow in strength and bear the fruits of the Spirit. In spirit, in word, and in action it is our privilege to be rich in good works. [Cf: 17MR360.02] p. 165, Para. 2, [1902MS].

We are to remember the exhortation, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." By creation and by redemption we are the Lord's property. God gave His Son as a sacrifice to save the human family, that they might live--not the life of Satan, but the life of Christ; for in Christ the divine nature was united with human nature. The Word who "was in the beginning with God," "was made flesh and dwelt among us." Christ was God manifest in the flesh. "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: 17MR360.03] p. 165, Para. 3, [1902MS].

The Lord requires those who stand under His blood-stained banner to be faithful representatives of Him in character. He requires that those

who undertake to fill any office in our sanitariums shall be of the number that are designated as His peculiar people. Concerning His children He says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evildoers, they may by your works, which they shall behold, glorify God in the day of visitation" [1 Peter 2:9-12]. [Cf: 17MR361.01] p. 165, Para. 4, [1902MS].

Let those who contemplate the establishment of a sanitarium be subject to the molding and fashioning of the Spirit of God. Such men will not misrepresent Christ in character building. Let all who are in positions of trust use the holy oil of grace in spirit, in word, and in action. Let them do thorough work in purifying the soul temple, that they may have an understanding of the work that they contemplate undertaking, and that they may be able to sow seeds of truth in many hearts. In one hand they are to carry the gospel for the relief of sin-burdened souls, and in the other hand they are to carry remedies for the relief of physical suffering. Thus they will be true medical missionaries for God.--Ms 41, 1902. [Cf: 17MR361.02] p. 165, Para. 5, [1902MS].

The Sermon on the Mount. Often before break of day, while the disciples were still sleeping, Christ arose to meditate and pray. He refreshed His spiritual strength by communion with God. On the morning of the day when He delivered the Sermon on the Mount, He was on the shores of Lake Gennesaret, near Capernaum. Long before daybreak He was engaged in meditation and prayer. [Cf: 18MR82.01] p. 166, Para. 1, [1902MS].

Although Christ loved retirement, He could not remain alone very long at a time. As soon as it was day, many people could be seen hastening to the lakeside. Why were they going there so early in the morning? They had learned where Jesus was. They were anxious to hear the word of truth. [Cf: 18MR82.02] p. 166, Para. 2, [1902MS].

Health Reform. Seventh-day Adventists are handling momentous truths. On the subject of temperance they should be in advance of any other people. [Cf: 18MR82.03] p. 166, Para. 3, [1902MS].

None can be fully aroused to see the evils resulting from an improper diet, until they have an intelligent understanding of the principles of health reform. And even if, after seeing their mistakes, they have courage to change their habits, they will find that the reformatory process requires a struggle and much perseverance. But when correct tastes are formed, men will realize that the articles of food concerning which they once said, "Oh, those things do not hurt me," were establishing in the stomach a condition that was laying the foundation for dyspepsia and other diseases. [Cf: 18MR82.04] p. 166, Para. 4, [1902MS].

Parents, in giving food to children, should use good, common sense. It is usually in the early years that the appetite is perverted. Children

fail on the same point on which Adam and Eve failed in Eden. Many have educated their taste to relish certain foods that are injurious and that cannot make the best quality of blood. [Cf: 18MR82.05] p. 166, Para. 5, [1902MS].

Too great a variety of food at one meal causes a disturbance in the digestive organs. Weakly children who eat vegetables and fruit at the same meal often become fretful and peevish. These children are regarded as having a very bad disposition, when the real cause of their irritability is the food that is provided for them by their parents. [Cf: 18MR83.01] p. 166, Para. 6, [1902MS].

Soul-culture, and Service for Others. We should be careful in regard to soul-culture. If we use all the provisions made for us by heavenly agencies, we shall be co-laborers with God. [Cf: 18MR83.02] p. 166, Para. 7, [1902MS].

The Lord has given us moral susceptibilities. He has given us Jesus, who came into the world to show us in His life what our lives should be. He has given to us the same principles of truth that He gave to ancient Israel. These principles we are to follow in the formation of character. [Cf: 18MR83.03] p. 166, Para. 8, [1902MS].

In order to be made whole, we must connect with the Source of our strength. If the Lord in His mercy heals our infirmities and diseases, we are not to be presumptuous or to think that we can indulge perverted appetite, heedless of His message to abstain from fleshly lusts, which war against the soul. Let us not mock God by perversity of spirit. When He works a miracle in our behalf to give us health, it is that we may devote our restored powers to His service. [Cf: 18MR83.04] p. 167, Para. 1, [1902MS].

Christ lived not to please Himself, but to glorify His Father. And this was God's purpose in delivering the Israelites. Moses declared: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" [Deut. 14:2]. If the Lord's ways had always been kept by His ancient people, in the history of nations there would never have been a record of the destruction of Jerusalem. [Cf: 18MR83.05] p. 167, Para. 2, [1902MS].

The Lord has a message for us at this time. The truths that have been given to us, we are to receive into the heart and reveal in the life-practice. We are to be indeed channels of light to the world. The Lord has appointed us as His agencies to carry out His beneficent designs. His bounty has been lavished upon this world for the satisfaction and supply of all in need. [Cf: 18MR84.01] p. 167, Para. 3, [1902MS].

Gratitude to God. Men and women, by their ingratitude to God, reveal that their attachment and devotion to Him, in acknowledgment of His goodness and mercy, is less than that of the beasts of the field. The dumb animals possess more gratitude to God than do many of the beings who have been endowed with reason and capabilities. What a reproach to man is the superiority of the service of the beasts over the service of men! [Cf: 18MR84.02] p. 167, Para. 4, [1902MS].

Through Jeremiah the prophet the Lord says: "Yea, the stork in heaven

knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" [Jer. 8:7-9]. The entire chapter is a presentation of things as they are. [Cf: 18MR84.03] p. 167, Para. 5, [1902MS].

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" [Jer. 9:23, 24]. [Cf: 18MR84.04] p. 167, Para. 6, [1902MS].

Idolatry. Satan's work is to destroy. Idolatry is the masterful, powerful working of Satan against truth and righteousness, and therefore against God. [Cf: 18MR85.01] p. 167, Para. 7, [1902MS].

Satan's last temptation of Christ at the beginning of the Saviour's ministry, was on the point of idolatry. Taking Jesus to an eminence, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The traces of evil were hidden. Christ's eyes, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will give it. If Thou therefore wilt worship me, all shall be Thine" [Luke 4:6, 7]. [Cf: 18MR85.02] p. 168, Para. 1, [1902MS].

This was the most subtle and overpowering temptation that Satan could bring against Christ in His human nature to unsettle His faith in His heavenly Father and to separate Him from God. [Cf: 18MR85.03] p. 168, Para. 2, [1902MS].

Christ an Abiding Presence. The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit, in temper, in his meekness and humility. His faith works by love and purifies the soul. His whole life is a testimony to the world to the power of the grace of Christ. The pure doctrines of the gospel never degrade the receiver, never make him coarse, or rough, or uncourteous. The gospel refines, ennobles, and elevates, sanctifying the judgment and influencing the whole life. In true believers of the gospel, Christ is revealed as an abiding Presence. [Cf: 18MR85.04] p. 168, Para. 3, [1902MS].

"Spare Thy People." "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 given not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" [Joel 2:17]. This is the prospect threatening us now. [Cf: 18MR85.05] p. 168, Para. 4, [1902MS].

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people. Behold, I will send you

corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen" [verses 18, 19]. [Cf: 18MR86.01] p. 168, Para. 5, [1902MS].

The Lord will work for His people, if they will work with Him in His way, and not in the way of their unsanctified hearts. "Can two walk together, except they be agreed?" The word to us is, Everything will be shaken that can be shaken. [Cf: 18MR86.02] p. 168, Para. 6, [1902MS].

Justice in Dealing with Others. "The Lord spake unto Moses, saying, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep My Sabbaths: I am the Lord your God. "Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God" [Lev. 19:1-4]. [Cf: 18MR86.03] p. 168, Para. 7, [1902MS].

The children of Israel were instructed not to oppress their brethren in any wise. They were to bear in mind that God's gifts are to be shared. The gleanings of harvest-field, orchard, and vineyard were to be regarded as the Lord's portion, to relieve the necessities of the poor and the stranger. [Cf: 18MR86.04] p. 169, Para. 1, [1902MS].

[Verses 9-18, 30, 35-37, quoted.] *Our Responsibility in the Time of the End.* On Calvary an infinite sacrifice was made to connect finite man with the infinite God, and to unite earth with heaven. Christ, in coming to the earth, irradiated light sufficient to enlighten the whole earth. But, sad to contemplate, only a few have chosen to walk in this light. [Cf: 18MR86.05] p. 169, Para. 2, [1902MS].

Never before has there been a time when the responsibility resting upon men was so great, never before has the position of Christ's followers been so solemn, as at the present time. God's messengers are now bearing a testimony that condemns those who refuse to accept it. We are rapidly approaching the close of this dispensation. "When the Son of man cometh, shall He find faith on the earth?" As the end approaches, we look for sin and violence to increase. The present state of the world answers to the terrible word-picture Inspiration has given through the apostles. [Cf: 18MR87.01] p. 169, Para. 3, [1902MS].

In the time of the end, the world will be divided into two classes--those who follow Christ fully, and those who are on the side of Satan. [Cf: 18MR87.02] p. 169, Para. 4, [1902MS].

We, as a people, profess to believe sacred truths. Are we happier and holier, more earnest, self-denying, and fervent, because of our belief in these truths, than are the people of other denominations? What evidence do we give to the world that our faith is above that of the ordinary religionist of the day? We can estimate the influence that advanced truth and increased light have on us, by the work that we do. "By their fruits," Christ declares, "ye shall know them." Our words, our works, are the fruit we bear. Do our works correspond to the sacredness of our faith? [Cf: 18MR87.03] p. 169, Para. 5, [1902MS].

We have no time to allow indifference or carelessness to mark our actions. Satan is an untiring foe. Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about,

seeking whom he may devour." The fullest consecration, the most earnest devotion, is required of us. The world is to be warned. The masses will not heed God's solemn warning, nevertheless His message must be proclaimed to "every nation, and kindred, and tongue, and people." [Cf: 18MR87.04] p. 169, Para. 6, [1902MS].

Living Water. At the Feast of Tabernacles, the most impressive ceremony, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. At the first dawn of day the priest, in a most imposing manner, dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high in the presence of the people, ascended the broad steps of the temple and entered the court of the priests, where he poured the water out before the altar. [Cf: 18MR88.01] p. 169, Para. 7, [1902MS].

In the last year of His ministry Christ witnessed this ceremony commemorating the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams to flow to all who are athirst. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. He declared that He was the living Rock, of whom the rock in the wilderness was a symbol. [Cf: 18MR88.02] p. 170, Para. 1, [1902MS].

Not long since, Christ had pointed a Samaritan to the water of life. "Whosoever drinketh of the water that I shall give Him," He had said, "shall never thirst." But now it was not merely one whom He was inviting. The temple courts were crowded as Jesus suddenly lifted up His voice on "that great day of the feast," and said: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." [Cf: 18MR88.03] p. 170, Para. 2, [1902MS].

The condition of the people made this appeal very forcible. Many of those who heard Jesus were mourners over disappointed hopes; many were crushed and trembling in spirit; many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. [Cf: 18MR88.04] p. 170, Para. 3, [1902MS].

Christ could read the hearts of those before Him. He knew that notwithstanding the apparent joy of the throng, there had been nothing in the round of ceremonies to meet the want of the soul, nothing to satisfy its thirst for that which perishes not. He knew that many parched souls panted for something more satisfactory. The people were in need of spiritual food and drink. [Cf: 18MR89.01] p. 170, Para. 4, [1902MS].

Christ's Steadfastness. No threat could intimate Him, no peril awaken His fears, no hardship exhaust His endurance, no temptation allure Him from duty. [Cf: 18MR89.02] p. 170, Para. 5, [1902MS].

The First Cleansing of the Temple. "After this He went down to Capernaum, He and His mother, and His brethren, and His disciples; and they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem" [John 2:12, 13]. [Cf: 18MR89.03] p.

170, Para. 6, [1902MS].

The Passover was the most impressive and important of the Jewish feasts. The Jewish leaders had instructed the people that at Jerusalem they were to be taught to worship God. Here during the Passover week large numbers assembled, coming from all parts of Palestine, and even from distant lands. The temple courts were filled with a promiscuous throng. Many were unable to bring with them the sacrifices that were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the outer courts of the temple. Here all classes of people assembled to purchase their offerings. Here all foreign money was exchanged for the coin of the sanctuary. [Cf: 18MR89.04] p. 170, Para. 7, [1902MS].

The money-changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests. And the traders bought at low prices the animals and doves that were used for sacrificial offerings, and sold them at exorbitant prices. [Cf: 18MR89.05] p. 171, Para. 1, [1902MS].

The morning before the Passover supper was to be eaten, Jesus mingled with the throng that filled the outer courts of the temple. His righteous indignation was aroused when He found that within the enclosure, voices of praise and prayer were mingled with voices engaged in the contention of traffic. [Cf: 18MR90.01] p. 171, Para. 2, [1902MS].

With a voice of authority, Christ commanded: "Take these things hence; make not My Father's house an house of merchandise." He overthrew the tables of the money-changers, and cleansed the temple-courts from unholy traffic. [Cf: 18MR90.02] p. 171, Para. 3, [1902MS].

Nicodemus was a witness of this scene. He greatly desired an interview with Jesus, but shrank from seeking Him openly. Learning by special inquiry the Saviour's place of retirement in the Mount of Olives, he waited until night, and then went to Jesus to learn more fully in regard to His mission, and to seek for evidences that would prove that Christ was indeed the promised One. This night interview was productive of rays of light that have had a powerful influence upon the world.--Ms 60, 1902. [Cf: 18MR90.03] p. 171, Para. 4, [1902MS].

"As It Was In the Days of Noah." We are living in the very last days of this earth's history. The terrible calamities that have recently visited our country show that the judgments of the Lord are falling on the world. The destruction of these cities is a warning to us to prepare for what is coming upon the earth. In the future there will be broken thrones and great distress of nations, with perplexity. Satan will work with intense activity. The earth will be filled with the shrieks of suffering, expiring nations. There will be war, war. The places of the earth will be in confusion, as from its bowels pours forth its burning contents, to destroy the inhabitants of the world who, in their wickedness, resemble the inhabitants of the antediluvian world. [Cf: 18MR91.01] p. 171, Para. 5, [1902MS].

In that time, as in this, there were two classes, the righteous and the wicked. Enoch and others walked with God in uprightness. But the great majority of the inhabitants of the earth were given over to

iniquity, and their wickedness rose before God. The earth "was corrupt before God, and the earth was filled with violence." "The wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and creeping thing, and the fowls of the air; for it repenteth Me that I have made them." "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" [Gen. 6:5-13, passim]. [Cf: 18MR91.02] p. 171, Para. 6, [1902MS].

God gave direction that an ark was to be built for those who desired to be saved from the coming destruction. He was about to speak in determined language against the wickedness that had grown to fearful proportions. He was about to clothe Himself with vengeance, and execute His judgment against the transgressors of His law. He would arise out of His place to punish the inhabitants of the earth for their iniquity and bold transgression. [Cf: 18MR92.01] p. 172, Para. 1, [1902MS].

Christ declared that as it was in the days of Noah, so it would be in the day of His coming. And the war, the bloodshed, the wicked deeds of the old world, fill the world today. [Cf: 18MR92.02] p. 172, Para. 2, [1902MS].

Those who keep the law of God will, like Enoch and Noah, give to the world a message of warning. In Jude we read: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" [verses 14, 15]. [Cf: 18MR92.03] p. 172, Para. 3, [1902MS].

This whole chapter is a warning of the feeling that will exist in the world, and that will increase in intensity to the close of time. [Cf: 18MR92.04] p. 172, Para. 4, [1902MS].

[Jude 10-13, 16, quoted.] These words will be fulfilled. Selfish plans for the uplifting of self will be made and carried out. Men will strive, as did Nebuchadnezzar, to glorify self. [Jude 20-25, quoted.] [Cf: 18MR92.05] p. 172, Para. 5, [1902MS].

The combat of wrong against right will be fierce and terrible. The forms of evil, nursed by rebellion against God, and strong with the growth of centuries, will show what lawless transgressors can do in connection with their leader. [Cf: 18MR93.01] p. 172, Para. 6, [1902MS].

Let Seventh-day Adventists remember that they are now to stand as men and women prepared for the issue. [Cf: 18MR93.02] p. 172, Para. 7, [1902MS].

The Love of Our Redeemer. Clothing His divinity with humanity, Christ came to this world to seek and save the lost. In every deed and word He

was unselfish. His only motive was the love that He bore to the race, a love unsurpassed by any other love that has ever been shown. He came to show what human beings may become if they will unite their weakness with His strength. [Cf: 18MR93.03] p. 172, Para. 8, [1902MS].

Satan has declared to His synagogue that man could not keep God's commandments. One soul saved would prove this statement false. One soul saved would demonstrate the righteousness of God's law. Christ came to this earth and by a life of obedience showed that man could obey. He canceled the guilt resting on the sinner. That the sinner might stand before God clothed with the robe of righteousness, Jesus clothed Himself with the robe of sorrow. [Cf: 18MR93.04] p. 172, Para. 9, [1902MS].

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. From the manger to the cross he followed Him, striving constantly to gain the mastery over Him. He filled the hearts of the priests and rulers with hatred toward Him, till at last the Saviour stood in Pilate's judgment hall in the hands of a lawless mob, whose hearts were filled with the violence that Satan only can inspire. His agents, disguised in the robes of priests and rulers, joined hands with the lowest and most degraded, in an effort to take the life of the Son of God. How could the beings He had created, the beings He loved so well that He left His heavenly home to come to this earth in their behalf, sink to such depths of wickedness that they would personate Satan in fighting against Him! [Cf: 18MR93.05] p. 173, Para. 1, [1902MS].

Stand before the cross, and learn from it the cost of redemption. With breaking heart, the holy Sufferer looks up to God, and cries, "My God, My God, why hast Thou forsaken Me?" His heart was breaking under the thought of the woe that was to come upon the actors, under a sense of their ingratitude, under the weight of the sin He Himself must carry for them. No heart save His own could approach unto such sin-bearing. Amidst His agony there came from heart and lips the wonderful prayer, "Father, forgive them; for they know not what they do." [Cf: 18MR94.01] p. 173, Para. 2, [1902MS].

The angels of heaven sympathized with their loved Commander. Gladly would they have broken their ranks and gone to His assistance. But this was not God's plan. Our Saviour trod the winepress alone, and of the people there was none with Him. [Cf: 18MR94.02] p. 173, Para. 3, [1902MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "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: 18MR94.03] p. 173, Para. 4, [1902MS].

Trees of Righteousness. Man is a tree planted by the hand of God in His own garden, brought under His own culture. It is His purpose that His people shall be trees of righteousness, bearing much fruit for Him. Of those who cooperate with Him in carrying out this purpose, it is written, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither;

and whatsoever he doeth shall prosper" [Ps. 1:3]. [Cf: 18MR94.04] p. 173, Para. 5, [1902MS].

Christ declared, "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . 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" [John 15:1, 2, 8-11]. [Cf: 18MR95.01] p. 173, Para. 6, [1902MS].

What fruit does Christ expect from His disciples? The exerting of an influence like the influence exerted by the Redeemer. He expects us to follow His example of perfect goodness, living in obedience to all His commandments. Thus it is that we become Christlike. Only thus can we bear much fruit. [Cf: 18MR95.02] p. 174, Para. 1, [1902MS].

Justification is the reward of faith in the righteousness of Christ. His imputed righteousness brings everyone who accepts Him as a personal Saviour into conformity to the will of God. His righteousness goes before them. He leads the way, bidding us follow Him. He who follows Christ must live in obedience to the law of God. Sin and holiness cannot unite. [Cf: 18MR95.03] p. 174, Para. 2, [1902MS].

Christ's Legacy of Peace. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" [John 20:19-23]. [Cf: 18MR95.04] p. 174, Para. 3, [1902MS].

Christ has left His peace as His legacy to His church. "These things have I spoken unto you," He said, "being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" [John 14:25-27]. The comfort that Christ gave to His disciples in that trying hour was that they should be under the guidance of the Holy Spirit. [Cf: 18MR96.01] p. 174, Para. 4, [1902MS].

To those who accept Christ by living faith, He gives power to become sons of God. They enter His school; they are His students. They need not be troubled or anxious, for He will ratify His promise to them. He will not restrict His word, but will fulfill all His promises. [Cf: 18MR96.02] p. 174, Para. 5, [1902MS].

Christ came to this earth and suffered the sorrows, disappointments,

and griefs of humanity, that man might stand on vantage ground before angels and before men, revealing to the world the attributes of God. Let us put self out of sight, and think more of Christ. People are longing to hear of the Saviour from those who have learned of Him His meekness and His lowliness, and who can therefore speak words of sincere experience. Such ones inspire faith and confidence. They show no coarseness of speech, no carelessness of attitude; for they realize that they are representatives of Christ. [Cf: 18MR96.03] p. 174, Para. 6, [1902MS].

By loving one another as He has loved them, they bear witness of Him to the world. They eat His flesh and drink His blood, and this is to them eternal life. They are like Him in character, in manner, in dealing. They rely upon Him as their efficiency, realizing that their power for usefulness is derived from Him. Self is dead, because Christ's life is their life. In all their daily perplexities and conflicts they show a firm, unwavering confidence in His power. They have proved the truthfulness of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." [Cf: 18MR96.04] p. 174, Para. 7, [1902MS].

God's Will, Not Ours, To Control. The Bible is the Word of God to man. In this Word God has revealed His will. Let us study this Word, that we may gain a fuller understanding of God's will. [Cf: 18MR97.01] p. 175, Para. 1, [1902MS].

God has expressed His will. This will is not to be ignored, as has so often been done. God's servants are not to present for signature by their brethren agreements that will give one man the least authority for ruling over his fellow men. No such documents must be signed. No yoke that Christ has not framed is to be bound upon the necks of God's people. Let those who have been wearing yokes of human devising cast them aside at any cost, and take the yoke of Christ. This is the instruction that God has been given me for the past years and has been repeating the past few days. [Cf: 18MR97.02] p. 175, Para. 2, [1902MS].

This day, June 3, 1902, I am instructed by the Lord to say that our great need now is to know that we are wearing Christ's yoke. His service brings rest to the soul. Are we, in the fullest sense of the word, heeding the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [Matt. 11:29-30]. By accepting this invitation, you commit your soul to God as unto a faithful Creator. [Cf: 18MR97.03] p. 175, Para. 3, [1902MS].

Our heavenly Father knows how weak we are. He understands our necessities and our capacities. He has not left us to be guided or controlled by any human will. We are to follow the word, "It is written." We gain purity of soul through the blood of Jesus, which is efficacious to cleanse us from all sin. [Cf: 18MR97.04] p. 175, Para. 4, [1902MS].

"If ye know these things, happy are ye if ye do them." "He that doeth the will of God abideth for ever." Let us conform our wills to the will of God. [Cf: 18MR98.01] p. 175, Para. 5, [1902MS].

Remember that however great the wisdom a man may appear to have, if Christ does not abide in his soul, if he is not sustained by the life-giving power of the leaves of the tree of life, he will lead your feet into false paths. However great the capabilities and talents entrusted to a man, unless he is breathed upon by the Lord Jesus, unless the life-giving current from Christ circulates through his soul, unless he receives nourishment from Christ as the branches of the vine receive the sap from the parent-stock, he is not, with all his endowments and intelligence, to be trusted as a safe guide for the people of God. [Cf: 18MR98.02] p. 175, Para. 6, [1902MS].

Each human being has a soul to save or a soul to lose. He must remember that under all circumstances he must be a conscientious Christian. If a man misappropriates his wisdom, as did the one who was once covering cherub in the heavenly courts, and places his judgment as supreme, be afraid of him, and turn from him to the living God. [Cf: 18MR98.03] p. 175, Para. 7, [1902MS].

Let every man now study the fifty-eighth chapter of Isaiah. What is the great work before us? The proclamation of the gospel, with its life-saving principles, to every nation and kindred and tongue and people. Let no one remain in idleness because he cannot do the same class of work that the most experienced of God's servants are doing. Because you cannot be in the highest place, will you do nothing? Because you cannot trade upon pounds, will you refuse to trade upon the one pound? Because you have not five talents, will you put your one talent in a napkin and hide it in the earth? Because you cannot work for the multitude, will you refuse to work for individuals? [Cf: 18MR98.04] p. 176, Para. 1, [1902MS].

Do the smaller duties waiting for you. Thus you will help those who are bearing heavy responsibilities. Use your talents, be they ever so few. God has certainly given you a work to do for Him. And in all you do, keep the Lord Jesus ever before you. Do all to the glory of His name. You belong to God, and you must do His work. Your life is sustained by the Giver of life. Your every capability, therefore, is to be put to use in His service. By using your talents faithfully and wisely, you are gaining power to do better work, to bear heavier responsibilities. [Cf: 18MR99.01] p. 176, Para. 2, [1902MS].

Whatever you accomplish, be it little or much, leave it with God, remembering that it is not left for man to measure the work or the reward of his fellow men. The Lord Jesus will give you the wages that are your due. Your reward will be in accordance with the spirit in which your work was done. Purity of motive, an earnest desire to glorify God, will bring to the earnest worker the same reward that comes to the one who accomplishes more. It is the principles by which the worker is governed that determine the reward. [Cf: 18MR99.02] p. 176, Para. 3, [1902MS].

It is not alone by the men in high places of responsibility in the ministry or in any other lines of work, not alone by men holding positions on boards or committees or by the managers of our sanitariums and publishing houses, that the work is to be done that will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be done only by the whole church acting their

part under the guidance and in the power of Jesus Christ.--Ms 72, 1902. [Cf: 18MR99.03] p. 176, Para. 4, [1902MS].

(Diary entry written October 27, 1902, at "Elmshaven," St. Helena, Ca.) [Cf: 18MR100.01] p. 176, Para. 5, [1902MS].

I retired last night at seven o'clock. I could not sleep past twelve o'clock. My mind is burdened with many matters. [Cf: 18MR100.02] p. 176, Para. 6, [1902MS].

We should understandingly present to God the prayer that Christ taught His disciples. In it is mentioned all that we need. We are not to think that we should always limit our petitions by simply repeating this prayer, but it is short and embraces everything. [Cf: 18MR100.03] p. 176, Para. 7, [1902MS].

In His Sermon on the Mount, Christ said, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" [Matt. 6:5]. The hypocrites, while praying, are seen of men, but their pretended prayers bring no returns from above. [Cf: 18MR100.04] p. 176, Para. 8, [1902MS].

Christ continued: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him" [verses 7, 8]. [Cf: 18MR100.05] p. 177, Para. 1, [1902MS].

By the expression "vain repetitions" the Saviour meant words without meaning, words oft repeated without corresponding thought or proper understanding, words spoken without true and earnest desire. God is not pleased with a careless, unmeaning repetition of many words. This is what makes many prayers long and tiresome. Short, heartfelt prayers, right to the point, offered with an earnestness corresponding to the soul-hunger for the Holy Spirit, are not wearisome to God or to the people; for they reveal a longing desire for needed strength--strength which can be obtained only from the Source of all strength. An effectual, fervent prayer avails much to the one who seeks God for the wisdom that is promised to those who ask in faith. Our heavenly Father is more willing to give the Holy Spirit to those who ask Him than earthly parents are to give bread to their hungry children. [Cf: 18MR100.06] p. 177, Para. 2, [1902MS].

Having cautioned His disciples not to use vain repetitions in their prayers, Christ gave them a model prayer. "After this manner therefore pray ye," He said: [Cf: 18MR101.01] p. 177, Para. 3, [1902MS].

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." [Cf:

18MR101.02] p. 177, Para. 4, [1902MS].

I am instructed to say to all our churches, Pray the prayer that Christ taught to His disciples. Study this prayer; live it; and you will win a crown of life everlasting. [Cf: 18MR101.03] p. 177, Para. 5, [1902MS].

"Hallowed be Thy name." The name of God is always to be spoken with thoughtful reverence and love. [Cf: 18MR101.04] p. 177, Para. 6, [1902MS].

"Thy kingdom come." Let us pray the Father to help us receive the kingdom of heaven into our hearts. Christ is to be enthroned within, as the source of all power and supremacy. Let us look to God in faith, saying, "Lead us, strengthen us, inspire us by Thy Holy Spirit to do Thy will on earth as it is done in heaven." This will necessitate our receiving into the heart an abundance of grace from Christ Jesus day by day, hour by hour. [Cf: 18MR101.05] p. 177, Para. 7, [1902MS].

Shall we not include in our prayers the words, "Thy kingdom come; Thy will be done," and then understandingly answer our own petitions by keeping the human will in subjection to God's will, in order that the unsanctified desires and ambitious devisings of the human mind may not become a controlling power? Shall we not receive the Holy Spirit as a welcome Guest into the soul-temple, that the will and the purposes of Christ may be worked out in and through us to God's glory? Shall we not, in word and deed, carry out the expressed will of the One who cannot err or make a mistake? [Cf: 18MR102.01] p. 177, Para. 8, [1902MS].

We cannot afford to consult fallible minds, or to depend on human judgment, so often unsanctified and perverse. This is why true followers of Christ have such a great soul-hunger for the Holy Spirit; for the Holy Spirit so works through human agents that God's will is done on the earth as it is in heaven. [Cf: 18MR102.02] p. 178, Para. 1, [1902MS].

Those who, in cooperation with heavenly intelligences, endeavor to answer the prayer that Christ has given us, will be enabled to do the will of God on the earth as it is done in heaven. The Master will take possession of, and use in fulfilling His will, every mind that is entirely surrendered to Him. This is the higher education which every Christian should most earnestly strive to obtain. [Cf: 18MR102.03] p. 178, Para. 2, [1902MS].

The world's plan, the world's policy, the will and the suggestion of unsanctified hearts, are striving for recognition. Of many, the world, and not the Lord Jesus Christ, is master. Selfishness is strengthened by the unsanctified desires and will of the human agent. Christians in name, many are practicing a fraud upon the world, for into the life-practice they bring worldly principles. In dealing with their fellow men, they use the hasty, sharp words that worldlings use. Revealing the same nature as the unconverted, while claiming to be converted, they are false witnesses against the meek and lowly Saviour. [Cf: 18MR102.04] p. 178, Para. 3, [1902MS].

The world has no claim to our service, for by a solemn, holy covenant

we accepted God's badge of services at the time of our baptism. On that occasion we pledged ourselves, in the presence of the three great heavenly Powers, to come out from the world and be separate. [Cf: 18MR103.01] p. 178, Para. 4, [1902MS].

In the third of Colossians we read: "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 the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" [Col. 3:1-4]. [Cf: 18MR103.02] p. 178, Para. 5, [1902MS].

This whole chapter should be carefully studied. What is the charge given us? "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now [after pledging yourself to serve Christ in truth and verify] ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" [verses 5-8]. [Cf: 18MR103.03] p. 178, Para. 6, [1902MS].

Notice the next verse: "Lie not one to another." If you have solemnly covenanted with God, in the presence of Christ and the Holy Spirit, to act as a member of the royal family, a child of the heavenly King, you will not in your life lie against the truth you profess to believe. You will not reveal by your works that you are a sinner, while professing to be a saint. If you are sincere in making this pledge, you will not be found nullifying your prayer. "Thy kingdom come; Thy will be done in earth as it is in heaven," by acting as sinners act whenever it best suits your convenience to act thus, and when you can advantage yourself and at your neighbor's disadvantage. [Cf: 18MR103.04] p. 178, Para. 7, [1902MS].

Those who choose to become members of the royal family, children of the heavenly King, must reveal their choice by bringing their words and actions into harmony with the principles they advocate. My brother, my sister, is the kingdom of God enthroned in your heart by Christ's presence abiding there? Or is self still a controlling power within? Whose subject are you? If a selfish spirit continues to keep you out of Christ's service, pray, "Thy kingdom come. Thy will be done in earth as it is in heaven. [Cf: 18MR104.01] p. 179, Para. 1, [1902MS].

Pray, oh, pray most earnestly, "Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow." Pray that the intercession of Christ in your behalf shall not be in vain. Pray that unbelief shall no longer lead you to live a life that bears witness against the truth; no longer lead you to claim to be in God's service while in the life-practice, because of a perverted will, you reveal that you are not bearing the fruits of the Spirit. Pray for power to demonstrate to the world that you are dead to sin, and that your life is indeed hid with Christ in God. [Cf: 18MR104.02] p. 179, Para. 2, [1902MS].

Christ Our Example in Medical Missionary Work. Of His disciples Christ says, "They are not of the world, even as I am not of the world." In

doing medical missionary work, we can have efficiency and power only by working as Christ worked. And we can be Christlike in word and deed only when His will is perfected in us. Then shall His righteousness go before us, and the glory of the Lord shall be our rearward. [Cf: 18MR104.03] p. 179, Para. 3, [1902MS].

The life of Christ must become our life, our light, our exceeding great reward. Then our words will bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, the soul will be filled with Christlike joy. As true believers we shall sit together with Christ in heavenly places. Our hearts will be humble, our spirits contrite. We will have fervent love one for another, and the preparedness for heaven will begin with us here on earth, and the world will believe that God has sent His Son into the world to save sinners. The proof that we are not of the world will be the manifestation of Christ's glory--His character--in the life-practice. When He dwells in the heart, we shall manifest that tenderness, that love, that fervency of spirit, which reveals His character formed within. Many will acknowledge that Christ's followers can with truthfulness say, "Thy gentleness hath made me great." [Cf: 18MR104.04] p. 179, Para. 4, [1902MS].

We can walk as Christ walked only when we abide in Him. We can do medical missionary work in a Christlike manner only when we are one with Him, only when we wear His yoke. To those who bear His yoke He promises rest. He urges all to come to Him with their burdens. "Learn of Me," He pleads; "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: 18MR105.01] p. 179, Para. 5, [1902MS].

Yoked up with Christ, we receive spiritual life and power, for then we are "laborers together with God," and of us as church-members it can be said, "Ye are God's husbandry, ye are God's building." Through sanctified cooperation with Christ, every one of us can form a life-character that will be accepted in the heavenly kingdom. Thus we can cooperate with God in answering the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." [Cf: 18MR105.02] p. 179, Para. 6, [1902MS].

When we become true followers of the meek and lowly Saviour, we shall do the will of God on the earth as it is done in heaven. The will of man's unrenewed, unsanctified nature can no longer exercise a ruling, kingly power over the human agent. No longer can the leaven of unrighteousness--professing Christians who in their lives lie against the truth--leaven the whole church and prevent the divine will from being carried out on the earth as it is in heaven. [Cf: 18MR105.03] p. 180, Para. 1, [1902MS].

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following His example, in our medical missionary work we shall reveal to the world that our credentials are from above, that as representatives of the kingdom of heaven we are fulfilling the words of the Lord's prayer, "Thy kingdom come." United with Christ in God, we shall reveal to the world that as God chose His Son to be His representative on the earth, even so has Christ chosen us to represent His character. Everyone who has genuine

faith in Christ Jesus will represent Him in character. [Cf: 18MR106.01] p. 180, Para. 2, [1902MS].

Christ knew that His Father had chosen Him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when He came to fulfill His mission, He was, in every sense of the term, a medical missionary. Those who yoke up with Him and learn of Him, will also be true medical missionaries. Receiving the Spirit of Christ, every one of His followers will fulfill a divinely appointed mission not merely to be an influence among influences, but to be an influence for God in every sense of the term. [Cf: 18MR106.02] p. 180, Para. 3, [1902MS].

Our medical missionary workers must arise to heights that can be reached only by a living, working faith. At this time in our history the men at the head of the work are to allow no confusion of sentiment to prevail in regard to what should really be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. It must be defined as standing on an altogether higher plane, and as accomplishing results of a much more sanctified order, before God can endorse it as genuine. Those who desire to honor God will not mingle worldly policy plans with His plans in attempting to accomplish the results that this work is ordained of God to accomplish. [Cf: 18MR106.03] p. 180, Para. 4, [1902MS].

The people of God, those who claim to love Him and keep His commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that He was not acting independently, but in behalf of Another, who had sent Him. He never for a moment lost sight of the greatness of His mission. He was always conscious of the fact that He was the Sent of God. And to His Father He declared concerning His disciples, "As Thou hast sent Me into the world, even so have I also sent them into the world." [Cf: 18MR107.01] p. 180, Para. 5, [1902MS].

Our work is clearly defined. As the Father sent His only begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's mind or judgment is to be our criterion of what constitutes genuine medical missionary work. Altogether too much has been introduced in connection with this work. That which is attached to it largely destroys its sanctity and its power to fulfill the purpose which it is ordained of God to accomplish. [Cf: 18MR107.02] p. 180, Para. 6, [1902MS].

True medical missionary work is of heavenly origin. It was not originated by any person who lives. But in connection with this work we see so much which dishonors God that I am instructed to say, The medical missionary work is of divine origin, and has a most glorious mission to fulfill. Make no mistake in this matter. In all its bearings it is to be in conformity with Christ's work. Those who are workers together with God will just as surely represent the character of Christ as Christ represented the character of His Father while in this world. [Cf: 18MR107.03] p. 181, Para. 1, [1902MS].

I am instructed to say that God will have the medical missionary work

cleansed from the tarnish of earthliness, and elevated to stand in its true position before the world. When schemes that imperil souls are brought into connection with this work, its influence is destroyed. This is why there have arisen in the carrying forward of medical missionary work many perplexities that demand our careful consideration. [Cf: 18MR108.01] p. 181, Para. 2, [1902MS].

When Christ was about to ascend to heaven, He committed to His disciples the mission that His Father had committed to Him. And He instructed them how to fulfill this mission. He declared that as He had represented His Father to the world, so they were to represent Him. Although He would be invisible to the natural eye, yet all who believed on Him would be able to behold Him by faith. He told His followers to work as He had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through the Son. [Cf: 18MR108.02] p. 181, Para. 3, [1902MS].

Nothing will help us more at this stage of our work than to understand and to fulfill the mission of the greatest Medical Missionary that ever trod the earth. Nothing will help us more than to realize how sacred is this kind of work and how perfectly it must correspond with the lifework of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send His Son to the fallen world? To make known and to demonstrate to mankind His love for them. Christ came as a Redeemer. Throughout His ministry He was to keep prominent His mission to save sinners. [Cf: 18MR108.03] p. 181, Para. 4, [1902MS].

Clothed with humanity, Christ performed a work that revealed the invisible Father in order that His disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." But how many who claim to be His followers concede to a worldly policy! This is because their hearts are not filled with a love for the truth. They are not pursuing uncorrupted principles. God's purpose in committing to men and women the mission that He committed to Christ is to disentangle His followers from all worldly connivings and policy, and to give them a work identical with the work that Christ did, that they might continually be Christ's representatives in character (John 17:18, 20, 23). [Cf: 18MR108.04] p. 181, Para. 5, [1902MS].

Christians should bear in mind that God has a personality as verily as has Christ. They should so represent Christ's person and conduct that by doing His work they will manifest the character and spirit of the Father. Christ is the express image of His Father's person and character. Those who are imbued with His Spirit will have an intense love for everyone for whom He died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God. [Cf: 18MR109.01] p. 181, Para. 6, [1902MS].

To those who receive Christ He gives power to become the sons of God, in order that they may be transformed into His likeness. His followers must reveal Him in speech, in spirit, in obedience to His law, in long patience, in love, in conformity to His will in all things. They are to show forth His character in love and patience toward those who are

faulty. They are to seek to restore, and not to destroy, ever manifesting a heavenly love toward every erring fellow being. Their own personality is to be submerged in the personality of Christ, as revealed in their words and actions. [Cf: 18MR109.02] p. 182, Para. 1, [1902MS].

Let us remember that it is not by word and precept alone that we are to reveal Christ's character. Our works must bear witness to His indwelling presence in the heart. His disposition, His kindness, His compassion, manifested in our actions, will inspire hope in the minds and hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.--Manuscript 130, 1902. [Cf: 18MR109.03] p. 182, Para. 2, [1902MS].

The plan of redemption, by which the merciful, divine-human Redeemer rescued man from the thralldom of sin, is beyond the comprehension of men or of angels. It is indeed a mystery so surpassing, so grand, so sublime, that we can never hope fully to understand it. [Cf: 18MR111.01] p. 182, Para. 3, [1902MS].

Christ's sacrifice for fallen man has no parallel. It is the most exalted, sacred theme on which we can meditate. Every heart that is enlightened by the grace of God is constrained to bow with inexpressible gratitude and adoration before the Redeemer for His infinite sacrifice. [Cf: 18MR111.02] p. 182, Para. 4, [1902MS].

In His life Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. His life was perfectly harmonious. He is the only true model of goodness and perfection. From the beginning of His ministry men began more clearly to comprehend the character of God. [Cf: 18MR111.03] p. 182, Para. 5, [1902MS].

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to men that God was not a despot, but a heavenly Father, full of love and mercy for His children. He spoke of God by the endearing title of "My Father." In answer to the anxious questionings of Joseph and Mary after they had found Him in the temple, He said, "Wist ye not that I must be about My Father's business?" He did not refer to Joseph, His earthly father. It was not Joseph's business in which He was engaged with the doctors of the law. [Cf: 18MR111.04] p. 182, Para. 6, [1902MS].

The first Adam was a free moral agent. But he abused His freedom. He allowed himself to be overcome by appetite. By disobedience he lost his innocence. By his own free will he became a sinner, separating himself from the favor of God. [Cf: 18MR112.01] p. 182, Para. 7, [1902MS].

The second Adam was also a free moral agent, held responsible for His conduct. Surrounded by intensely subtle and misleading influences, He was much less favorably situated than was the first Adam to lead a sinless life. Yet in the midst of sinners He resisted every temptation to sin, and maintained His innocency. He was ever sinless. [Cf: 18MR112.02] p. 183, Para. 1, [1902MS].

Satan sought to tempt Christ not only to indulge the grosser passions and to yield to appetite, but he appealed to His ambition. Notwithstanding the enemy's determined efforts, Christ did not manifest a grasping spirit to gain possession of the kingdoms of this world. He did not worship Satan to gain worldly wealth. Integrity should never be yielded to obtain any earthly advantage. Power and riches obtained at the expense of honesty and principle will prove a terrible curse. Yet the masses worship Satan instead of God, because such a course gives them more freedom to engage in satanic practices in their business transactions, that they may add to their riches. [Cf: 18MR112.03] p. 183, Para. 2, [1902MS].

Although the great truths uttered by our Lord were given in simple language, they were clothed with such beauty that they interested and charmed the greatest intellects. And these truths were illustrated so simply and so clearly by the scenes of common life, that children understood them. [Cf: 18MR112.04] p. 183, Para. 3, [1902MS].

To give a true representation of the tender, loving, pitying care exercised by His Father, Jesus gave the parable of the prodigal son. Though His children err and stray from Him, if they repent and return, He will receive them with the joy manifested by an earthly father in receiving a long-lost son who in penitence returns, saying, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." How earnestly should men cooperate with God in seeking the lost sheep, in seeking to win back the prodigal! [Cf: 18MR112.05] p. 183, Para. 4, [1902MS].

In all the sufferings and afflictions of man, there is an Eye to pity, a Heart to love. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God's tenderest care is exercised over us. He pities us in our weakness and in our sorrow. We may be despondent, even despairing; the heavy clouds of affliction may be over us; but there is light ahead. Beyond the gloom is a sympathetic, compassionate Friend, One who does not willingly grieve or afflict the children of men. [Cf: 18MR113.01] p. 183, Para. 5, [1902MS].

"All things whatsoever ye would that men should do to you, do ye even so to them." The Saviour taught this principle to make mankind happy, not unhappy, for in no other way can happiness come. God desires men and women to live the higher life. He gives them the boon of life not to enable them merely to gain wealth, but to improve their higher powers by doing the work He has entrusted to mankind--the work of searching out and relieving the necessities of their fellow men. Man should not work for his selfish interest, but for the interest of everyone about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ's life. [Cf: 18MR113.02] p. 183, Para. 6, [1902MS].

The Saviour declares, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The incident of the good Samaritan is given as an illustration of our duty to those in need of sympathy and help. The Jews had been instructed by their leaders to despise the Samaritans; but Jesus showed that one of this hated class was far in advance of the priests in performing deeds of compassion, mercy, and benevolence. The Levites, chosen to fill sacred, holy offices among God's favored people, did not improve this

opportunity to do good, and thus to place on record an example that all should follow in treating such cases. [Cf: 18MR113.03] p. 184, Para. 1, [1902MS].

The Samaritan, scorned by priest and Levite, despised by the Jews as a member of a despised people, has been pointed out by Christ as one who obeyed the law of human kindness, as one who showed true mercy. His compassionate act the Saviour extols, and stamps with the seal of divine approval. The merciful deed of this Samaritan has been recorded as an exemplification of man's duty to his fellow man. [Cf: 18MR114.01] p. 184, Para. 2, [1902MS].

Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world, yet He was not indifferent to the wants of the least among men. He was awake to the needs of all. [Cf: 18MR114.02] p. 184, Para. 3, [1902MS].

The feeding of the multitude is an illustration of Christ's tender solicitude. After thousands, forgetting the wants of nature, had listened with deepest interest to His ministry of truth, He, like a pitying father, was mindful of their wants. Often hungry Himself, He was awake to the necessities of others. Calling His disciples to Him, He said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." He remembered that after His long fast in the wilderness of temptation, He had fainted, and that angels had ministered to Him. Without hesitation He wrought a miracle to feed the thousands who had followed Him in order that they might hear the gracious words proceeding from His lips. [Cf: 18MR114.03] p. 184, Para. 4, [1902MS].

The miracles of Christ are called His works. They were performed with a quiet dignity, and yet as easily as we perform our daily duties, for they were natural to His character. [Cf: 18MR115.01] p. 184, Para. 5, [1902MS].

Christ came to fulfill every letter of God's law, and to observe even the precepts and the ceremonies of the Mosaic institutions. At the same time, He came to bring about a transformation and to make all things new. God's law had been perverted by the Jewish teachers. The most zealous advocates of the law were themselves transgressors. [Cf: 18MR115.02] p. 184, Para. 6, [1902MS].

The Saviour's own brothers did not believe on Him. They were zealous and impatient to have a temporal kingdom, in which they hoped to obtain special honor. Even Christ's own disciples were slow to learn and to understand. Notwithstanding their love for Him and their reverence of His character, their faith in His being the Son of God wavered. Their frequent reference to the traditions of the fathers, and their continual misunderstanding of His discourses, show how difficult it was for them to free themselves from superstition. [Cf: 18MR115.03] p. 185, Para. 1, [1902MS].

Christ was absorbed in the work that He came to perform. His devotion to the work of saving the lost race was manifest on all occasions; for He ever showed tender love for the sinner, and rebuked sin with severity. In Him was blended the wisdom of the serpent and the harmlessness of the dove. He calmly and deliberately affirmed His royal character, and spoke of His coming in glory in the clouds of heaven. In the hour of deepest humiliation, when the powers of darkness seemed triumphant, He proclaimed Himself as the Life-giver. Although apparently the humblest and the lowliest of men, He declared that those who had seen Him had seen the Father--thus identifying Himself with God.--Ms 132, 1902. [Cf: 18MR115.04] p. 185, Para. 2, [1902MS].

God demands from parents and children the service of the whole being--heart, mind, soul, and strength. Parents, God gave His Son that you and your children might have eternal life. Will you despise His sacrifice, and make it of none effect? [Cf: 18MR117.01] p. 185, Para. 3, [1902MS].

I beseech you to take up the work waiting for you--the education of your children. Teach them from their earliest years to obey. Bring them up in the nurture and admonition of the Lord; then they will form characters that God can approve. [Cf: 18MR117.02] p. 185, Para. 4, [1902MS].

Direct their minds to high and holy objects. Point them to God as their sufficiency. Guard well every word you speak in the home. Say nothing that you will regret. At best, life is short. [Cf: 18MR117.03] p. 185, Para. 5, [1902MS].

Mothers, teach your children to refuse to injure their bodies by obedience to fashion's mandates. Dress them in plain, simple clothing, and thus gain time to give them needed lessons regarding the formation of character. [Cf: 18MR117.04] p. 185, Para. 6, [1902MS].

The Word of God is explicit regarding the preparation required for the future life. No one need make a mistake in regard to his duty. Every family may know what God expects it to be. He has given His Word as a guide, to point us to the only safe path, to show us the only terms upon which we can gain immortal life. [Cf: 18MR117.05] p. 185, Para. 7, [1902MS].

Fathers and mothers, think earnestly of the importance of your work. It rests with you to decide whether good or evil thoughts shall occupy the minds of your children. Daily sanctify yourselves to God. In all your plans and purposes let your first question be, How can I best minister to the present and future good of my children? To prepare them to inherit eternal life requires patient, untiring effort. Let not your perseverance fail. [Cf: 18MR117.06] p. 185, Para. 8, [1902MS].

Study with your children. Remember that you are God's little children, and that you must first learn of Him before you can teach your children aright. Make the Word of God your lesson book. The faithful instruction that Timothy received from his mother and grandmother was the foundation of his piety. Of another the Word of God declares, "He did evil, because he prepared not his heart to fear the Lord." [Cf: 18MR118.01] p. 186, Para. 1, [1902MS].

Do not fail to give your children instruction in the everyday duties of life. Teach them while they are still young the simpler principles of physiology, showing them how best to preserve their physical, mental, and spiritual powers, and how to use their gifts to the glory of God. He desires that every part of the being shall be kept in healthy action. Every muscle, every sinew, every nerve, has its work. [Cf: 18MR118.02] p. 186, Para. 2, [1902MS].

From their babyhood train your children for God. If in their earlier years the foundations of a righteous character are laid, their lives, as they grow into manhood and womanhood, will develop into beautiful temples for the Lord. [Cf: 18MR118.03] p. 186, Para. 3, [1902MS].

Parents who, with the law of kindness ever on their lips, train their children wisely, lovingly, patiently, are preparing them for the mansions that Christ has gone to prepare for those that love Him. The children grow up obedient and respectful, prepared to bear the burdens that will come to them. [Cf: 18MR118.04] p. 186, Para. 4, [1902MS].

The heart is the citadel of the being. Fathers and mothers, by faithful instruction guard the hearts of your children against evil. Forget not the subtlety of the enemy, who seeks to gain entrance into the heart, that he may take possession of the whole being. Once firmly seated on the throne of the heart, no human power can cast him from his stronghold. [Cf: 18MR118.05] p. 186, Para. 5, [1902MS].

The Heart-searcher knows the cruel power of the enemy and the weakness of the human heart. He knows how untiringly the enemy seeks to gain control of children and youth, and how often he is aided in his efforts by the neglect of fathers and mothers. Oh, how many families there are where the children, their temporal needs abundantly supplied, are allowed to grow up without a knowledge of the Saviour. Their spiritual needs are neglected. God is not in the home. His place is filled by the enemy. [Cf: 18MR119.01] p. 186, Para. 6, [1902MS].

Oh, parents, give your children wise, patient care, that they may grow up to be noble men and women, and then, when they end this life they may lie down to rest, knowing that in the morning of the resurrection they will rise to newness of life.--Ms 160, 1902. [Cf: 18MR119.02] p. 186, Para. 7, [1902MS].

Husband and wife are to be faithful to each other so long as life shall last, ever revealing the self-sacrifice that leads to the truest happiness and the highest perfection of character. The husband is to be the houseband of the family, the priest of his home. The wife is to respect and love her husband, and he is to love and cherish his wife. [Cf: 18MR120.01] p. 186, Para. 8, [1902MS].

[Eph. 5:15-21, quoted.] This is the only way in which husband and wife can glorify God in their united life. [Eph. 5:22-29, quoted.] [Cf: 18MR120.02] p. 187, Para. 1, [1902MS].

The gospel--how precious it is! How important that it be presented to all! Rightly received, rightly understood, it makes all who receive it children of God, members of one family, giving them free access to Him as their Father. Those who receive the gospel are not self-centered.

They love one another with an unselfish love. They allow nothing to bring in contention and strife. All heaven is pleased to aid them in their effort "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" [Eph. 3:9-11]. [Cf: 18MR120.03] p. 187, Para. 2, [1902MS].

This is the standard that men and women are to reach in the home life. Husband and wife are to be one in Christ, and as children are born to them they are to be regarded as a sacred trust, to be carefully trained for the Lord, taught to live pure, holy lives. [Cf: 18MR120.04] p. 187, Para. 3, [1902MS].

Parents can be ministers for Christ in the training of their children. The education of a child begins in its earliest years. From its babyhood it is to be taught to obey. To teach their children this lesson, parents must themselves live in obedience to the Word of God. Parents, teach your children to do what you tell them. And from the grief you experience when they disregard your wishes, learn how you grieve and disappoint Christ when you disobey Him. The effort to bring your children up in the right way will teach you many valuable lessons in regard to your duty to obey the Word of God. [Cf: 18MR121.01] p. 187, Para. 4, [1902MS].

Teach your children to repeat the commandment, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Tell them that to honor their parents means to love them, to listen to their teachings, and obey their requirements. Be sure that what you ask of your children is in accordance with God's will. [Cf: 18MR121.02] p. 187, Para. 5, [1902MS].

The Lord's command to children to obey their parents holds its force until the parents require of the children something that is not in harmony with His commands. The children are then to obey God rather than their parents. The Lord does not ask children to obey their parents when obedience to them would mean disobedience to Him. [Cf: 18MR121.03] p. 187, Para. 6, [1902MS].

Parents, do not keep money-making before your children as the great object of life. Tell them that the formation of a Christlike character is worth more than all else. Tell them that they are Christ's blood-bought heritage, and that He desires them to live happy, useful lives, honoring the Lord and helping those around them. [Cf: 18MR121.04] p. 187, Para. 7, [1902MS].

Always treat your children with respect. You will find that they are most easily and successfully governed by gentleness. Do not allow them to disobey, but repress all harshness in yourself; for harshness always arouses stubbornness and resistance. Do not deal with them in a way that will make them more perverse. Treat them as you would wish to be treated were you in their place. How can parents expect their children to be won to Christ when they themselves, claiming to be His followers, are harsh and severe? [Cf: 18MR122.01] p. 188, Para. 1, [1902MS].

All heaven is interested in your home. God and Christ and the heavenly angels are intensely desirous that you shall so train your children that they will be prepared to enter the family of the redeemed. Are you teaching them to be loyal to Christ? Remember that they are the younger members of God's family. [Cf: 18MR122.02] p. 188, Para. 2, [1902MS].

Are you bringing into the home the transforming power of the grace of Christ? Are you making the church in your home an object lesson that will help other parents to fulfill God's purpose for them? Are you teaching your children to live Christlike lives, so that they will know how to conduct themselves in the mansions that Christ has gone to prepare for those who have prepared themselves to receive a welcome into the courts above?--Ms 161, 1902. [Cf: 18MR122.03] p. 188, Para. 3, [1902MS].

(Diary entry January 1, 1902, written in Nashville, Tennessee.) I thank my heavenly Father the first day of this New Year that in His merciful kindness He has graciously spared my life that has been in apparent peril. Many prayers have ascended to God in my behalf. There have been several periods of such severe affliction that I thought I could not live through the day. I have been gaining in strength for several days. I have not dared to tax my strength, fearing the result. If the Lord gives me His grace I may be able to communicate some things I greatly desire to those who shall assemble at this gathering of the Southern Union Conference. But I am afraid to move unadvisedly. I have had such strong intimations of sudden death I will not be presumptuous. [Cf: 18MR123.01] p. 188, Para. 4, [1902MS].

But I must say unto you that trials will come to me and to others, for I have been instructed [that] there will be men and women who are not always wise because they are not sanctified through the truth, and they will not behave judiciously. They will walk and work unwisely, and there will be those who will corrupt the doctrines we now hold. If reproved they will falsify and misstate the words spoken. Publications will be multiplied, and the world will be warned. But dangers are before us all now in the field. Not one third of the working force of men and women we have in the field are rooted and grounded in the faith, and to be trusted. [Cf: 18MR123.02] p. 188, Para. 5, [1902MS].

I felt in my soul it would be a great privilege for me to call together a few of the old tried servants of God and engage in united prayer for the help and strength I so much needed. I followed out the earnest wish of my heart. All present, ministering brethren, united in prayer. The Lord indited those prayers. We were so glad Brother Butler was present to engage with us in prayer. I realized it was a most precious season, and I felt that Christ was present. A sweet fragrance was sensibly realized by me, and I am sure those present must have felt the deep influence of the Holy Spirit. I felt that the canopy of God was over me. I could say fully, Whether I live or die it is well, it is well, with my soul. My life is hid with Christ in God. [Cf: 18MR124.01] p. 188, Para. 6, [1902MS].

Sweet peace pervaded my soul, and my heart was at rest in the hope and faith of the gospel of Jesus Christ. I had taken hold of His strength, and my peace was as a river, and yet I was not healed of my suffering. But I could rest in perfect security, for Christ was my hope, my Redeemer, my life, and the crown of my rejoicing. I had a most grateful

feeling to my Saviour, a sense of His love and protection, as though I could trust in Him without one misgiving in regard to the much dreaded homeward journey. The face of my loved Saviour was so clearly manifested to me, looking upon me in sympathy and saying, with His hands outspread, "Peace be unto you." [Cf: 18MR124.02] p. 189, Para. 1, [1902MS].

My fear left me, and Christ seemed close by my side, giving me His assurance of His sustaining grace. My whole source of help was in Christ Jesus. How sweet was the peace that flowed into my soul, the comfort of repeating the scriptures when suffering much pain in the wakeful hours of the night! I could appreciate and repeat the promises, the comforting, hopeful words, over and over again. Oh, I have felt so secure since that season of prayer! The Word of God alone is my sufficiency. My hope is in God. [Cf: 18MR124.03] p. 189, Para. 2, [1902MS].

We all have one chart to guide us in the way to heaven. We need to learn that we must practice our prayers in order to realize the virtue of prayer and of pure speech. In the practical work before us, around us on every side, we have by faith in Christ's strength to do our best for ourselves in drawing nigh to God, for have we not the promise that God will respond and draw nigh unto us? And then we have the blessed assurance [that] we may be a help to all those who are brought within the sphere of our influence. [Cf: 18MR125.01] p. 189, Para. 3, [1902MS].

The Lord has given us His grace to be developed in good works. We are to be so closely in the companionship of Christ that by beholding His image through His word we may represent Christ. In manifesting His tenderness and His love to all with whom we associate, we set forth Jesus Christ in practical good words and works, and are saying, This is the way, walk ye in it." We are made a spectacle unto the world, and to angels, and to men."--Ms 220, 1902. [Cf: 18MR125.02] p. 189, Para. 4, [1902MS].

"God hath spoken once; twice have I heard this; that power belongeth unto God" (Ps. 62:11). God hath manifested His truth after speaking it from Sinai. He hath again spoken by His Son, and by a most wonderful experiment--by a living representation in Jesus Christ--hath made known the grand truth that "power belongeth unto God." [Cf: 18MR126.01] p. 189, Para. 5, [1902MS].

The world accepts the theories of men, the science that is put forth. A vast number are skeptical when God speaks from His Word, but there is in this period of history great credulity when some learned man speaks. The power of human minds giving explanations of science is so marvelously increasing in these last days that man is seeking to find a natural cause for everything he sees and hears. This false science is termed higher education, and men are lifted up in their own human importance, extolling their own natural abilities, full of all they see and hear. [Cf: 18MR126.02] p. 189, Para. 6, [1902MS].

There is no such thing as a miracle, [they say]. The men chosen of God and precious will let God speak for Himself in regard to miracles, for the Lord will not work miracles to gratify human curiosity. Let the truth of God convert the man and he becomes as a little child, and bows

in humble submission to the divine will--heart, mind, strength, and soul--in humble reverence for Jesus Christ and the Omnipotent Power. He is as a man born again. Mercy and the love of God are a controlling power. The beholding of the grace and glory of the Lord Jesus and his own littleness in contrast does not overwhelm him, for he becomes changed as he is beholding and the impress is made upon his mind, "He is my salvation; He is my covering." Christ's glory is transforming his character. [Cf: 18MR126.03] p. 190, Para. 1, [1902MS].

This is the highest miracle that can be wrought. This is a specimen case. The Holy Ghost working in mind and heart and will is for the observance and example of what God can do for all who will submit themselves earnestly to be worked, availing themselves of any and every opportunity to learn God's will, and to ponder and do His will. The fruits appear--real fruits--to bear witness of the divine life, the genuine instincts of the newborn soul. These are not ashamed to wait on the Lord. [Cf: 18MR127.01] p. 190, Para. 2, [1902MS].

The words of light, of inspiration, shine from the Word weighty with heavenly assurance. God is a rewarder of them that diligently seek Him. When God works to prepare a soul, it is brought in connection with those who are reconciled to God. "As many as received Him, to them gave He power to become the sons of God" [John 1:12]. No longer is it a dreadful thought that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth" [Dan. 4:35]. [Cf: 18MR127.02] p. 190, Para. 3, [1902MS].

It is not God's will that we stumble over one another or that we be deficient in understanding the Lord's mighty works. Because of limited spiritual experience we cannot take in His marvelous works. We must be content to do our best and [be] determined to work upward to be overcomers, not downward to be defeated and overcome of Satan's devices. [Cf: 18MR127.03] p. 190, Para. 4, [1902MS].

All power belongeth to God. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." None are so happy and entirely safe as those who have that faith that works by love and purifies the soul. Christ's hands were pierced for our sakes. He loves us, and He means that we shall have a better estimate of His work if we will only be teachable. [Cf: 18MR127.04] p. 190, Para. 5, [1902MS].

Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, "Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him." But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not turned from their idols to serve the living and true God. [Cf: 18MR128.01] p. 190, Para. 6, [1902MS].

It is not necessary to bow down to a stock or a stone to serve idols. Whatever takes possession of the heart, commanding its service, that is not the dictation of the Holy Spirit, assumes the form of an idol. How many hearts through a wrong course of allowing the mind to become

concentrated upon a certain course of action to distinguish self, will come under the head of covetousness, which is idolatry! [Cf: 18MR128.02] p. 191, Para. 1, [1902MS].

In order to obtain money, or to be first, some will betray the most precious cause of truth. There is an intense spirit that takes possession of mind and character. A man turns his whole being into accomplishing some great thing; an unquenchable thirst takes possession of the whole man to obtain money and spread himself as did Nebuchadnezzar. He wants glory to himself. He will bind up with worldly men and forsake the fountain of living waters. Nothing but the humbling of his soul to the light of the Word of God, and the Sun of Righteousness penetrating every chamber of his moral being, will break the fog and the dense darkness he has gathered about his soul. [Cf: 18MR128.03] p. 191, Para. 2, [1902MS].

There is a lack with some men of thorough decision and defined positions as to what is truth. Nothing but most earnest, clear, determined decision, and full surrender to God, will break the spell. With some their own course of action in thought and purpose is deciding their eternal destiny. Some have become confused by a continued course of action of men in responsible positions, because they know them not to be true and decided for truth and righteousness. Do they turn from idols which they have created? No, no. Old habits come in and are invited to stay and rule the heart. [Cf: 18MR129.01] p. 191, Para. 3, [1902MS].

The tempter presents matters in such a very seducing way that men love the presentation. Satan says, as he did to Adam and Eve, "Ye shall be as gods," and the poor souls come under Satan's mesmeric influence, and they are among the number of those who depart from the faith and begin to weave them beautiful allurements to charm the senses. They love and adore nature, talk science, and all is a fine gossamer picture, pleasing to the fancy of the worldly but an abomination in the sight of the Lord. Each heart has its own idol unless that heart is cleansed. It loves, adores, and worships the beautiful theories spun, but there is death in these things. [Cf: 18MR129.02] p. 191, Para. 4, [1902MS].

I ask men here in this congregation. What are you worshiping? Are you converted? Do you profess to believe the truth of Daniel and Revelation? Have you become nearly insane over your own specious theories? Has the living God taken possession of heart, mind, and soul? Have you been critically examining your own life by the Word of God, and has it had its influence to break you from the idolatry and imagery you have framed to make of none effect the Word of the living God? [Cf: 18MR129.03] p. 191, Para. 5, [1902MS].

We are now come to the point where we have to make a decision as to who shall be entrusted with our sanitariums, to educate our youth in Bible doctrines. We are painfully conscious of the fact that the present truth for this time is being made of none effect by specious words and deceiving illusions. [Cf: 18MR130.01] p. 191, Para. 6, [1902MS].

I tell you in the name of the Lord God of Israel, while He has in great mercy and love tried to call men to repentance, the temper, the style of words, and the actions emphasize distinctly that old habits

are retained. Former lusts and objects fill the heart. The tenor of action shows [that] the Lord Jesus is not molding and fashioning the character. There is want of Christlikeness. The stamp of the world is upon the man in precept and example. It cannot be said intelligently and truly that from them sounded the word of the Lord so that we need not to speak anything. The whole appearance of the man is bearing the worldly stamp. There is a vagueness, an undefined expression, a turning, an uncertainty. It cannot be said in answer full and clear, distinct and comprehensive, Ye turned away from your idols to God. [Cf: 18MR130.02] p. 192, Para. 1, [1902MS].

In the name of our Lord Jesus Christ, we now call upon all who have been in this position to consider and inquire, Am I working for Christ or the devil? God would have every man so thoroughly identified with the Word of the living God--which means true faith in the last message of mercy, the last call to sinners given to our world--that we shall demonstrate in character that we are one with Christ, that we share in the very same love that Christ expressed, that the Father loves the believing ones even as He loves His Son. He has become a partaker of His peace, His joy, His glory. This determines our true loyalty to God. It involves the highest possible measurement of character, of Christlikeness. [Eph. 1:3-7, quoted.] [Cf: 18MR130.03] p. 192, Para. 2, [1902MS].

It is the purpose of God to glorify Himself through His representatives. In this present world and throughout the eternal ages God will reveal what He will do through His believing children. He will display His glory as He acknowledges them before the whole universe of heaven and all created intelligences. The Lord will give us all the exaltation that we deserve.--Ms 1902. [Cf: 18MR131.01] p. 192, Para. 3, [1902MS].

Throughout the ages God's law will endure. In His Sermon on the Mount Christ said, "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." [Cf: 18MR132.01] p. 192, Para. 4, [1902MS].

[In essence Jesus was saying], "I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's Substitute and Surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In humanity I will bear the test and proving of God. [Cf: 18MR132.02] p. 192, Para. 5, [1902MS].

"Satan has declared that man cannot keep the law. I will show that his statement is false, that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law that Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men the purity and spirituality of God's commandments. Not to introduce a new law have

I come, but to establish the law which to all eternity will be the standard of obedience." [Cf: 18MR132.03] p. 192, Para. 6, [1902MS].

For the benefit of future generations, Christ made plain the meaning of the precepts of God's law. Himself the author of this law, He proclaimed its immutability, declaring that while God's throne remained, His law would also remain. Not the least part of it would ever be annulled. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." In these positive terms Christ declares the immutability of the law. His words leave no room for doubt or evasion. [Cf: 18MR133.01] p. 193, Para. 1, [1902MS].

Some claim that the commandments are not binding on those who are led by the Spirit. "What spirit?" we inquire. Certainly not the Spirit of Christ; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of God's law, and into the holy city no transgressors are admitted. [Cf: 18MR133.02] p. 193, Para. 2, [1902MS].

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: 18MR133.03] p. 193, Para. 3, [1902MS].

God has given us a test by which all may be tried. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" [Isa. 8:30]. [Cf: 18MR133.04] p. 193, Para. 4, [1902MS].

In the clear light of the Word of God, we may read plainly the meaning of sin. John declares that sin is "the transgression of the law." Paul tells us that he had not known sin but by the law; when the commandment came home to his conscience, he saw sin in its true character, and he died to sin to live unto Christ. [Cf: 18MR133.05] p. 193, Para. 5, [1902MS].

Those who belittle the claims of the law are warring against Jehovah. Unless they repent, they will be dealt with as were the inhabitants of the old world. Those who array themselves against the law, array themselves against Christ, giving the lie to His positive declarations. They betray the Son of man while professing to exalt the gospel. [Cf: 18MR134.01] p. 193, Para. 6, [1902MS].

Cannot men see that to belittle the law of God is to reproach Christ? Why did He come to this world to suffer and die if the law is not binding on men and women? Who could have spoken more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth? [Cf: 18MR134.02] p. 193, Para. 7, [1902MS].

False teachers are trying to lead men away from obedience to the law of God. Let all beware of whose voice they heed. God is calling His

people into the path of His commandments. [Cf: 18MR134.03] p. 193, Para. 8, [1902MS].

Those who claim to be light-bearers, and yet take sides with Satan in putting human laws in the place of God's law, are the most dangerous of all rebels against God's government. They are Satan's most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls. [Cf: 18MR134.04] p. 194, Para. 1, [1902MS].

There are those who hold up the difference between the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law and on the whole Jewish economy, revealing Christ in every offering. The animals daily slain at the tabernacle--the victims of sin--pointed to the Lamb of God, who was to be slain for the sin of the world, not to save sinners in their sin, but from sin, and to lead them to loyalty to God's law. [Cf: 18MR134.05] p. 194, Para. 2, [1902MS].

One who has authority has borne testimony regarding the law of God. It is the word of Him who spake as never man spake. Throughout the universe His word is law. It is the end of all controversy in heaven and earth. Let God be true, and every man a liar. [Cf: 18MR135.01] p. 194, Para. 3, [1902MS].

From everyone God demands perfect obedience. Of himself, man cannot obey God's law. Never could he have paid the debt incurred by transgression. The Redeemer came to the world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy. [Cf: 18MR135.02] p. 194, Para. 4, [1902MS].

In the day of judgment [when] those who are now uniting with the enemy in an effort to destroy the foundation of God's government are brought face to face with the false statements they have made, with what remorse they will look upon their work. They will see what a fearful mistake they have made. God will ask, "Who hath required this at your hands? Why have you placed this affront upon the Majesty of heaven? Why have you thrown down My memorial of creation, exalting in its stead a day I have not sanctified?" What can they say in excuse for cooperating with the enemy to break the law of Jehovah?--Ms 51, 1902. [Cf: 18MR135.03] p. 194, Para. 5, [1902MS].

The Work of God's Servants. God's true servants will not be ashamed of the banner of truth, however unpopular it may be. They will not hold their peace from proclaiming the truth in all places. Throughout the world they will herald the glad tidings of salvation. They will be missionaries for God, for the truth's sake facing danger, enduring privation, suffering reproach. [Cf: 18MR136.01] p. 194, Para. 6, [1902MS].

The third angel is represented as flying swiftly through the midst of

heaven, proclaiming his message with a loud voice. This representation symbolizes the work of God's agencies near the end of time. With joyful countenances and uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth as soldiers of the cross. [Cf: 18MR136.02] p. 194, Para. 7, [1902MS].

They make it manifested that they have tasted the power of the world to come, that they are not standing on sliding sand, but on the solid Rock, that they cannot be easily moved away from the faith once delivered to the saints. They are strengthened by their Leader to cope with difficulty, and are messengers of righteousness, representing Christ and revealing the triumphs of His grace. [Cf: 18MR136.03] p. 195, Para. 1, [1902MS].

There are men and women of refinement and education who will throw the whole weight of their influence on the Lord's side, who, ignoring worldly interests and parting with friends, will go forth to proclaim the unsearchable riches of Christ. Their lives show the world that in Christianity there is a power that exalts the character in righteousness and true holiness. Through them the gospel is seen to be the power of God unto salvation. [Cf: 18MR136.04] p. 195, Para. 2, [1902MS].

Heroes of Faith. From age to age, the heroes of faith have been marked by their fidelity to God. They have been brought conspicuously before the world in order that their light might shine forth to those in darkness. [Cf: 18MR137.01] p. 195, Para. 3, [1902MS].

Bending the Mind. You may bend a twig to almost any form you desire. Bend it, and let it grow bent, and soon it will resist all effort to straighten it. So it is with the mind. In childhood easily bent in the right direction or the wrong, it is in manhood almost proof against change. The habits formed in childhood grow with the growth and strengthen with the strength. [Cf: 18MR137.02] p. 195, Para. 4, [1902MS].

The Christian's Winter. If we had perpetual summer, we should not value as we do now its bright days and beautiful flowers. Through the winter months we look forward to the time when summer with its beauty will once more gladden the earth. [Cf: 18MR137.03] p. 195, Para. 5, [1902MS].

So it is with the Christian life. We are pilgrims and strangers on the earth. Our sojourn here is as it were the Christian's winter. But our faith and hope reach forward and upward to the better life, to the home that Christ has gone to prepare for those that love Him. "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: 18MR137.04] p. 195, Para. 6, [1902MS].

"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." There are many things to be overcome. Day by day the battle goes on. The struggle is lifelong; for Satan watches every opportunity to take advantage of us, that he may ensnare us to our ruin. [Cf: 18MR137.05] p. 195, Para. 7, [1902MS].

"Resist the devil." Be not seduced by his flattering presentations. Be strong in the Lord and in the power of His might. All the good resolutions we make in our own strength are as ropes of sand. But when we come to God in sincerity, and give ourselves to Him, He will strengthen us to stand against the wiles of the enemy. In the power of Jesus Christ, resist the enemy, and he will flee from you. [Cf: 18MR138.01] p. 195, Para. 8, [1902MS].

In humble, trustful dependence make known your wants to your heavenly Father. Draw nigh to God, and He will draw nigh to you. Every step you take toward God is taken in response to the drawing of the Holy Spirit. [Cf: 18MR138.02] p. 196, Para. 1, [1902MS].

We are on test and trial. Satan is playing the game of life for our souls. No matter what may be our inherited or cultivated tendencies to wrong, we can overcome through the power that God gives. The Holy Spirit is our Helper. "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: 18MR138.03] p. 196, Para. 2, [1902MS].

The Scriptures declare, "Ye cannot serve God and mammon." He who tries to serve God and the world is unstable in all his ways. He cannot be trusted. His words may be fair, he may be professedly righteous, but in heart he is deceptive and deceitful, a rebel against God. [Cf: 18MR138.04] p. 196, Para. 3, [1902MS].

"Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." It is right to be cheerful and joyful. But words of jesting and joking, of lightness and trifling, show that the profession of Christianity is not genuine. The hearts of those who speak such words need to be purified. They need to show genuine sorrow for sin. What virtue is there in the religion that leads to the words, "Christ has pardoned my sins, and there is no need for me to resist temptation"? John declares, "Every man that hath this hope in him purifieth himself, even as He is pure." [Cf: 18MR138.05] p. 196, Para. 4, [1902MS].

Can a human being remove from his heart one stain of sin? No. Looking into the law of God, he sees himself a sinner; but he has no power to cleanse himself from sin. Only by faith in Christ can he be purified. He is the one who takes away the sin of the world. "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: 18MR139.01] p. 196, Para. 5, [1902MS].

Talents. The slothful servant hid in the earth the talent given him for wise improvement. Just what he did many today are doing. He gave back to the Lord the talent he had received. But with this the Lord was not satisfied. He required more than this. He held the slothful servant accountable for the talents he might have possessed. Every provision had been made for him to increase in knowledge. But he did not recognize God's claim on his time, his influence, his capabilities. [Cf: 18MR139.02] p. 196, Para. 6, [1902MS].

It is God's purpose that the soul shall continually progress in knowledge and virtue. For this Christ clothed His divinity with

humanity. For this He came to the earth and lived a life filled with suffering and privation. [Cf: 18MR139.03] p. 196, Para. 7, [1902MS].

The denunciation of God is not confined to the most revolting sins. So far is this from being the case that in the day of judgment reference will not be especially made to the actual transgressions, but to the neglect of doing what might have been done but was not done because of a lack of the qualifications that Christ died to place within the reach of everyone. [Cf: 18MR139.04] p. 196, Para. 8, [1902MS].

The servants and the talents belong to God. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Your capabilities and powers are a purchased possession. You are to train the mind to think right thoughts, the tongue to speak right words, the eye to see right things. The heart is to be cleansed and purified, that it may be an abiding place for Christ. [Cf: 18MR139.05] p. 197, Para. 1, [1902MS].

Remember that God has given to every man according to his several ability. Whether his powers be few or many, they are to be devoted to God's service. The Lord expects everyone to use his ability in doing good. He who does not improve his talents is regarded by the Lord as a slothful, untrustworthy servant, unworthy of admittance into the heavenly courts. The good he might have done, the good that Christ gave His life to make it possible for him to do, he did not do. He has disappointed the Master. Upon him must fall the penalty of failing to fulfill God's purpose. Busied during his lifetime with the things of self, he forgot God. [Cf: 18MR140.01] p. 197, Para. 2, [1902MS].

Take the case of a man who claims to know the truth, but who neglects the duty plainly specified in the Word of God. He does not watch and pray. He does not make the Lord his Counsellor. He becomes self-sufficient, acting as if his wisdom and strength and knowledge were sufficient for his needs. He fails to improve his talents, disqualifying himself for the sphere of usefulness he might have filled in the Lord's work. [Cf: 18MR140.02] p. 197, Para. 3, [1902MS].

From him will be required the good he might have done, but did not do. Through his unfaithfulness, souls are lost. God holds him responsible for the evil resulting from his neglect, for the souls he might have saved had he been faithful to his trust. [Cf: 18MR140.03] p. 197, Para. 4, [1902MS].

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The harvest is sure. No frost shall blight it, no palmerworm destroy it. The truth rejected becomes a savor of death unto death. Every hour spent in careless inaction, in indifference to God's claims, is an hour lost forever. Every opportunity allowed to pass unimproved means an eternal loss. [Cf: 18MR140.04] p. 197, Para. 5, [1902MS].

"Go forward. Act your part as My stewards to prepare a people to stand in the great crisis just before us." Should not the man to whom the Lord speaks thus, strive to make his words and deeds correspond with the trust laid upon him? Should he not strive constantly to reach the standard God has set before him, steadily advancing in the path of holiness and unswerving fidelity? [Cf: 18MR141.01] p. 197, Para. 6,

[1902MS].

The Result of True Conversion. [1 John 2:1-6, quoted.] When true conversion takes place, there is a transformation of character. Christlikeness is seen. Pride no longer rules the heart. [Cf: 18MR141.02] p. 197, Para. 7, [1902MS].

To every son and every daughter of God some work has been assigned, some part of the Lord's vineyard to cultivate. Growth in grace is shown by an increased ability to work for God. He who learns in the school of Christ will know how to pray and speak for the Master. Realizing that he lacks wisdom and experience, he places himself under the training of the great Teacher, knowing that only thus can he attain perfection in God's service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit. [Cf: 18MR141.03] p. 198, Para. 1, [1902MS].

Jesus is a risen Saviour. He is our Advocate in the heavenly courts. As soon as the sinner sees his sin in the light of God's Word, and repents, seeking with contrition of soul for pardon, the Lord hears and answers. The clearer our view of Jesus, the clearer is our view of our own weakness. Those who behold Him realize their inability to do anything good without His help. They say, "In my hands no price I bring; simply to Thy cross I cling." They bow in adoration before God at the thought of the wonderful provision made to take away the sin of the world. [Cf: 18MR141.04] p. 198, Para. 2, [1902MS].

There is only one way to heaven. Christ declares, "I am the Way." When the Saviour spoke these words, He declared that the gulf between heaven and earth had been bridged, and that man, though he had wandered far from God, could return and be accepted in the Beloved. [Cf: 18MR142.01] p. 198, Para. 3, [1902MS].

Achan's Sin. The standard of piety has been allowed to trail in the dust. Those who claim to be followers of God are following their own way instead of the way of God. They are false signboards, pointing in the wrong direction. [Cf: 18MR142.02] p. 198, Para. 4, [1902MS].

Achan thought it a very small matter to take the wedge of gold and the Babylonish garment--part of the spoil that the Lord had declared was to be utterly consumed. But what was to him a very small matter was in sight of the Lord a very serious matter. He had sinned against the Lord, and because of his sin the anger of the Lord was kindled against Israel. The presence of the Lord was withdrawn from their armies; for God would not serve with sin. He permitted the enemy to triumph over them. [Cf: 18MR142.03] p. 198, Para. 5, [1902MS].

[Josh. 7:5-13, quoted.] The Lord desired to give Israel a lesson that they should never forget. [Verses 14, 15-18, quoted.] [Cf: 18MR142.04] p. 198, Para. 6, [1902MS].

"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me." [Cf: 18MR142.05] p. 198, Para. 7, [1902MS].

Had Achan been punished without making a confession of his guilt, the people, ever ready to rebel, would have charged God with being unmerciful and severe. They would have reproached Joshua with harshness and severity. [Cf: 18MR142.06] p. 198, Para. 8, [1902MS].

"And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel. . . . When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." [Cf: 18MR143.01] p. 199, Para. 1, [1902MS].

Let no one excuse his sin by saying, "It will not matter; it is only a little thing." That sin, small though it may seem to you, may cause the loss of a soul. [Cf: 18MR143.02] p. 199, Para. 2, [1902MS].

"They have even taken of the accursed thing, and have also stolen, and dissembled." Let not the people of God today covet the things He has appointed to destruction. These things are a snare to the soul. They are cursed of God; for they lead to vanity and pride and self-exaltation. [Cf: 18MR143.03] p. 199, Para. 3, [1902MS].

The Need of Greater Earnestness. The work ought to have moved forward with a hundredfold more power than it has. Believers have themselves barred the way against its advancement by their lack of faith. They have limited the Lord God of heaven. Where there is now one at work, there should be hundreds, and there would be if men would trust God and obey His Word. [Cf: 18MR143.04] p. 199, Para. 4, [1902MS].

If all had been doers of the Word, a great work would have been done for the Master, zealously, faithfully, untiringly. Light has been given me that if the Lord's people do not strive more earnestly to make the truth of the Word of God more widely known, the Lord will raise up other instruments, who, in the spirit of John the Baptist, will do His work. Darkness has covered the earth, and gross darkness the people. But the Holy Spirit can speak and will speak to the hearts and minds of men. Those God chooses are taught of Him. [Cf: 18MR143.05] p. 199, Para. 5, [1902MS].

The Bible Our Guide. The Bible is our Guidebook, showing the way to heaven. It is the revelation of God's will. The value of this Word is beyond estimate. It is the bread of life and the water of salvation to all who make it their study. What it means to be a Christian can be understood only by a careful and prayerful study of the Word of God. [Cf: 18MR143.06] p. 199, Para. 6, [1902MS].

In Christ's day the Gentiles had not the Word of God. Paul speaks of the Jews as having unmeasured advantage over the Gentiles, because to them had been committed the oracles of God. [Cf: 18MR144.01] p. 199, Para. 7, [1902MS].

Those who believe the Word of God as it reads are walking in the light; for the Bible is its own interpreter. [Cf: 18MR144.02] p. 199, Para. 8, [1902MS].

Many, without the help of any human being, will be converted by the teaching of God's Word. The great Teacher will impress their minds.

[Cf: 18MR144.03] p. 199, Para. 9, [1902MS].

Even men who profess to be infidels, who will not admit the inspiration of the Bible, admire the beauty of its teaching. [Cf: 18MR144.04] p. 200, Para. 1, [1902MS].

The only means of purification is a knowledge of God. But how can we know Him if we do not study His Word?--Ms 53, 1902. [Cf: 18MR144.05] p. 200, Para. 2, [1902MS].

Go Forward. "Go forward" was the word given by God to give to the children of Israel as they stood before the Red Sea, hedged in by inaccessible mountains and pursued by Pharaoh. In obedience to the command they moved forward. Then the Lord worked for them. The waters of the sea parted and stood on one side of them like a mighty wall, leaving before them an open path. "And the children of Israel went into the midst of the sea upon the dry ground," and were safe. The enemy attempted to follow, but the arm that held back the waters was removed, and with resistless force the sea flowed on. "The waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh." [Cf: 18MR145.01] p. 200, Para. 3, [1902MS].

Trial. Christians must not be discouraged by trial and hardship. These they will surely have. They are a part of their legacy. If the Master left His heavenly home to come to a world where He was despised and rejected, shall we complain when trial comes to us in so many ways? Let us cheerfully partake with Christ of His suffering. Then we shall be partakers with Him of His glory. [Cf: 18MR145.02] p. 200, Para. 4, [1902MS].

"Be Pitiful, Be Courteous." He who is successful in His work for God must be courteous. Courtesy gains access to hearts. The worker for Christ must be to principle as firm as a rock, but at the same time he is to reveal the Saviour's gentleness. He is to be kind as well as true. He is to observe the weightier matters of the law, and he is also to observe the little proprieties of life. Christ desires our lives to be fragrant and refreshing, a blessing to others. The Christian is to be true and honest, and yet kind and forbearing, pitiful and courteous. [Cf: 18MR145.03] p. 200, Para. 5, [1902MS].

Sanctification. What does it mean to be sanctified? It means an unreserved surrender to God, to know and do His will. It means to be heavenly minded, pure, unselfish, without spot or blemish. [Cf: 18MR146.01] p. 200, Para. 6, [1902MS].

"By their fruits ye shall know them." "Thou, most upright, dost weigh the path of the just." "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." There is not a motive in the depths of the heart, not a secret in the recesses of the soul, that He does not read. [Cf: 18MR146.02] p. 200, Para. 7, [1902MS].

Think of the years we have passed in careless indifference, without thought of service to God--years of self-seeking, when life was one long struggle against God's will and God's way. [Cf: 18MR146.03] p. 200, Para. 8, [1902MS].

In one scale is the perfect, changeless law of God, demanding

obedience; in the other, sin, disobedience, departure from righteousness. Shall it be said of us, Weighed in the balances, and found wanting? [Cf: 18MR146.04] p. 201, Para. 1, [1902MS].

Backbiting. There are those who cherish a spirit of envy and hatred against their brethren, calling it the Spirit of God. There are those who go up and down as talebearers, accusing and condemning, blackening character, inspiring hearts with maliciousness. They carry false reports to the doors of their neighbors, who, as they listen to the slander, lose the Spirit of God. Not even the messenger of God, who bears to the people His truth, is spared. [Cf: 18MR146.05] p. 201, Para. 2, [1902MS].

This sin is worse than the sin of Achan. Its influence is not confined to those who cherish it. It is a root of bitterness, whereby many are defiled. God cannot bless the church till it is purged of this evil that corrupts minds and spirits, the souls of those who do not repent and change their course of action. [Cf: 18MR146.06] p. 201, Para. 3, [1902MS].

He who is renewed after the Spirit of Christ will not only love God, he will love his brethren also. Those who make mistakes are to be dealt with according to the directions given in the Word of God. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted" [Gal. 6:1]. [Cf: 18MR147.01] p. 201, Para. 4, [1902MS].

Plainly and faithfully evil is to be reproved. But let the one who takes up this work first be sure that he is not himself separated from Christ by evil works. He must be able to restore the erring in the spirit of meekness. Unless he can do this, he should not attempt to correct or reprove his brethren, for he will make two evils in the place of curing one. [Cf: 18MR147.02] p. 201, Para. 5, [1902MS].

Let men be careful how they treat the purchase of the blood of Christ. Let them not forget the prayer offered by the Saviour just before He left His disciples for the long struggle in the Garden of Gethsemane. Let them not forget the high estimate He has placed on human beings by purchasing them at the sacrifice of His life. [Cf: 18MR147.03] p. 201, Para. 6, [1902MS].

There are many who seem willing to wound and bruise the hearts of their brethren. Are they following the example Christ has left them? Where in the record of His dealing with men do they find themselves sustained in showing so little forbearance and patience in dealing with their brethren? Have they forgotten the words, "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]? That which distinguishes Christians from worldlings is the manifestation of Christlikeness, which by its pure influence cleanses the heart from selfishness. [Cf: 18MR147.04] p. 201, Para. 7, [1902MS].

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek after us, sinful, erring, unhappy, that He might lead us to heed His words, and, through obedience, heaven. He

humbled Himself, and took upon Him our nature, that He might make us like Himself, pure and upright, free from the defilement of sin. He suffered more than any of us will be called to suffer. He gave His all for you. What have you given Him? [Cf: 18MR147.05] p. 202, Para. 1, [1902MS].

The knowledge of God's truth has been committed to you, not for you to quarrel over, but to fit you to be light-bearers to the world. According to the ability given you will be the returns required by the Master. What have you done to persuade men to accept the precious truth? All around you are those for whom Christ has died, that they might be pure, holy, sinless. Has your life been filled with good works? Have you in meekness and faith sowed in the hearts of those with whom you are brought in contact, seeds that will bring forth fruit unto righteousness? [Cf: 18MR148.01] p. 202, Para. 2, [1902MS].

How much more strength the Lord's people would have if they loved Him supremely and their neighbor as themselves! On how much higher ground they would stand if they followed on to know the Lord! They have many lessons to learn in the school of Christ before they will be prepared to enter heaven. Many are through practice educating themselves to be oppressive where they should be kind. Their sharpness makes them unskillful in dealing with human minds. [Cf: 18MR148.02] p. 202, Para. 3, [1902MS].

Christ's life on earth was an expression of pure religion. He is the Way, the Truth, and the Life. Those who believe in Him receive power to become the sons of God. They are no more of the world; they have come out from the world. The world knows them not, because it knew not their Master. [Cf: 18MR148.03] p. 202, Para. 4, [1902MS].

By blameless lives they show that they are sons of God. They are living examples of Christlikeness. They are Christians, because they are like Christ, because they abide in Him. They are light-bearers to the world. Because they are willing and obedient, they are led into all truth. [Cf: 18MR148.04] p. 202, Para. 5, [1902MS].

Our words and works are to be channels through which the principles of truth are conveyed to the world. Those who do not cultivate personal piety can not be lights in the world, but bodies of darkness. Those who allow themselves to be dictatorial, who accuse and judge their brethren, seeking with unsanctified heart and unholy temper to mend their wrongs, drive souls from God. Such believers are a source of weakness to the Lord's work, for they are not abiding in Christ. [Cf: 18MR149.01] p. 202, Para. 6, [1902MS].

Do not think that you show love for one another by allowing that which God condemns. Do not let sin strengthen in the church. God requires His servants to exercise faithful watchcare. But be sure to manifest Christ's love. Go to the erring one, and pray with him. Draw him to Jesus. Press together, heart bound to heart in the love of Christ. Then will be seen in the church the mighty power of God. Then many souls will be brought to the truth. There is to be a decided work done of purification of leading men who need to be true as steel to principle. God would not justify any man to place himself as dictator [over] what others must do when [he] himself needs the converting grace of Christ, else he will place many souls in false paths. [Cf: 18MR149.02] p. 202,

Para. 7, [1902MS].

Asking Help From God. When men in their human wisdom frame something new and strange to present to the churches, they show that they need to learn of Christ and obtain the knowledge that is according to the faith which is in Jesus Christ. What is the chaff to the wheat? Of what value are the theories of human production when compared with the truths of God's Word? Of what value are the words falling from lips untouched by a living coal from God's altar? [Cf: 18MR149.03] p. 203, Para. 1, [1902MS].

There are those who present to the people of God fables and suppositions which they declare they must accept or perish in their sins. Let God's people pray to Him for clear spiritual discernment, that they may distinguish the theories of men from the Word of the living God. Let them study the Scriptures. Why do they not, with Bible in hand and on bended knee, ask for the presence of the Holy Spirit, that they may have wisdom and understanding? Precious will be the experience thus gained. [Cf: 18MR150.01] p. 203, Para. 2, [1902MS].

It is the right of every soul to ask much of God. Do not make the words of men your standard. "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." [Cf: 18MR150.02] p. 203, Para. 3, [1902MS].

He who asks help from God, and then, forgetting the Lord's promise, asks for human help, puts a slight on the Saviour. He shows that he is not willing to trust himself in God's hands, that he does not believe that God will do as He has promised. He is like the restless waves, driven with the wind and tossed. [Cf: 18MR150.03] p. 203, Para. 4, [1902MS].

With the rich assurances of God's Word before us, let us ask in childlike faith, believing that we shall receive, because God's word is Yea and Amen in Christ Jesus. Are you a child of God? Then trust your heavenly Father. Believe that God means what He says. "Rejoice in the Lord always, and again I say rejoice." "Let your moderation be known unto all men." [Cf: 18MR150.04] p. 203, Para. 5, [1902MS].

Do not doubt the Lord's word because an answer is not immediately returned. Doubt not the promise, "The Lord is at hand." "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God," remembering the word, "The Lord is at hand." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Cf: 18MR150.05] p. 203, Para. 6, [1902MS].

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Will those who have been tossed about by temptation and doubt remember these words? [Col. 3:12-15, 17, 23, 24, quoted.]--Ms 52. 1902. [Cf: 18MR151.01] p. 203, Para. 7, [1902MS].

The Lord is giving me the most precious presentations of what He

desires to do for those who will to do the will of God. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and 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: there shall be weeping and gnashing of teeth" [Matt. 24:45-51]. We have a most sacred commission. [Cf: 18MR161.02] p. 203, Para. 8, [1902MS].

Those who are in any way connected with the church of God must be humble, revealing the meekness of Christ. All are invited to come to Christ in their great need, and to take His yoke upon them. "Learn of Me," says the divine Teacher, Christ, "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." If [only] all would heed the invitation! [Cf: 18MR161.03] p. 204, Para. 1, [1902MS].

It greatly dishonors God for anyone in any way to disregard the great salvation brought to mankind at so great a cost, even the life of the only begotten Son of God. Men and women have no right to refuse the invitation of Him who has died for their redemption. Christ offers life eternal to those who choose to be obedient and submissive to God's will in this life. By bearing the yoke of willing obedience, they testify to worlds unfallen, to angels, and to men, that they have accepted Christ as their Ruler, and are conforming their lives in accordance with His will. The Lord calls souls to repent and be converted. [Cf: 18MR162.01] p. 204, Para. 2, [1902MS].

Those who refuse to accept Christ's invitation to wear His yoke of obedience and to learn of Him His meekness and lowliness, will not form characters that fit them to become members of the royal family, children of the heavenly King. Before the universe such persons bear a direct testimony against Christ. They do their Saviour a great wrong. By their choice they reveal that they despise the great salvation which the heavenly Father has placed within their reach. They do not properly estimate the value that Christ has placed upon them. They fail of realizing that Christ has purchased them at an infinite cost. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: 18MR162.02] p. 204, Para. 3, [1902MS].

Christ took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race. Through His merits repentant sinners may unite with divinity. His they are by creation and by redemption. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [Cf: 18MR162.03] p. 204, Para. 4, [1902MS].

The Lord is doing a great work in the earth. With intense interest He is examining every man's fitness of character to associate with the sinless angels and with the redeemed family in heaven. Not one of the ransomed host will be disposed to begin a rebellion similar to the one

that Satan began before the creation of our race. The Lord gives men and women probationary time in which to acquaint themselves with His terms of salvation. They are given opportunity to unite with Him, as "laborers together with God," to mold their characters after the similitude of the Divine. Thus they heed His words of counsel, "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." They profit by the words of 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." [Cf: 18MR162.04] p. 204, Para. 5, [1902MS].

All who are careless and indifferent, all who have given themselves to the world body, soul, and spirit, to deceptive practices to accomplish their own ends, will find themselves, whatever their position, unready for His appearing. "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" without fault and blameless. [Cf: 18MR163.01] p. 205, Para. 1, [1902MS].

Christ is made the Judge of every man's character. All judgment is given by the Father into His hands. Daily this examination of every man's character is being carried on. God is particular in requiring everyone to be truthful in speech, without the least prevarication and deception, after the world's way, and thus denying the righteousness of Christ. "By their words thou shalt be justified, and by thy words thou shalt be condemned." [Cf: 18MR163.02] p. 205, Para. 2, [1902MS].

Many, many are trusting to their own righteousness. They set up a standard for themselves and do not submit to the will of Christ and allow Him to clothe them with the robe of His righteousness. They form characters according to their own will and pleasure. Satan is well pleased with their false religion. They misrepresent the perfect character--the righteousness--of Christ. How sad it is. Themselves deceived, they deceive others. They are not accepted of God. They are liable to lead other souls into false paths. They will at last receive their reward with the great deceiver--Satan. [Cf: 18MR163.03] p. 205, Para. 3, [1902MS].

There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being most earnest Christians, they weave into the fabric of their characters so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: "You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Your life is a deception. Unless converted, you cannot be saved, for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine Example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spue you out of My mouth." [Cf: 18MR164.01] p. 205, Para. 4, [1902MS].

Let us thank the Lord that while this class is so numerous, there is still time for repentance. Jesus says, "I, your Redeemer, know your

works. I am familiar with the motives that prompt you to declare boastingly in regard to your spiritual condition, 'I am rich, and increased with goods, and have need of nothing.' Thou 'knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'" [Cf: 18MR164.02] p. 205, Para. 5, [1902MS].

Those who are in this condition are willfully ignorant. They do not discern the real character of sin. By their wrong-doing they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act in spirit as novices. They do not seem to understand the truth that must be expressed in word and deed to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege, when, as Christ's representatives, they are not rich in spiritual grace or in good works. They are wretched, poor, blind, maimed. What a position to be in! They stand in their own light. [Cf: 18MR164.03] p. 205, Para. 6, [1902MS].

But notwithstanding their willful ignorance, they are not left by the Lord without added warning and counsel. "I counsel thee," He pleads, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches" [Rev. 3:18-22]. [Cf: 18MR165.01] p. 206, Para. 1, [1902MS].

There are some who will not hear. So long have they chosen to follow their own way and their own wisdom, so long have they cherished defective hereditary and cultivated tendencies of character, that they are blind, and cannot see afar off. By them, principles are perverted; false standards are raised; tests are made that bear not the signature of heaven. Thus many of God's professed people are assimilating worldly ideas and forming characters that will exclude them from heaven. And yet some of these very ones make their boasts in the Lord as a people who do righteousness, and forsake not the ordinances of their God.--Ms 138, 1902. [Cf: 18MR165.02] p. 206, Para. 2, [1902MS].

(Written September 15, 1902, at Los Angeles, California.) *Renunciation of Self*. I thank the Lord this morning for His keeping power. I awake very early, unable to sleep. During the past night my mind has been greatly burdened. I am charged to bear to those in Los Angeles and all who shall assemble in these meetings who minister in word and doctrine, the message that they need to be reconverted, for they do not understand the philosophy of the genuine missionary work that should be done by those who are acquainted with present truth. In the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John, God's will is plainly outlined before them. It is their privilege to understandingly watch unto prayer, [and] believe that God means just what He says. The Lord charges them to stand faithfully, to believe every verse in these chapters, and to live them out before their brother ministers. [Cf: 18MR167.01] p. 206, Para. 3, [1902MS].

To every one God has given His work. Not all have the same line of work, but all are to be workers together with God, laboring in perfect unity and love with one another, bearing fruit to the glory of God. God's servants are branches of the true Vine, and they should produce the best quality of fruit. They are distinct branches, but they draw their sustenance from one Source--the parent stock, Christ Jesus. [Cf: 18MR167.02] p. 206, Para. 4, [1902MS].

Those who work for God are daily to empty the heart of self, that they may be cleansed of their hereditary and cultivated tendencies to wrong. They are to depend wholly upon Him who taught as never man taught. Unless the soul temple is daily emptied of self, and prepared for the reception of the Holy Spirit, self will rule the entire being. The words and acts will be tarnished with selfishness. Christ will not appear in the life. There will be seen a self-confidence that is wholly inappropriate. [Cf: 18MR167.03] p. 206, Para. 5, [1902MS].

In order to be a co-laborer with Christ, man must put away his supposed wisdom. Then he will be humble enough to wear Christ's yoke and to receive His Spirit, the gift that brings to the soul rest and peace. Christ's invitation is, "'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.'" In learning the lessons I teach, in cherishing the grace of patience and forbearance, in striving to control the thoughts and words, in revealing Christlike love for one another, you will learn to be meek and lowly, and you will find the peace and rest that is more precious than gold." [Cf: 18MR168.01] p. 207, Para. 1, [1902MS].

How to Deal With Temptation. As God's chosen ministers assemble for council, those who have been living tried and tempted lives will be tempted to give expression to their feelings. They have been severely tried; difficulties have arisen before them as they try to advance. But if they keep Christ enthroned in the heart, ever looking to Him who has bought them with a price, they will not give expression to sentiments that would leave upon the minds of their brethren a disagreeable impression of unchristlikeness. They will discern spiritual things. They will follow Christ's way of managing difficulties, remembering that He is the Finisher of their faith as well as the Author of their faith. They will remember that if they wear Christ's yoke, they must do as He did. They will leave in God's hands the things to be done and the things to be suffered, remembering that they are not under the control of self, but that they have given themselves up to be laborers together with Christ, forming characters for eternal life, and that they are to learn from Him the way to overcome evil with good in all that they are called upon to suffer. We have a heaven to win, and precious victories to gain. [Cf: 18MR168.02] p. 207, Para. 2, [1902MS].

The words spoken by our Instructors impressed me deeply. Of those who lead tried and tempted lives the question was asked, "How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must, while your spirit is hot within you, and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor? No; you come out discouraged, bruised, and wounded,

bound and enfeebled spiritually. [Cf: 18MR169.01] p. 207, Para. 3, [1902MS].

"What should you do? Simply put your whole trust in the One who understand your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you cannot do for yourself, and to leave you free to do that which He has told you to do-learn of Him His meekness and lowliness. He has been tempted in all points 'like as we are,' and He knows how to succor those that are tempted. Had you first talked humbly with God in prayer, by faith grasping His promises, you would have received strength for the conflict." [Cf: 18MR169.02] p. 207, Para. 4, [1902MS].

When we believe the promise, "Lo, I am with you always, even unto the end of the world," we shall be strong to endure. We need a constant sense of the abiding presence of Christ. He is our righteousness. [Cf: 18MR169.03] p. 207, Para. 5, [1902MS].

Laborers Together With God. The Lord has given me these words to speak and write over and over again, until a decided adherence to the principles of truth shows that men have been called to repentance. A grand side of the work of God is revealed by the words, "medical missionary." To be a medical missionary means to be a laborer together with God. Medical missionary work, a work that is to be a great help and strength to the cause, is to be carried forward in all carefulness and wisdom. Into this work not one thread is to be drawn that will spoil the beautiful pattern that God designs shall be worked out. [Cf: 18MR169.04] p. 208, Para. 1, [1902MS].

The medical missionary work is God's own work, and it is to be controlled by no human power. Human agencies are to act as the Lord's helping hand, guided and controlled by the power of the Holy Spirit. Not one act is to be done that will dishonor the work. [Cf: 18MR170.01] p. 208, Para. 2, [1902MS].

Mistakes will be made, but let men be very careful how they bear down upon those who have made mistakes. Sometimes the one who treats the erring with little mercy has made mistakes far more grievous in the sight of God than those made by the one whom he so unsparingly condemns. [Cf: 18MR170.02] p. 208, Para. 3, [1902MS].

Under the Lord's special guidance, some things have been done that are contrary to the specified directions laid down by men. Unseen agencies were guiding in another way than that marked out by human wisdom. Then let men be careful how they call their brethren to account, as though they were in God's place. [Cf: 18MR170.03] p. 208, Para. 4, [1902MS].

The Lord has heard the humiliating censure that has been given to those who had not rebellion in their hearts, who thought they were doing just what they were told to do. The Lord saw that His work would be marred if the directions given by men were followed, and He guided the minds of the workers to do the work in the very way that He wished it done. The workers did not follow the plan laid out by men, because God had a better plan for them. The divine guiding produced the right result. [Cf: 18MR170.04] p. 208, Para. 5, [1902MS].

If the Lord is the great, unseen Medical Missionary, and men are laborers together with Him, who are you condemning in blaming His sincere workers? Against whom are your sarcastic words spoken? The Lord Jesus would have His work done according to His way. If men could see Him guiding and controlling His servants, helping them to do His work in His way with far better results than if they followed the directions given in human wisdom, how ashamed they would be of the condemnation they give these workers! [Cf: 18MR171.01] p. 208, Para. 6, [1902MS].

I am instructed to say to our ministers and medical missionary workers, Be careful what spirit you manifest to one another. Men are having their own way in many places, and if there is not a change, they will soon see that human wisdom has placed them where they cannot do the work in such a way as to make the most advancement. For man to control means that the work of God will not rise to the high elevation that God designs it to reach. [Cf: 18MR171.02] p. 208, Para. 7, [1902MS].

God's ways are not men's ways, nor are His thoughts men's thoughts. The Lord has seen best to permit men to have their own way, but it will be to the sadness of their own souls and the souls of those whom they control. God's name will not be honored as it should be. [Cf: 18MR171.03] p. 209, Para. 1, [1902MS].

The Source of Power. To His servants who shall be assembled in council at any time and in any place, the Lord says, Remember that prayer is the source of power. Remember that it is through dependence upon God, by looking to Him in faith, that you gain the victory. He never disappoints His people. [Cf: 18MR171.04] p. 209, Para. 2, [1902MS].

We are in danger of getting above the simplicity of pure Christlikeness. We need to receive and act upon the prayer that Christ offered to His Father just before His crucifixion. In this prayer He said, [John 17:18-26, quoted]. [Cf: 18MR171.05] p. 209, Para. 3, [1902MS].

God loves us even as He loves His Son, and Christ has given us the assurance, "I will not leave you comfortless: I will come to you." Let us have many, many love feasts over this assurance, knowing that Christ is ever beside us, to strengthen and to bless.--Ms 139, 1902. [Cf: 18MR171.06] p. 209, Para. 4, [1902MS].

"Elmshaven," St. Helena, California, Aug. 31, 1902 *The Christ-Life*. This morning I am grateful to my Lord and Saviour Jesus Christ, that I slept well during the night and that the peace of the Saviour abides in my heart. I awoke at three o'clock with peace of mind and with the assurance that my talk on the Sabbath was just what our people needed. Everyone should understand the Scriptures. "What saith the law?" Christ inquires. "How readest thou?" [Cf: 18MR173.01] p. 209, Para. 5, [1902MS].

The Lord blessed me in speaking. I had not the least sense of weariness. I felt so grateful to my heavenly Father for the assurance that I could give to others from a "Thus saith the Lord" and "It is written" that, while speaking, my own soul was refreshed. No one spoke an encouraging word to me. I did not need any. I was refreshed and

deeply impressed that we should dwell more upon the sacred claims of the Lord. He expects from us entire obedience to His commandments. His law, written with His own finger upon tables of stone, is the foundation of all truth. [Cf: 18MR173.02] p. 209, Para. 6, [1902MS].

Our world, wicked as it is, seared and marred by the curse, has been trodden by the Son of God, the Majesty of heaven. "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: 18MR173.03] p. 209, Para. 7, [1902MS].

Christ came to do the will of His heavenly Father, and He fulfilled His mission. He came in perfect love, as the full expression of the heart and mind of God. He was the brightness of the Father's glory, the express image of His person; and yet in personal appearance He was as a humble man, meek and lowly. Day after day, from childhood to manhood, He might have been seen going to and from His daily toil. He worked with Joseph at the carpenter's bench, sharing the burdens of the family. [Cf: 18MR173.04] p. 209, Para. 8, [1902MS].

In His trade He was perfect. By His hands no sham work was ever done. In perfection of workmanship He is an example to every carpenter. From His lips there never fell a word that should not have been uttered. While laboring, He observed the work done by His fellow workers, and encouraged everyone to do his best. [Cf: 18MR174.01] p. 210, Para. 1, [1902MS].

Jesus was always kind and tender toward children, even when but a child Himself. Never was a child repulsed by Him. Little children were drawn to Him, for His face and eyes lighted up with smiles for them. He loved little children, and soothed their childish griefs and disappointments and injuries. [Cf: 18MR174.02] p. 210, Para. 2, [1902MS].

Christ went about doing good, feeding the hungry, healing the sick, comforting the downcast. None in need of succor went from Him without finding sympathy--sympathy shown not only in word but in deed. In His presence every stricken, sorrowing heart was soothed and lightened. He did not think of Himself or seek His own interests. He lived to benefit others, to bring relief to the suffering and oppressed. The unwearied servant of man's necessity, He was blessed Himself in relieving others. His heart of love was a fountain of blessings that ever flowed forth to gladden hearts. [Cf: 18MR174.03] p. 210, Para. 3, [1902MS].

The sons and daughters of woe were the subjects of the Great Physician's ministry, and He always smiled in acknowledgment of expressions of gratitude for relief from pain, however rough and uncouth these expressions might be. It was His joy to lift the burdens of the sin-stricken, suffering world. [Cf: 18MR174.04] p. 210, Para. 4, [1902MS].

Every heart should be filled with gratitude for such a Saviour. My heart is stirred. I love Jesus. I contemplate His matchless charms, and desire to practice His virtues day by day. Let us lose sight of self by looking to Him. My heart longs to see the men and women of the world--without God, without hope--becoming hungry for that which will inspire them with hope in regard to the future life. [Cf: 18MR175.01] p. 210,

Para. 5, [1902MS].

How great a mistake is being made by those who claim to believe that the Lord is soon coming, in that they feel but little burden for the many souls around them in need of spiritual help--souls to whom they speak no word in season. Kind, sympathetic words should be spoken to those so much in need of the right instruction. [Cf: 18MR175.02] p. 210, Para. 6, [1902MS].

Are you individually able to say, "I am laboring together with Jesus Christ; I have chosen to do His will, not mine. He declares: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." This is the condition of discipleship. What are you doing to save souls from ruin, to restore God's moral image in man? [Cf: 18MR175.03] p. 210, Para. 7, [1902MS].

The joy of the Lord is our strength. Shall we remember these words? We know that God is true, and that all His ways are just and right. All God expects of us is to live each day as if it were our last on earth, surrendering ourselves to Him to do His will. As He is perfect in knowledge, so is He perfect in wisdom. The best use and improvement of knowledge is to heed the instruction of Christ, "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: 18MR175.04] p. 210, Para. 8, [1902MS].

September 1, 1902-- *The Time of the End*. My mind is deeply stirred. I cannot sleep after eleven o'clock. I long for the gift of the Holy Spirit. My soul panteth after God as the hart panteth after water-brooks. The present condition of our world shows us what we may expect to see in the future. Everything is to be shaken that can be shaken. Men will be placed in positions where they will reveal what human beings will do and what the world will be when God's law is no longer respected. [Cf: 18MR176.01] p. 211, Para. 1, [1902MS].

In the time of the end every ambitious project will appear fascinating. The farther God's people separate from those aspiring for the supremacy, the more security they will find in His protection. [Cf: 18MR176.02] p. 211, Para. 2, [1902MS].

Soon the four winds of heaven will be loosed, and in every part of the globe there will be dissension, strife, war, bloodshed. Satan is stirred with intensity from beneath. The power of God will be the defense of His people until their warning message will have been proclaimed to every nation, kindred, tongue, and people. [Cf: 18MR176.03] p. 211, Para. 3, [1902MS].

The Lord has pointed out the way in which everyone should travel. Light is shining upon the pathway of the righteous. Ample light is given, but many do not walk in this light. A spirit takes possession of many men and women that causes them to think they must do something unusual in order to call attention to the great things that they can do. The Lord leaves them to themselves to do their wonderful works. And what a farce is the building up of their towers! [Cf: 18MR176.04] p. 211, Para. 4, [1902MS].

The Lord has opened before me many things that I must write out. I am using my pen early and late, and yet it seems as if I can make but a beginning in writing out the matters that need to be impressed upon the minds of God's people. [Cf: 18MR176.05] p. 211, Para. 5, [1902MS].

"Sunnyside," Cooranbong, N.S.W., Australia, March 1, 1899. [Cf: 18MR179.03] *The Southern Field; Principles That Should Actuate God's Workers*. There is a heavy burden resting upon my mind much of the time. We are not doing all that we should do for the Southern field. The work must be established in this neglected field. What shall be done? If missionary effort is not put forth in this field, God will hold His people in America accountable. [Cf: 18MR179.03] p. 211, Para. 6, [1902MS].

We cannot do God's will by investing means in large buildings that are unnecessary for the advancement of His work. No sure follower of Christ will waste his God-given talent of means in selfish gratification and display. The time will come when those who now spend money needlessly will deeply regret their mistake. [Cf: 18MR180.01] p. 211, Para. 7, [1902MS].

Souls are perishing, and the Lord calls for earnest effort. The Christian religion never makes a man self-centered. Jesus came from heaven to the earth to teach man how to live an unselfish life. He was the Majesty of heaven, the King of glory, the Commander of the heavenly host; yet He laid aside His kingly crown and royal robe, and clothed His divinity with humanity, in order that He might stand at the head of humanity, suffering the afflictions of the fallen race. He understands the inconveniences to which mankind is subject. He became poor, that through His poverty we might become rich in the possession of the overcomer's reward. [Cf: 18MR180.02] p. 211, Para. 8, [1902MS].

Living in the world among an apostate race, Christ's obedience to God's law showed that man, though fallen, can keep this law by being a partaker of the divine nature, overcoming the corruption that is in the world through lust. [Cf: 18MR180.03] p. 212, Para. 1, [1902MS].

Jesus says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." This is the condition of discipleship. As the Saviour went about doing good, He showed the power of a holy temper and unselfish deeds. [Cf: 18MR180.04] p. 212, Para. 2, [1902MS].

God calls for a consecrated ministry. In Zechariah we read: "Lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young ones, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall utterly darkened" [Zech. 11:16, 17]. [Cf: 18MR180.05] p. 212, Para. 3, [1902MS].

Notice the spelling of the word idol. It is not idle, but idol. This refers to the minister who makes an idol of himself--to the minister who carries on his heart no burden for souls. Let the ministers consider this scripture. The Lord has no use for idol shepherds. [Cf:

18MR181.01] p. 212, Para. 4, [1902MS].

God has begun a work of reformation among His people in America. He requires that thorough work be done, for the great day of the Lord is almost upon us. He calls for men of steadfast integrity and wise judgment, men who will improve their talents by using them in His service. [Cf: 18MR181.02] p. 212, Para. 5, [1902MS].

The men who are standing in positions of responsibility are not to be lords. They are not to think that they can rule as kings. They are to be men of wisdom, able to give counsel that will protect and strengthen the people of God. They should carry out the instruction given in the eighteenth of Matthew. The men standing in positions of trust are to hate every vestige of selfishness. They are to show that they are not narrow-minded. They are to set an example that may be safely followed. [Cf: 18MR181.03] p. 212, Para. 6, [1902MS].

Those who are bearing responsibilities in our institutions are not to think that their position gives them liberty to speak impatiently or boastingly, or to act in an overbearing manner. Those who fail in these respects are imperiling the progress of the cause. They set a misleading example before all within the sphere of their influence. Let everyone honor the standard that Christ has uplifted. Allow it not to trail in the dust. Never dishonor our Leader by scolding, fretting, and acting like spoiled children. [Cf: 18MR181.04] p. 212, Para. 7, [1902MS].

In perfect harmony the laborers in every line of God's service are to do their appointed work, uniting in helping one another, each one performing faithfully his allotted task as if under the personal oversight of a heaven-sent Director. [Cf: 18MR182.01] p. 212, Para. 8, [1902MS].

When all, as men and women in Christ Jesus, unite in works of beneficence, the Lord will prosper them, enabling them to render the highest service. A wise division of labor will effectually advance the Lord's work. Let everyone be assigned his duties, according to his ability; and let him be honored as one of God's workmen. This will bind heart to heart. [Cf: 18MR182.02] p. 213, Para. 1, [1902MS].

Let no one regard it as his right to scold or condemn others, for this causes them to feel discouraged, and does not make them any more faithful or trustworthy. He who is an overseer should be in word and deed an example of humility, patience, kindness, faithfulness, and unselfishness. [Cf: 18MR182.03] p. 213, Para. 2, [1902MS].

My brethren in positions of responsibility, remember that you are not to keep in suspense the men and women who signify their desire to work for the Master. Express your pleasure that they are willing to enter the work; give them something to do. God is stirring the minds of men and women to do much more than they have done. In all our institutions--our sanitariums, publishing houses, and schools--we need fathers and mothers in Israel, men and women quick to discern the needs of those who for a time require help and encouragement, in order that they may develop into useful workers. [Cf: 18MR182.04] p. 213, Para. 3, [1902MS].

In the ninth chapter of Ezekiel is portrayed the fate of the men of responsibility who have not glorified God by faithfulness and integrity. Read this chapter. Notice especially verses four to six: [quoted]. At the appointed time, the Lord God of Israel will do His work most thoroughly. [Cf: 18MR182.05] p. 213, Para. 4, [1902MS].

The thirty-third chapter of Ezekiel is an outline of the work that God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the meaning of the word watchmen. They are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God's heritage. [Cf: 18MR183.01] p. 213, Para. 5, [1902MS].

Upon us as ministers God has placed a burden of solemn responsibility. Realizing that we are His chosen watchmen, we should have constant concern and forethought in regard to the state of the church. We should give much time to earnest prayer for divine wisdom and guidance in order that we may know how best to promote God's honor and glory. He has commissioned us to honor Him, the Omnipotent One, in every word and act. From Him comes our maintenance. We are wholly dependent upon His sufficiency, His bounty, for our support. [Cf: 18MR183.02] p. 213, Para. 6, [1902MS].

God has declared to us, "Ye are the salt of the earth." The preserving influence that we may exert in the world is bestowed upon us by the Lord. The bounties that we constantly receive from Him are to flow through hand and heart to those around us who have not yet become connected with the Fountainhead. [Cf: 18MR183.03] p. 213, Para. 7, [1902MS].

When we see God dishonored, we ought not to remain quiet, but should do and say all that we can to lead others to see that the God of heaven is not to be thought of as a common man, but as the Infinite One, the One worthy of man's highest reverence. Let us present God's Word in its purity, and lift up the voice in warning against everything that would dishonor our heavenly Father.--Ms 165, 1902. [Cf: 18MR183.04] p. 213, Para. 8, [1902MS].

We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, has been a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God. [Cf: 18MR184.01] p. 214, Para. 1, [1902MS].

It is the reign of anti-Christ. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world, and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments. And those who authorize the sale of that which makes men demons make Sunday laws, which they give to the world under the solemn name of religion. [Cf: 18MR184.02] p. 214, Para. 2, [1902MS].

God's people are to show their loyalty to Him by keeping holy the day of His rest. They are to work earnestly to set in operation influences that will counterwork the efforts that Satan is making. The light of truth is to be shed abroad in the earth. God's law is to be proclaimed. An intense interest in the message of present truth is to be awakened. [Cf: 18MR184.03] p. 214, Para. 3, [1902MS].

The establishment of sanitariums is one means by which this is done. Thus men and women are to learn of the character of the work of Seventh-day Adventists. It is the Lord's design that in many places sanitariums shall be established. [Cf: 18MR184.04] p. 214, Para. 4, [1902MS].

In the future some of our sanitariums will be moved from their present locations to more favorable places. It has been presented to me that properties will be offered to us for sale on which there are buildings in which our work can be carried forward. I have recently received a letter saying that such a place has been purchased not far from Boston. I recognize in the offer of this place the providence of God. With a sanitarium established there, much can be done to enlighten the city of Boston. Now as never before this city is to be worked. [Cf: 18MR185.01] p. 214, Para. 5, [1902MS].

God's people are to have clear spiritual eyesight, else they will fail of securing advantages that God desires them to secure. We have plain evidence that God's hand is upon the wheel of His providence. The great crisis is before us. Now is the time for us to warn the world by the distribution of our publications and by the establishment of sanitariums and schools. And let us never lose sight of the great object for which these interests are established--the advancement of God's work. [Cf: 18MR185.02] p. 214, Para. 6, [1902MS].

Hygienic restaurants are to be started in our cities. Thus a good work may be done. God will give His people skill and wisdom to make wholesome, palatable foods. He who in the wilderness gave manna to the children of Israel, is our God, ready to give light and knowledge to those whose desire it is to glorify Him. Those in charge of our restaurants should take a firm stand to close them on the Sabbath. Thus they proclaim the Sabbath truth. [Cf: 18MR185.03] p. 214, Para. 7, [1902MS].

Let God's work go forward. Let plants be made in many places. Let the cities of America be warned. There are many cities in which nothing has been done to proclaim the message of warning. What does it mean that so many fields are left unworked? To God you must give the answer. He will call to account those upon whom the light of truth is shining, if they pass by these needy fields. [Cf: 18MR185.04] p. 215, Para. 1, [1902MS].

The light given me is that if, instead of having immense medical institutions such as the Battle Creek Sanitarium, many smaller sanitariums were established in many places, a strong influence for good would be exerted on those who are strangers from the covenant of promise. [Cf: 18MR186.01] p. 215, Para. 2, [1902MS].

Influences are to be set in motion that will proclaim to the world the

first, second, and third angels' messages. The time has come of which John writes, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" [Rev. 11:19]. "The ark of His testament"--[this ark contains] the two tables of stone upon which are written, with the finger of God, the ten commandments. The ark is a symbol of the presence of God. In clear, steady rays, the light shines from it to the world. [Cf: 18MR186.02] p. 215, Para. 3, [1902MS].

The time has come when the law of God is to be proclaimed with strong, decided utterance. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the warning, "Prepare to meet thy God." The temple of God was opened in heaven in answer to the prayers of His people, and by terrible things in righteousness will He reveal His power. [Cf: 18MR186.03] p. 215, Para. 4, [1902MS].

"It is time for Thee, Lord, to work," David said, "for they have made void Thy law." "They have made void Thy law," he says. The well-nigh universal scorn thrown on God's law did not change his sentiments in regard to it. "Therefore I love Thy commandments above gold; yea, above fine gold." [Cf: 18MR186.04] p. 215, Para. 5, [1902MS].

David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate His honor and repress the swelling unrighteousness. Today men have almost filled the cup of their iniquity. The Lord does not execute the death penalty on the transgressors of His law until they have heard the warning and have been given opportunity to see the fallacy of the doctrines they believe. How wonderful is His forbearance and patience! He is putting a constraint on His own attributes. Omnipotence is exerted over Omnipotence. [Cf: 18MR186.05] p. 215, Para. 6, [1902MS].

"The Lord is slow to anger, and great in power," "plenteous in mercy and forgiveness"; but He "will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Soon there is to be an awakening of His displeasure, and who then can stay His wrath? [Cf: 18MR187.01] p. 215, Para. 7, [1902MS].

A Call to Repentance. There is work to be done in our cities, work to be done in every place. God will take men from the plough, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp high wages will find in the money they get all the reward they will ever receive. Such ones cannot be expected to feel a burden for the salvation of perishing souls. The Lord wants no such workers. Until they banish selfishness from their hearts, their efforts are worthless. The Lord will take out of the way those workers who are not moving forward in His lines. [Cf: 18MR187.02] p. 216, Para. 1, [1902MS].

"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." Those addressed in these words had lost their first love--the love of which Christ declared, "By this shall all men know that ye are My disciples, if ye have love one to another." They had done that for which God had highly

commended them. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and how 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." But in spite of these good works, the leaving of their first love made their efforts unacceptable to God. [Cf: 18MR187.03] p. 216, Para. 2, [1902MS].

God says to His people today, "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." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them? "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world. [Cf: 18MR188.01] p. 216, Para. 3, [1902MS].

How does your love for sinners compare with the love that Christ has manifested? He died a shameful death to save human beings from perishing. His love is expressed in the prayer that He offered just before His crucifixion, and in this prayer also is shown the power of Christlike love as it is revealed among human beings. [Cf: 18MR188.02] p. 216, Para. 4, [1902MS].

"Neither pray I for these alone," Christ says; "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. 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: 18MR188.03] p. 216, Para. 5, [1902MS].

"By their reception of Me as their Saviour, I am glorified in them, and their lives reveal the power of the truth to purify and ennoble. Through belief and practice of the truth they are sanctified. My Spirit molds and fashions their characters after the divine similitude. I manifest Myself to them, giving them correct views of truth, and their obedience to the truth sanctifies them." [Cf: 18MR189.01] p. 217, Para. 1, [1902MS].

"That they all may be one." Christ brings His disciples into an inward, living union with one another and with God. And under the influence of His Spirit they live lives that bear incontrovertible evidence to the power of the truth. In Christian love they are bound up with the Father and the Son, and their unity is a convincing proof that God has sent His Son into the world to save sinners. And the glory that God gave Christ as His obedient Son, Christ gives to them, by His

participation with them in humanity and by the promises that He makes to them. [Cf: 18MR189.02] p. 217, Para. 2, [1902MS].

Through the love that the church at Ephesus had dropped out of their practice, the knowledge of God and Christ is to be revealed to the world. Let those who today are living without this love remember that their eternal salvation depends on their heartfelt repentance. God says to them, "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: 18MR189.03] p. 217, Para. 3, [1902MS].

Obedience to this word is the first work. They are in positive danger. No one who continues to cherish a stubborn, querulous spirit will ever pass through the strait gate into the glorious beyond. Let the converting power of truth set the heart right with God. Let the fretful, complaining disposition be changed for Christlikeness of spirit and word and action. [Cf: 18MR190.01] p. 217, Para. 4, [1902MS].

There are among us ministers and church members who are not courteous and kind, who seem to have forgotten that in all they do or say they are either following a righteous or an unrighteous course, gathering with Christ or scattering from Him. Self is idolized. The burning ambition of the heart is to exalt self. Whether or not they are fitted for positions of trust in our institutions, they want to be first. They seek to grasp responsibilities that they have neither tact nor ability to carry. They have lost a sense of what is due from man to his fellow man, and in God's sight they are novices. By the spirit they cherish, by the words they speak and the deeds they do, they show that they have lost their first love. [Cf: 18MR190.02] p. 217, Para. 5, [1902MS].

They have not the love of Christ in their hearts. They do not love God or their fellow beings; if they did, they would follow a course that would surround their souls with a sweet, pleasant atmosphere. Into their work they bring harshness and self exaltation, and unless they repent their candlestick will be removed, and their hearts will be as a dark room. The light of the Sun of Righteousness has shone on them, but they would not walk in the light, and it has become darkness to them. They walk in accordance with impulse, like a family of unruly children. They are not kind and considerate, but harsh and unchristlike. [Cf: 18MR190.03] p. 217, Para. 6, [1902MS].

Christ delights in no such workers. Those who truly receive the glorious truth of the gospel will show forth in their lives the saving, uplifting, sanctifying power of the truth. The heavenly bears no resemblance to the earthly. Those who are indeed in the truth, those who eat the flesh and drink the blood of the Son of God, will daily gain increased knowledge and wider-experience. Daily they will become more skilled workmen, as they cooperate with Christ, making the best possible use of their talents. They are members of the royal family, children of the heavenly King. [Cf: 18MR190.04] p. 218, Para. 1, [1902MS].

Leaving the first love represents a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond

description. Unless those who have fallen repent speedily, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. Temptation comes suddenly, and the light is quenched. Henceforth light is to them darkness, and darkness light. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they cannot discern between light and darkness. Christ is humiliated in His people. The first love is gone; the faith is weak, there is need of a thorough transformation. [Cf: 18MR191.01] p. 218, Para. 2, [1902MS].

My brethren, seek the Lord; humble your hearts before Him. I have an intense desire to see you walking in the light, as Christ is in the light. I pray most earnestly for you. But I cannot fail to see that the light God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people. [Cf: 18MR191.02] p. 218, Para. 3, [1902MS].

Give heed to this message. "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: 18MR191.03] p. 218, Para. 4, [1902MS].

Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days. Study carefully every verse in this chapter, for through these words Jesus is speaking to you. [Cf: 18MR192.01] p. 218, Para. 5, [1902MS].

If ever a people were represented by the Laodicean message, it is the people who have had great light, the revelation of the Scriptures, that Seventh-day Adventists have received. In the place of exalting self by manifesting pride, self-reliance, and self-importance; in the place of revealing personal weakness of character by remaining proud, boastful, and unconverted; God's professed people should realize their need of the graces of the Spirit of truth and righteousness. They should come to Jesus in childlike trustfulness, the melting love of God filling every heart. Never should they cherish thoughts of self-exaltation or dependence on human capabilities. Never should they think that they can exercise the power that comes from God alone. [Cf: 18MR192.02] p. 218, Para. 6, [1902MS].

There are souls who are striving to keep themselves in the love of God. In the third of Revelation two classes of church members are brought to view. Christ Himself declared to His servant John, "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. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: 18MR192.03] p. 219, Para. 1, [1902MS].

The manifestation of genuine humility is the evidence that we are guarding against the mastery of self. Satan is seeking with all his subtlety to corrupt mind and heart. And oh, how successful he is in leading men and women to depart from the simplicity of the gospel of Christ. Hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church members are in danger of allowing self to take the throne. [Cf: 18MR193.01] p. 219, Para. 2, [1902MS].

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom, will sooner or later reveal traits of character that do not possess the fragrance of Christlikeness. In the church today there are many of this stamp--men and women in whom the loveliness of Christ is hidden by the traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts. [Cf: 18MR193.02] p. 219, Para. 3, [1902MS].

A Failure to Understand. When these matters are revealed to me, I cannot sleep. Night after night I am in deep distress of mind. Our people, both ministers and lay members, are not prepared to understand Matthew. When the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven?" He "called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Cf: 18MR193.03] p. 219, Para. 4, [1902MS].

There are many who are not Bible Christians. They are following a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness. [Cf: 18MR194.01] p. 219, Para. 5, [1902MS].

The church members are not Christians who fail of representing Christ's character; who receive His blessings, not in a spirit of thankfulness, gratitude, and joy, but in a spirit of complaint and faultfinding, manifested in criticizing those who are indeed members of the royal family. They heed not the lessons that Christ had given them. [Cf: 18MR194.02] p. 219, Para. 6, [1902MS].

The Saviour's instruction is unmistakably plain. He says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: 18MR194.03] p. 219, Para. 7, [1902MS].

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye

have ought against any; that your Father also which is in heaven may forgive you your trespasses." But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" [Mark 11:24-26]. [Cf: 18MR194.04] p. 220, Para. 1, [1902MS].

To cherish resentful feelings and to feed upon them, gives one a very poor appetite for reading the Scriptures, for God's Word condemns the one who permits the enemy so to control the feelings that resentment is harbored. The Lord cannot answer the prayers of anyone who cherishes an unforgiving spirit. [Cf: 18MR194.05] p. 220, Para. 2, [1902MS].

My brethren, I feel great sorrow of heart. I shall not appear before you again in our general gatherings unless I am impressed by the Spirit of God that I should. The last General Conference that I attended gave you all the evidence that you will ever have in any meeting that shall be convened. If that meeting did not convince you that God is working by His Spirit through His humble servant, it is because the candlestick has been removed out of its place. I thought that after the last General Conference there would be a change of heart, but during that meeting the work was not done that ought to have been done that God might come in, nor has this work been done since that time. God is knocking at the door of the heart; but as yet the door has not opened to let Him enter and take full possession of the soul-temple. [Cf: 18MR194.06] p. 220, Para. 3, [1902MS].

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience--higher not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ Jesus. How much we need to be faithful watchmen over self, to make sure that we have not the spirit which leads us to hurt and destroy in the place of using our God-given talents in awakening the inhabitants of our world to a realization of their lost and undone condition. Let us not be content to be as men who have left their first love.--Ms 166, 1902. [Cf: 18MR195.01] p. 220, Para. 4, [1902MS].

It is not God's plan that reports regarding the work of His servants shall be passed from one to another. My brethren, when someone comes to you with an accusation against a fellow worker say to him, "Have you gone to the one you are accusing, in the way in which Christ has told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him." [Cf: 18MR196.01] p. 220, Para. 5, [1902MS].

Hear what Christ has said regarding this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And He says again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and publican." [Cf: 18MR196.02] p. 220, Para. 6, [1902MS].

Those who are Bible Christians will do as Christ has directed. If His directions were followed, many wounds would be cured that are now left to fester and break out until they are incurable. To follow the course laid down by the great Teacher, who never errs in counsel, is the only way to stop the false tongue, and cause criticism and accusing to cease. The abiding love of Christ in the soul leads to the manifestation of His meekness and lowliness. [Cf: 18MR196.03] p. 221, Para. 1, [1902MS].

Oh, how much time is worse than wasted by evilspeaking. Because of this sin, not half is accomplished that might be accomplished. Men and women become mischief makers for Satan, and, going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister who, they say, has done wrong. The thoughts of those thus influenced are disturbed, their peace is destroyed, and their confidence in their brethren is weakened. [Cf: 18MR197.01] p. 221, Para. 2, [1902MS].

Those who do this evil work are departing from Christ to follow one who is teaching them to love and make a lie. Whatever their position in the service of God, they are dishonoring Him, and Christ says to them, "I have somewhat against thee, because thou hast left thy first love." All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love. [Cf: 18MR197.02] p. 221, Para. 3, [1902MS].

I feel so saddened, so discouraged, by the thought that my brethren are willing to listen to and circulate hearsay. I know that the Spirit of God will not cooperate with those who, by their criticisms, their evil-surmising, and their hardheartedness are helping Satan. God says to them, "Thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly," that is, "I will not bear long with your perverse spirit, which leads you to cherish envy and evil-surmising." [Cf: 18MR197.03] p. 221, Para. 4, [1902MS].

"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." Do not these words, so plain and decided, call for serious thought and earnest study on the part of everyone who claims to believe the word of God? "Thou hast left thy first love." And the dryness and coldness of the heart are revealed by a lack of that Christian courtesy, that fragrance of kindness and tenderness, that is seen in the life of the true Christian. [Cf: 18MR197.04] p. 221, Para. 5, [1902MS].

A cruel spirit of selfishness is entertained and cherished by the members of the family of God on earth, and too often they act like quarrelsome children. Christ cannot cooperate with them. He invites His people to come to Him, and to gain from His strength that will enable them to grow up "unto the measure of the stature of the fullness of Christ." Those who refuse to grow up into men and women in Christ will ever be quarrelsome, overbearing, criticizing, denunciatory. [Cf: 18MR198.01] p. 221, Para. 6, [1902MS].

Those who think and speak evil of their fellow laborers, opening the

mind to false reports and taking up a reproach against their neighbor, grieve the Spirit of God and put Christ to open shame. Shall those who minister in the word of God grow away from Christ, into uncomeliness and coarseness, becoming boastful and hardhearted? This is the picture that the lives of many now present. Shall not the picture be changed? When we allow spiritual moisture to fall constantly on the soul, we shall thrive as trees of the Lord's planting. [Cf: 18MR198.02] p. 222, Para. 1, [1902MS].

If those who know the truth will return to their first love, if they will draw their supplies from Christ, self will not assume such large proportions that the Saviour cannot work with them. When the life of Christ is our life, we shall be like fresh foliage, sweet and fragrant. [Cf: 18MR198.03] p. 222, Para. 2, [1902MS].

Christ is as hungry for fruit from ministers and people as when, on His way from Bethany to Jerusalem, He came to a fig tree covered with foliage and presenting an appearance of fruitfulness. But upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. Today Christ comes to His people, hungering to find in them the fruits of righteousness. But many, many have nothing but leaves to offer Him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God and present Bible truth to the people, for they are in the habit of doing so; but they have lost that which would make their service acceptable. [Cf: 18MR198.04] p. 222, Para. 3, [1902MS].

How blind they are, how deficient their service. Boastingly they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: 18MR199.01] p. 222, Para. 4, [1902MS].

These words are a true representation of the condition of the churches. Will God's people accept His reproof? Let them not remain in their present condition, for time is passing and the work that ought to be done is not done. Where are the trees of the Lord's planting? Are they bearing fruit to His glory? Where are the men who walk softly before God? [Cf: 18MR199.02] p. 222, Para. 5, [1902MS].

The Lord bids me say to His people, "Cease ye from man, whose breath is in his nostrils." "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Cf: 18MR199.03] p. 222, Para. 6, [1902MS].

How unlike Christ we are in word and spirit and in our attitude toward one another. His gentleness should make us rejoice in the Lord. It should make us "kindly affectioned one to another with brotherly love; in honor preferring one another." As a people who have had great light, we stand before God under condemnation unless we fulfill the Saviour's expectation for us, holding fast to Him, and allowing Him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in

close connection with the Life-giver. We shall give life for the life that we receive. [Cf: 18MR199.04] p. 222, Para. 7, [1902MS].

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith and an unselfish interest in his brethren. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love and purifies the soul. The refining influence of Christ's love refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His zeal, his staunch principles, his true devotion to that which is pure, honest, just, and of good report, make him companionable. [Cf: 18MR200.01] p. 223, Para. 1, [1902MS].

Such men are of value with God. If they continue to put their trust in Christ, they will grow more and more like Him, and one day they will see God, who declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Cf: 18MR200.02] p. 223, Para. 2, [1902MS].

Christ's Jewels. I cannot sleep after half past two. I rise and dress, and then commit myself to the Lord. To Him alone can I look for help. We are His workmanship, the great apostle to the Gentiles declares, "created in Christ Jesus unto good works." I would not trust in the wisdom of the most learned man that lives, unless his life--his spirit and words and deportment--revealed the righteousness of Christ. [Cf: 18MR200.03] p. 223, Para. 3, [1902MS].

Christians are Christ's jewels, bought with an infinite price. They are to shine brightly for Him, shedding forth the light of His loveliness. And ever they are to remember that all the luster that Christian character possesses is received from the Sun of Righteousness. [Cf: 18MR200.04] p. 223, Para. 4, [1902MS].

The luster of Christ's jewels depends on the polishing that they receive. God does not compel us to be polished. We are left free to choose to be polished or to remain unpolished. But everyone who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. He must consent to have the sharp edges cut away from his character, that it may be shapely and beautiful, fitted to represent the perfection of Christ's character. [Cf: 18MR201.01] p. 223, Para. 5, [1902MS].

The Lord is dishonored when, because His people do not live in the light of the Sun of Righteousness, they reflect no more light than common pebbles. He is dishonored when their service is tarnished with the leprosy of selfishness. [Cf: 18MR201.02] p. 223, Para. 6, [1902MS].

The divine Worker spends little time on worthless material. Only the precious jewels does He polish after the similitude of a palace. With hammer and chisel He cuts away the rough edges, preparing us for a place in God's temple. The process is severe and trying. It hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency regarded as complete, and takes away self-uplifting from

the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn off. Then, holding the jewel up to the light, the Master sees in it a reflection of His own image, and it is pronounced worthy of a place in His temple. [Cf: 18MR201.03] p. 223, Para. 7, [1902MS].

Blessed be the experience, however severe, that gives new value to the stone, enabling it to shine with living brightness. [Cf: 18MR201.04] p. 224, Para. 1, [1902MS].

The Lord will call young men from the humble walks of life into His service, just as He did when, living in person on this earth, He passed by the learned rabbis to choose as His first disciples humble, unlearned fisherman. He has workers whom He will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little value. But Christ sees in them, through His grace, infinite possibilities, and in His hands they will become precious jewels, to shine brightly in the kingdom of God. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Mal. 3:17). [Cf: 18MR201.05] p. 224, Para. 2, [1902MS].

Christ's perfect knowledge of human character fits Him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which He is working in fitting men and women for positions of trust. He will give wisdom and knowledge to those who are willing to be worked by the Holy Spirit, willing to be doers of the word and not hearers only, willing to uplift Christ before the world. [Cf: 18MR202.01] p. 224, Para. 3, [1902MS].

Christ is the rightful owner of man. He says to him, "You are Mine. I have bought you with a price. I gave My life for you, that your life might be made harmonious and symmetrical. If you will surrender yourself willingly to Me, I will guide you aright. You are a rough stone, but if you will place yourself in My hands, I will polish you. I will put you in the place that I have chosen for you, that after My plans and methods you may work out My purposes for you. I will so imbue you with My grace that by the luster with which you shine you will bring honor to My name. No man shall pluck you out of My hand. I will make you My peculiar treasure. In the day of My appearing and My triumph, you will be a jewel in My crown of rejoicing." [Cf: 18MR202.02] p. 224, Para. 4, [1902MS].

On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who will not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. [Cf: 18MR202.03] p. 224, Para. 5, [1902MS].

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory, those who have been washed and made white and tried. A song of triumph will peal forth, filling all heaven. Christ has conquered! He enters the heavenly courts

accompanied by His redeemed ones--the witnesses that His mission of suffering and self-sacrifice has not been in vain. [Cf: 18MR203.01] p. 224, Para. 6, [1902MS].

A Call to Greater Consecration. Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness. The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But many refuse to place themselves where He can help them. They are breaking the commandments of God, for they have left their first love. [Cf: 18MR203.02] p. 224, Para. 7, [1902MS].

Oh, how many now teaching others need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony! They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from His work. There is danger that by their unchristlikeness they will spoil the experience of those who have any connection with them, [those] whom God desires to polish as living stones for His temple. [Cf: 18MR203.03] p. 225, Para. 1, [1902MS].

To all who have been harsh and discourteous, as hard as flint in their speech and dealing with their brethren, who are not touched by the strivings of God's Spirit, who desire to be first, to grasp supreme authority, God says, "Thou has left thy first love." He will give them another trial, but if they refuse to repent He will come unto them quickly and will remove their candlestick out of his place. [Cf: 18MR204.01] p. 225, Para. 2, [1902MS].

Unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the natural selfishness of the human heart. Christ desires every man's character to be a harmonious whole. If it is not this, deformity exists. God and man must cooperate to make the character beautiful and symmetrical. [Cf: 18MR204.02] p. 225, Para. 3, [1902MS].

Self must be wholly surrendered to Christ. "Ye are dead, and your life is hid with Christ in God." You are to surrender your ownership of self to God's ownership. [Cf: 18MR204.03] p. 225, Para. 4, [1902MS].

Sanctification is a progressive work. It is a continuous work, leading human beings higher and still higher. It brings perfection. It does not leave love behind, but brings it constantly into the life as the very essence of Christlikeness. [Cf: 18MR204.04] p. 225, Para. 5, [1902MS].

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be and can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as He sees best. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are God's husbandry; ye are God's building." If we build in cooperation with Him, the structure that we rear will day by

day grow more beautiful and more symmetrical, under the hand of the Master-builder, and through all eternity it will endure. [Cf: 18MR204.05] p. 225, Para. 6, [1902MS].

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our Example. During His life on earth, He was ever kind and gentle. His influence was ever fragrant, for in Him dwelt perfect love. He was never sour and unapproachable, and He never compromised with wrong to obtain favor. If we have His righteousness, we shall be like Him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of His presence, become mellowed by His grace? [Cf: 18MR205.01] p. 225, Para. 7, [1902MS].

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we by clinging to our imperfections and deformities make Christ ashamed of us? His grace is promised to us. If we will receive it, it will adorn our lives. Then, in the place of disparaging our fellow workers, we shall help them to climb the ladder of progression. Deformity will be exchanged for practical godliness. Our lives will be adorned with the Christian graces. [Cf: 18MR205.02] p. 226, Para. 1, [1902MS].

God calls for our cooperation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives by the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to be true representatives of Him. We are not to bring into the Christian life our natural and cultivated tendencies to wrong. Christ must be formed within, the hope of glory. Our daily life must become more like the Christ-life. We must be Christians in deed and in truth if we ever see the kingdom of heaven. [Cf: 18MR205.03] p. 226, Para. 2, [1902MS].

Christ will have nothing to do with pretense. He will welcome to the heavenly courts only those whose Christianity is genuine. The lives of those professing Christians who do not live the life of Christ are a mockery to religion. [Cf: 18MR205.04] p. 226, Para. 3, [1902MS].

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When our people bring Christ's righteousness into the daily life, sinners will be converted, and victories over the enemy will be gained. [Cf: 18MR206.01] p. 226, Para. 4, [1902MS].

"Finally, brethren, 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 ; if there be any virtue, and if there be any praise, think on these things."--Ms 168, 1902. [Cf: 18MR206.02] p. 226, Para. 5, [1902MS].

Matthew 5:13-16. "Ye are the light of the world. A city that is set on a hill cannot be hid." The aggressive power of the gospel is in proportion to the genuine faith and piety and example of the believers.

The church is to be the Lord's light bearer to shine amid the moral darkness of a corrupt and sinful generation. There can be nothing in the world that is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing offends God more than for the church to be in a disunited state, because it bears to the world a very bad testimony and example. [Cf: 18MR207.01] p. 226, Para. 6, [1902MS].

The Lord Jesus is the Maker of the mind which man has debased and enfeebled by sin. The central power of the earth's fallen subjects is a demon. He has set up his throne in the world. Christ proposes the means of recovery through the great work of redemption. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Lord Jesus, through sacrificing His life upon the cross, purposed by the agency of the Holy Spirit to bring man to see his position as a sinner and surrender his will to God's will. He will sanctify every soul that will receive the gracious gift, and [will] give him power to become a son of God. He takes away the destructive tendencies of the sinful nature and brings the human agency into His service. [Cf: 18MR207.02] p. 226, Para. 7, [1902MS].

Working through His Holy Spirit He sanctifies and cleanses the soul temple. Thus, though his whole powers had become deranged, man may be brought back restored to his original relationship to God, and become an agent of good to every other man. In place of the diseased, soul-and-body-destroying principles of evil, he follows heavenly principles. Sanctified by the agency of the Holy Spirit, his influence upon his fellow man becomes aggressive to expel from the earth the evils produced through the satanic perversion of that which God designed should be only good. All these perverted powers the Lord Jesus will turn to His service, and man becomes the human channel to work the will of God to redeem and bring back the people that have broken away from their allegiance to God, and to unite them to their proper Center. [Cf: 18MR207.03] p. 227, Para. 1, [1902MS].

These restoring agencies are not to be confined to a few places but extended to the ends of the earth. Oh, the depths of the wisdom and the knowledge of God! The perfect unity for which Christ prayed would be exemplified when his disciples should be one in heart, in belief of the truth, in sympathy, in true courtesy, in compassion and grace, exemplifying the union existing between the Father and the Son. John 17:16-23. This unity is the power of the truth sanctifying the soul. [Cf: 18MR208.01] p. 227, Para. 2, [1902MS].

We feel deeply the need of the human agency accepting all the grace of Christ, which will be expressed in that love for one another which existed between the Father and the Son. Men and women must take themselves to task, and in speech, in spirit, and in Christian forbearance manifest the miracle of grace in true conversion, which bears the credentials of Christ to the world. We are His by creation and by His redeeming power which evidences that God has sent His Son into the world to take away the sin of the world. The virtue of truth and of temperance in all things must be brought into daily practice, for this is the Lord's plan for our growth in grace and righteousness. We are very near the end of time, and our testimony to the world is to bear divine, vitalizing influence of the power of truth. [Cf: 18MR208.02] p. 227, Para. 3, [1902MS].

The medical missionary work is the right hand of the body, and I write that this shall not be [involved in] the drawing of means away from the needy places where it should go, to create in any place a large, mammoth institution that will tend to continue the dearth of establishing the memorials of God in many places. I speak to my brethren that this must not be. Small centers will be made in many places because many places will need them. Invest means carefully. The work must become established in places where there is nothing. [Cf: 18MR209.01] p. 227, Para. 4, [1902MS].

Not every church in every conference may have their minds made clear and distinct as to where the work shall be established. There may be restaurants to be set in operation. Let not men have charge of these matters who will begin to enlarge when in doing some great thing they will accumulate debts that will crush out their life and their courage to do a good work. The truth is that our position is constantly changing, and we know not what sort of experience is before us. Our past and present light will not answer in all respects for the future necessities. We must have fresh food every day. Of the future we know not what shall be, except that which the Word of God maps out before us. We know not unless the matter is mapped out before us by the Holy Spirit.--Ms 176, 1902. [Cf: 18MR209.02] p. 227, Para. 5, [1902MS].

St. Helena, Feb. 3, 1902. I thank the Lord I am in my own home. I am still suffering with throat and lungs and heart difficulty. I have an urgent invitation to occupy rooms in the house I built and sold to the sanitarium on the hillside. The rooms I occupied as my own are now to be used by me if I will accept them and take treatment at the sanitarium. But this is not an easy thing to do. Here are my workers in the office I have built to accommodate them. Should I leave, the work could not be carried on successfully. I appreciate the favor so kindly presented to me. I shall make every effort that I think in my weak condition I can bear. I have decided to remain in my own home, if I can do so, until I am strong enough to ride in my carriage to the sanitarium and take treatment, which I cannot possibly do just now. [Cf: 18MR210.02] p. 228, Para. 1, [1902MS].

I have at the present time an indistinct voice. I can talk but a few words, then no sound comes. This is singular for me, but my workers need me where they are at work that I can, even in my feebleness, prepare work for them. I have much written. I dare not give myself up to receive thorough treatment, for this could not be and I continue my writing. [Cf: 18MR211.01] p. 228, Para. 2, [1902MS].

There is such a thing as overdoing the personal treatment given to sick persons. Quietude, rest, sleep, careful diet, cheerful surroundings, and plenty of sleep will be essential. Sleep I cannot obtain as I would. I carry far too intense an interest for souls that know the truth and are out of the way. I am deeply moved by the consideration that there are many cases who need words of counsel, reproof, exhortation; many are not growing up into Christ, seeking His favor and strength from His strength, and many need encouragement. Often I am unable to sleep past twelve o'clock. I retire between seven o'clock and eight. My heart is drawn out in deep, earnest desire to see and understand what is my lot and place for me to occupy. Next November 26 I shall be 75 years old. I praise God for my memory and my reason,

even in my infirmities. [Cf: 18MR211.02] p. 228, Para. 3, [1902MS].

St. Helena, Feb. 3 ? , 1902. Slept until half past twelve o'clock. My mind is constantly exercised upon subjects which concern our spiritual welfare, preparatory for uniting with the royal family above. Solemn and weighty facts are to be considered by Seventh-day Adventist as a people. [Cf: 18MR211.03] p. 228, Para. 4, [1902MS].

St. Helena, Feb. 9, 1902. I cannot sleep after half past twelve o'clock. [Cf: 18MR211.04] p. 228, Para. 5, [1902MS].

St. Helena, March 1, 1902. I am this morning unable to sleep after two o'clock. I am very much exercised upon the subject of unity of heart and of soul, one with another. When Christ has given us so much instruction upon this point, what can the human agent say that can make an impression if the Great Teacher's lesson are disregarded? What can they mean to practice in their spirit and service, contrary to the teachings of Christ, to break up and not unify? [Cf: 18MR211.05] p. 228, Para. 6, [1902MS].

I am pained at heart when I consider how much Christ is dishonored by this disregard of His teachings. The Lord Jesus hath spoken, and in His prayer to His Father presented the result of unity and love of brethren in the impression made upon the unbelieving world. Shall we then repent and be doers of the words of Christ, and cultivate love, true courtesy, and gentleness, giving respect to the Lord's purchased possession, and demonstrating the truthfulness of the words of Christ? John 17:20-24. [Cf: 18MR212.01] p. 229, Para. 1, [1902MS].

I would be pleased if I could attend the meeting in the sanitarium chapel, but as yet I dare not venture to speak to the people. I am trusting faith to be confirmed in my health that I may yet bear my testimony as I have done in the past. I am waiting, praying, watching thereunto. We are admonished, "Continue in prayer, and watch in the same with thanksgiving. . . . Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" [Col. 4:2, 5, 6]. [Cf: 18MR212.02] p. 229, Para. 2, [1902MS].

Salvation through Jesus Christ is an individual experience. We are not to make the mistake [of thinking] that we are Christians unless we are daily practicing Christlikeness in character. If we have Christ abiding in the soul by faith, the experience is of a character that speech will be after the pattern of Christ. If we have brought along into the religious profession the sharp speeches, the quick temper in unsanctified speech, we misrepresent Christ and put Him to shame, and we need to be converted, for we dishonor the name of Christian. [Cf: 18MR212.03] p. 229, Para. 3, [1902MS].

The words of those who speak unadvisedly corrupt themselves and others. Such men and women cannot carry their wicked, unsanctified characters into heaven. Then shall we not cut away everything of the kind? Shall we not realize we must be converted? [Cf: 18MR213.01] p. 229, Para. 4, [1902MS].

"The law of the Lord is perfect, converting the soul. "Faith may claim complete cleansing, growing into the likeness and beauty of Christ's

character. [Cf: 18MR213.02] p. 229, Para. 5, [1902MS].

Elmshaven, St. Helena, March 30, 1902. I praise the Lord this morning. I have awakened at two o'clock, the usual hour of awaking for some time, and now I thought I must change this order of things, for I cannot keep up this way, writing so early. I become sleepy in the daytime and yet cannot sleep usually, but I did sleep yesterday afternoon. Psalm 103, this is the language of my heart: [Verses 1-5, quoted]. [Cf: 18MR213.03] p. 229, Para. 6, [1902MS].

I have a thankful heart that my heavenly Father is attentive to the wants of those who seek Him. I want my mind stayed upon God. I want His Holy Spirit to rest upon me. I want to honor the Lord daily. We need a deeper sense of the grace of God. All our ministers need deep searching of heart. They need to seek the Lord in humility of soul. The work of grace carried forward intelligently reveals itself in works that are righteous. [Cf: 18MR213.04] p. 229, Para. 7, [1902MS].

I have a message that the Lord has given me for His people: Let every family solemnly seek the Lord. Let every family consider Psalm 100. Let fathers and mothers awaken to a sense of their individual responsibility. "Make a joyful noise unto the Lord, all ye lands. . . . Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." [Cf: 18MR213.05] p. 230, Para. 1, [1902MS].

How simple is all this instruction! Psalm 101. We need to work diligently. We have no time to squander foolishly. We have a heaven to win and eternal life to gain. [Cf: 18MR214.01] p. 230, Para. 2, [1902MS].

I know not how long my life may be spared, but this is a matter over which I have not a control. I long for Christ's appearing. [Cf: 18MR214.02] p. 230, Para. 3, [1902MS].

St. Helena, April 1, 1902. I have not slept after two o'clock. I am praying to my heavenly Father that He would arouse the church members that they may understand their accountability and responsibility to God. Medical missionary work is mingled with so much that is selfish and not true according to the appellation, that I am seriously burdened. [Cf: 18MR214.03] p. 230, Para. 4, [1902MS].

We are having some showers--misting rain that is good for the land. I cannot sleep after twelve p.m. I have improved in strength. My voice is not hopelessly lost. It is coming to me again gradually, thank the Lord. O my soul, praise His holy name. I am encouraged. I shall yet have speech before the great congregation. [Cf: 18MR214.04] p. 230, Para. 5, [1902MS].

St. Helena, April 19, 1902. Spoke in the sanitarium chapel. Col 3:1-16;4. [This entry from Journal No. 24, p. 206.] [Cf: 18MR214.05] p. 230, Para. 6, [1902MS].

Elmshaven, St. Helena, May 10, 1902. Sabbath morning. I awoke at half past three. I thank my heavenly Father for rest and sleep. I want my heart stayed upon God today. Good is the Lord and greatly to be

praised. Yes, the birds are singing their songs of thanksgiving to God their Creator. One songster commences his song of praise and another unites his musical talent of song with his mate; then there are other voices of praise that join the choir, and they fill my office room with their cheerful, happy music.--Ms 221, 1902. [Cf: 18MR214.06] p. 230, Para. 7, [1902MS].

St. Helena, Calif., Nov. 12, 1902. This morning have written many pages to be copied. I slept until half past four o'clock. Last evening Edson and Emma White came upon evening train, and it must be that I met them and welcomed them to my home. I thank the Lord I can say my rest was undisturbed until half past four in the morning. [Cf: 18MR216.01] p. 230, Para. 8, [1902MS].

We were so thankful that my children came through from Nashville in safety. They took tourist sleeper but report the jostling and shaking about was quite wearisome. [Cf: 18MR216.02] p. 230, Para. 9, [1902MS].

I cannot converse with them, for my soul is bowed down with grief and sorrows that cannot be expressed to anyone. They cannot understand the many things that are presented before me in the visions of the night. I am conversing with wise instructors in the night season. Last night there were some things I was listening to of great interest to me. The subject was being canvassed in regard to the character of books to be used in our schools. The One of authority was speaking. The statements were that the character of the books and their study was an index of the standard of the mind of those who used them. There are too many books perused or run through which are of very little profit but are doing the minds positive injury. There is too much poured into the mind from too many books, while there are too few books of real advantage studied. [Cf: 18MR216.03] p. 231, Para. 1, [1902MS].

Elmshaven, St. Helena, Calif., Nov. 26, 1902. I now write in the early morning hours in one of my old diaries I find close at hand. Cannot sleep after 12:00 p.m. Commence writing. I have things presented to me by revelation, and under the most discouraging burden pressing me as a cart beneath sheaves I am in an agony of distress. [Cf: 18MR217.01] p. 231, Para. 2, [1902MS].

I have had representation that the Lord's Holy Spirit has not been working upon the minds of the leading men in the Review and Herald office. I seemed to be passing through the office days in succession, in different rooms. There is a condition of things represented that justice and integrity and the love of God are not teaching and guiding the managers. How long will God continue to bear with the perversity and un sanctified working of the men who should be afraid, terribly afraid, because they are far from working in straightforward, righteous lines? The Lord will soon cleanse that publishing house as He cleansed the temple courts of its defilement. Iniquity is practiced, and the more it is practiced the harder and more unimpressible are the hearts of the actors. Every unfair scheme that is planned that savors of the least selfish grasping is the same that God has reproved over and over again. [Cf: 18MR217.02] p. 231, Para. 3, [1902MS].

This is one of the reasons, as I see it, that the Lord has declared there shall be publishing plants in other places. It shall be that I am not to be dependent longer on Battle Creek. There is unprincipled work

done. God looks upon it and His wrath is kindled, and God is soon to rise out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood and no more cover her slain. [Cf: 18MR217.03] p. 231, Para. 4, [1902MS].

Elmshaven, Nov. 26, 1902. This day I am 75 years old. I thank my heavenly Father that I have the use of all my faculties. I can occupy the room fitted up for me and ascend and descend the stairs with quickness and ease, requiring no assistance. I have every reason to praise the Lord that my right hand has not lost its cunning. I can trace the writings upon paper with ease; for this I am thankful. My mind in regard to the Scriptures is clear, and the comfort I receive from writing on Scriptural subjects is a source of continual gratitude. For one month I am awakened at twelve o'clock, and matters have been opened before me and deeply impressed upon my mind in regard to the cause and work of God to be carried forward at this important period of time when all the signs Christ has foretold should come are taking place as He predicted. [Cf: 18MR217.04] p. 231, Para. 5, [1902MS].

Elmshaven, Nov. 27, 1902. I am spending hours of the night, while others are asleep, in prayer. The past life is woven into your future. We must individually make every failure that appears thus a success, because we learned how to guard our minds, our words, our deportment. By looking unto Jesus, by beholding Him in His ministry, we shall become changed into His likeness in character, and then when imbued with His Holy Spirit we give glory to God in reflecting to others the grace bestowed upon us. Thus we declare the glory of God, by copying His character which we highly esteem and by being intensely in earnest to declare His excellencies in our own life character. [Cf: 18MR218.01] p. 232, Para. 1, [1902MS].

My prayer is daily that I may speak with a sanctified tongue. Every Christian is to declare the attributes of the character of Christ. He looks upon Christ, His goodness, His patience, His compassion, and His love, and he cheerfully employs all his powers and all his faculties in His service. False motives and spurious principles decidedly lead away from Christ. Their seeming good works cannot bear the test and trial, and when brought into strait places self breaks forth in words of criticism and harsh words of condemnation of that which he should approve. [Cf: 18MR218.02] p. 232, Para. 2, [1902MS].

It is the love and fear of God and respect to all His commandments which is an influence to provoke to love and good works. Every human agency that loves Jesus Christ will take care of the disposition of the mind in that he will not sin in thought, in tongue and voice, or in expression. By our words we shall be justified or by our words we shall be condemned. [Two entries above from Journal No. 43, pp. 1, 2.] [Cf: 18MR219.01] p. 232, Para. 3, [1902MS].

Elmshaven, Nov. 27, 1902. I have been deeply impressed by the Spirit of God that we are to pass through severe trials. Everyone's faith will be tested. We must study carefully the old waymarks. These experiences in the past are to be revived. Daniel is to stand out conspicuously with the Revelation given to John on the Isle of Patmos. [Cf: 18MR219.02] p. 232, Para. 4, [1902MS].

Daniel 12. Read attentively this chapter. Hosea 4:1. [Verses 1-6,

quoted.] There is work to be done. Who will take it up? [Cf: 18MR219.03] p. 232, Para. 5, [1902MS].

In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the established points of our faith that have been, in the providence of God, so greatly blessed. These foundation principles are to be held fast unto the end. Read the Word of God. [Cf: 18MR219.04] p. 232, Para. 6, [1902MS].

[This entry from Journal No. 20, pp. 351, 352.] *Elmshaven, Nov. 28, 1902.* I am deeply troubled in mind. I rose from my bed at twelve o'clock. During the night in the visions God has given me I have been in one company assembled together in Battle Creek, another in New York City, another at Nashville. I cannot clearly write out all these things this day; my strength is not sufficient. Oh, how sad it is that men will permit the enemy to deceive their souls, and they will be wrought upon by the enemy [to the extent] that they will dare venture to exalt their own finite judgment and express word and devise plans and methods which I have been instructed are decidedly contrary to the expressions and plans of God in behalf of His people. In thus doing they compel me to stand under the load of refuting the banner under which they stand and declaring that plan and that course of action that the Lord has been laying out distinctly before me again and still again, in advancing the work, that His truth shall not be leavened with men's diseased ideas of truth. [Cf: 18MR219.05] p. 232, Para. 7, [1902MS].

How much care, anxiety, and wearing of the physical and mental powers they might save me in my old age, and the souls who are being deceived, when I am still in the field of battle discharging the very duties the Lord has laid upon them, to correct the wrong course of their own action. They are doing the very work Satan would have them do, which labor comes upon me, which will have to be undone if I act conscientiously, because they do not understand what is truth through which they must be sanctified. I esteem all the Lord's precepts concerning His work as being the right way, and that His plans are not to be broken up by human wisdom and human devising. [Cf: 18MR220.01] p. 233, Para. 1, [1902MS].

Elmshaven, Nov. 29, 1902. I awakened this morning having passed a good night. Slept until three o'clock. I lay in bed until nearly four o'clock, meditating and praying the Lord to give me clearness of perception to understand the truth as it is in Jesus, and then, by appropriating the truth daily, it will be to me the bread of life; the parable will be understood and acted, for is it not of weighty consequence? Eternal life is the result of our humanity availing itself of the privilege of being partakers of the divine nature, having overcome the corruption that is in the world through lust. Watchfulness over our individual self means everything to us. [Cf: 18MR220.02] p. 233, Para. 2, [1902MS].

[Two entries above from Journal No. 43, pp. 3 and 25.] [Cf: 18MR220.03] p. 233, Para. 3, [1902MS].

Elmshaven, Nov. 30, 1902. The subject of speculation regarding God's personality we will not venture to express, except in the language of the Word which represents His personality. There is to be no discussion

over this question lest God would give unmistakable revelation of what *He is* that would extinguish the one who dares venture on the holy ground in his speculative theories, as some ventured to do in opening the ark to see what was in it as its power and how God was manifested. The men were slain for their curiosity science. [Cf: 18MR221.01] p. 233, Para. 4, [1902MS].

Let human beings consider that by all their searching they can never interpret God. When the redeemed shall be pure and clean to come into His presence, they will understand that all that has reference to the eternal God, the unapproachable God, cannot be represented in figures. It is safe to contemplate God, the great and wonderful God, and Jesus Christ, the express image of God. God gave His only begotten Son to our world, that we might through His righteous character behold the character of God. In heaven we shall be in the eternal presence of God. [Cf: 18MR221.02] p. 233, Para. 5, [1902MS].

In this life ever remember, "Thou God seest me." Do nothing you would not like God to see. Speak nothing you would not like God to hear. [Write nothing] you would not like God to read. Your time is precious. Read no books of which you would not like God to say, Show it to me. Spend not your time in any foolish action that would bring condemnation to your soul if you considered, The Lord is looking upon me. [This entry from Journal No. 51, p. 9.]--Ms 223, 1902. [Cf: 18MR221.03] p. 233, Para. 6, [1902MS].

Report of a portion of a meeting of the executive committee of the California Medical Missionary and Benevolent Association, held in the St. Helena Sanitarium Library, Tuesday forenoon, July 14, 1902.-- Present: A. T. Jones, W. C. White, A. N. Loper, E. E. Parlin, R. A. Buchanan, W. S. Sadler, L. M. Bowen (Members of Committee) Mrs. E. G. White, Mrs. J. Gotzian.--A. T. Jones: The next thing before us for consideration here today is carrying on the work in this institution. When we had our annual meeting and elected the new board of the State Medical Missionary and Benevolent Association, we did not complete the work of reorganizing the local boards, et cetera, for the coming year, in connection with the Sanitarium and the Medical work. That comes before us now for the rest of the day, so whatever you might say to us with reference to the work here and its needs would be light to us in reference to our work of reorganization and in starting on a new basis for the year to come. [Cf: 19MR38.01] p. 234, Para. 1, [1902MS].

Mrs. E. G. White: I have written much on the work that should be done in our sanitariums. Especially have I tried to emphasize the necessity of maintaining a correct religious influence in our medical institutions. [Cf: 19MR38.02] p. 234, Para. 2, [1902MS].

Possibly I could not fully describe the impression that was made upon my mind by the statement that our medical institutions are undenominational. As I was considering this matter in the night season, it seemed as if One stood up in the midst of us and pointed us back to the Israelites as an illustration of a distinct people, denominated of God. That which made them denominational was the observance of God's commandments. In the twelfth to the eighteenth verses of the thirty-first chapter of Exodus their distinguishing sign is mentioned. "Verily My Sabbaths ye shall keep," the Lord declared, "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." [Cf: 19MR38.03] p. 234, Para. 3, [1902MS].

The Israelites were a chosen people, separate and distinct from the world. Speaking through Moses, the Lord declared to them, "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 house of Pharaoh king of Egypt" [Deut. 7:6-8]. [Cf: 19MR39.01] p. 234, Para. 4, [1902MS].

The Lord wrought mightily for their deliverance, nearly destroying Egypt, as it were, to bring them forth, for the express purpose of worshiping Him. He promised that if they would keep His commandments He would bless them above all other people, freeing them from sickness, and establishing them forever in the land of promise. [Cf: 19MR39.02] p. 234, Para. 5, [1902MS].

The Lord ever desires to encircle His people by His protecting arm, blessing them above all other people. He will preserve them in all purity if they remain closely connected with Him. But if they depart from Him, they will share the sorrows of Solomon. [Cf: 19MR39.03] p. 234, Para. 6, [1902MS].

Solomon was favored of God. To Him were given not only wisdom, but riches and honor, on condition that he should walk in the ways of the Lord, keeping His statutes and His judgments. But he departed from God. He chose to go to other nations to secure facilities for building the temple, when he could have built it with the facilities that the Lord had provided. [Cf: 19MR40.01] p. 235, Para. 1, [1902MS].

We are Seventh-day Adventists. This is a fitting name, for we keep the seventh-day Sabbath, and look for the second advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. In keeping the Sabbath that God declares should be kept holy as a sign between Himself and His people, we show to the world that we are His peculiar, chosen people--a people whom He has denominated. [Cf: 19MR40.02] p. 235, Para. 2, [1902MS].

What is the object of saying that our medical institutions are undenominational? God never inspired any man to make such a statement. His people and His institutions are denominational. We are, however, to invite everyone--all sects and classes, the high and the low, the rich and the poor--to come to our sanitariums, where we shall endeavor to do them good. We are not in any way unwisely to press upon them our peculiar points of faith, but we are to give them the benefits of health reform. We take into our institutions all denominations; but as for ourselves, we are strictly denominational. We are sacredly denominated by God, and are under His theocracy. [Cf: 19MR40.03] p. 235, Para. 3, [1902MS].

In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who "fell at His feet as dead" when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church. [Cf: 19MR40.04] p. 235, Para. 4, [1902MS].

The light that Christ revealed to His servant the prophet is for us. In His revelation are given the three angels' messages, and a description of the angel that was to come down from heaven with great power, lightening the earth with his glory. In it are warnings against the wickedness that would exist in the last days, and against the mark of the beast. We are not only to read and understand this message, but to proclaim it with no uncertain sound to the world. By presenting these things revealed to John, we shall be able to stir the people. [Cf: 19MR41.01] p. 235, Para. 5, [1902MS].

The usual subjects on which the ministers of nearly all other denominations dwell will not move them. We must proclaim our God-given message to them. The world is to be warned by the proclamation of this message. If we blanket it, if we hide our light under a bushel, if we so circumscribe ourselves that we cannot reach the people, we are answerable to God for our failure to warn the world. [Cf: 19MR41.02] p. 235, Para. 6, [1902MS].

What can be meant by the fallacy that we are undenominational? Why is the third angel's message hidden from the view of the world? Time and again we have stood before large congregations in Battle Creek to proclaim the truth. Time and again we have spoken in the city park opposite the Review and Herald Office, in the churches of other denominations, and in mammoth tents pitched in that city, clearly outlining the distinct points of our faith. Often, by request of the ministers, bankers, and other leading men, I have spoken on the temperance question to large congregations. On these occasions the ministers would pray for victory, and after we had stated fully our position on the temperance question, they would thank the Lord that He had given us the victory. They acknowledged that He had strengthened me and spoken through me. [Cf: 19MR41.03] p. 236, Para. 1, [1902MS].

Notwithstanding the plain message that we gave to the people years ago in regard to the seventh-day Sabbath and other phases of present truth that make us a peculiar people, some have declared that in our institutional work we are undenominational. Those who have pursued this course, linking up with unbelievers, are not following the way of the Lord. He desires us to remain forever a peculiar people, holding "the beginning of our confidence steadfast unto the end." He desires us to stand as representatives of His and of His special message of truth in the last days of this earth's history. How are the people to be warned, unless the very institutions established as agencies for the proclamation of the message, remain true to its principles? [Cf: 19MR42.01] p. 236, Para. 2, [1902MS].

These assertions in regard to our sanitariums being undenominational make me afraid of our medical missionary work. In order to gain

something--I cannot understand just what--our brethren, like Solomon, have begun to depart from the Lord. [Cf: 19MR42.02] p. 236, Para. 3, [1902MS].

Brethren, let us come to our senses. In more ways than one are we departing from God. Oh, how ashamed I was of a recent number of the *Signs of the Times!* On the first page is an article on Shakespeare, a man who died a few days after a drunken carousal, losing his life through indulgence of perverted appetite. In this article it is stated that he did many good works. Man is extolled. The good and the evil are placed on the same level and published in a paper that our people use to give the third angel's message to many of those who cannot be reached by the preached word. [Cf: 19MR42.03] p. 236, Para. 4, [1902MS].

The publication of this article robbed me of my rest last night. I was thrown into an agony of distress. If our brethren have not discernment enough to see the evil of these things, when will they have? Why can they not understand the tenor of such things? We are to stand on the elevated platform of eternal truth. The edge of the sword of truth is not to be dulled. We must take a straightforward course, using the truth as a mighty cleaver to separate from the world men and women who will stand as God's peculiar people. [Cf: 19MR42.04] p. 236, Para. 5, [1902MS].

When we give the message in its purity, we shall have no time for pictures illustrating the birthplace of Shakespeare, or for pictures similar to the illustration of heathen goddesses that was used to fill the space on the first page of a recent number of the *Review and Herald*. We are not to educate others along these lines. God pronounces against [* or, "Passes judgment on."] such articles and illustrations. [Cf: 19MR43.01] p. 236, Para. 6, [1902MS].

I have a straightforward testimony to bear in regard to them. We are to extol neither idolatry nor men who did not choose to serve God. Years ago reproof was given our editors in regard to advocating the reading of even such books as *Uncle Tom's Cabin*, *Aesop's Fables*, and *Robinson Crusoe*. Those who begin to read such works usually desire to continue to read novels. Through the reading of enticing stories they rapidly lose their spirituality. This is one of the principal causes of the weak, uncertain spirituality of many of our youth. [Cf: 19MR43.02] p. 237, Para. 1, [1902MS].

The Future of the St. Helena Sanitarium--W. C. White: Have you any counsel for us about our work for the coming year? This morning we have the task of selecting the Board of Managers and the Faculty, and of organizing our work here for the coming year. [Cf: 19MR43.03] p. 237, Para. 2, [1902MS].

Mrs. E. G. White: I cannot tell, unless you mention some point on which I have received light. [Cf: 19MR43.04] p. 237, Para. 3, [1902MS].

W. C. White: Have you any light as to whether our success in the battle will be to cut down expenses and have a limited faculty, or whether our success will be through branching out and trying to enlarge the business? Is there anything in your mind with reference to the

future here that would guide us at all in this matter? [Cf: 19MR43.05] p. 237, Para. 4, [1902MS].

Mrs. E. G. White: It would be a great pity to dry up, as it were. [Cf: 19MR44.01] p. 237, Para. 5, [1902MS].

W. C. White: We have adopted the new doctrine of natural development. We will let the work in San Francisco, Los Angeles, and San Diego develop naturally. While we are developing in so many other places, it looks to some as if the patronage here would naturally be less, and that we should resail, and sail along very carefully, letting this business live, if we can, with what is left after the others have taken their share. [Cf: 19MR44.02] p. 237, Para. 6, [1902MS].

Mrs. E. G. White: That is a queer doctrine, I think. There is much more unbelief in it than there is faith in God. I do not approve of it. Let the work develop in these other places. Keep the standard as high as possible here. Do everything you can to make this institution what it ought to be. Choose a faculty who can educate the helpers. This institution is much more favorably situated than many other, for it is removed from many of the attractions so detrimental to institutional work. [Cf: 19MR44.03] p. 237, Para. 7, [1902MS].

This sanitarium is not to outlive its usefulness. From first to last it has often been a source of great discouragement to me. Since returning from Australia I nearly lost my life in trying to set before the managers what we must do and be in order to prosper. To become less and less prosperous, after these changes have taken place, would be a weak chapter in our experience--a chapter with which I am unacquainted. [Cf: 19MR44.04] p. 237, Para. 8, [1902MS].

As I cannot see the end from the beginning--excepting failure--I could not endorse the idea that because the Lord is working in other places, He cannot work here. The same God who works in San Francisco, Los Angeles, San Diego, and the other places where our medical work is established, is ready to work in a hundred--yes, a thousand--other places, if we so relate ourselves to Him that we shall not stand in His way. We should strive to make this sanitarium a living institution. When God sees a willingness on our part to come into line and to glorify His name, He will show favor to the St. Helena Sanitarium. [Cf: 19MR44.05] p. 238, Para. 1, [1902MS].

W. C. White: The multiplication of sanitariums in other places seems to place upon us here an additional responsibility to set an example in right methods and right principles. [Cf: 19MR45.01] p. 238, Para. 2, [1902MS].

Mrs. E. G. White: Exactly. As the oldest institution, we should have the best methods and should reach the highest standard. Above everything else, we should desire God's approval. [Cf: 19MR45.02] p. 238, Para. 3, [1902MS].

Medical Missionary Training Schools--W. C. White: In Battle Creek, one reason why the sanitarium did not pay its debts faster was because they felt the burden of educating workers for other parts of the world. If the burden of educating workers on the Pacific coast is ever taken up and borne by the people on the coast, it would seem to rest here. We

have always depended largely upon drawing experienced workers from Battle Creek, but it seems as if the time has come when we ought to make an earnest effort to educate workers here. [Cf: 19MR45.03] p. 238, Para. 4, [1902MS].

W. C. White: A question has been in the minds of some of us, as to whether the work of educating nurses, and matrons, and stewards, and managers of different departments, for the numerous institutions that are being established here on the coast, should be borne by this sanitarium as a sanitarium; or whether the time has come when we ought to put our educational work for sanitariums on the coast more by itself, and ask the people and the conferences to support it as a training school rather than to have that burden rest upon this institution as a sanitarium. I have felt as if we ought to work toward the end of having a good medical missionary training school on the Pacific Coast, which will be supported as a school, and not rest as a burden upon any one sanitarium. [Cf: 19MR45.04] p. 238, Para. 5, [1902MS].

Mrs. E. G. White: In the place of allowing all our young men and women to drift to Battle Creek to receive a training for sanitarium work, we must provide educational advantages in the different conferences. Altogether too many are already in the training school at Battle Creek. The attendance is so large that many of the students do not come out full-fledged. It is impossible for them all to receive thorough training. [Cf: 19MR46.01] p. 238, Para. 6, [1902MS].

All our medical workers must not receive the stamp of one man's mind. In different places there should be sanitariums of a high order, where our young people can receive a thorough training. We are not to countenance the carrying on of sanitariums of an inferior order in which incompetent instructors will do slipshod work, and call it educational work. The instructors in our medical missionary training schools must be picked men and women of ability. [Cf: 19MR46.02] p. 238, Para. 7, [1902MS].

W. C. White: Should such an educational center be established in every one of our union conferences? [Cf: 19MR46.03] p. 239, Para. 1, [1902MS].

Mrs. E. G. White: In one sense, yes. A beginning should be made in every conference, and these schools can gradually attain to perfection. In every conference, educational advantages should be provided for our young people. The very best instructors should be chosen to train workers. We are suffering from a dearth of workers. Time and again God has said that the training schools in Battle Creek were in a congested condition. The influences in that place are such that it became necessary to remove the college to another place. [Cf: 19MR46.04] p. 239, Para. 2, [1902MS].

In the past, Dr. Kellogg has said: "I have often wished that these sanitarium buildings were not half so large as they are. If we were not situated as we are, with all these buildings, we would move away from Battle Creek to some other place where we should have an altogether different climate." This was a sensible view to take. But to build an enormous sanitarium in Battle Creek is just as much out of harmony with the Lord's will and with all that has been said and done in regard to

this matter, as light is different from darkness. In the place of making a mammoth plant in one place, this institution should have made smaller plants in different places and in many cities. [Cf: 19MR46.05] p. 239, Para. 3, [1902MS].

There are many unworked fields in the East and in various other places. If the means that is used to erect the new sanitarium building were distributed in many places, the congested condition of things in Battle Creek would be somewhat relieved, and the stamp of one man's mind would not be placed on all who receive a medical missionary training. [Cf: 19MR47.01] p. 239, Para. 4, [1902MS].

While we desire to stand on the right platform and to be in unity in regard to the medical missionary work, we also desire to understand individually what true medical missionary work is, as outlined in the Word of God. We desire to understand the length, breadth, height, and depth of this work. It is an unselfish work. Some things that are said to be medical missionary work are not rightly named. The medical missionary work is a most exalted work. It is one of the principal means of preparing a people to stand as God's family in the last days. It is not merely something that will gain for us a round of applause from the world. [Cf: 19MR47.02] p. 239, Para. 5, [1902MS].

True medical missionary work is in accordance with pure gospel religion. Those who study its principles are learning of Christ. His methods of teaching are to be brought into the training of helpers who are to engage in this branch of our work. "Who eateth My flesh, He says, "and drinketh My blood, hath eternal life." How can we eat His flesh and drink His blood? His answer is, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The Word of God is to underlie everything. [Cf: 19MR47.03] p. 239, Para. 6, [1902MS].

I repeat, brethren, we need to be resoldered. This is the best word I can think of. While writing I tried to think of a suitable word to describe our need of coming into connection with God and His truth through the agency of the Holy Spirit, and finally the word *resoldered* came to me. I wrote it down quickly. [Cf: 19MR48.01] p. 239, Para. 7, [1902MS].

A. T. Jones: That is it. It describes it. It is a fitting word. We appreciate it. [Cf: 19MR48.02] p. 240, Para. 1, [1902MS].

Mrs. E G. White: Another point. We are not to think that when we have training schools for the education of sanitarium workers, the sanitarium itself is not to be an educational agency. It is to sustain the closest relationship with these schools. Every day the nurses are to be taught in regard to their line of work. They should learn how to walk and talk with Jesus, coming close to Him, as He comes close to them. [Cf: 19MR48.03] p. 240, Para. 2, [1902MS].

Let the helpers in the institution fully understand that in their daily work they are gaining an education more valuable than anything which they could gain merely in a schoolroom. A practical training is worth far more than theoretical knowledge. The common words by which we know simple remedies are as useful as are the technical terms used by physicians for these same remedies. To request a nurse to prepare some

catnip tea, answers the purpose fully as well as would directions given to her in language understood only after long study. [Cf: 19MR48.04] p. 240, Para. 3, [1902MS].

The Lord does not use words that are meaningless to the ordinary person. When Hezekiah was sick, the prophet Isaiah said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." The Lord speaks in a language so plain that everyone can understand Him. In order to become a competent nurse, it is not necessary to learn so many technical terms that are understood by comparatively few. To acquire a familiarity with these long words, students use much precious time that they could use otherwise to better profit. These difficult names are a device to cover up the nature of poisonous drugs. [Cf: 19MR48.05] p. 240, Para. 4, [1902MS].

Christ is our great Physician. He is ready to come into our medical missionary training schools to work for the students, and to heal them. [Cf: 19MR49.01] p. 240, Para. 5, [1902MS].

During Christ's ministry on the earth, His great heart of love struck a sympathetic cord of tenderness in the hearts of the people. When He told the sick that they were whole, they believed Him. His very words seemed to be accompanied by the power of conviction, and the people believed that He spoke the truth. [Cf: 19MR49.02] p. 240, Para. 6, [1902MS].

Unbelievers have inquired, "Why are not miracles wrought among those who claim to be God's people?" Brethren, the greatest miracle that can be wrought is the conversion of the human heart. We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this, the greatest of all miracles, is wrought within our hearts, we shall see the working of other miracles. [Cf: 19MR49.03] p. 240, Para. 7, [1902MS].

God cannot work through us miraculously while we are unconverted. It would spoil us, for we would take it as an evidence that we were perfect before Him. Our first work is to become perfect in His sight, by living faith claiming His promise of forgiveness. "Ask what ye will," Christ declared to His disciples, "and it shall be done unto you." [Cf: 19MR49.04] p. 240, Para. 8, [1902MS].

Let us remember that He also said, "He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness" [John 12:44-46]. "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also" [John 14:19]. "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" [John 15:4]. Those who see Christ by living faith, those who abide in Him, will have power to work miracles for His glory. [Cf: 19MR49.05] p. 241, Para. 1, [1902MS].

"No Use For Poisonous Drugs"-- This is why the physicians and nurses in our medical institutions should be those who abide in Christ; for through their connection with the heavenly Physician their patients will be blessed. Those God-fearing workers will have no use for

poisonous drugs. They will use the natural agencies that God has given for the restoration of the sick. Time and again I have told the workers in our sanitariums that from the light that God has given me I know that they need not lose one patient suffering from a fever, if they take the case in hand in time and use rational methods of treatment instead of drugs. [Cf: 19MR50.01] p. 241, Para. 2, [1902MS].

My husband and I were neither doctors nor the children of doctors, but we had success in the treatment of disease. In a time when many of the people--even the children of physicians--were dying all around us, we went from house to house to treat the sick, using water and giving them healthful food. Through the blessing of God, we did not lose a single case. [Cf: 19MR50.02] p. 241, Para. 3, [1902MS].

At another time I carried my two sons through the typhoid fever. God was my helper. My husband would have died if I had not by faith laid hold on God. I knew that God did not want him to die, because He did not want His name dishonored. My husband's life was spared. Years afterward, when he died, my friends said, "Oh, Sister White, do pray that he may be raised up!" I replied, "The Lord says, '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.' I do not desire the old warrior to come back to life, to die again; let him rest till the morning of the resurrection." [Cf: 19MR50.03] p. 241, Para. 4, [1902MS].

Brethren, we need more of God's wisdom, less of human judgment. More of His power should be brought into this institution. I believe it is wrong for you to talk disparagingly in regard to the outlook for the prosperity of this institution. The St. Helena Sanitarium must grow to the full stature of what God designs it to be. Does He desire His institutions in one place to reach perfection, and not in another place? He is no respecter of persons. He desires us, His instrumentalities, to turn from humanity to divinity. When Christ was in this world, He encircled humanity with His long human arm, while with His divine arm He reached the throne of the Infinite. [Cf: 19MR51.01] p. 241, Para. 5, [1902MS].

When we are willing to have our own minds unsoldered, and resoldered by the melting influences of the Spirit of God, we shall understand with new enlightenment Christ's instruction to us as recorded in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. Oh, how great are the possibilities that He has placed without our reach! He says, "Whatsoever ye shall ask the Father in My name, He will give it you." He promises to come to us as a Comforter to bless us. Why do we not believe these promises? That which we lack in faith we make up by the use of drugs. Let us give up the drugs, believing that Jesus does not desire us to be sick, and that if we live according to the principles of health reform, He will keep us well. [Cf: 19MR51.02] p. 241, Para. 6, [1902MS].

My brethren, never talk unbelief or discouragement. If you have but two patients here, work faithfully to restore them to health, and try to lead them to be converted. The less the number of patients, the more time you will have to work for the salvation of souls. Persevere, pray, believe. Even one soul, thoroughly converted, is worth more than the whole world. When you have a large patronage, you have so much to do

that you are too busy to spend much time in talking on religious subjects. Brethren, let us unsolder. [Cf: 19MR51.03] p. 242, Para. 1, [1902MS].

Faculty Members To Do Spiritual Work-- W. C. White: If we are to carry on this work, must we not have a faculty who will take hold of it heartily? [Cf: 19MR52.01] p. 242, Para. 2, [1902MS].

Mrs. E. G. White: Those who do not serve God should have no place on the faculty. [Cf: 19MR52.02] p. 242, Para. 3, [1902MS].

W. C. White: It is a question with some of us, how long we ought to allow our sympathies for others to lead us to keep on the faculty, members who, after months of constant labor in their behalf, fail to take an active interest in the spiritual work of the institution. It seems to me that the time has come when there should be a change, and now we should have a faculty who will work with unison of purpose. [Cf: 19MR52.03] p. 242, Para. 4, [1902MS].

Mrs. E. G. White: You would be denominational then. [Cf: 19MR52.04] p. 242, Para. 5, [1902MS].

A. T. Jones: Amen! [Cf: 19MR52.05] p. 242, Para. 6, [1902MS].

Mrs. E. G. White: When you come to the point where you decide to serve God, you are denominational. You should not link up with men who have no faith, men who although acquainted with the truth for many years, refuse to obey its teachings. Such men are not to have a voice in your council-meetings. Even if they were very rich, I would not bind myself to them by a single thread. I would not seek their advice in regard to the business transactions and other matters connected with the management of the institution. The time has come when we must find our bearings. We must come to our senses, and know where we are standing. We are on the very borders of the eternal world. We cannot tell what may happen next. [Cf: 19MR52.06] p. 242, Para. 7, [1902MS].

W. C. White: I wanted to see the faculty of this institution so strengthened that it would naturally become an example, a guide, and a help to all the other medical institutions on the coast. [Cf: 19MR53.01] p. 242, Para. 8, [1902MS].

Mrs. E. G. White: Yes, that is what it ought to be, for it is the oldest one. Many times in the past it has not made a good showing. I know something about its past record. The burden of this institution has rested on me for many years. [Cf: 19MR53.02] p. 242, Para. 9, [1902MS].

W. C. White: Perhaps we have questioned you long enough for one morning. we do not wish to tire you out. [Cf: 19MR53.03] p. 243, Para. 1, [1902MS].

Mrs. E. G. White: I have stated principles. You can judge whether or not they are approved of God. [Cf: 19MR53.04] p. 243, Para. 2, [1902MS].

God promised to bless Solomon if he would follow right ways. But Solomon departed from the right, marrying idolatrous women and going to

other nations for workmen to build the temple. God was greatly displeased with Solomon's idolatrous connection with the world. As Solomon was blessed while he kept separate from the world, so we shall be blessed while we remain a distinct people. [Cf: 19MR53.05] p. 243, Para. 3, [1902MS].

Means Will Come in "If We Walk With God"-- The Lord has revealed to me that if we walk with God, depending upon Him in faith, He will open the hearts of wealthy men who have never professed religion, and they will give us of their means to use as we choose. They will not give on condition that we shall be amenable to them in any way, but will give without making restrictions. They will be convinced that the power of God is with us, and will make these gifts voluntarily. [Cf: 19MR53.06] p. 243, Para. 4, [1902MS].

All the gold and the silver is the Lord's. He owns the cattle upon a thousand hills. But we are departing from Him when we bind ourselves in any way to follow the wisdom of worldly men, in our work, in order to secure gifts from them. We are not to think that we are to secure all the help from them that we can by conforming somewhat to their standard, and yet remain Seventh-day Adventists. Between God and mammon there can be no union. [Cf: 19MR53.07] p. 243, Para. 5, [1902MS].

The Bible, Not Miracles, Is the Foundation of Our Faith-- Unless we stand on the elevated platform of eternal truth, we shall be swept away by the tide of delusive error that is sweeping over the world. Satan is coming down with great power to work miracles, and unless we are abiding in Christ, we shall be deceived. God's people are not the only ones who will have miracle-working power in the last days. Satan and his agencies will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." [Cf: 19MR54.01] p. 243, Para. 6, [1902MS].

It is not miracle-working power by which our faith is substantiated. We must rely upon the power of God. We must stand upon His platform of eternal truth. His Word, the Bible, is the foundation of our faith. Unless we plant our feet upon this foundation, unless we substantiate our faith "By every word that proceedeth out of the mouth of God," we shall be deceived by Satan when he comes in glory, claiming to be Christ.--Ms 169, 1902. [Cf: 19MR54.02] p. 243, Para. 7, [1902MS].

John the Revelator represents the forces of the earth as four winds, which are held in check by angels delegated to do this work. He declares: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" [Rev. 7:1-3]. [Cf: 19MR279.01] p. 243, Para. 8, [1902MS].

From this vision we can learn why so many are preserved from calamity. If these winds were allowed to blow upon the earth, they would create havoc and desolation. But the world's intricate machinery is running under the Lord's supervision. Hurricanes, threatening to break forth,

are held under control by the regulations of the One who is the Protector of the trembling ones that fear God and keep His commandments. The Lord holds back the tempestuous winds. He will not suffer them to go forth on their death-mission of vengeance until His servants are sealed in their foreheads. [Cf: 19MR279.02] p. 244, Para. 1, [1902MS].

Frequently we hear of earthquakes, of tempests and tornadoes, accompanied with thunder and lightning. Apparently these are capricious outbreaks of seemingly disorganized, unregulated forces. But God has a purpose in permitting these calamities to occur. They are one of His means of calling men and women to their senses. By unusual workings through nature God will express to doubting human agencies that which He clearly reveals in His Word. He will answer the question, "Who hath gathered the wind in His fists?" He will reveal Himself as the One who "maketh the clouds His chariot: who walketh upon the wings of the wind." "He bringeth the wind out of His treasuries." "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." "He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth." "He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke." [Cf: 19MR279.03] p. 244, Para. 2, [1902MS].

Local disturbances in nature are permitted to take place as symbols of that which may be expected all over the world when the angels loose the four winds of the earth. The forces of nature are under the direction of an Eternal Agency. Science, in her pride, may seek to explain strange happenings on land and on sea; but science fails of tracing in these things the workings of Providence. Science fails of perceiving that intemperance is the cause of most of the frequent accidents so terrible in their results. [Cf: 19MR280.01] p. 244, Para. 3, [1902MS].

Men on whom devolve grave responsibilities in safeguarding their fellow men from accident and harm, are often untrue to their trust. Because of indulgence in tobacco and liquor, they do not keep the mind clear and composed as did Daniel in the courts of Babylon. They becloud the brain by using stimulating narcotics, and temporarily lose their reasoning faculties. Many a shipwreck upon the high seas can be traced to liquor drinking. Time and again have unseen angels protected vessels on the broad ocean because on board there were some praying passengers who had faith in God's keeping power. The Lord has power to hold in abeyance the angry waves so impatient to destroy and engulf His children. [Cf: 19MR280.02] p. 244, Para. 4, [1902MS].

The same Hand that kept the fiery serpents of the wilderness from entering the camp of the Israelites until God's chosen people provoked Him with their constant murmurs and complaints, is today guarding the honest in heart. Were this restraining Hand withdrawn, the enemy of our souls would at once begin the work of destruction that he has so long desired to accomplish. And because God's long-continued forbearance is not now recognized, the forces of evil are already, to a limited degree, permitted to destroy. How soon human agencies will see blotted out of existence their magnificent buildings, which are their pride! [Cf: 19MR281.01] p. 244, Para. 5, [1902MS].

How often have those in danger of being destroyed by terrible outbreakings of winds and waters been mercifully shielded from harm! Do

we realize that we have been spared from destruction only because of the protecting care of unseen agencies? Although many ships have gone down and many men and women on board have perished, God has mercifully spared His people. But we should not be surprised if some of those who love and fear God were to be engulfed in the tempestuous waters of the ocean. They would sleep until the Lifegiver comes to give them life. We are not to cast one word of reflection upon God or upon His manner of working. [Cf: 19MR281.02] p. 245, Para. 1, [1902MS].

All these symbolical representations serve a double purpose. From them God's people learn not only that the physical forces of the earth are under the control of the Creator, but also that under His control are the religious movements of the nations. Especially is this true with reference to the enforcement of Sunday observance. He who gave His people, through His servant Moses, instruction in regard to the sanctity of the Sabbath--as recorded in Exodus 31:11-18--will in the hour of trial preserve those who keep this day as a sign of loyalty to Him. God's commandment-keeping people believe that He will fulfill His promise to protect them. By actual experience they know that the Lord sanctifies them and grants to them the seal of His approval as commandment keepers. Those who read the Scriptures with an intense desire to know what the Spirit saith unto the churches, know that God lives and reigns. [Cf: 19MR281.03] p. 245, Para. 2, [1902MS].

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [Rev. 13:4-18, quoted.] [Cf: 19MR282.01] p. 245, Para. 3, [1902MS].

In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God's people. Verses nine to eleven bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the forehead or in the hand. This warning is to be given to the world by those who are mentioned in the twelfth verse as keeping "the commandments of God, and the faith of Jesus." [Cf: 19MR282.02] p. 245, Para. 4, [1902MS].

Christ is the first and the last, the beginning and the end of the creation of God. Those who sincerely work for the salvation of souls will improve their capabilities to the utmost; and as they work unselfishly, they will have Divine assistance.--Ms 153, 1902. [Cf: 19MR282.03] p. 245, Para. 5, [1902MS].

(Diary entry June 22, 1901, written at Oakland, California.) Today, Sabbath, I spoke to a large congregation in the tent, from the fourteenth chapter of John. I was led out to speak on faith in the promises of God, and I urged all to exercise faith and to express cheerfulness and gratitude. This is the last time I shall speak in the tent. I shall then have spoken eleven times. I think Brother A. T. Jones will speak tomorrow. [Cf: 20MR123.01] p. 245, Para. 6, [1902MS].

There is need of greater earnestness in all lines of ministerial work. Time is passing, and the work that should be far advanced in our cities is at a standstill. The ministers are not to spend their time working

for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. And church members are to be educated to work in the Lord's vineyard. [Cf: 20MR123.02] p. 246, Para. 1, [1902MS].

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting and vigilant working are to be combined. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. We are to receive and impart light to those who are perishing in darkness. [Cf: 20MR123.03] p. 246, Para. 2, [1902MS].

God's servants are to work. People need the light of truth, and by earnest, faithful effort it is to be communicated to them. There are souls to be sought for, prayed for, labored for. The lamps of the soul are to be kept trimmed and burning. God's servants are to be "not slothful in business, fervent in spirit, serving the Lord," Everything that can be done to save souls should be done without delay. Earnest appeals should be made. Fervent prayers should be offered. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." [Cf: 20MR123.04] p. 246, Para. 3, [1902MS].

Wake up, my brethren, into spiritual life. Daily reveal a determined purpose to be good and to do good. Do not encourage young ministers to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, gathering strength from the Source of all strength. [Cf: 20MR123.05] p. 246, Para. 4, [1902MS].

Paul's words to Timothy are spoken to every young man who desires to enter the ministry: "Take heed to thyself and to the doctrine." "Thyself" needs the first attention. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, that will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. In order for the life to produce good fruit, the root must be holy. [Cf: 20MR123.06] p. 246, Para. 5, [1902MS].

First give yourself to the Lord for purification and sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. [Cf: 20MR124.01] p. 246, Para. 6, [1902MS].

Young men, deal faithfully and truly with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. [Cf: 20MR124.02] p. 246, Para. 7, [1902MS].

Christ said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth. I pray not that Thou shouldst take

them out of the world, but that Thou shouldest keep them from the evil. Sanctify them through Thy truth: Thy word is truth." [Cf: 20MR124.03] p. 247, Para. 1, [1902MS].

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourself to the Lord? Willingness and earnestness to carry out the principles of true holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. [Cf: 20MR124.04] p. 247, Para. 2, [1902MS].

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Few realize the guile that lurks in the natural heart. Unless the heart is cleansed from all defilement, evil will appear in the life. No human being can in truth fulfill the requirements of God's law unless this law is written on his heart. [Cf: 20MR124.05] p. 247, Para. 3, [1902MS].

He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart the pure image of truth is not stamped. Such a one keeps the truth in the outer court. His love for Christ is tame, superficial, exercising no controlling power over his reason. [Cf: 20MR124.06] p. 247, Para. 4, [1902MS].

When young and old give careful, prayerful thought to the fitness required of all who do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: 20MR124.07] p. 247, Para. 5, [1902MS].

The Heart-searcher knows that many whose names are on the church books are cherishing sins resembling in vileness the sins of Sodom. The question comes to my mind: "How long will it be before the judgment cuts down those who are polluting themselves and others?" The judgments of God, long-delayed, but none the less sure, will soon fall on those who have defiled the temple of God. [Cf: 20MR125.01] p. 247, Para. 6, [1902MS].

Read carefully the eleventh chapter of Hebrews, and appropriate to yourselves the instruction it contains. In the tenth chapter the apostle says: [Verses 11-25, 35-39, quoted]. [Cf: 20MR125.02] p. 247, Para. 7, [1902MS].

The eleventh chapter contains a record of the experience of the faithful. Writing of them Paul says: [Verses 7-10, 13-16, quoted]. [Cf: 20MR125.03] p. 247, Para. 8, [1902MS].

"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." Those who undertake to work for God in our cities

must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. "Faith is the substance of things hoped for, the evidence of things not seen." [Cf: 20MR125.04] p. 248, Para. 1, [1902MS].

As a people we have had great light. Oh, that we were awake! Then would we use every gift, every talent, in the work of giving to the world the truth for this time. The number of workers would greatly increase, and the work would grow in influence and extent. [Cf: 20MR125.05] p. 248, Para. 2, [1902MS].

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has entrusted to them? Darkness has covered the world, and gross darkness the people. Men and women are in need of the light of heaven. God's people are to be light-bearers, shining amid the darkness of this degenerate age. [Cf: 20MR125.06] p. 248, Para. 3, [1902MS].

Do we realize how large a number in the world are watching our movement? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up. Be wide-awake to recognize and quick to avail yourselves of every advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to quell the fierceness of Satan's wrath, that God's plans may not be thwarted. [Cf: 20MR125.07] p. 248, Para. 4, [1902MS].

God lives and reigns. He is conducting the affairs of the universe. Let every soul who knows the way of salvation move forward to victory. Let there be perfect unity throughout the ranks of God's servants. Let them press the battle to the gates. He will work for them as a mighty conqueror. [Cf: 20MR126.01] p. 248, Para. 5, [1902MS].

Our faith is not proportionate to the light God has given us. The reason for this is that the carnal mind, which is at enmity with God, has not been cleansed. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. [Cf: 20MR126.02] p. 248, Para. 6, [1902MS].

God is waiting for men and women to awaken to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. [Cf: 20MR126.03] p. 248, Para. 7, [1902MS].

God has given us all something to do. Those who are willing to work in a self-denying, self-sacrificing way will find their place. Let them press forward in harmonious action, on a plane that marks the work as elevating and ennobling. [Cf: 20MR126.04] p. 248, Para. 8, [1902MS].

Those who are successful in working for God must obtain wisdom from on high. Of himself man can do nothing aright. And when success crowns the efforts of a worker, he is in no case to glorify himself. Those who

work for God must hide self in Christ. "Learn of Me," said the great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls." Even in the busiest activities of life we are to hold quiet communion with Jesus; for only thus can we gain the clear discernment that enables us to seize every advantage that God presents for the blessing of the world. [Cf: 20MR126.05] p. 249, Para. 1, [1902MS].

God has no use for those who seek a safe and easy place. By an unreserved consecration we are to prepare ourselves for God's service. Our ministers are not to hover over the churches, regarding the churches in some particular territory as their special care. The members of our churches are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object--the saving of souls. [Cf: 20MR126.06] p. 249, Para. 2, [1902MS].

God's servants are not to exhaust their time and strength in work for those whose whole lifetime has been devoted to the service of Satan till the entire being is corrupted. As the outcasts come, and they will come, as they came to Christ, we are to forbid them not. But God calls for workers to reach the higher classes who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence enlisted in His work. The Lord is working upon men and women of talent and influence, leading them to connect with those who are giving the last message of mercy to the world. [Cf: 20MR126.07] p. 249, Para. 3, [1902MS].

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of His work. Decided proclamations are to be made. But in regard to this line of work, I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrusts at other churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. [Cf: 20MR127.01] p. 249, Para. 4, [1902MS].

Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the "mysteries of iniquity." Upon these themes silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ Jesus be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving someone a thrust. That thrust may do much harm and no good. It may quench conviction in many minds. Let the Word of God, which is the truth, tell the story of the inconsistency of those in error. [Cf: 20MR127.02] p. 249, Para. 5, [1902MS].

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness. [Cf: 20MR127.03] p. 249, Para. 6, [1902MS].

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye wise as

serpents and harmless as doves." Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you will close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism. There are many souls to be saved. Restrain all harsh expressions. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and good will to men. Wonderful are the results we shall see if we enter into the work imbued with the Spirit of Christ. Help will come in our necessity if we carry the work forward in righteousness, mercy, and love. Truth will triumph, and bear away the victory. [Cf: 20MR127.04] p. 250, Para. 1, [1902MS].

Camp meetings should be held in our large cities. And if the speakers are careful in all they say, hearts will be reached as the truth is proclaimed in the power of the Spirit. The love and benevolence manifested in the life of Christ is to be manifested in the lives of those who work for Him. The earnest, untiring activity that marked His life is to mark their lives. The character of the Christian is to be a reproduction of the character of Christ. [Cf: 20MR127.05] p. 250, Para. 2, [1902MS].

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and the good of our fellow men. We are a part of the cross of Christ. With earnest, unwearied fidelity we are to seek to save the lost sheep of the house of Israel. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of the lost. We are to be laborers together with Him, drawing others within the circle of His love. [Cf: 20MR128.01] p. 250, Para. 3, [1902MS].

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen." [Cf: 20MR128.02] p. 250, Para. 4, [1902MS].

"Thy kingdom come. Thy will be done in earth, as it is in heaven." These words outline our work. Christ has purchased us with His blood. He has opened before us a life of labor and progression. He points us to a path of unlimited advancement. We should improve every opportunity of gaining spiritual understanding. We are to consecrate ourselves to His service, praying the prayer He taught His disciples, and doing all in our power to answer this prayer. [Cf: 20MR128.03] p. 250, Para. 5, [1902MS].

By this prayer human beings are bound up with the heart of infinite love. When we understand this prayer, we shall see that asking encourages faith in receiving. Our Lord never tantalizes us by presenting before us that which it is impossible for us to gain. Why speak so many discouraging words? Will they help your own soul, or the

souls of others? Will downcast eyes and a gloomy countenance make your way less difficult? [Cf: 20MR128.04] p. 250, Para. 6, [1902MS].

Jesus encourages us to look on the bright side. He tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done in earth, as it is in heaven." For these words shall surely be fulfilled. Work to the limit of your ability to answer this prayer. You will then feel so weighty a responsibility resting on you that you will put away from you all selfishness, all slothfulness, all indifference. You will rid yourself of all that Satan could take advantage of in his efforts to defeat Christ's prayer. [Cf: 20MR128.05] p. 251, Para. 1, [1902MS].

We have no time to listen to the suggestions of the wily foe. At our baptism we took upon ourselves a solemn vow to break all connection with Satan and his agencies, and to enlist heart and soul in the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to cooperate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven--a door that no human hand or satanic agency can close. [Cf: 20MR129.01] p. 251, Para. 2, [1902MS].

"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. ... These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name. ... Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." [Cf: 20MR129.02] p. 251, Para. 3, [1902MS].

The Word of God is to be our teacher. If we read this Word carefully and prayerfully, with an earnest desire to understand, we shall be enabled to comprehend the will of God and the doctrine of truth. We shall never become lost in the fog of skepticism or hypnotism. [Cf: 20MR129.03] p. 251, Para. 4, [1902MS].

Read and study the sixth chapter of Second Corinthians. The Lord desires every servant of His to be under the sanctification of the Holy Spirit, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [Cf: 20MR129.04] p. 251, Para. 5, [1902MS].

We are to despair at nothing in the line of progression. Moral and spiritual perfection through the grace and power of Christ, is promised to all who believe. At every step we are to call for the help of Christ. He is the model we are to follow in character-building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which

is in heaven." "Do unto others as ye would they should do unto you"-- this is to be our rule of conduct. Christ is the source of light, the fountain of life. He brings us to His Word, and from the tree of life presents to us leaves for the healing of the nations. It is His purpose that human beings, purified and sanctified, shall be His helping hand. He leads us to the throne of God, and gives us a prayer to offer to Him. When we live this prayer, we are brought into close contact with Christ; at every step we touch His living power. In our behalf He sets in operation the all-powerful agencies of heaven. [Cf: 20MR129.05] p. 251, Para. 6, [1902MS].

In the great work of the Lord a diversity of gifts is called for. Let no man turn from a fellow worker because he does not work in his precise lines, saying, We have no need of you. God uses many gifts to convict and convert sinners, and to gather them together in church capacity. All the different gifts He has bestowed on His people are needed in His work. [Cf: 20MR130.01] p. 252, Para. 1, [1902MS].

Every talent is to be used. Let men and women be given room to work. Show no indifference in this matter. Do not oppose the one the Lord sends out, although his work may be different from yours. [Cf: 20MR130.02] p. 252, Para. 2, [1902MS].

To every man is given work in the Master's service. Everything the Lord has given you--your time, your money, your influence--is under contribution to God, and is to be employed in the work of soul saving. Thus used, your gifts will increase in power and perfection. But those who refuse to place themselves in the ranks of service range themselves in opposition to Christ. [Cf: 20MR130.03] p. 252, Para. 3, [1902MS].

My brethren and sisters, study the prayer Christ taught His disciples. If we would but bring His Spirit and life into the church, we should exert an influence that would move the world. Where are the sowers and the reapers, to sow the seed and gather in the harvest? "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." Yes, pray most earnestly that the Lord will send forth more laborers into His harvest. To the indolent and indifferent comes the inquiry, "Why stand ye here all the day idle? Work while the day lasts; for the night cometh in which no man can work." The night is stealing on us. Soon it will be here. Soon the doors now thrown open for the entrance of truth will be closed. Now is the time for the Lord's people to return to Him His own in gifts and offerings and in willing, earnest service. [Cf: 20MR130.04] p. 252, Para. 4, [1902MS].

We need to bestir ourselves. The truth is to go forth as a lamp that burneth. Evangelist-canvassers are needed. Let the students in our schools advance as fast as possible, that they may take up their appointed work. [Cf: 20MR130.05] p. 252, Para. 5, [1902MS].

Missions are to be established in our large cities. Those of our people who are in business for themselves should take a practical interest in these missions, making them gifts of provision, bedding, and furniture. Our missions should be provided with comfortable beds, for the mission workers, returning from their labor at night, need a place where they can obtain their needed rest. [Cf: 20MR131.01] p. 252, Para. 6, [1902MS].

The mission workers labor hard and self-sacrificingly and the wages they receive are small. Let not our people suppose that the conducting of missions is an easy work or a work that brings financial profit. Often the work is carried on with no means in sight, by men and women who from day to day beseech God to send them means with which to carry forward the work. [Cf: 20MR131.02] p. 252, Para. 7, [1902MS].

Not all can go forward into the aggressive warfare, but all can do something to help. And in helping the missions established in our cities, those who remain at home will find much blessing. Send them a portion of your abundance. Let all feel it their privilege to do something in this line. God's rich blessing will rest on you as you do this work. [Cf: 20MR131.03] p. 252, Para. 8, [1902MS].

Let there be no lack of hospitality among our people. Of late years a narrow spirit has taken possession of some living at our large centers. There are some who think that they should receive pay for entertaining God's servants. Thus they lose the sweetest blessings. Lack of hospitality has turned souls away from the truth.--Ms 6, 1902. [Cf: 20MR131.04] p. 253, Para. 1, [1902MS].

(Written February 5, 1902, from "Elmshaven," Sanitarium, California, to Elder and Mrs. S. N. Haskell.) I have received and read your encouraging letter in reference to the doors that are opening in different parts of New York for the entrance of truth. Thank the Lord, my brother and sister, that you are able to stand in your lot and in your place. The Lord is giving you evidence that He is going before you. But while you are anxious to do all that you possibly can, remember, Elder Haskell, that it is only by the great mercy and grace of God that you have been spared these many years to bear your testimony. Do not take upon yourself loads that others who are younger can carry. [Cf: 20MR219.01] p. 253, Para. 2, [1902MS].

It is your duty to be careful in your habits of life. You are to be wise in the use of your physical, mental, and spiritual strength. We who have passed through so many and such varied experiences are to do all that it is possible for us to do to preserve our power, that we may labor for the Lord as long as He permits us to stand in our lot and in our place to help to advance His work. [Cf: 20MR219.02] p. 253, Para. 3, [1902MS].

The cause needs the help of the old hands, the aged workers, who have had so many years' experience in the cause of God, who have seen many going into fanaticism, cherishing the delusion of false theories, and raising all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment, and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God. [Cf: 20MR219.03] p. 253, Para. 4, [1902MS].

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony. Read the first chapter of First John, and then praise the Lord that notwithstanding your many infirmities you can still bear witness for Him. The Lord has brought you through many trying, difficult places. And He has given you the opportunity of

laboring in connection with your wife. He has given her to you to help you, to be one with you, to have a care for you in her stronger physical strength. The Lord has given Sister Haskell a knowledge of the Scriptures, so that at the times when you are called away for a season of rest, she is able to take your place. I can see that the good hand of the Lord has been with you. He will uphold you by His strong arm, saying, "Lean on Me. I will be your strength and your exceeding great reward." [Cf: 20MR219.04] p. 253, Para. 5, [1902MS].

We can easily count the first burden bearers now alive. Elder Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the *Review and Herald* at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne. [Cf: 20MR220.01] p. 253, Para. 6, [1902MS].

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the *Review*--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the *Review* as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, "Thank God." May it always be there, as God designs that it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation. [Cf: 20MR220.02] p. 254, Para. 1, [1902MS].

I am thankful that Elder Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler, who joined us at a later period, and yourself, he can say: John 1:1-10, quoted . [Cf: 20MR220.03] p. 254, Para. 2, [1902MS].

It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify that he understands what trials are. We welcome him into our ranks once more, and regard him as one of our most valuable laborers. [Cf: 20MR220.04] p. 254, Para. 3, [1902MS].

May the Lord help the brethren who have borne their testimony in the early days of the message, to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say that He has endowed you with the power of reason, and He desires you to understand the laws that affect the health of the being, and to resolve to obey them. These laws are God's laws. He desires every pioneer worker to stand in his lot and place, that he may do his part in saving the people from being swept downward to destruction by the mighty current of evil--of physical, mental, and spiritual declension. My brethren, He desires you to keep your armor on to the very close of the conflict. Do not be imprudent; do not overwork. Take periods of rest. [Cf: 20MR220.05] p. 254, Para. 4, [1902MS].

The church militant is not the church triumphant. The Lord desires His tried servants, as long as they live, to advocate temperance reform. Unfurl the temperance banner. Teach the people to practice temperance in all things, and to be champions in favor of obedience to physical laws. Stand firmly for God's truth. Exalt before the people the banner bearing the inscription, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Cf: 20MR221.01] p. 254, Para. 5, [1902MS].

Those who bear the seal of the living God will be tested; for we read: "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." [Cf: 20MR221.02] p. 254, Para. 6, [1902MS].

A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers. We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward. Writing of the last days, John says: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." [Cf: 20MR221.03] p. 254, Para. 7, [1902MS].

When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true. In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the ten commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law. [Cf: 20MR221.04] p. 255, Para. 1, [1902MS].

From every nation, kindred, tongue, and people is to be gathered out a people who keep the commandments of God and have the testimony of Jesus. This is the work to be accomplished in these last days. Since Satan's rebellion in heaven against the commandments of God, he has kept up a continual warfare against these commandments, and he will continue to carry on his work relentlessly to the end. To counteract the effects of the enemy, the Lord desires His servants who have grown gray in the advocacy of truth, to stand faithful and true, bearing their testimony in favor of the law. [Cf: 20MR221.05] p. 255, Para. 2, [1902MS].

God's tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the love of the truth when our numbers were small,

are ever to be honored and respected. Let those who have come into the truth in later years, take heed to these words. God desires all to heed this caution.--Letter 47, 1902. [Cf: 20MR222.01] p. 255, Para. 3, [1902MS].

(Written at "Elmshaven," Sanitarium, California.) *Sabbath, August 2.* This morning my prayer to the Lord is for His rich grace. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper, and that I have the rich grace that it is my privilege to receive. In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much I really must have to meet the needs of my own case that I sometimes fear that I shall ask amiss; but when in sincerity I offer the model prayer that Christ gave to His disciples, I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss. [Cf: 20MR271.01] p. 255, Para. 4, [1902MS].

How much is comprehended in Christ's prayer for His disciples, as recorded in the seventeenth chapter of John! In this prayer is expressed His mind toward His Father and toward His disciples. [Cf: 20MR271.02] p. 255, Para. 5, [1902MS].

This prayer is a lesson to all who are trying to follow the Saviour. [Cf: 20MR271.03] p. 255, Para. 6, [1902MS].

Later. Today we filled an appointment to meet the churches from St. Helena, Crystal Springs, and Calistoga, in a grove between St. Helena and Calistoga. A comparatively large congregation was present. I found that my voice was sufficiently strong to make all hear. I spoke from Matthew 6:5-15. [Cf: 20MR271.04] p. 255, Para. 7, [1902MS].

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." [Cf: 20MR271.05] p. 256, Para. 1, [1902MS].

The scribes and the Pharisees often offered their prayers in the marketplaces and in the streets of the cities. Christ called them hypocrites. In every age men have prayed "that they may be seen of men." All the reward they ever receive for such service is the praise of those who behold them with admiration, supposing that their prayers are an evidence of piety. Some mockingly taunt those who pray in this way. [Cf: 20MR271.06] p. 256, Para. 2, [1902MS].

When Christ sees in His disciples errors that are liable to lead them astray, He always instructs them in the right way. He does not give an admonition without also giving an instructive lesson showing how to remedy the error. After instructing His disciples not to use "vain repetitions" in their prayers, in kindness and mercy He gave them a short sample prayer, in order that they might know how to avoid imitating the prayers of the Pharisees. In giving this prayer, He knew that He was helping human infirmity by framing into words that which comprehends every human need. [Cf: 20MR271.07] p. 256, Para. 3, [1902MS].

"We know not what we should pray for as we ought," but Christ's instruction to us is clear and definite--"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." [Cf: 20MR272.01] p. 256, Para. 4, [1902MS].

Even if no more words than these are spoken, every such prayer offered in sincerity is heart-service to God. [Cf: 20MR272.02] p. 256, Para. 5, [1902MS].

We are not to feel that we must confine ourselves to these special words, but this prayer would in every way be more acceptable to God than the long, tedious repetition of pharisaical prayers offered to be heard of men, prayers in which the supposed good works of men are exalted--just as if the Lord did not understand that the motive which prompts every self-righteous action is the desire to be praised of men. [Cf: 20MR272.03] p. 256, Para. 6, [1902MS].

Sabbath, August 16. I am grateful to my heavenly Father for continual evidences of His keeping power. I can say this morning, Whom have I in heaven but Thee, and whom on earth do I desire beside Thee? I thank Thee, my Redeemer, that Thou hast not left me in my human strength to struggle against difficulties and seeming impossibilities. [Cf: 20MR272.04] p. 256, Para. 7, [1902MS].

My heart greatly desires the help that God alone can give me. He is my all and in all. We have every encouragement to bring all our difficulties to our heavenly Father. He understands our necessities, and He will not misinterpret the expression of our needs in words. In my physical weakness I will draw nigh unto God. He always understands me. I will not reason my case before Him. [Cf: 20MR272.05] p. 256, Para. 8, [1902MS].

"In my hand no price I bring, Simply to Thy cross I cling." [Cf: 20MR272.06] p. 257, Para. 1, [1902MS].

I thank the Lord for the privilege of standing in the sanitarium chapel before a full house of interested listeners. I went from my room in weakness, and I stood before the people not in my own strength, but in the strength that the Lord gives me. It was as if I were leaning on the arm of my Saviour. All feebleness was gone. Depending wholly on His power, I was strong. My voice was not uncertain, but full and clear. I realized that the blessing of the Lord was resting upon me in rich measure. After the close of this Sabbath day, the peace of God is still with me. [Cf: 20MR272.07] p. 257, Para. 2, [1902MS].

When I think of the great necessity of our depending on a power greater than human power, I am encouraged to believe that we shall receive all that we need to bestow upon others. Nothing is given us except that which we need in order to impart. [Cf: 20MR273.01] p. 257, Para. 3, [1902MS].

Christians, pray, and never cease praying because your prayers seem to

be answered. Your victory in the Christian life is dependent on a constant asking and receiving. When the Lord imparts soul-hunger, the grace of God must accompany it. [Cf: 20MR273.02] p. 257, Para. 4, [1902MS].

Our safety lies in distrust of self. So long as we have unwavering faith and trust in our heavenly Father, we shall be partakers of the divine nature, constantly receiving grace, and constantly imparting this grace to others. By communing with God in prayer, and by exercising trusting faith, with thankfulness of heart, we are prepared to go forth, in the name and the efficiency of Christ, to any duty, any trial, to which we may be called. But if self-sufficiency be woven into our Christian experience, the fabric of our character will be imperfect, sleazy, flimsy, unreliable. [Cf: 20MR273.03] p. 257, Para. 5, [1902MS].

The law and the gospel are inseparably bound together. [Cf: 20MR273.04] p. 257, Para. 6, [1902MS].

Divine truth is the means of sanctification. The more clearly it is understood and the more faithfully it is obeyed, the more positive and decided will be the religious experience of the believer, the more lovely will be his character, and the greater will be his usefulness. [Cf: 20MR273.05] p. 257, Para. 7, [1902MS].

The closer our union with Christ, the closer will be our union with one another. Variance and disaffection, selfishness and conceit, are striving for supremacy. These are the fruits of a divided heart, open to the suggestions of the enemy of souls. Satan exults when he can sow seeds of dissension. [Cf: 20MR273.06] p. 257, Para. 8, [1902MS].

In order to obey God willingly under all circumstances, great courage is needful. None but those who do their best, putting their trust in God, will have the faith that works by love and purifies the soul. The Lord is displeased with those who hesitate to obey Him because they fear that obedience would result in a decrease of earthly gain. [Cf: 20MR273.07] p. 257, Para. 9, [1902MS].

Those who desire to please God must not boast of their own power, or suppose that it is pleasing to Him for them to take to themselves glory for the things that they do. Men and women have no goodness except that which God gives them, and it is unbecoming in them to take to themselves the credit for their good deeds. All power to do good is God-given. [Cf: 20MR273.08] p. 258, Para. 1, [1902MS].

After a time, the Lord removes His blessings from those who praise their own aptness and wisdom. Their weakness in judgment will be as marked as was the strength with which they were formerly endowed. To God belongs all the glory for the wise and good deeds of human agencies. When it is too late to escape the sure result of their course of action, many men will weep because of the evils that they have brought upon themselves.--Ms 146, 1902. [Cf: 20MR274.01] p. 258, Para. 2, [1902MS].

There is a great work to be done for the Lord, but let not parents forget that their part of this work begins in the home. This is their first field of missionary effort. When they show that they know how

[to] manage their own children, they give evidence that they have wisdom and are prepared to take part in church work. [Cf: 20MR275.01] p. 258, Para. 3, [1902MS].

Parents, you are under a solemn obligation to train your children for God. They are His heritage, and to you is given the work of preparing them for acceptance as members of the royal family in the heavenly courts. [Cf: 20MR275.02] p. 258, Para. 4, [1902MS].

Parents are to give their children such a training that, as they grow older, they will take part in the work of the Lord. From their earliest years children are to be trained to habits of order and helpfulness. They are to be taught to be burden-bearers according to their several ability. As they grow older, they will become more and more useful, more fitted to bear their share of the burdens of life. [Cf: 20MR275.03] p. 258, Para. 5, [1902MS].

Children are to be taught to be respectful to their parents and to one another. Thus they learn to be respectful to God. They are to be taught to appreciate the abilities that God has given them, to remember that Christ's love for them calls for the surrender of all to Him. They are to be taught to do right because it is right, to control self, to be kind, loving, gentle, to forget self in the effort to help one another. [Cf: 20MR275.04] p. 258, Para. 6, [1902MS].

Parents are to do all in their power to keep disagreements out of the home circle. If the children quarrel, they should be reminded that God has said, "Let not the sun go down on your wrath." Teach them never to let the sun go down on unpleasant, angry feelings, or on a sin unconfessed. Teach them that harmony must reign in the home, even as it reigns in the heavenly courts. The family on earth is to be the symbol of the family in heaven. [Cf: 20MR275.05] p. 258, Para. 7, [1902MS].

Parents, in dealing with your children, reveal God's justice and God's mercy. Repress every harsh word. Remember that fretting and scolding are as injurious to your children as profanity. Be firm, but let no loud, angry words escape your lips. Keep self under the control of God's holy Word. Remember that too much management is worse than no management at all. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of ... [the] Father which is in heaven." If you desire the angels to do for your children the work given them by God, cooperate with them by doing your part. Work with loving tenderness, for this is the way Christ works. [Cf: 20MR275.06] p. 258, Para. 8, [1902MS].

Remember that your child has rights that should not be ignored. Be very careful never to bring an unjust charge against him. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others in his hearing of his clever sayings or doings, or of his faults and misdoings. Even in the presence of the other children this should not be done. Thus you humiliate him without softening him. Hatred springs up in his heart against your course, which he looks upon as cruel and unjust. [Cf: 20MR276.01] p. 259, Para. 1, [1902MS].

To a great degree the experience of the religious life is shaped by the training received in childhood. Many, many church difficulties

could be traced to wrong home management. [Cf: 20MR276.02] p. 259, Para. 2, [1902MS].

Remember that during their whole lifetime your children will bear the impress of the instruction they received in the home. Think of how far-reaching will be the influence of the efforts you make to train them aright. The lessons you give them, they will give by and by to their children. The influence you have exerted over them, they will exert over their little ones. [Cf: 20MR276.03] p. 259, Para. 3, [1902MS].

Parents, do not fail to train your children for God. But this work need not debar you from doing missionary work outside the home. Teach your children to help other children. With proper instruction, they can do much real missionary work. If you have trained your child aright, you will find him a help to you in working for others. Parents who neglect their children in order to do missionary work, make a sad mistake. The course of their untrained, undisciplined children robs them of all influence for good. [Cf: 20MR276.04] p. 259, Para. 4, [1902MS].

The wife of one of our ministers, who has several children, asked me if she should engage in selling papers, saying that she had been asked to do this. I answered, "I cannot advise women who have a family to care for to take up this work. You look worn. You should carefully husband all your strength, for your children need your care. They need all the help you can give them." [Cf: 20MR276.05] p. 259, Para. 5, [1902MS].

As parents teach their children, they will themselves learn valuable lessons of self-control. The home-life discipline is the preparation for the higher grade in the school of heaven. Thus they gain an education of the highest value. Thus they learn how to work for others. They are preparing to do high and holy work for God, with their children to assist them as God's helping hand. [Cf: 20MR276.06] p. 259, Para. 6, [1902MS].

Your children have been brought into the world without voice or consent on their part, and they are to be treated with the wisdom and tenderness that their necessities demand. You know the way; your children, young and inexperienced, do not. They are helpless and ignorant; they need wise, careful guidance, that their feet may not stray into forbidden paths. [Cf: 20MR276.07] p. 259, Para. 7, [1902MS].

Parents, remember that you are molding the characters of your children for eternity. Patiently train them to habits of neatness, usefulness, and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts till the last sinner has heard the message of grace. Tenderly and untiringly work for your little ones. Think of how young they are, how much they have to learn. Deal gently and lovingly with them. Consider how slow you have been to learn your lessons. Be calm, patient, and tender. By the cords of unselfish love bind them to you and to Christ. [Cf: 20MR277.01] p. 259, Para. 8, [1902MS].

Of Abraham God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord,

to do justice and judgment; that the Lord may bring upon Abraham all that which He hath spoken of him." All parents who work diligently and earnestly will receive this commendation. [Cf: 20MR277.02] p. 260, Para. 1, [1902MS].

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibility resting on them, if they would do all in their power for their children, God would work with them, by His Spirit impressing the children's minds. The Lord will not do the work He has given parents to do. But He will be their helper, cooperating with every sincere, unselfish effort they make. [Cf: 20MR277.03] p. 260, Para. 2, [1902MS].

May the Lord impress fathers and mothers with the sacredness of the responsibility resting on them. As you unite with the Lord in bringing your children up in His fear, you are prepared for--I was going to say higher responsibilities, but I cannot. There is no higher responsibility than the training of children.--Ms 17, 1902 (Written February 11, 1902). [Cf: 20MR277.04] p. 260, Para. 3, [1902MS].

(Written June 30, 1902, from "Elmshaven," Sanitarium, California, to E.J. Waggoner.) I have read a copy of your letter to Professor Prescott in regard to connecting with the school at Berrien Springs as Bible teacher. I cannot approve; in all respects, of the proposition that you have made. I think that the terms upon which you consent to accept the invitation settle the matter. It is evident to me that these propositions are not prompted by the Holy Spirit. It is evident that you do not fully understand your own spirit nor the situation at Berrien Springs. Other letters have come to me showing plainly that some are placing a low estimate on the work of Brother Sutherland and his associates at Berrien Springs. [Cf: 21MR72.01] p. 260, Para. 4, [1902MS].

Brother Sutherland is a man who loves and fears God. For the last few years his and Brother Magan's work has been a work of wrestling, just the kind of work to fit young men to be wise, trustworthy stewards of the grace of Christ. At one time, when Brother Sutherland was making a mistake, advocating extreme ideas, the Lord corrected him, pointing out the right way. Brother Sutherland accepted the reproof, and the Lord has blessed him as he has tried to walk in the light. Brother Magan also has gained a valuable experience. [Cf: 21MR72.02] p. 260, Para. 5, [1902MS].

My brother, if you can come to Berrien Springs and as Bible teacher take your place in the school with your brethren, having confidence in them, believing that God has been leading them in their work as He has been leading you in your work; if you can come trusting yourself in the hands of God, willing to do the work He calls you to do, without insisting on the carrying out of such propositions as were made in your letter, then come. But if you cannot come unless these propositions are accepted, I could not advise you to come. We do not know the end from the beginning. God does not want you or me, in our human judgment, to lay down such plans for the future. God's hand leads those who will be led. His righteousness goes before them. [Cf: 21MR72.03] p. 260, Para. 6, [1902MS].

I have confidence that the teachers in the Berrien Springs school are

servants of Jesus Christ--humble men who are seeking most earnestly to glorify God. Take your place with them as a learner. Christ says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: 21MR72.04] p. 261, Para. 1, [1902MS].

If you see light in coming to Berrien Springs and taking your place with your brethren as a learner of the kind pointed out in these words, remembering that your brethren love the Lord and are striving as earnestly as you are to do His will, and that neither you nor they are your own supervisors, but that you are laborers together with God, come; and as you unite with your brethren as a co-laborer with Jesus, you will see of the salvation of God. [Cf: 21MR73.01] p. 261, Para. 2, [1902MS].

Distrust of brethren must be laid aside; for it brings bondage. In the harvest-field there are many sowers and many reapers. To all is given the admonition, Be diligent workers, "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." What can be said more? "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. . . . 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 1:5-8, 10, 11). [Cf: 21MR73.02] p. 261, Para. 3, [1902MS].

Let us humble our hearts before God. As we draw nigh to God, He will draw nigh to us to work in us and by us and through us to the glory of His name. But if we weave self into the web, the pattern will be spoiled. [Cf: 21MR73.03] p. 261, Para. 4, [1902MS].

May God help you, my brother, whom I love in the Lord, to make straight paths for your feet, lest the lame be turned out of the way. [Cf: 21MR73.04] p. 261, Para. 5, [1902MS].

I write this letter because I dare not refrain from sending you these words. Be hopeful. Be of good courage in the Lord.--Letter 101, 1902. [Cf: 21MR73.05] p. 261, Para. 6, [1902MS].

(Written September, 1902, from Los Angeles, California, to A. T. Jones.) The Lord has presented your case before me several times, and I have written out the instruction given me for you, but I cannot now find it among my writings. Since coming here I have once more been given a presentation of your case. Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then another came to the same company, and offered them the same fruit. And so courteous and pleasant were His words and manner as He spoke of the desirability of the fruit, that the vessel was emptied. The words were spoken, "Be ye clean that bear the vessels of the Lord."

(Isa. 52:7-10; Ps 23; Ps 25:4-10, quoted.) [Cf: 21MR95.01] p. 261, Para. 7, [1902MS].

These scriptures I have been directed to write to you. It is the spirit revealed in these words that you are to bring into your work. In the past you have presented the truth in a fierce way, using it as if it were a scourge. This has not glorified the Lord. You have given the people the rich treasures of God's Word, but your manner has been so condemnatory that they have turned from them. You have not taught the truth in the way that Christ taught it. You present it in a way that mars its influence. Unless you are converted, do not stand before the people with the truth. You are not blessed yourself in the belief of the truth, and you present the rich fruit from God's Word to the people in a very objectionable way. Your heart needs to be filled with the converting grace of Christ. [Cf: 21MR95.02] p. 262, Para. 1, [1902MS].

It is the Lord's will that for the coming year you shall labor in California, but there will be a trial before us. Unless you learn your lesson, so that you will heed the words of Christ, you will not be able to change the atmosphere that prevails in this conference. [Cf: 21MR95.03] p. 262, Para. 2, [1902MS].

You have not been as careful as you might in your teachings in regard to church government. You must be more guarded, to save the church from serious difficulties. But the Lord would have you serve another year in this conference, that your efforts may not be recorded as a failure, as they would be were you to leave your position now. May the Lord help you to have a converted tongue and a converted heart. [Cf: 21MR95.04] p. 262, Para. 3, [1902MS].

If you are made president of a conference, you must not mistake your work. You do not altogether comprehend what is included in the work of the president of a conference. You seek to embrace too much. You must not think that your position gives you liberty to rule over God's heritage. When you attempt to rule, your labors are a positive injury. [Cf: 21MR96.01] p. 262, Para. 4, [1902MS].

In dealing with the Lord's people, bring gentleness and tenderness and grace into your voice and your words. You need to change in this respect. You need to learn how to deal with minds. Guard yourself against being rash and impulsive and speaking harshly. You need to consider that the effect of your harsh words is deleterious to your own soul and to the souls of those to whom you speak. Do not accept the position of president of the conference unless your spirit is softened and subdued by genuine conversion, for otherwise you cannot fill the position acceptably. You need to become as a little child in meekness and lowliness. [Cf: 21MR96.02] p. 262, Para. 5, [1902MS].

Let not your manner be harsh and domineering, like that of a schoolmaster who rules his pupils in a way that arouses the worst passions of the heart. Do not create bitterness and strife, for others will follow your example. This makes the truth distasteful, in the place of leading people to desire it. [Cf: 21MR96.03] p. 262, Para. 6, [1902MS].

Recently I was talking with a young man who is departing from right paths. He makes the course pursued by yourself, when he was at

Healdsburg years ago, an excuse for his defects. He spoke of the attention that you paid to young women, and to one in particular, and said, "His example is much worse than any example I have set." That transaction was opened before me, and it is not strange to me that your wife wears so sad a countenance. [Cf: 21MR96.04] p. 262, Para. 7, [1902MS].

The attention that you have recently been paying to a married woman is not wise. It is not prompted by the Spirit of God. As the president of the conference, you must guard your reputation. You are to be an example of consistency. [Cf: 21MR96.05] p. 263, Para. 1, [1902MS].

If any woman, no matter who, casts herself upon your sympathy, are you to take her up, and encourage her, and receive letters from her, and feel a special responsibility to help her? My brother, you should change your course with regard to such matters, and set a right example before your brother-ministers. Keep your sympathy for the members of your own family, who need all that you can give them. [Cf: 21MR96.06] p. 263, Para. 2, [1902MS].

When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other who can, if necessary, talk with you in regard to it, without any appearance of evil. [Cf: 21MR96.07] p. 263, Para. 3, [1902MS].

You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions. Do not speak and act hastily and impulsively. This hurts your influence. You need to give yourself more decidedly to prayer and to receiving the answers to your prayers. The result will be a more consistent life. [Cf: 21MR97.01] p. 263, Para. 4, [1902MS].

The sixth chapter of Acts means much to you and to all who preach the word of God. Read this chapter, and take in its meaning. "It is not reason that we should leave the word of God, and serve tables," the twelve apostles declared. [Cf: 21MR97.02] p. 263, Para. 5, [1902MS].

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." And the saying pleased the people, and they chose Stephen and six others to minister to the widows and fatherless and the others who needed help. "And when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." [Cf: 21MR97.03] p. 263, Para. 6, [1902MS].

It is time, my dear brother, that you looked at these matters in a right light. You have been called away from the word of God to serve tables. You think, because you are president of the conference, that your duties embrace many things, yea, almost everything. But you neglect things that ought to be done, and take up matters that do not need your personal attention. You think that because you are president you are the only one who is qualified to do certain things. But instead, the fact that you are president is the very reason that you should not do these things. You should hold yourself sacredly aloof

from every appearance of evil. You should not make one movement that will give the people cause to speak unfavorably of you. [Cf: 21MR97.04] p. 263, Para. 7, [1902MS].

There are women who fasten themselves to someone to whom they tell their home difficulties. But there are two sides to every question, and often these women are themselves in need of reproof. They speak only of their side of the question, and words of sympathy that they do not deserve are given to them. [Cf: 21MR97.05] p. 264, Para. 1, [1902MS].

You are not to set such an example that women will feel at liberty to tell you the grievances of their home life, and to draw upon your sympathies. When a woman comes to you with her troubles, tell her plainly to go to her sisters, to tell her troubles to the deaconesses of the church. Tell her that she is out of place in opening her troubles to any man, for men are easily beguiled and tempted. Tell the one who has thrown her case upon you that God has not placed this burden upon any man. You are not wise to take these burdens upon yourself. It is not your appointed work. [Cf: 21MR97.06] p. 264, Para. 2, [1902MS].

I write you thus plainly because you are in danger of following such a course that your good will be evil spoken of. If these things had not been presented to me, and urged upon me, I would not express myself so plainly. [Cf: 21MR98.01] p. 264, Para. 3, [1902MS].

Treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty or your sincere desire to fulfill your obligations to her and to your children. [Cf: 21MR98.02] p. 264, Para. 4, [1902MS].

Writing to Timothy, Paul says, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule this own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." [Cf: 21MR98.03] p. 264, Para. 5, [1902MS].

Study this instruction, and bring it into your daily experience. [Cf: 21MR98.04] p. 264, Para. 6, [1902MS].

Paul continues: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: 21MR98.05] p. 264, Para. 7, [1902MS].

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:1, 2). This is a love that proceeds not from human impulses, but from Christ Jesus. [Cf: 21MR98.06] p. 264, Para. 8, [1902MS].

God has given His people a message to proclaim. Let them not hedge up one another's way. They are to labor in perfect harmony. (Eph. 4:11-16, quoted.) [Cf: 21MR98.07] p. 265, Para. 1, [1902MS].

Christ did not confine His labors to any special time or place. Often He taught in the outer court of the temple, that the Gentiles might hear Him. He entered the temple as a place that was His own, unawed by its splendor. In this temple, soon to be the tomb of a departed dispensation, He must proclaim the truth. He was the foundation of the Jewish economy. It was to Him that the sacrifices and offerings pointed. Soon the need for these sacrifices was to cease, for in His death type was to meet antitype. [Cf: 21MR98.08] p. 265, Para. 2, [1902MS].

Christ is the Good Shepherd, with earnest, unwearied steps seeking for the lost sheep. He attended the great yearly festivals of the nation, and to the multitudes, absorbed in outward ceremony, He spoke of heavenly things, bringing eternity within their view. He gained the attention of high and low, rich and poor. To all He brought treasures from the storehouse of wisdom. He delighted and comforted the poor and lowly with the assurance of God's love for them. He spoke to them in language so simple that they could not fail to understand, and His words lifted their minds to the heavenly Father, full of grace and tenderness. [Cf: 21MR99.01] p. 265, Para. 3, [1902MS].

By methods peculiarly His own Christ helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sinsick soul, bringing healing and strength. The simplicity and earnestness with which He addressed those in need hallowed every word. [Cf: 21MR99.02] p. 265, Para. 4, [1902MS].

Christ proclaimed His message from the mountainside, from the fisherman's boat, in the desert, in the great thoroughfares of travel. He was ready to take up His work at any time and in any place. He was a consecrated evangelist. Wherever He found those willing to listen, He was ready to open to them the treasure-house of truth. He is our example. His followers are to be ever on the watch for opportunities to speak words in season. And they are to speak with the same loving sympathy that He spoke. [Cf: 21MR99.03] p. 265, Para. 5, [1902MS].

Christ was always ready to answer the sincere inquirer after truth. When His disciples came to Him for an explanation of some word He had spoken to the multitude, He gladly repeated His lesson. They grieved Him by contending for the supremacy. But instead of giving them a harsh rebuke, He took a little child, and setting him in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:3, 4). [Cf: 21MR99.04] p. 265, Para. 6, [1902MS].

My brother, I have an intense desire that you shall be a man after God's heart. You must make a change in your life. You have most precious truth to present, but you must put on the gospel shoes--your feet must be "shod with the preparation of the gospel of peace." Your manner of addressing people is not always pleasing to God. [Cf: 21MR99.05] p. 265, Para. 7, [1902MS].

You need to feel His converting power upon your soul every day. You are full of physical strength and energy, and you need much of the grace of Christ, that it may be said of you as it was of Him, "Thy gentleness hath made me great." When the Holy Spirit takes possession of your mind and controls your strong feelings, you will be more Christlike.--Letter 164, 1902. [Cf: 21MR100.01] p. 266, Para. 1, [1902MS].

(Written July 28, 1902, from "Elmshaven," Sanitarium, California, to Hiland Butler. Portions of this manuscript appear in *Testimonies on Sexual Behavior, Adultery, and Divorce*.) I am sending you with this a copy of a letter that I wrote to Brother and Sister Keck some time ago. The matter referred to in this letter was not mentioned to me by your father. Not one word has he ever spoken to me on this subject, or I to him. [Cf: 21MR105.01] p. 266, Para. 2, [1902MS].

I know, my brother, that your father is in need of your help. He desires your help, and I cannot see why he should not have his desire. You can best serve God and His cause by fulfilling the claims that your father has on you. [Cf: 21MR105.02] p. 266, Para. 3, [1902MS].

I was much gratified to see your father in so good a state of mind spiritually. "God moves in a mysterious way, His wonders to perform." One thing we must all do. We must be careful to follow the Lord "whithersoever He goeth." You are in danger of looking to men for guidance. [Cf: 21MR105.03] p. 266, Para. 4, [1902MS].

There is much to be done in the cities of the South, in Greater New York, and in many other cities. Will you not join your father in his work for the great, needy Southern field? I wish you to feel that compliance with the wishes of your father is to be held above any other earthly obligation. Were I in your place, and should my father plead for my help in his work, I should feel that I was going contrary to God's will by refusing to work at his side. The words of the Lord Jesus were spoken to bless men and make them happy. He came to the world to bless all whom He could. In the place of using imperative command, He seems to lay aside the spirit of the legislator, and to strive to rescue from earthliness all that would accord with His purity and advance His work. Blessing after blessing flowed forth from His lips, as the gushing forth of a long-sealed current of rich life. Every sentence was a rich jewel from the treasure house of truth. [Cf: 21MR105.04] p. 266, Para. 5, [1902MS].

From the ambitious favorites of the world, Christ turned to those they disowned, pronouncing all blessed who received His light and life. To the poor in spirit, the meek, the lowly, the sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "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 submission--"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: 21MR105.05] p. 266, Para. 6, [1902MS].

Christ presents before the learner every virtue, every feature of Christian excellence. He adds one endowment after another to the possessor of His graces, until at last He looks on him with delight. [Cf: 21MR106.01] p. 266, Para. 7, [1902MS].

"Blessed are the poor in spirit," He declares. In their spiritual poverty He can discern wealth infinitely more enduring than the possessions of earth can give. [Cf: 21MR106.02] p. 267, Para. 1, [1902MS].

Today Christ is ready to give abundantly. He will withhold from us nothing that is for our good. He longs to find channels ready to receive the blessings that He has to bestow. [Cf: 21MR106.03] p. 267, Para. 2, [1902MS].

The Lord has been your Helper. He will be your Helper still. But you must remember the longing desire of your father. Remember the command that God has placed in the Decalogue: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This is God's charge to you. Upon every child rests the responsibility of doing all in his power to minister to the happiness of his parents. Whoever seeks to lead you to disregard your father's wishes might better repent before God. [Cf: 21MR106.04] p. 267, Para. 3, [1902MS].

My brother, the son of one whom I greatly respect and love in the Lord, I advise you to comply with your father's request. Do not gratify the enemy by speaking words that a son has no right to speak to his father. I beg of you not to reproach your father. You should not feel as you do, for your father has done nothing that God condemns. His condemnation exists only in the minds of men. He has in no wise dishonored his children. He is keeping the way of the Lord, to do justice and judgment. The Lord is opening the way before him, that he may do a great and good work for His people. Christ is his Saviour, and in beholding Christ, he will be changed into His image. [Cf: 21MR106.05] p. 267, Para. 4, [1902MS].

Your father has been a kind tender husband. For many years he served faithfully her whom he has always loved. Death separated him from the one who for so long had been his special charge. Then his sister was taken from him, and his home was broken up. [Cf: 21MR106.06] p. 267, Para. 5, [1902MS].

Is it any wonder that under these circumstances, he should, after your mother's death, become attached to a woman in whose conversion to the truth he was instrumental? This woman is not young, but of an age to be a help to him in his work. Should your father's age have stood as a barrier to his happiness? [Cf: 21MR106.07] p. 267, Para. 6, [1902MS].

I wrote to Brother and Sister Keck about this matter. He wrote me a letter in reply. Of this reply I will say nothing, for it is an expression of unbelief. I understand Brother Keck's feelings in this matter, but I greatly fear that they have not the endorsement of divine sanction. I fear that Brother and Sister Keck will hurt their own

souls, and that your father will have to suffer because some people's feelings were greatly shocked, when there was nothing whatever to be shocked about. [Cf: 21MR106.08] p. 267, Para. 7, [1902MS].

Had your father married this lady, I believe that the Lord would greatly have blessed them both. But I do not think, seeing that the matter has been treated as it has, it will go any further. Those who refuse to sanction this union should remember that one day they must meet the result of their action. But I must leave this matter with those who have been acting a part in it. [Cf: 21MR107.01] p. 267, Para. 8, [1902MS].

I write this in much love to you both.--Letter 117, 1902. [Cf: 21MR107.02] p. 268, Para. 1, [1902MS].

The great Teacher held in His hand the entire map of truth, but He did not disclose it all to His disciples. He opened to them those subjects only which were essential to their advancement in the path to heaven. There were many things in regard to which His wisdom kept Him silent. [Cf: 21MR150.01] p. 268, Para. 2, [1902MS].

As Christ withheld many things from His disciples, knowing that then it would be impossible for them to comprehend, so today He withholds many things from us, knowing the limited capacity of our understanding. [Cf: 21MR150.02] p. 268, Para. 3, [1902MS].

We are to work as Christ worked. We are to move carefully. We are not to pour forth ideas that contradict the light which God has given, neither are we to follow methods that are opposed to His will. Let us tread in Christ's footsteps. As we follow Him, we may know that we are walking in the pathway of life. [Cf: 21MR150.03] p. 268, Para. 4, [1902MS].

No one is to take part in the solemn ordinance of baptism without giving the subject careful, prayerful thought. The candidates and especially the youth, are to be carefully instructed in regard to the obligations they assume in taking this step. They pledge themselves to devote their lives to God's service; and the three great Powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them. As they accept Christ as their Saviour, they receive power to become the sons of God. [Cf: 21MR150.04] p. 268, Para. 5, [1902MS].

As men and women thus enter into covenant relation with God, they take the name of Christian. From henceforth they are to live the life of Christ. They have been buried with Him, and with Him raised to newness of life, and they are to "seek those things which are above, where Christ sitteth on the right hand of God." [Cf: 21MR150.05] p. 268, Para. 6, [1902MS].

Let the people of God remember that they will gain strength only by trusting in Him, not by signing human agreements to obtain worldly standing and influence. God's word to us is, "Cease ye from man, who is finite and erring, and whose influence is often cast on the wrong side. Link up with Christ, the Author and Finisher of your faith." [Cf: 21MR150.06] p. 268, Para. 7, [1902MS].

Every particle of your strength and influence, every moment of your time, belongs to God. Look not to man as your leader, but to God, the living God. He will put His Spirit upon all who serve Him with whole-hearted devotion. Every part of the being belongs to Him; He has bought it with the life of His Son. [Cf: 21MR150.07] p. 268, Para. 8, [1902MS].

The power of God has been placed at the disposal of the church. There is power for every one who holds the beginning of his confidence firm unto the end. "The preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." It is by complying with Christ's invitation, "Come unto Me," by wearing gladly His yoke of restraint, that we find rest. Thus haughty self-sufficiency is expelled, and the meekness and lowliness of Christ find a place in the daily life. When a man gives himself to God, Christ controls every part and fiber of the being, making that man a power for good. [Cf: 21MR151.01] p. 268, Para. 9, [1902MS].

No human plans or arrangements can cure the church of its coldness and hardness of heart. In the pride of worldly wisdom and worldly ambition to be first, may be found the reason that the work of the gospel, notwithstanding its boundless resources, meets with so little success, comparatively. Our Saviour rejoiced in spirit and offered thanks to God as He thought of how the value of truth, though hidden from the wise and prudent, is revealed to babes--those who realize their weakness and feel their dependence on Him. [Cf: 21MR151.02] p. 269, Para. 1, [1902MS].

God declares that He will spue out of His mouth those who exalt themselves, extolling their own wisdom. They have not in their characters the fragrance of Christ's character. So well-satisfied are they that they would bind men up with agreements as a remedy for all the evils that exist. [Cf: 21MR151.03] p. 269, Para. 2, [1902MS].

Those who are but babes in Christ will exert a far stronger influence for good than those who, filled with self-sufficiency, refuse to receive the light and knowledge that God offers them, saying, "I am rich and increased with goods, and have need of nothing." But the words and works of these self-exalted ones are disgusting to the self-denying Redeemer. The One who knows all things says to them, "I will not hear thy prayers, neither will I commend thy service." (Rev. 3:15-19, quoted). [Cf: 21MR151.04] p. 269, Para. 3, [1902MS].

Fearful perils are before those who bear responsibilities in the cause of God--perils the thought of which make me tremble. But the word comes, "My hand is upon the wheel, and I will not allow men to control My work for these last days. My hand is turning the wheel, and My providence will continue to work out the divine plans, irrespective of human inventions. Man's plans will be overthrown, and the Lord God of heaven will reveal His glory. The Father, the Son, and the Holy Spirit will work out Heaven's law. These three great Powers have pledged themselves to bring to nought the inventions of idolatrous human minds. They have put the infinite treasures of heaven at the command of God's struggling people. As the wheel is turned by a divine hand, the philosophy of the wisest men who are working contrary to My purposes will become intricate and confused." [Cf: 21MR151.05] p. 269, Para. 4, [1902MS].

Let us remember that the coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end. In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great Powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness, who will not bind yokes on the necks of their fellow beings, but will break every yoke of human invention. [Cf: 21MR152.01] p. 269, Para. 5, [1902MS].

The Lord speaks, saying, "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." This is His promise. Will we comply with the conditions? [Cf: 21MR152.02] p. 269, Para. 6, [1902MS].

When Christ was on this earth, He sought in vain for something with which to compare His kingdom. "Whereunto shall I liken the kingdom of God," He said, "and with what comparison shall I compare it?" He who is the Wisdom of God seemed to hesitate, embarrassed. There was nothing in earthly governments which He could use as a means of comparison. Society contained no fitting symbol of His church. [Cf: 21MR152.03] p. 269, Para. 7, [1902MS].

The kingdom of Christ does not and cannot bear any resemblance to the kingdoms of the world. In the kingdom of Christ there is no instrument of coercion. In it force has no place. The gospel of Him who gave His life for the life of the world is a gospel of peace. It is the Saviour's grace, His love, His tender compassion, that breaks every barrier down. The gospel is a power of itself, above all and encompassing all. It is a divine, immutable principle, as well-spring fed by the stream that flows from the throne of God. [Cf: 21MR152.04] p. 270, Para. 1, [1902MS].

"Where two or three are gathered together in My name, there am I in the midst of them," Christ declared. And to His disciples He gave the commission: (Matt. 28:18-20, quoted). (Mark 16:17, 18, 15, 20; Luke 24:44-53, quoted.) [Cf: 21MR152.05] p. 270, Para. 2, [1902MS].

The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that He gave the disciples--power that enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of Heaven while we leave our fellow beings unwarned? Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified, evangelical work has not been done for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth. Bible truth is to be brought before many people, and is to be efficacious in preparing a people to stand in the day of the Lord.--Ms 118, 1902. [Cf: 21MR152.06] p. 270, Para. 3, [1902MS].

(Written December 7, 1902, from "Elmshaven," Sanitarium, California, to "My Brethren in Responsible Positions in the Work of God in Europe.") I have words to speak to you. It is time for much to be accomplished in Europe. A large work, such as has been done in America, can be done in Europe. Let sanitariums be established there. Let hygienic restaurants be started. Let the light of present truth shine forth from the press. Let the work of translating our books go forward. I have been shown that in foreign countries many lights will be kindled. [Cf: 21MR304.01] p. 270, Para. 4, [1902MS].

In many places in Europe the Lord's work has not a proper showing. Help is needed in Italy, in England, and in many other countries. A larger work should be done in these places. Laborers are needed. There is talent among God's people in Europe, and the Lord desires this talent to be employed in establishing all through this great continent centers from which the light of His truth may shine forth. [Cf: 21MR304.02] p. 270, Para. 5, [1902MS].

There is a work to be done in Scandinavia. God is just as willing to work through Scandinavian believers as through American believers. We are hoping and praying that Elder Olsen will renew his courage and grasp the hand stretched out to save him, making God his trust. He must have courage in the Lord. He must do all that he can to help his brethren and sisters in Europe. We know that the Lord will work through him. [Cf: 21MR304.03] p. 270, Para. 6, [1902MS].

My brethren, bind up with the Lord God of hosts. Let Him be your fear and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for the supremacy, God will work mightily for us. [Cf: 21MR304.04] p. 271, Para. 1, [1902MS].

Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants any measure of efficiency that their case demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfill His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him and continue in His love. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations. [Cf: 21MR304.05] p. 271, Para. 2, [1902MS].

Study the forty-first chapter of Isaiah, and strive to understand it in all its significance. God declares: "I will open rivers in the high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together: that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (verses 18-20). [Cf: 21MR305.01] p. 271, Para. 3, [1902MS].

He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am

with thee," He declares, "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.... for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (verses 10, 13). [Cf: 21MR305.02] p. 271, Para. 4, [1902MS].

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, 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; they shall walk, and not faint" (Isa. 40:25-31).--Letter 189, 1902. [Cf: 21MR305.03] p. 271, Para. 5, [1902MS].

Enduring religion is the religion that leads us to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world. This is Christianity. The Christian follows Christ. Lifting the cross, he bears it after his Leader in the path of self-denial. [Cf: ST 01-08-02 para. 01] p. 271, Para. 6, [1902MS].

The religion that is built on self is worthless; for God makes no compromise with selfishness. To have pure religion, we must open the heart to receive the heavenly Guest. So long as the door is closed against His entrance, we can have no abiding peace. No sunshine can flood the chambers of the soul, no light break through the mist and cloud. [Cf: ST 01-08-02 para. 02] p. 272, Para. 1, [1902MS].

The religion of Christ changes hereditary and cultivated tendencies to wrong. It banishes self-confidence and egotism, leading man to see himself as he is,--weak and sinful, unable of himself to do any good thing. It leads him to behold Jesus, and beholding, he is changed into His likeness. [Cf: ST 01-08-02 para. 03] p. 272, Para. 2, [1902MS].

The religion of Christ is a firm fabric, composed of innumerable threads, woven together with tact and skill. Only by the wisdom that God gives can we weave this fabric. Trusting to ourselves, we draw into it threads of selfishness, and the pattern is spoiled. [Cf: ST 01-08-02 para. 04] p. 272, Para. 3, [1902MS].

There are many kinds of cloth which at first have a fine appearance, but they do not endure test. The colors are not fast. They wash out. Under the heat of summer they fade, and are lost. Such a fabric can not endure rough handling, and is worth very little. [Cf: ST 01-08-02 para. 05] p. 272, Para. 4, [1902MS].

So it is with religion. When the warp and woof of religion will not stand the test of trial, the material of which it is composed is worthless. And an effort to patch the old cloth with a new piece does not better the condition of things; for the worn-out, flimsy material

breaks away from the new, leaving the rent much larger than before. Patching will not do. The only way is to discard the old garment and procure a new one. The religion of self, composed of threads that fade and give way under the stress of temptation, must be cast aside, to be replaced by the religion woven by Him in whose life no selfishness found place. [Cf: ST 01-08-02 para. 06] p. 272, Para. 5, [1902MS].

Christ's plan is the only safe one. He declares, "Behold, I make all things new." "If any man be in Christ, he is a new creature." The Saviour gives no encouragement to any to think that He will accept a patchwork religion. Such a religion is of no value in His sight. There may at first seem to be some of self and some of Christ; but it is soon seen that there is none of Christ. The patches of selfishness increase till the entire garment is covered with them. [Cf: ST 01-08-02 para. 07] p. 272, Para. 6, [1902MS].

Christ looks with pity on those who have a patchwork religion. The faithful and true Witness sees the want of the soul, and His voice is raised in warning, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: ST 01-08-02 para. 08] p. 272, Para. 7, [1902MS].

A religion formed after the divine pattern is the only one that will endure. Only by striving to live the life of Christ here can we prepare ourselves to live with Him through the eternal ages. That which is of value in this life will be of value in the life to come. A man's future is decided by the way in which he now allows himself to be influenced. If he cherishes selfish inclinations, refusing to deny self, he can never enter the kingdom of God. But if he fights against self, if he is willing to be governed by the Spirit of Christ, he is transformed in character. He sits at the feet of the Saviour, and from Him learns the lessons all must learn who are saved. Thus he is strengthened to resist evil. God works in him and with him, to will and to do of His good pleasure. [Cf: ST 01-08-02 para. 09] p. 273, Para. 1, [1902MS].

Such a one is filled with intense desire to save the souls perishing around him. He walks as Christ walked, in all things following His example. He understands the science of godliness, and consecrates his life to God, willing to spend and be spent in His service. He does not allow his natural inclinations to obtain the victory, but walks worthily before God and his fellow-men. [Cf: ST 01-08-02 para. 10] p. 273, Para. 2, [1902MS].

It is Christ's desire that His children shall reach this place. He longs to reveal through them the treasures of His grace. He says to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And He says this because He knows that it is possible for them to reach perfection. He lived in this world the life that they must live. He met the foe single-handed, as they must meet him. He asked and received power to enable Him to overcome in the conflict. And

those who walk in God's way may have the same power. The same angels that ministered to Christ minister to those who shall be heirs of salvation. As He overcame, so we may overcome. "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 His people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [Cf: ST 01-08-02 para. 11] p. 273, Para. 3, [1902MS].

Dear brethren and sisters in Christ, my prayer for you is "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end." Mrs. E. G. White. [Cf: ST 01-08-02 para. 12] p. 273, Para. 4, [1902MS].

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed." [Cf: ST 01-15-02 para. 01] p. 273, Para. 5, [1902MS].

Christ felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. [Cf: ST 01-15-02 para. 02] p. 273, Para. 6, [1902MS].

Only a short time before, Christ had offered His intercessory prayer to the Father, not as one overcome in battle, but as one who had gained the victory at each step as He approached the consummation of His work. As one already glorified, He had claimed oneness with God. [Cf: ST 01-15-02 para. 03] p. 274, Para. 1, [1902MS].

But now the hour of Satan's apparent triumph had come. The storm of wrath was about to beat upon the Saviour. A horror of great darkness oppressed His soul. Everything was at stake with Him. In its hardest features Satan pressed the situation upon the Redeemer: "The people who claim to be above all others in temporal and spiritual advantages, have rejected you. They are seeking to destroy you, the foundation, the center and seal, of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you." Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, pierced His soul. The conflict was terrible. The sins of men weighed heavily upon the Saviour, and the sense of God's wrath against sin was crushing out His life. From His pale lips came the bitter cry, "O My Father, if it be possible, let this cup pass from Me;

nevertheless not as I will, but as Thou wilt." [Cf: ST 01-15-02 para. 04] p. 274, Para. 2, [1902MS].

"And He cometh unto the disciples, and findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail against them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they have been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed with a stupor which they might have shaken off had they continued pleading with God. [Cf: ST 01-15-02 para. 05] p. 274, Para. 3, [1902MS].

The weakness of the disciples awakened the sympathy of Jesus. Addressing Peter, He said, "Simon, sleepest thou? Couldst thou not watch with Me one hour?" He feared that they would not be able to endure the test that would come upon them in His betrayal and death; and He said, "Watch and pray, lest ye enter into temptation." Even in His great agony He sought to excuse their weakness. "The spirit truly is willing," He said, "but the flesh is weak." [Cf: ST 01-15-02 para. 06] p. 274, Para. 4, [1902MS].

Once more Christ sought His place of prayer, and His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." [Cf: ST 01-15-02 para. 07] p. 274, Para. 5, [1902MS].

Again Christ felt a longing for companionship, for some words from His disciples that would bring relief. Once more He came to them, "but their eyes were heavy; neither wist they what to answer Him." [Cf: ST 01-15-02 para. 08] p. 274, Para. 6, [1902MS].

Turning away, Jesus sought His retreat, and fell prostrate to the ground, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own anguished, agonized soul. The awful moment had come,--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might leave man to perish in his iniquity. He might say, "Let the transgressor receive the penalty of his sin; and I will go back to my Father." Will the Son of God drink the bitter cup of humility and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from His lips. "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." [Cf: ST 01-15-02 para. 09] p. 275, Para. 1, [1902MS].

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the power of sin. The woes and lamentations of a doomed world rise

before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He will become the propitiation of a race that has willed to sin. [Cf: ST 01-15-02 para. 10] p. 275, Para. 2, [1902MS].

O tried, tempted soul, remember that He who suffered in Gethsemane is your Saviour. He is touched with the feeling of your infirmities; for He was "in all points tempted like as we are." Because of this, "He is able to succor them that are tempted." He was made perfect through suffering. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. "He healeth the broken in heart, and bindeth up their wounds." Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. [Cf: ST 01-15-02 para. 11] p. 275, Para. 3, [1902MS].

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness on the darkest part of their way. From every temptation and every trial they will come forth with finer faith and a richer experience. Mrs. E. G. White. [Cf: ST 01-15-02 para. 12] p. 275, Para. 4, [1902MS].

All day the people had been thronging the house where were Christ and his disciples. All day the Saviour had been teaching them. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick, and life to the dying. The day had seemed to them like heaven on earth, and they were utterly unconscious of how long it had been since they had eaten anything. [Cf: ST 01-22-02 para. 01] p. 275, Para. 5, [1902MS].

The sun was sinking in the west, and yet the people lingered. Jesus had labored all day long without food or rest. He was pale from weariness and hunger. But He could not withdraw from the multitude that pressed upon Him. [Cf: ST 01-22-02 para. 02] p. 275, Para. 6, [1902MS].

"His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude." [Cf: ST 01-22-02 para. 03] p. 276, Para. 1, [1902MS].

In this parable is wrapped up a deep, spiritual lesson for God's workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united with Christ will receive from Him the bread of life, the heavenly food, and impart it to others. [Cf: ST 01-22-02 para. 04] p. 276, Para. 2, [1902MS].

In full reliance upon God, Jesus took the small store of loaves; and altho there was but a small supply for His own family of disciples, He did not invite them to eat but began to distribute to them, bidding them serve the people. The food multiplied in His hands; and the hands of the disciples, reaching out to Christ, Himself the Bread of Life, were never empty. The little store was sufficient for all. After the wants of the people had been supplied, the fragments were gathered up, and Christ and His disciples ate of the precious, heaven-supplied food. [Cf: ST 01-22-02 para. 05] p. 276, Para. 3, [1902MS].

The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples to-day. Christ is the great Center, the Source of all strength. His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only as we receive, and we can receive only as we impart. As we continue to impart, we shall continue to receive; and the more we impart, the more we shall receive. [Cf: ST 01-22-02 para. 06] p. 276, Para. 4, [1902MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Mark that pool which receives the showers of heaven, but has no outlet. It is a blessing to no one, but in stagnant selfishness poisons the air around. Now look at the stream flowing from the mountain side, refreshing the thirsty land through which it passes. What blessing it brings! One would think that in giving so liberally, it would exhaust its resources. But not so. It is a part of God's great plan that the stream that gives shall never lack; and day by day and year by year it flows on its way, ever receiving and ever giving. [Cf: ST 01-22-02 para. 07] p. 276, Para. 5, [1902MS].

There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal in turn minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud. [Cf: ST 01-22-02 para. 08] p. 276, Para. 6, [1902MS].

The angels of glory find their joy in giving,--giving love and tireless watch-care to souls that are fallen and unholy; heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle, patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ that is even closer than they themselves can know. [Cf: ST 01-22-02 para. 09] p. 277, Para. 1, [1902MS].

God desires us to give--cheerfully, willingly, gladly. None can keep His law without ministering to others. Happiness is the gift of God to

him who, in the spirit of Christ, toils for the good of others. [Cf: ST 01-22-02 para. 10] p. 277, Para. 2, [1902MS].

There are many to whom life is a painful struggle. They feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling, lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity. [Cf: ST 01-22-02 para. 11] p. 277, Para. 3, [1902MS].

"Freely ye have received; freely give." "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee." If upon your spirit the glory of the Lord has risen; if you have beheld His beauty who is the chiefest among ten thousand, and the One altogether lovely; if your soul has become radiant in the presence of His glory, to you is this word from the Master sent. Have you stood with Christ on the mount of transfiguration? Down in the plain there are souls enslaved by Satan; they are waiting for the word of faith and prayer to set them free. [Cf: ST 01-22-02 para. 12] p. 277, Para. 4, [1902MS].

The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,--love that "vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil,"--love that moves the disciple, as it moved our Lord, to live and labor and sacrifice, even unto death, for the saving of humanity. Mrs. E. G. White. [Cf: ST 01-22-02 para. 13] p. 277, Para. 5, [1902MS].

Prayer is the opening of the heart to God as to a friend. In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts. [Cf: ST 01-29-02 para. 01] p. 277, Para. 6, [1902MS].

By prayer man is braced for duty and prepared for trial. Morning and evening our earnest prayers should ascend to God for His blessing and guidance. True prayer takes hold upon Omnipotence, and gains the victory. Upon his knees the Christian obtains strength to resist temptation. And while engaged in our daily work, we should lift the soul to heaven in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul rises like holy incense to the throne of grace, and is as acceptable to God as if offered in the sanctuary. To all who thus seek Him, Christ is a present help in time of need. In the day of trial they will be brave and strong. [Cf: ST 01-29-02 para. 02] p. 277, Para. 7, [1902MS].

From the experience of Moses we may see what intimate communion with the Most High it is man's privilege to enjoy. After Israel had shown such great dishonor to God by worshiping the golden calf, Moses pleaded with God in their behalf. The Lord read the sincerity and unselfish purpose in the heart of His servant, and communed with him face to face, "as a man speaketh unto his friend." [Cf: ST 01-29-02 para. 03] p. 278, Para. 1, [1902MS].

Moses had carried the burden of Israel; he had borne an overwhelming weight of responsibility; when the people sinned, he suffered keen remorse, as if he himself were guilty. Now there pressed upon him a realization of the terrible result should God give Israel up to their darkness and impenitence. He prayed that the favor of God might be restored to His people, and that the token of His presence might continue to direct their journeyings: "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are on the face of the earth." [Cf: ST 01-29-02 para. 04] p. 278, Para. 2, [1902MS].

And the Lord said, "I will do this thing also that thou hast spoken; for thou hast found grace in My sight, and I know thee by name." Still the prophet did not cease pleading. Every prayer had been answered, but he thirsted for greater tokens of God's blessing. He now made a request that no human being had ever before made: "I beseech Thee, show me Thy glory." [Cf: ST 01-29-02 para. 05] p. 278, Para. 3, [1902MS].

God did not rebuke his request as presumptuous; the gracious words were spoken, "I will make all My goodness pass before thee." The unveiled glory of God, no man in this mortal state can endure to look upon and live; but Moses was assured that he should behold as much of the divine glory as he could endure. Again he was summoned to the mountain summit; then the hand that made the world, the hand that "removeth the mountains, and they know not," took this creature of dust, this mighty man of faith, and placed him in a cleft of the rock, while the glory of God and all His goodness passed before him. [Cf: ST 01-29-02 para. 06] p. 278, Para. 4, [1902MS].

Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain. "Thy Father which seeth in secret shall reward thee openly." As we make Christ our daily companion, we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus, we shall become assimilated to His image. By beholding, we shall become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with God will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal. [Cf: ST 01-29-02 para. 07] p. 278, Para. 5, [1902MS].

Christ's days were passed in ministering to the crowds that pressed upon Him, and in unveiling the treacherous sophistry of the rabbis, and this incessant labor often left Him so utterly wearied that His mother and brothers, and even His disciples, had feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face. It was from hours spent with God that He came forth, morning by morning, to bring the light of heaven to men. [Cf: ST 01-29-02 para. 08] p. 278, Para. 6, [1902MS].

We can no more live the Christian life without prayer than we can live the physical life without food. To grow in grace, we must ask and

receive the bread of heaven. The strength gained by prayer gives a preparation for duty and fills the heart with peace. [Cf: ST 01-29-02 para. 09] p. 279, Para. 1, [1902MS].

To every sincere, earnest prayer an answer will come. The answer to your prayer may not come just as you desire, or at the time you look for it; but it will come, and in the way and at the time that will be for your best good. The prayers you offer in loneliness, in weariness and trial, God answers, not always according to your expectations, but always for your good. [Cf: ST 01-29-02 para. 10] p. 279, Para. 2, [1902MS].

Not one sincere prayer is lost. Amid anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they can not die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. Mrs. E. G. White. [Cf: ST 01-29-02 para. 11] p. 279, Para. 3, [1902MS].

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." The refining process is hard for human nature to endure; but only by it can the dross be purged from the character. In the furnace of trial we are purified from the dross that prevents us from reflecting the image of Christ. God measures every trial; He watches the furnace fire that must test every soul. [Cf: ST 02-05-02 para. 01] p. 279, Para. 4, [1902MS].

Through trial God leads His children to perfect trust. "In the world ye shall have tribulation," Christ says; "but in Me ye shall have peace." It is through much tribulation that we are to enter the kingdom of God. The followers of Christ will often be sorely tried and afflicted. Joseph was maligned and persecuted because he was determined to preserve his virtue and integrity. David, God's chosen messenger, was hunted like a beast of prey by wicked enemies. Daniel was cast into a den of lions because he would not yield his allegiance to God. Jeremiah spoke the word that God gave him, and his plain testimony so enraged the king and the princes that he was cast into a loathsome pit. Stephen was stoned for preaching Christ and Him crucified. Paul was imprisoned, and finally put to death, because he obeyed Christ's command to carry the Gospel to the Gentiles. John, the beloved disciple, was banished to the Isle of Patmos for the Word of God and the testimony of Jesus Christ. [Cf: ST 02-05-02 para. 02] p. 279, Para. 5, [1902MS].

No cross, no crown. How can we be strong in the Lord without trial? To have physical strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be tried. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. Our Saviour was tried in every way, yet He triumphed in God constantly. It is our privilege under all circumstances to be strong in the strength of God, and to glory in the cross of Christ. [Cf: ST 02-05-02 para. 03]

p. 279, Para. 6, [1902MS].

Through affliction God reveals to us the plague-spots in our characters, that by His grace we may overcome our faults. Unknown chapters in regard to ourselves are opened to us, and the test comes, whether we will accept the reproof and the counsel of God. When brought into trial, we are not to fret and worry. We should not rebel, or worry ourselves out of the hand of Christ. We are to humble the soul before God. The ways of the Lord are obscure to him who desires to see things in a light pleasing to himself. They appear dark and joyless to our human nature. But God's ways are ways of mercy, and the end is salvation. Elijah knew not what he was doing when in the desert he said that he had had enough of life, and prayed that he might die. The Lord in His mercy did not take him at his word. There was yet a great work for Elijah to do; and when his work was done, he was not to perish in discouragement and solitude in the wilderness. Not for him the descent into the dust of earth, but the ascent in glory, with the convoy of celestial chariots to the throne on high. [Cf: ST 02-05-02 para. 04] p. 280, Para. 1, [1902MS].

Our sorrows do not spring out of the ground. God "doth not afflict willingly nor grieve the children of men." When He permits trials and afflictions, it is for our profit, that we may be partakers of His holiness. If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him. [Cf: ST 02-05-02 para. 05] p. 280, Para. 2, [1902MS].

The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace. [Cf: ST 02-05-02 para. 06] p. 280, Para. 3, [1902MS].

But when tribulation comes upon us, how many of us are like Jacob. We think it the hand of an enemy; and in the darkness we wrestle blindly until our strength is spent, and we find no comfort or deliverance. To Jacob the divine touch at break of day revealed the One with whom he had been contending,--the Angel of the covenant; and, weeping and helpless, he fell upon the breast of Infinite Love, to receive the blessing for which his soul longed. We also need to learn that trials mean benefit, and not to despise the chastening of the Lord, nor faint when we are rebuked of Him. [Cf: ST 02-05-02 para. 07] p. 280, Para. 4, [1902MS].

"Happy is the man whom God correcteth. . . . He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." To every stricken one, Jesus comes with the ministry of healing. The life of bereavement, pain, and suffering may be brightened by precious revealings of His presence. [Cf: ST 02-05-02 para. 08] p. 280, Para. 5, [1902MS].

Each fiery trial is God's agent for our refining. Each is fitting us for our work as co-laborers with Him. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Mrs. E. G. White. [Cf: ST 02-05-02 para. 09] p. 280, Para. 6, [1902MS].

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. . . . 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." [Cf: ST 02-12-02 para. 01] p. 281, Para. 1, [1902MS].

God has given His subjects a work to perform. By helpful words and kindly actions they are to reveal Christ to the world. By self-denial, by sacrificing that which would be obtained at the loss of another, they are to show the power of the truth to restrain evil inclinations. Those who do this are "the salt of the earth," preserving it from decay. [Cf: ST 02-12-02 para. 02] p. 281, Para. 2, [1902MS].

God requires His followers to exercise toward others the compassion they desire others to exercise toward them. Christians are to bring Christlikeness into their service, that in their hands the truth may not lose its preserving influence. In all their associations in the church and in the world they are to be unselfish and sincere. [Cf: ST 02-12-02 para. 03] p. 281, Para. 3, [1902MS].

If a professing Christian is unchristlike; if he cherishes unholy traits of character, studying how he may get the best of a bargain to the disadvantage of some one else, if, forgetting that it is his duty to help others, he cares little whether he destroys his neighbor's prospects, he is as salt that has lost its savor--fit only to be cast out. He may gain some advantage himself, but what help is he to the world? If the character is not under the moulding influence of the Spirit of God, if the life is not free from selfishness, what does the profession avail? [Cf: ST 02-12-02 para. 04] p. 281, Para. 4, [1902MS].

How may we retain in our lives the preservative qualities of the truth? How may we exert a saving influence on the world?--By obeying the plain command of God; by being kind and generous; by relieving the necessities of the needy; by working as Christ worked. [Cf: ST 02-12-02 para. 05] p. 281, Para. 5, [1902MS].

"Lord, who shall abide in thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [Cf: ST 02-12-02 para. 06] p. 281, Para. 6, [1902MS].

Let these lessons be practised. Not a tithe of what we should be are

we in purity, in Christlikeness. This is why we have not more power with God. We profess to believe truth that God declares will refine and sanctify the life. But if our religion is merely nominal, we are as salt without savor. [Cf: ST 02-12-02 para. 07] p. 281, Para. 7, [1902MS].

Every true Christian will say from the heart, When I was baptized in the name of the Father, the Son, and the Holy Spirit, I was buried in the likeness of Christ's death, and raised in the likeness of His resurrection. I have taken a sacred vow to live in close communion with Christ. I am pledged to devote my life to His service. [Cf: ST 02-12-02 para. 08] p. 281, Para. 8, [1902MS].

"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." As you openly renounced sin and Satan, the three great powers of heaven pledged themselves to help you to overcome. You were raised in newness of life by the power that raised Christ from the dead. You came forth from the watery grave pledged to devote your life to the Master's service. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, and all else you have, had been anew entrusted to you, with a distinct intimation from heaven that they are to be used for God. You are to live a life of cross-bearing and self-denial, a life bound up with the life of Christ. [Cf: ST 02-12-02 para. 09] p. 282, Para. 1, [1902MS].

The character of the Christian is to be a reproduction of the character of Christ. The same love, the same grace, the same unselfish benevolence, that characterized the life of the Redeemer, are to characterize the lives of His followers. "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 the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Cf: ST 02-12-02 para. 10] p. 282, Para. 2, [1902MS].

In His great mercy, God gives men and women power for service, strengthening them as He strengthened Joseph, Samuel, Daniel, Timothy, and many others who availed themselves of His promises. They believed in Him and relied on Him, and this was their righteousness. Without the help that comes only from God we are in constant danger of falling into the snares that Satan has prepared for our feet. It is the one who obeys God, the one who is not satisfied unless he has the divine presence with him, that is a power for good in the world. [Cf: ST 02-12-02 para. 11] p. 282, Para. 3, [1902MS].

"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." This figure illustrates the eternal vigilance of our Saviour. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He who keeps Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often they would flicker and go out. But

God has not given His church into the hands of men. Christ, One who gave His life for the life of the world, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. We are not dependent on the presence of priest or minister. We are kept by the power of God. The presence of Christ is the secret of our life and light. Mrs. E. G. White. [Cf: ST 02-12-02 para. 12] p. 282, Para. 4, [1902MS].

In all the details of life, Christians are to follow the principles of strict integrity. These are not the principles that govern the world; for there Satan is master, and his principles of deception and oppression bear sway. But Christians serve under a different master, and their actions must be wrought in God. They must put aside all desire for selfish gain. [Cf: ST 02-19-02 para. 01] p. 282, Para. 5, [1902MS].

To some, deviation from perfect fairness in business deal may look like a small thing, but our Saviour does not thus regard it. His words on this point are plain and explicit: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." A man who will overreach in a small matter will overreach in a large matter if the temptation comes to him. [Cf: ST 02-19-02 para. 02] p. 283, Para. 1, [1902MS].

Christ's followers are obliged to be more or less connected with the world in business matters. In His prayer for them the Saviour says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Christians are to buy and sell with the realization that the eye of God is upon them. Never are they to use false balances or deceitful weights. God says:-- [Cf: ST 02-19-02 para. 03] p. 283, Para. 2, [1902MS].

"Thou shalt not have in thy bag divers weights, a great and a small. . . . But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee. . . . Thou shalt not pervert the judgment of the stranger nor of the fatherless; nor take a widow's raiment to pledge. . . . When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow." [Cf: ST 02-19-02 para. 04] p. 283, Para. 3, [1902MS].

In every action of life the true Christian is just what he desires those around him to think he is. He is guided by truth and uprightness. He does not scheme; therefore he has nothing to gloss over. He may be

criticized, he may be tested; but through all, his unbending integrity shines out like pure gold. He is a friend and benefactor to all connected with him; and his fellow-men place confidence in him; for he is trustworthy. Does he employ laborers to gather in his harvest? He does not keep back their hard-earned money. Has he means for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to enlarge his possessions by taking advantage of the untoward circumstances of his neighbor. He accepts only a fair price for that which he sells. If there are defects in the articles sold, he frankly tells the buyer, even tho by so doing he may seem to work against his own pecuniary interests. [Cf: ST 02-19-02 para. 05] p. 283, Para. 4, [1902MS].

A man may not have a pleasant exterior; but if he has a reputation for straightforward, honest dealing, he is respected. Stern integrity covers many unpleasant traits of character. A man who steadfastly adheres to the truth wins the confidence of all. Not only do Christians trust him; worldlings are constrained to acknowledge the worth of his character. [Cf: ST 02-19-02 para. 06] p. 283, Para. 5, [1902MS].

Satan knows full well what a power for good is the life of a man of unbending integrity, and he puts forth zealous efforts to prevent men from living such lives. He comes to them with alluring temptations, promising them wealth, position, worldly honor, if they will but yield the principles of righteousness. And he has much success. Thousands yield to his bribery. The desire for wealth, for fame, for position, is too powerful for them to resist. Forgetting God, they withdraw their affection from Him, and worship mammon. [Cf: ST 02-19-02 para. 07] p. 284, Para. 1, [1902MS].

From the sad history of many who have failed we learn the danger of prosperity. It is not those who have lost their property who are in greatest danger, but those who have obtained a fortune. Adversity may depress, but prosperity frequently elevates to presumption. Prayer is often requested for men and women in affliction; and this is right. But those in prosperity are more in need of the prayers of God's servants; for they are in greater danger of losing salvation. In the valley of humiliation men walk securely while they reverence God and make Him their trust. On the lofty pinnacle, where praise is heard, they need the help of special power from above. [Cf: ST 02-19-02 para. 08] p. 284, Para. 2, [1902MS].

Seeing the fearful danger of love of gain, Paul writes: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. . . . Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: ST 02-19-02 para. 09] p. 284, Para. 3, [1902MS].

The temptation comes to a man to pursue a wrong course for the sake of gaining money. He yields, and commits himself to that which the Lord can not indorse. And daily the spiritual life of that man grows weaker. Daily he wanders farther from true happiness. [Cf: ST 02-19-02 para. 10] p. 284, Para. 4, [1902MS].

The sad history of Judas is a lesson for all. Judas was blessed with wonderful opportunities. He was with Christ during the entire period of the Saviour's ministry. Day by day for three years he listened to His instruction and witnessed His marvelous works. Had he been willing to renounce all selfishness, the Lord would have used him to advance His kingdom. But Judas loved gain. He was a speculator. He thought that he could manage the finances of the church, and so make money. Stronger and stronger grew his covetousness, till at last he sold his Master for thirty pieces of silver. [Cf: ST 02-19-02 para. 11] p. 284, Para. 5, [1902MS].

How many to-day are like Judas betraying their Lord! How many are sacrificing principle for the sake of worldly gain! Thus they crucify Christ afresh, and put Him to open shame. [Cf: ST 02-19-02 para. 12] p. 284, Para. 6, [1902MS].

In the smallest as well as the largest affairs of life the first question should be, "What is God's will?" "To obey is better than sacrifice, and to hearken than the fat of rams." Christ calls upon His children to rid themselves of all selfishness, all covetousness, all impurity. "Come unto Me," He says, "and I will give you rest." Yield yourselves to My training. Submit your will to My will, your way to My way. Let your life be one with My life. So shall you gain treasure that will endure unto life eternal. [Cf: ST 02-19-02 para. 13] p. 285, Para. 1, [1902MS].

True religion is not an experiment. It is an actual imitation of Christ. God keeps a personal account with every man, testing him by the practical results of his work. Soon will be heard the call, "Give an account of thy stewardship." Mrs. E. G. White. [Cf: ST 02-19-02 para. 14] p. 285, Para. 2, [1902MS].

Notwithstanding all that God had wrought for His people in the wilderness, the children of Israel, after their settlement in Canaan, continued to walk in their own ways. "They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. . . . Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. And He gave them into the hand of the heathen; and they that hated them ruled over them." [Cf: ST 02-26-02 para. 01] p. 285, Para. 3, [1902MS].

While Israel was sorely harassed by the children of Ammon on the east, and the Philistines on the west, the Lord hearkened to the prayers of His people, and began to work for their deliverance. After eighteen years of oppression, they made war against the Ammonites, and effectually destroyed their power. But the backsliding and idolatrous people soon forgot the lesson that Divine Wisdom had so often sought to teach them. As they continued to depart from God, He permitted them still to be oppressed by their powerful enemies, the Philistines. [Cf:

ST 02-26-02 para. 02] p. 285, Para. 4, [1902MS].

For forty years the children of Israel were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, uniting with them in commerce, in pleasure, and even in worship, until they seemed to be identified with them in spirit and interest. Then these professed friends became their bitterest enemies, and sought by every means to accomplish their destruction. [Cf: ST 02-26-02 para. 03] p. 285, Para. 5, [1902MS].

There were still in Israel true-hearted men and women whose souls were filled with anguish because of the condition of the people. Their prayers of confession, penitence, and faith ascended without ceasing to God. He was not indifferent to their cries, and while there was apparently no response to them, He was preparing help for them. In all Israel there was not to be found a man through whom the Lord could work for the deliverance of His people. The erroneous education given to children, indulgence of appetite and conformity to the practises of heathenism, had greatly lessened physical and moral power. [Cf: ST 02-26-02 para. 04] p. 285, Para. 6, [1902MS].

Godly fathers and mothers looked with gloomy forebodings into the future. Many a mother had secretly cherished the hope that she might give to God and to Israel a son who should deliver His people. But as parents saw their children growing up with perverted appetites and uncontrolled passions, the inquiry arose, What will the end be? What part will these youth and children act in the great drama of life? In the hearts of some parents hope battled against fear; but in many others reigned only discouragement and despair. What could the mother do to avert the threatened evil? How banish the nameless terror that oppressed her soul? "Spare us, O God, spare us," was the oft-repeated prayer. "Let not Thy people perish; let us not see our children a prey to the enemy." [Cf: ST 02-26-02 para. 05] p. 285, Para. 7, [1902MS].

At this time the Lord appeared to the wife of Manoah, an Israelite of the tribe of Dan, and told her that she should have a son. He gave her special instruction concerning her own habits, and also for the treatment of her child. "Beware, I pray thee," he said, "and drink not wine nor strong drink, and eat not any unclean thing." He also directed that no razor should come on the head of the child; for he was to be consecrated to God as a Nazarite from his birth, and through him the Lord would begin to deliver Israel from the Philistines. [Cf: ST 02-26-02 para. 06] p. 286, Para. 1, [1902MS].

The woman sought her husband, and after describing the heavenly messenger she repeated his words. Then, fearful lest they should make some mistake in the important work committed to them, the husband prayed earnestly, "Let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." [Cf: ST 02-26-02 para. 07] p. 286, Para. 2, [1902MS].

In answer to this petition the angel again appeared, and Manoah's anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The previous instruction was repeated,--"Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe." [Cf: ST 02-

26-02 para. 08] p. 286, Para. 3, [1902MS].

The words spoken to the wife of Manoah contain a truth that the mothers of to-day would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth, than upon external advantages or disadvantages. [Cf: ST 02-26-02 para. 09] p. 286, Para. 4, [1902MS].

"Let her beware," the angel said. Let her stand prepared to resist temptation. Her appetites and passions are to be controlled by principle. Of every mother it may be said, "Let her beware." There is something for her to shun, something for her to work against, if she fulfils God's purpose for her in giving her a child. If before the birth of her child she is unstable, if she is selfish, peevish, and exacting, the disposition of her child will bear the marks of her wrong course. Thus many children have received as a birthright almost unconquerable tendencies to evil. [Cf: ST 02-26-02 para. 10] p. 286, Para. 5, [1902MS].

But if she unswervingly adheres to the right, if she is kind, gentle, and unselfish, she will give her child these traits of character. [Cf: ST 02-26-02 para. 11] p. 286, Para. 6, [1902MS].

Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental, and moral health of her offspring, and is a direct sin against her Creator. The command forbidding the use of strong drink was made by the One who made man, and who knows what is for his best good. Dare any one regard it with indifference? [Cf: ST 02-26-02 para. 12] p. 286, Para. 7, [1902MS].

Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. Such advice is false and mischievous. By the command of God Himself the mother is placed under the most solemn obligation to exercise self-control. Whose voice shall we heed--the voice of divine wisdom, or the voice of human superstition? [Cf: ST 02-26-02 para. 13] p. 287, Para. 1, [1902MS].

The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will bring temptation upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life. [Cf: ST 02-26-02 para. 14] p. 287, Para. 2, [1902MS].

Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace, that their influence

may be such as God can approve. The inquiry of every father and mother should be, "What shall we do unto the child that shall be born?" By many the effect of prenatal influence has been lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how the matter is looked upon by the Creator. Mrs. E. G. White. [Cf: ST 02-26-02 para. 15] p. 287, Para. 3, [1902MS].

It was not enough that the child who was to deliver Israel should receive a good legacy from his parents. This must be followed by careful training. From infancy he was to be trained to habits of strict temperance. From his birth he was to be a Nazarite. Thus he was placed under a perpetual prohibition against the use of wine and strong drink. [Cf: ST 03-05-02 para. 01] p. 287, Para. 4, [1902MS].

So to-day lessons of temperance, self-denial, and self-control are to be taught to children from babyhood. It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with Him in the training of her children. Let mothers place themselves in right relation to their Creator, that by His grace they may build round their children a bulwark against intemperance. If they would but follow the course God has outlined for them, they would see their children reaching a high standard in moral and intellectual attainments, see them becoming a blessing to society and an honor to their Creator. [Cf: ST 03-05-02 para. 02] p. 287, Para. 5, [1902MS].

If mothers studied the Scriptures more and the magazines of fashion less, if they realized that their course affects the destiny of hundreds and perhaps of thousands, how different would be the condition of society. The cause of reform is suffering for want of men and women of integrity and steadfastness, men and women whose lives are an illustration of the self-denial and self-control that bar the way against intemperance. [Cf: ST 03-05-02 para. 03] p. 287, Para. 6, [1902MS].

Can we look upon the unbelief, the intemperance, the crime, that seem to be deluging the earth, without feeling our souls stirred to their very depths? Infidelity is rearing its proud head, saying, "There is no God." Intemperance marches boldly through the land, carrying with it degradation, desolation, and death. Ere long the cry of men and nations that have forsaken God, and have been forsaken by God, will rend the heavens. What can hinder the crime, what stay the woe, that is filling the world? The evil might have been prevented, had past generations been trained to fear, love, and obey God. Let us now do what we can to bring about the change that needs to be made. Explicit instruction has been given in the Word of God. Let these principles be carried out by the mother with the co-operation and support of the father. Let children be trained from infancy to habits of self-control. Let them be taught that the object of life is to bring blessing to one another and honor to God. [Cf: ST 03-05-02 para. 04] p. 287, Para. 7, [1902MS].

Fathers and mothers, labor earnestly and faithfully, trusting in God for wisdom. Let your aim be the highest good of your children and then require obedience. Keep yourselves constantly under the control of the Spirit of God. Then indeed may we hope to see our sons "as plants grown up in their youth," and our daughters "as corner stones, polished after the similitude of a palace." Mrs. E. G. White. [Cf: ST 03-05-02 para.

05] p. 288, Para. 1, [1902MS].

To illustrate the race of the Christian for the crown of life, Paul uses the races of the ancient Greeks. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." [Cf: ST 03-19-02 para. 01] p. 288, Para. 2, [1902MS].

To win the prize--a chaplet of perishable flowers, bestowed amid the applause of the multitude--was regarded as the highest honor by the Grecian runners. In the hope of gaining this prize they subjected themselves to the most severe training and to continual self-denial. They put aside every indulgence that would tend to weaken the physical powers. We are striving for an infinitely more valuable prize,--even the crown of everlasting life. How much more careful should be our striving! how much more willing our sacrifice and self-denial! [Cf: ST 03-19-02 para. 02] p. 288, Para. 3, [1902MS].

There is work--stern, earnest work--before those who win this prize that God holds out. They must "lay aside every weight, and the sin which doth so easily beset, . . . and . . . run with patience." One of the weights that they must lay aside is the indulgence of appetite. Intemperance has cursed the world almost from its birth. Noah's son was so debased by the use of wine that he lost all sense of propriety, and the curse that followed his sin has never been lifted from his descendants. [Cf: ST 03-19-02 para. 03] p. 288, Para. 4, [1902MS].

Nadab and Abihu were men in holy office; but their minds became so clouded by the use of wine that they could not distinguish between sacred and common things. They "offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." [Cf: ST 03-19-02 para. 04] p. 288, Para. 5, [1902MS].

Alexander found it much easier to subdue kingdoms than to rule his own spirit. After conquering nations, he fell through the indulgence of appetite,--the victim of intemperance. [Cf: ST 03-19-02 para. 05] p. 288, Para. 6, [1902MS].

Through appetite Satan controls the whole being. Thousands who might have lived to honor God and bless humanity have gone down to the grave, physical, mental, and moral wrecks because they sacrificed their powers to self-indulgence. Those who gain eternal life must bring every appetite under the control of the Spirit of God. Then will they have power to run the race set before them. [Cf: ST 03-19-02 para. 06] p. 288, Para. 7, [1902MS].

The Christian must lay aside all selfishness, living and working for the good of others. The only way to grow in grace is to do the work that Christ has enjoined upon us, helping and blessing those who need the help we can give. Strength comes by exercise; action is the very condition of life. Those who endeavor to maintain [the] Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to

exercise his limbs would soon lose the power to use them. The Christian who will not exercise his God-given powers, not only fails of growing up into Christ, but he loses the strength that he already had. [Cf: ST 03-19-02 para. 07] p. 288, Para. 8, [1902MS].

The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They are most surely working out their own salvation. [Cf: ST 03-19-02 para. 08] p. 289, Para. 1, [1902MS].

The Christian must lay aside all self-seeking. The hypocrisy of the Pharisees was the product of self-seeking. The glorification of self was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples were in danger of cherishing. It was this that prompted the strife as to who would be the greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption. [Cf: ST 03-19-02 para. 09] p. 289, Para. 2, [1902MS].

As leaven, if left to complete its work, will cause corruption and decay, so does the spirit of self-seeking, cherished, work the defilement and ruin of the soul. Yet among the followers of our Lord to-day, as of old, how widespread is this subtle, deceptive sin! How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self! [Cf: ST 03-19-02 para. 10] p. 289, Para. 3, [1902MS].

Only the power of God can banish self-seeking. This change is the sign of His work. When the faith we accept destroys self-seeking and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. "Father, glorify Thy name" was the keynote of Christ's life, and if we follow Him, this will be the keynote of our life. [Cf: ST 03-19-02 para. 11] p. 289, Para. 4, [1902MS].

The Christian must lay aside doubt. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your Helper. [Cf: ST 03-19-02 para. 12] p. 289, Para. 5, [1902MS].

There are Christians who think and talk altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and love? [Cf: ST 03-19-02 para. 13] p. 289, Para. 6, [1902MS].

The rainbow of promise encircling the throne on high is an everlasting pledge of God's love for us. It testifies to the universe that God will never forsake His people in their struggles with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure. [Cf: ST 03-19-02 para. 14] p. 289, Para. 7, [1902MS].

Envy, malice, evil-thinking, evil-speaking, covetousness,--these are weights that the Christian must lay aside if he runs successfully the race for immortality. "If thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell." [Cf: ST 03-19-02 para. 15] p. 289, Para. 8, [1902MS].

Why this earnest language, than which none can be stronger?--Because "the Son of Man is come to save that which was lost." Shall the disciples of Christ show less regard for the souls of their fellow-men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain. [Cf: ST 03-19-02 para. 16] p. 290, Para. 1, [1902MS].

Any habit or practise that would lead into sin and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God can not benefit the soul. The blessing of heaven can not attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of character and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul. [Cf: ST 03-19-02 para. 17] p. 290, Para. 2, [1902MS].

Every step that the Christian takes is a step of advance. The Lord draws near to him as he strives to reach the object set before him. Each temptation overcome marks a triumph. Each night of conflict and trial, bravely borne, hails the dawn of a better day. Laying aside all that would hinder his progress, forgetting the things that are behind, he presses toward the mark of the prize of his high calling. Mrs. E. G. White. [Cf: ST 03-19-02 para. 18] p. 290, Para. 3, [1902MS].

Christians, remember that you are "a spectacle unto the world, and to angels, and to men." Men are watching you, to see the effect of your religion. Sinners are to be saved, not alone by the preaching of the Word, but by lives that reveal the power of Christ's grace. We are to represent Christ as Christ represented the Father. Do you realize that you are to work the works of Christ, that you are to live His life? God desires your heart to be cleansed from everything unchristlike, that you may be able to speak words in season to the weary. Live very near the mercy seat. Then you will be enabled to reflect the light of Christ's example. It is His desire that you shall 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: ST 03-26-02 para. 01] p. 290, Para. 4, [1902MS].

No human being can work for God in His own power. Christ says, "Without Me ye can do nothing." Those who surrender body, mind, and spirit into the hands of God, to be controlled by Him, will see of His salvation. [Cf: ST 03-26-02 para. 02] p. 290, Para. 5, [1902MS].

Christ says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Precious is the experience of finding rest. He who does not, day by day, learn lessons from Christ, can not appreciate the suggestions of the Holy Spirit. But he who learns daily of Jesus, making use of every means of grace, grows in the knowledge of God. Under the influence of the Spirit, his heart is filled with the peace and comfort of hope. His faith and trust are strengthened. His development in Christlikeness is apparent to all with whom he comes in contact. [Cf: ST 03-26-02 para. 03] p. 290, Para. 6, [1902MS].

The earnest, sincere performance of the work God gives, is the assurance of acceptance with Him. His word is "Go, . . . teach all nations;" and to the command is added the promise, "Lo, I am with you always." The Lord requires of us nothing the He does not give us power to perform. The disciples obeyed the command to bear witness for Christ, and of their experience we read: "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Of you as well as of the disciples these words may be spoken. [Cf: ST 03-26-02 para. 04] p. 291, Para. 1, [1902MS].

Do not think that you have received all the spiritual help you need. And do not think that you can obtain spiritual blessings without complying with the conditions that God has laid down. James and John thought that for the asking they could have the highest place in the kingdom of heaven. O how far short they fell of understanding! They did not realize that before they could share Christ's glory, they must wear His yoke and bear His burdens. Those who strive for the crown of eternal life have a race to run, a battle to fight. The cross comes before the crown. [Cf: ST 03-26-02 para. 05] p. 291, Para. 2, [1902MS].

"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." Self-righteousness finds no credit in God's sight. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace." God satisfies the yearning desire of His children for peace and holiness. He opens the eyes of their understanding to see the truths of His Word. Thus they are strengthened and established. And while they rest in His love, they are "steadfast, immovable, always abounding in the work of the Lord." [Cf: ST 03-26-02 para. 06] p. 291, Para. 3, [1902MS].

"And we beheld His glory." It is this beholding that the apostle Paul speaks of in the words, "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." He who commanded the light to shine out of darkness sheds light into the mind of every one who beholds Him, every one who loves Him supremely and shows unswerving faith and trust in Him. The heart is

filled with the light that shines in the face of Jesus Christ, and with this light comes spiritual discernment,--the knowledge of the glory of God. [Cf: ST 03-26-02 para. 07] p. 291, Para. 4, [1902MS].

Our safety is in beholding Christ. When self is the object of worship, when, filled with self-exaltation, men bow to their own image, losing sight of Christ, they are in fearful danger. Christ is the light of the world. Turn your face from Him, and you walk in darkness. Keep your eyes fixed on His perfection, and you walk in the light of heaven. Through the power of the manifestation of divine glory, you constantly increase in spiritual understanding. [Cf: ST 03-26-02 para. 08] p. 291, Para. 5, [1902MS].

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Mrs. E. G. White. [Cf: ST 03-26-02 para. 09] p. 291, Para. 6, [1902MS].

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." [Cf: ST 04-02-02 para. 01] p. 292, Para. 1, [1902MS].

Notwithstanding thousands of years of experience and progress, the same dark blot that stained the first pages of history remains to disfigure our modern civilization. Drunkenness, with all its woe, is found wherever we go. The resolve to turn God's blessings into a curse was formed in the councils of the enemy, and by him insinuated into the minds of human beings under his control. He has laid his plans with subtlety and craft. Close by our doors are his deathtraps. On the corner of almost every street in our large cities is a saloon, made as attractive as possible, to tempt the weak and unwary. [Cf: ST 04-02-02 para. 02] p. 292, Para. 2, [1902MS].

The command, "Thou shalt love thy neighbor as thyself," places on man the responsibility of being his brother's keeper, not his destroyer; of leading him to God, not away from God. But men who occupy high positions of trust in the world, who have pledged themselves to work for the good of the people, violate the principles of right by licensing the sale of that which they know to be a deadly evil. [Cf: ST 04-02-02 para. 03] p. 292, Para. 3, [1902MS].

Under the bewitching power of temptation, man indulges an appetite that knows no restraint, is subject to no control. With trembling eagerness, he seizes the glass held out to him by the liquor-seller, and one taste sweeps away every good resolution. He sells his reason for a glass of rum; he is unable to distinguish between right and wrong; cruelty and murder take possession of his soul; utterly unconscious of his actions, he lifts his hand to do a deed from which,

in his sober moments, he would shrink with horror. He is arrested, and those who legalized the sale of that which changed him from a sane man into a madman, are now called upon to pass sentence upon him. He is sent to prison, leaving behind him, very likely, a wife and children to wrestle with poverty and hardship. Let men think seriously of these things; let them beware lest they have the blood of their fellow-men on their hands. There is a higher tribunal than the tribunals of earth--a tribunal before which every man must stand to answer for the deeds done in the body. [Cf: ST 04-02-02 para. 04] p. 292, Para. 4, [1902MS].

"Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them." [Cf: ST 04-02-02 para. 05] p. 292, Para. 5, [1902MS].

"The destruction of the transgressors and the sinners shall be together; and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen." In some cities there are grounds, made attractive by flowers and music, in which all kinds of intoxicating liquors are sold. The time will come when the prophecy shall be fulfilled, "Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." [Cf: ST 04-02-02 para. 06] p. 293, Para. 1, [1902MS].

The Lord says to liquor-dealers, "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [Cf: ST 04-02-02 para. 07] p. 293, Para. 2, [1902MS].

On the books of heaven, the liquor-dealer is charged with the sins that those to whom he sold liquor were led to commit while under its influence. Look at the drunkard, you who place the bottle to your neighbor's lips. Look well at your work. That man gave you money, and in return you gave him that which placed him lower than the beasts. The luster has gone from his eye; his brain is paralyzed; and his muscles left without control. Reeling from side to side, he staggers along the street,--a specimen of your handiwork. If drunkenness were not so common, the indignation of the bystanders would be excited, and steps would be taken to stop the sale of liquor. [Cf: ST 04-02-02 para. 08] p. 293, Para. 3, [1902MS].

A demon-power is at work in our world, sowing seeds which spring up and yield an abundant harvest. At a railway station a wrong signal is given, there is a collision, and many lives are lost. And when investigation is made, it is found that the one whose work it was to

give the signal, had been drinking. A vessel, freighted with precious souls, goes down at sea; and from the survivors it is learned that at the time of the accident those in charge of the vessel were intoxicated. [Cf: ST 04-02-02 para. 09] p. 293, Para. 4, [1902MS].

The terrible results of drunkenness,--the accidents, the suffering of women and children, the revolting crimes committed, the transmission of evil from generation to generation,--are traced by God to the men in positions of power, who could do much to remedy the evil. It is their duty to employ every legitimate means for putting an end to the liquor traffic. [Cf: ST 04-02-02 para. 10] p. 293, Para. 5, [1902MS].

The drunkard is a slave to habit; but instead of coming to his relief, instead of breaking the chains that bind him, his fellow-men continue to legalize the sale of that which makes him what he is. Only Satan could so harden the heart. Men see their fellow-men sinking deeper and deeper in degradation, yet they make no effort to help them, no effort to place temptation out of their reach. Under the sanction of the law, the infamous traffic goes on, and men fall lower and lower. What would we think of men who could watch a shipwreck without making any effort to save those on board? But even more hardhearted are those who uphold the traffic that makes men drunkards. Mrs. E. G. White. [Cf: ST 04-02-02 para. 11] p. 293, Para. 6, [1902MS].

The most hopeless, the most incurable of all sins is pride, self-sufficiency. This sin stands in the way of all advancement, all growth in grace. It has caused the ruin of thousands and thousands of souls. A man may be a great sinner, but if he realizes that he has sinned against God, if he repents and confesses his sin, and strives to make restitution for the past, he will receive forgiveness. God declares, "Him that cometh to Me I will in no wise cast out." His promise to the contrite, repentant soul is, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Cf: ST 04-09-02 para. 01] p. 294, Para. 1, [1902MS].

But when a man is so filled with self-sufficiency that he can not see his faults, how can he be cleansed from sin? "They that be whole need not a physician." How can a man improve when he thinks his ways perfect? Self-sufficiency was the ruin of the leaders of Israel. They did not come to Christ, because they did not think they needed a Saviour. They refused to admit that they cherished sins which needed to be repented of and forsaken. [Cf: ST 04-09-02 para. 02] p. 294, Para. 2, [1902MS].

Many, many Christians are lacking in power because they are self-sufficient, because they do not feel the need of an abiding Christ. They suffer great loss; and the world, in need of their testimony, also suffers great loss. Lying in the darkness of error, the world needs the light which those who claim to love and serve God, should reflect. But many who stand as witnesses of the Saviour exalt self. Jesus is hidden by poor, selfish humanity. The world does not see the pure, holy example that should be a bright and shining light amid its darkness. [Cf: ST 04-09-02 para. 03] p. 294, Para. 3, [1902MS].

Some feel that in their Christian experience they have need of nothing more, that they are "rich and increased with goods." Could they see themselves as God sees them, they would acknowledge that they are

"wretched, and miserable, and poor, and blind, and naked." To such the True Witness says, "I counsel thee to buy of Me gold tried in the fire,"--the gold of faith and love,--"that thou mayest be rich; and white raiment,"--the robe of Christ's righteousness,--"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: ST 04-09-02 para. 04] p. 294, Para. 4, [1902MS].

Let no one who reads this description become discouraged and say, "If this is my condition, I can never be an acceptable witness for Christ." Take the Word of God, and search its pages as never before, that you may learn what it means to be a Christian. You need not be discouraged; for the One who died to save you declares, "Ye shall receive power,"--power to overcome self and selfishness, power to reveal Christ as He is, full of grace and truth. [Cf: ST 04-09-02 para. 05] p. 294, Para. 5, [1902MS].

In order to work for God successfully, we must die to self, surrendering all to God. In words of great tenderness, Christ invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." When you respond to this invitation, when you learn what it means to find rest by lifting the cross and bearing it after the Lord, you will be true witnesses for Him. But until this lesson is learned, self will appear, and Jesus will be kept in the background. [Cf: ST 04-09-02 para. 06] p. 294, Para. 6, [1902MS].

Come to Christ, and His gentleness and love will break down the harsh, cold selfishness that prevents you from revealing Him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with His gentleness, His patience, His love. Then you can lift Him up before sinners. Working for Him, you will lose all thought of self. For His dear sake you will be willing to endure shame and reproach. [Cf: ST 04-09-02 para. 07] p. 295, Para. 1, [1902MS].

The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "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." [Cf: ST 04-09-02 para. 08] p. 295, Para. 2, [1902MS].

We must have a knowledge of ourselves, a knowledge that results in contrition, before we can find pardon and peace. It is only he who knows himself to be a sinner that Christ can save. We must know our true condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing. [Cf: ST 04-09-02 para. 09] p. 295, Para. 3, [1902MS].

Are you willing to cast down the idols you have cherished? Are you willing to let Jesus enter the heart to cleanse it from all that defiles? Are you at all times and under all circumstances, obtaining the mastery over yourself? Can you say, "For me to live is Christ," I am His? Whatever I have, of time, or strength, or influence, all is His? Are you representing Him by your forbearance, your patience, your unselfishness? Are you learning to be like Him? [Cf: ST 04-09-02 para. 10] p. 295, Para. 4, [1902MS].

God's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He calls upon every one to crucify self. Those who respond grow strong in Him. They learn daily from Christ, and the more they learn, the greater is their desire to build up God's kingdom by helping their fellow-men. The more enlightenment they have, the greater is their desire to enlighten others. The more they talk with God, the less they live to themselves. The greater their privileges, opportunities, and facilities for Christian work, the greater is the obligation they feel to work for others. [Cf: ST 04-09-02 para. 11] p. 295, Para. 5, [1902MS].

Human nature is ever struggling for expression. He who is made complete in Christ must first be emptied of pride, of self-sufficiency. Then there is silence in the soul, and God's voice can be heard. Then the Spirit can find unobstructed entrance. Let God work in and through you. Then with Paul you can say, "I live; yet not I but Christ liveth in me." But until self is laid on the altar, until we let the Holy Spirit mould and fashion us according to the divine similitude, we can not reach God's ideal for us. [Cf: ST 04-09-02 para. 12] p. 295, Para. 6, [1902MS].

Christ said, "I am come that they might have life, and that they might have it more abundantly." This life is what we must have in order to work for Christ, and we must have it "more abundantly." God will breathe this life into every soul that dies to self. But entire self-renunciation is required. Unless this takes place, we carry with us that which destroys our happiness and usefulness. [Cf: ST 04-09-02 para. 13] p. 295, Para. 7, [1902MS].

The Lord needs men and women who carry with them into the daily life the light of a godly example, men and women whose words and actions show that Christ is abiding in the heart, teaching, leading, and guiding. He needs men and women of prayer, who, by wrestling alone with God, obtain the victory over self, and then go forth to impart to others that which they have received from the Source of power. God accepts those who crucify self, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter, and He works His will through them. Such men and women receive spiritual power. Christ lives in them, and the power of His Spirit attends their efforts. They realize that they are to live in this world the life that Jesus lived, - a life free from all selfishness; and He enables them to bear witness for Him that draws souls to the cross of Calvary. Mrs. E. G. White. [Cf: ST 04-09-02 para. 14] p. 296, Para. 1, [1902MS].

The love of Christ is a golden chain binding finite human beings to the infinite God. This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. The more we feel the influence of this love, the more Christlike we shall be. Paul's prayer for the Ephesians was: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." [Cf: ST 04-16-02 para. 01] p. 296, Para. 2, [1902MS].

Writing to the church at Rome, Paul declares: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers,

nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: ST 04-16-02 para. 02] p. 296, Para. 3, [1902MS].

The Lord's children are never absent from His mind. Even the birds are the objects of His tender solicitude. "Behold the fowls of the air," Christ said; "for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" If the Lord cares for the birds, has He not a special care for those who believe in Him? His love and care flow earthward to His children. He knows us by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children. [Cf: ST 04-16-02 para. 03] p. 296, Para. 4, [1902MS].

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all to Himself. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth. Each child is loved by Him with a peculiar love. [Cf: ST 04-16-02 para. 04] p. 296, Para. 5, [1902MS].

To the disciples just before His crucifixion, Christ said, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to Him." Jesus read the future of the disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall on him, fall on Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." The life that is sacrificed for Me is preserved unto eternal glory. [Cf: ST 04-16-02 para. 05] p. 296, Para. 6, [1902MS].

Circumstances may separate friends; the restless waters of the wide sea may roll between us and them. But no circumstance, no distance, can separate us from the Comforter. Wherever we may be, He is at our right hand, to support, sustain, uphold, and cheer. Greater than the love of a mother for her child, is the Saviour's love for His redeemed. It is our privilege to rest in His love; to say, "I will trust Him; for He gave His life for me." [Cf: ST 04-16-02 para. 06] p. 297, Para. 1, [1902MS].

Jesus is our strength and happiness. He is the great storehouse from which we may draw grace and power. How grieved He is when, after He has declared His willingness to help us, we withdraw our eyes from His sufficiency to behold and bemoan our weakness. We are to keep our eyes

fixed upon Him. Has He not promised that His strength shall be made perfect in our weakness? Receiving and imparting His blessings, we grow in grace, increasing in strength and holiness. [Cf: ST 04-16-02 para. 07] p. 297, Para. 2, [1902MS].

For every service we perform, the Lord has pledged His word to reward us, not because it is a debt He owes us, but because His heart is full of love, full of mercy and tenderness. He promises to repay us a hundredfold in this life, and in the world to come give us life everlasting. But how many there are who spend their days in gloom and discouragement, looking at the dark side of their experience, forgetting that angels of heaven are waiting to cooperate with them, waiting to make them channels of blessing to the world. [Cf: ST 04-16-02 para. 08] p. 297, Para. 3, [1902MS].

Listen to Christ's words of comfort, spoken to His sorrowing disciples, and to every sorrowing child of His; "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: ST 04-16-02 para. 09] p. 297, Para. 4, [1902MS].

In words of tenderness Christ invites us; "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Lay all your cares upon Me, He says, I will carry them for you. [Cf: ST 04-16-02 para. 10] p. 297, Para. 5, [1902MS].

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the sinless One has taken our place. "The Lord hath laid upon Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of our care and sorrow also He will bear. He invites us to cast our cares upon Him; for He carries us upon His heart. Not until we stand face to face with God, when we shall see as we are seen and know as we are known, shall we know how many burdens the Saviour has borne for us, and how many burdens He would have been glad to bear, had we brought them to Him. [Cf: ST 04-16-02 para. 11] p. 297, Para. 6, [1902MS].

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face to Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for "He was in all points tempted like as we are, yet without sin." "Come unto Me," is His invitation. The weaker and more helpless you know yourself to be, the stronger you will become in His strength. "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: ST 04-16-02 para. 12] p. 298, Para. 1, [1902MS].

Human love may change, but Christ's love knows no change. When we cry to Him for help, His hand is stretched out to save. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Mrs. E. G. White. [Cf: ST 04-16-02 para. 13] p. 298, Para. 2, [1902MS].

There is a great work to be done for the Lord. Let not parents forget that their part of this work begins in the home. This is their first field of missionary effort. When they show that they know how to manage their own children, they give evidence that they are prepared to take part in church work. [Cf: ST 04-23-02 para. 01] p. 298, Para. 3, [1902MS].

Parents, you are under a solemn obligation to train your children for God. They are His heritage, and to you is given the work of preparing them for acceptance as members of the royal family. You are to give your children such a training that as they grow older, they will take part in the work of the Lord. They are to be taught to be burden bearers. As they grow older, they will become more and more useful, better fitted to bear their share of the burdens of life. [Cf: ST 04-23-02 para. 02] p. 298, Para. 4, [1902MS].

Children are to be taught to be respectful to their parents and to one another. Thus they learn to be respectful to God. They are to be taught to appreciate the abilities God has given them, and to remember that Christ's love for them calls for the surrender of all to Him. They are to be taught to do right because it is right; to control self, to be kind, loving, and gentle; to forget self in the effort to help others. [Cf: ST 04-23-02 para. 03] p. 298, Para. 5, [1902MS].

Parents, do all in your power to keep disagreements out of the home circle. If the children quarrel, remind them that God has said, "Let not the sun go down upon your wrath." Teach them never to let the sun go down on angry feelings or sin unconfessed. Teach them that harmony should reign in the home, even as it reigns in heavens. [Cf: ST 04-23-02 para. 04] p. 298, Para. 6, [1902MS].

In dealing with your children, reveal God's justice and His mercy. Repress every harsh word. Remember that fretting and scolding are as injurious to your children as profanity, and that too much management is as bad as no management at all. Be firm, but let no loud, angry words escape your lips. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of My Father which is in heaven." If you desire the angels to do for your children the work given them by God, cooperate with them by doing your part. Work with loving tenderness; for this is the way Christ works. [Cf: ST 04-23-02 para. 05] p. 298, Para. 7, [1902MS].

Remember that your child has rights which should be respected. Be very careful never to bring against him an unjust charge. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others in his hearing of his faults, or of his clever sayings or doings. Even in the presence of his brothers and sisters these things should not be spoken of. By speaking of his bright words and acts, you encourage self-confidence. By

speaking of his faults, you humiliate him without softening him. Hatred springs up in his heart against your course, which he regards as cruel and unjust. [Cf: ST 04-23-02 para. 06] p. 299, Para. 1, [1902MS].

Remember that during their whole lifetime your children will bear the impress of the instruction they receive from you. Think how far-reaching will be the influence of your efforts to train them aright. The lessons you give them, they will by and by give to their children. The influence you exert over them, they will exert over their little ones. [Cf: ST 04-23-02 para. 07] p. 299, Para. 2, [1902MS].

Parents who neglect their children in order to do missionary work, make a sad mistake. The course of their untrained, undisciplined children robs them of all influence for good. Parents, do not allow anything to come between you and the work God has given you to do for your little ones. But this will not debar you from doing missionary work outside the home. Teach your children to help other children. With proper instruction they can do much real missionary work. You will find them a great help to you in working for others. [Cf: ST 04-23-02 para. 08] p. 299, Para. 3, [1902MS].

As parents teach their children, they will themselves learn precious lessons. Thus they gain an education of the highest value. Thus they learn to work for others. They are preparing to do a high and holy work for God, with their children to assist them as His helping hand. [Cf: ST 04-23-02 para. 09] p. 299, Para. 4, [1902MS].

Remember that your children have been brought into the world without voice or consent on their part, and that they are to be treated with the wisdom and tenderness that their necessities demand. You know the way; your children, young and inexperienced, do not. They are helpless and ignorant. They need wise, careful guidance, that their feet may not stray into forbidden paths. Remember that you are moulding their characters for eternity. Patiently train them to habits of neatness, usefulness and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts until the last sinner has heard the message of mercy. Patiently, untiringly, work for your little ones. Think how young they are, how much they have to learn. Deal with them gently and lovingly. By the cords of unselfish love bind them to you and to Christ. [Cf: ST 04-23-02 para. 10] p. 299, Para. 5, [1902MS].

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibility resting on them, if they would do all in their power for their children, God would work with them, by His Spirit impressing the children's minds. The Lord will not do the work He has given parents to do; but He will be their helper, cooperating with every sincere, unselfish effort they make. [Cf: ST 04-23-02 para. 11] p. 299, Para. 6, [1902MS].

May the Lord impress fathers and mothers with the sacredness of their responsibility. As you unite with the Lord in bringing up your children in His fear, you are preparing for--I was going to say higher responsibilities, but I can not. There is no higher responsibility than the training of children. Mrs. E. G. White. [Cf: ST 04-23-02 para. 12] p. 300, Para. 1, [1902MS].

From a race of slaves the Israelites were exalted above all peoples, to be the peculiar treasure of the King of kings. God separated them from the world, that He might commit to them a sacred trust. He chose them as depositaries of priceless treasures of truth. He purposed, through them, to preserve among men a knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. [Cf: ST 05-07-02 para. 01] p. 300, Para. 2, [1902MS].

God's purpose for His people is expressed in the words that Christ spoke to them through Moses: "Thou art an holy people unto the Lord thy God," He said; "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. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers; and He will love thee, and bless thee, and multiply thee. . . . Thou shalt be blessed above all people." [Cf: ST 05-07-02 para. 02] p. 300, Para. 3, [1902MS].

"Behold," said Moses, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" [Cf: ST 05-07-02 para. 03] p. 300, Para. 4, [1902MS].

God desired to make His people Israel a praise and a glory. In obedience to His law they would find their wisdom and understanding. He told them that the keeping of His commandments would bring to them an elevation of life and character that even the heathen world would recognize and commend. But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as His representatives. Through disobedience, they developed a character exactly the opposite of the character He designed they should develop by obedience to His law. While the people were firm in their allegiance to God, His commandments were not grievous; but when they separated from Him and gave their powers to the service of the prince of evil, they became aware of their inability to execute the holy enactments of heaven. The law that had once been their delight, became an unendurable weight. [Cf: ST 05-07-02 para. 04] p. 300, Para. 5, [1902MS].

The Israelites placed their own mould and superscription upon the truths entrusted to them. Their minds were quickened into activity by selfish ambition. Inspiring them with a power from beneath, Satan infused their minds with subtle sentiments derogatory to God's character. He invented theories by which he ensnared the minds of all classes. Gradually the law of God was lost sight of, the minute of formalism taking its place. The Jewish religion became a religion of rites and ceremonies. The religious leaders, laying great stress on

their own opinions, and teaching for doctrine the commandments of men, filled the minds of the people with theories and doctrines that were contrary to the law of God. [Cf: ST 05-07-02 para. 05] p. 300, Para. 6, [1902MS].

Amid the confusing din of voices there was need of a teacher direct from heaven to declare with inspired lips the testing truths so important to every human being. And it was at that time that Christ, seeing the condition of the world, chose to change the order of things. The Commander of all heaven, laying aside His glory, His kingly crown, His royal robe, came to our world, His divinity clothed with humanity, that in His humanity He might touch humanity. [Cf: ST 05-07-02 para. 06] p. 301, Para. 1, [1902MS].

As a Teacher sent from God, Christ's work was to explain the true significance of the laws of God's government. His work was important; for He sought to present truth in contrast to the many false theories so destructive to the salvation of all who entertained them. He came, not to abrogate the law, but to be in His life a correct expositor of the character of God, which the law revealed. To remove the confusion of opinion existing everywhere concerning the meaning of the law, He Himself lived the law in its purity. [Cf: ST 05-07-02 para. 07] p. 301, Para. 2, [1902MS].

Christ came as One able to expound the law of God, so long misunderstood and misinterpreted by priests and leaders. He tore away the gloomy framework of error and doubt, tradition and superstition, with which men had surrounded truth and obscured its brightness. Resetting the jewels of truth in the framework of God's law, He caused them to shine in their original, heavenly luster. He taught a religion entirely different from the religion taught by the Pharisees. He showed that true happiness springs from purity of heart. True religion is not a mere theory; it affects the heart, and is expressed in the life by good works. [Cf: ST 05-07-02 para. 08] p. 301, Para. 3, [1902MS].

If the Jewish nation had 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. If they had hidden God's law in their hearts, if they had given due respect to its sacred principles, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions after the character of God. But instead of following the Great Teacher, they chose to follow their own way. By sinful indulgence they expelled from the heart the love of God and the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey. [Cf: ST 05-07-02 para. 09] p. 301, Para. 4, [1902MS].

With His chosen people the Lord dealt as a loving father deals with a disobedient son. For a thousand years He gave to them blessings and responsibilities, privileges and opportunities. But as a people the Jews failed of fulfilling His purpose; and to others were entrusted the privileges they had abused, the opportunities they had slighted. [Cf: ST 05-07-02 para. 10] p. 301, Para. 5, [1902MS].

The glorious possibilities set before Israel could be realized only through obedience. The same elevation of character, the same fullness of blessing,--blessing on mind and soul and body, blessing on house and

field, blessing for this life and for the life to come,--is possible for us only through obedience. [Cf: ST 05-07-02 para. 11] p. 301, Para. 6, [1902MS].

In all ages those who have rendered obedience to God have been transformed in character; and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. The favor of God is promised only to those who obey. "If ye keep My commandments, ye shall abide in My love," the Master declares. Not in great talents, not in great possessions, not in grand appearance, but in humble service to our Maker, is our strength, wisdom, and understanding. [Cf: ST 05-07-02 para. 12] p. 302, Para. 1, [1902MS].

God has committed a work to His people. Both at home and in the regions beyond, there is work to be done. The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. "Had they known, they would not have crucified the Lord of glory." If we have the Spirit of Christ, and are laborers together with Him, it is ours to carry forward the work that He came to do, ours to reveal to the world the character of God. And His hand is stretched out to save His people in this age from sinking into the formal, Christless state into which the Jewish nation sank. [Cf: ST 05-07-02 para. 13] p. 302, Para. 2, [1902MS].

As the Israelites were set as a light to the surrounding nations in the darkness of heathenism, so to-day every follower of Christ is to be as a light to those whose minds are darkened by sin. To His people Christ is now saying: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Mrs. E. G. White. [Cf: ST 05-07-02 para. 14] p. 302, Para. 3, [1902MS].

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved." [Cf: ST 05-14-02 para. 01] p. 302, Para. 4, [1902MS].

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison house at Rome, endeavored to set before his brethren in Ephesus that which he found language inadequate to express in its fulness,--"the unsearchable riches of Christ,"--the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." [Cf: ST 05-14-02 para. 02] p. 302, Para. 5, [1902MS].

The first chapter of the Ephesian letter is full of rich encouragement. This scripture sets before us the privileges and the opportunities, the hope and the confidence, given us by and through our Advocate, Jesus Christ the righteous. By Paul's words Christ is uplifted. The apostle desired all to behold the world's Redeemer, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself." [Cf: ST 05-14-02 para. 03] p. 303, Para. 1, [1902MS].

His Purpose. God has a purpose for each one. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." These words show us what we may become by striving to fulfill God's purpose. [Cf: ST 05-14-02 para. 04] p. 303, Para. 2, [1902MS].

When Adam fell, God's attributes of holiness, justice, and truth could not be changed. And yet He desired to reconcile man with heaven's immutable law. Yearning to save fallen humanity, He sought to devise a plan whereby the sinner need not perish, but might gain everlasting life. Christ, the Eternal Truth, the Light, the Life, the Sovereign of heaven, offered to clothe His divinity with humanity, and give His life as a ransom for the fallen race. God in His wisdom accepted the plan proposed by Christ for the accomplishment of His purpose. [Cf: ST 05-14-02 para. 05] p. 303, Para. 3, [1902MS].

A love that passeth all understanding was revealed to save fallen man. "God so loved the world, that He gave His only-begotten Son [wonderful, wonderful condescension!], that whosoever believeth in Him should not perish, but have everlasting life." God spared not His only-begotten Son, but delivered Him up as a ransom for us, and for a world lying in sin and ignorance. [Cf: ST 05-14-02 para. 06] p. 303, Para. 4, [1902MS].

The Saviour and Teacher. Christ came to give moral power to man; to elevate, ennoble, and strengthen him. He came to prove the falsity of Satan's charge that God had made a law which man could not keep. While possessing man's nature, Christ kept the Ten Commandments. Thus He proved to the inhabitants of the unfallen worlds and to human beings

that it is possible for man perfectly to obey the law. He vindicated God's justice in demanding obedience to His law. Those who accept Christ as their Saviour, becoming partakers of the divine nature, are enabled to follow His example of obedience to every divine precept. [Cf: ST 05-14-02 para. 07] p. 303, Para. 5, [1902MS].

Christ came as the Expositor of the prophecies that He Himself had given to His people through holy men of old. He separated the precepts of Jehovah from the maxims and traditions of men. He taught the people that the Ten Commandments are an expression of the truth in all its purity. Of the leaders and teachers of the people He declared: "In vain they do worship Me, teaching for doctrines the commandments of men." And to these teachers He said: "Ye have made the commandment of God of none effect by your tradition." "Ye do err, not knowing the Scriptures, nor the power of God." [Cf: ST 05-14-02 para. 08] p. 303, Para. 6, [1902MS].

For thirty-three years the Only Begotten of God dwelt among the children of men. He represented the Father, the One full of goodness, mercy, and truth, the One touched ever by human woe. During these years Christ finished the great work that He came to accomplish. He became the propitiation for the sins of every one who believes on Him. [Cf: ST 05-14-02 para. 09] p. 304, Para. 1, [1902MS].

Reconciling Man to God. Justice and mercy were reconciled by Christ's sacrifice. At the cross, Mercy and Truth met together; Righteousness and Peace embraced each other. Through the sacrifice of Christ, Mercy is reaching out, offering to cleanse man from his unrighteousness. Thus is fulfilled the everlasting purpose of God. Man may accept the great gift of redemption, and cooperate with God, his own will being conformed to God's will. [Cf: ST 05-14-02 para. 10] p. 304, Para. 2, [1902MS].

Between unholy man, and God, the embodiment of holiness, there can be no companionship. The prophet Habakkuk declares that God is "of purer eyes than to behold evil, and can not look on iniquity." But Christ "gave Himself for us, that He might redeem us from all iniquity," and purify unto Himself a peculiar people, zealous of good works. Christ is the Sin Bearer. He bears the iniquity of all who repent and believe, all who accept His robe of righteousness. For our sake the Innocent is pronounced guilty, while through His merits the guilty are pronounced innocent. Repentant sinners may be "filled with the knowledge of His will in all wisdom and spiritual understanding," that they may "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 05-14-02 para. 11] p. 304, Para. 3, [1902MS].

The great heart of infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness. We owe the Lord everything. He is the author of our salvation. As you work out your own salvation with fear and trembling, "it is God which worketh in you both to will and to do of His good

pleasure." [Cf: ST 05-14-02 para. 12] p. 304, Para. 4, [1902MS].

The Boundlessness of God's Love. All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; and yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when He prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of Him*; the eyes of your understanding being enlightened, that 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." Mrs. E. G. White. [Cf: ST 05-14-02 para. 13] p. 304, Para. 5, [1902MS].

God's love for the fallen race is a peculiar manifestation of love,--a love born of mercy; for human beings are all undeserving. Mercy implies the imperfection of the object toward which it is shown. It was because of sin that mercy was brought into active exercise. [Cf: ST 05-21-02 para. 01] p. 305, Para. 1, [1902MS].

Sin is not the object of God's love, but of His hatred. But He loves and pities the sinner. The erring sons and daughters of Adam are the children of His redemption. Through the gift of His Son He has revealed toward them His infinite love and mercy. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: ST 05-21-02 para. 02] p. 305, Para. 2, [1902MS].

Receiving that We May Give. "Be ye therefore merciful, as your Father also is merciful." Mercy is an attribute that the human agent may share with God. As did Christ, so man may lay hold on the divine arm and be in communication with divine power. To us has been given a service of mercy to perform for our fellow-man. In performing this service, we are laboring together with God. We do well, then, to be merciful, even as our Father in heaven is merciful. [Cf: ST 05-21-02 para. 03] p. 305, Para. 3, [1902MS].

"I will have mercy," God says, "and not sacrifice." Mercy is kind, pitiful. Mercy and the love of God purify the soul, beautify the heart, and cleanse the life from selfishness. Mercy is a manifestation of divine love, and is shown by those who, identified with God, serve Him by reflecting the light of heaven upon the pathway of their fellow-creatures. [Cf: ST 05-21-02 para. 04] p. 305, Para. 4, [1902MS].

The condition of many persons calls for the exercise of genuine mercy. Christians, in their dealing with one another, are to be controlled by principles of mercy and love. They are to improve every opportunity for helping fellow-beings in distress. The duty of every Christian is plainly outlined in the words: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." "As ye would that men should do to you, do ye also to them likewise." These are the principles that we shall do well to cherish. [Cf: ST 05-21-02 para. 05] p. 305, Para. 5, [1902MS].

We Receive Mercy as We Bestow Mercy. Let those who desire to perfect a Christlike character ever keep in view the cross on which Christ died a cruel death in order to redeem mankind. Let them ever cherish the same merciful spirit that led the Saviour to make an infinite sacrifice for our redemption. Let not those who themselves have sinned against God, refuse to forgive a repentant sinner. Just as they deal with a fellow-being who is in spirit or in action has done wrong and has afterward repented, so God will deal with them for their defects of character. He who does not show mercy to his fellow-men can not expect to be shielded by the mercy of God. He himself is dependent on the mercy that God has enjoined him to exercise in seeking to restore every unsaved soul brought within the sphere of his influence. If he refuses to cultivate this divine grace, he himself will suffer the result of his neglect. Sometime, when he is in need of the mercy of God and of his fellow-men, he will find himself beyond mercy. [Cf: ST 05-21-02 para. 06] p. 305, Para. 6, [1902MS].

The attributes of mercy and love are nearly lost from the hearts of many, many members of the church. We should remember that all make mistakes: even men and women who have had years of experience sometimes err; but God does not cast them off because of their errors; to every erring son and daughter of Adam He gives the privilege of another trial. The true follower of Jesus manifests a Christlike spirit toward his erring brother. Instead of speaking in condemnation, he remembers the words, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [Cf: ST 05-21-02 para. 07] p. 306, Para. 1, [1902MS].

The Need and Effect of Mercy. In the church militant, men will be ever in need of restoration from the results of sin. The one who in some respects is superior to another is in other respects inferior to him. Every human being is subject to temptation, and in need of brotherly interest and sympathy. The exercise of mercy in our daily relations with one another is one of the most effective means of attaining perfection of character; for only those who walk with Christ can be truly merciful. [Cf: ST 05-21-02 para. 08] p. 306, Para. 2, [1902MS].

The merciful "shall obtain mercy." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." There is sweet peace for the compassionate spirit, a blessed satisfaction in the life of self-forgetful service for the good of others. [Cf: ST 05-21-02 para. 09] p. 306, Para. 3, [1902MS].

He who was given his life to God in ministry to His children, is linked with Him who has all the resources of the universe at His

command. By the golden chain of the immutable promises his life is bound up with the life of God. The Lord will not fail him in the hour of suffering and need. "My God shall supply all your need according to His riches in glory by Christ Jesus." And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour, and by Him shall be received into everlasting habitations. Mrs. E. G. White. [Cf: ST 05-21-02 para. 10] p. 306, Para. 4, [1902MS].

This is the will of God concerning you, even your sanctification." Great possibilities, high and holy attainments, are within our reach. Sanctification means perfect love, perfect obedience, entire conformity to God's will. It means an unreserved surrender to Him. It means to be pure and unselfish, without spot or blemish. [Cf: ST 05-28-02 para. 01] p. 306, Para. 5, [1902MS].

From eternity God has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through His grace. Continual progress in knowledge and virtue is His purpose for us. His law is the echo of His own voice, giving to all the invitation, "Come up higher. Be holy, holier still." Every day we may advance in perfection of Christian character. For this Christ clothed His divinity with humanity. For this He came to the earth, and lived a life of suffering and privation. [Cf: ST 05-28-02 para. 02] p. 306, Para. 6, [1902MS].

But let no one think that it is possible for human beings in their own power to reach the ideal that God presents before them. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?--Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere; but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the soul. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. [Cf: ST 05-28-02 para. 03] p. 306, Para. 7, [1902MS].

He Saves to the Uttermost. The one great lesson all must learn,--the poor sinner dead in trespasses and sins, and the professing Christian, who has known Christ, but has clung to his sins,--is that Christ will save to the uttermost all who come to Him. "Him that cometh to Me," He says, "I will in no wise cast out." The poor, the suffering, the sinful, may find in Christ all they need. As soon as they receive Jesus as their personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving. [Cf: ST 05-28-02 para. 04] p. 307, Para. 1, [1902MS].

When the sinner feels his need of the Sun of Righteousness, when he comes to Jesus, saying, "Lord, I am sinful, unworthy, hopeless, and helpless; save me, or I perish," he is accepted in the Beloved. He learns what it means to sit in heavenly places in Christ Jesus. God says, "Let there be light," and there is light. The heart once darkened by sin is irradiated by the presence of Him who is the light of life. [Cf: ST 05-28-02 para. 05] p. 307, Para. 2, [1902MS].

God is ever seeking to bring human minds into association with the divine. He offers us the privilege of cooperation with Christ in revealing His grace to the world, that we may receive an increased knowledge of heavenly things. Looking unto Jesus, we obtain brighter and more distinct views of God, and beholding, we become changed. Goodness, love for our fellow-men, becomes our natural instinct. We develop a character that is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White. [Cf: ST 05-28-02 para. 06] p. 307, Para. 3, [1902MS].

God's inexhaustible supply of grace is awaiting the demand of every soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It unites human beings with Christ, enabling them to walk in the path of willing obedience. Through the influence of the Spirit of God, man is transformed; his taste is refined, his judgment sanctified, his heart cleansed; he becomes complete in Christ. The love that was manifested in the death of Christ awakens in his heart a thankful response. The understanding takes hold of Christ. The beauty and fragrance of His character is revealed in the life, testifying that God has indeed sent His Son into the world. No other power could bring about so wonderful a change. [Cf: ST 06-04-02 para. 01] p. 307, Para. 4, [1902MS].

The words of Christ will fall with living power upon obedient hearts; the perfect image of God will be reproduced, and in heaven it will be said, "Ye are complete in Him." [Cf: ST 06-04-02 para. 02] p. 307, Para. 5, [1902MS].

Realizing that he lacks wisdom and experience, the Christian places himself under the training of the great Teacher, knowing that only thus can he attain perfection. And the indwelling of the Spirit enables him to reveal Christlikeness. Daily he becomes better able to comprehend spiritual things. Each day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit. [Cf: ST 06-04-02 para. 03] p. 307, Para. 6, [1902MS].

"This is the will of God concerning you even your sanctification." Is this your will also? Do you long after God, yea, pant after Him, as the hart pants after the water brooks? The world's pleasure and power will pass away; but the life spent in doing the will of God will abide forever. The results of the efforts put forth to uplift humanity will endure through all eternity. [Cf: ST 06-04-02 para. 04] p. 308, Para. 1, [1902MS].

As the sinner, drawn by the love of Christ, approaches the cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is "the justifier of him which believeth in Jesus." And "whom He justified, them He also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image, there is

imparted an outlay of heavenly treasures, an excellency of power, that will place them higher than even the angels who have never sinned. [Cf: ST 06-04-02 para. 05] p. 308, Para. 2, [1902MS].

Those who consecrate their lives to the service of God will live with Him through the ceaseless ages of eternity. "God Himself shall be with them, and be their God." "They shall see His face, and His name shall be in their foreheads." In this world their minds were given to God; they served Him with the heart and intellect, and now He can put His name in their foreheads. They do not go into the holy city as those who have no place there; for Christ says to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "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." Mrs. E. G. White. [Cf: ST 06-04-02 para. 06] p. 308, Para. 3, [1902MS].

Prayer is communion with God. It is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. [Cf: ST 06-18-02 para. 01] p. 308, Para. 4, [1902MS].

Jesus Himself, while He dwelt among men, was often in prayer. Prayer went before and sanctified every act of His ministry. It was by prayer that He was braced for duty and for trial. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer. [Cf: ST 06-18-02 para. 02] p. 308, Para. 5, [1902MS].

God longs to bestow on us the blessings of His grace. He has a deep, earnest desire for our happiness. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He urges us to present our needs. His heart of love is filled with a longing desire to bring us into close touch with Him. [Cf: ST 06-18-02 para. 03] p. 308, Para. 6, [1902MS].

Do Not Be Afraid to Go to Him. Do not entertain the thought that because you have made mistakes, because your life has been darkened by errors, your Heavenly Father does not love you and will not hear you when you pray. He says, "Him that cometh to Me I will in no wise cast out." "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. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear; for He holds up worlds, He rules over the affairs of the universe. 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; there is no perplexity too difficult for Him to unravel. None have fallen so low, none are so vile, that they can not find deliverance in Christ. The demoniacs of Gadara, in the place of prayer could utter only the words of Satan; but yet the heart's unspoken appeal was heard. No cry from a soul in need is unheeded. [Cf: ST 06-18-02 para. 04] p. 309, Para. 1, [1902MS].

The ear of the Lord is open to the cry of every suppliant. Even before the prayer is offered or the yearning desire of the soul made known, the Spirit of God goes forth to meet it. Never has there been a genuine desire, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working upon the human heart. [Cf: ST 06-18-02 para. 05] p. 309, Para. 2, [1902MS].

The Opened Way. Christ has opened the way for us to approach God. He says, "Make use of My name. It will be your passport to the heart of My Father and to all the riches of His grace. 'Whatsoever ye shall ask the Father in My name, He will give it you. . . . Ask, and ye shall receive, that your joy may be full.'" In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ, they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner; He recognizes in them the likeness of His Son, in whom they believe. [Cf: ST 06-18-02 para. 06] p. 309, Para. 3, [1902MS].

True prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"--we shall know what this means when we hear the reports of the martyrs who were burned for their faith,--"turned to flight the armies of the aliens." [Cf: ST 06-18-02 para. 07] p. 309, Para. 4, [1902MS].

We shall hear about these victories when the Captain of our salvation, the King of heaven, opens the record before those of whom John writes: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." [Cf: ST 06-18-02 para. 08] p. 309, Para. 5, [1902MS].

Freshness and Progress in Religious Life. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us, as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there are seen in his life simplicity, humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus, and has learned of Him. [Cf: ST 06-18-02 para. 09] p. 310, Para. 1, [1902MS].

Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father, beautiful and fragrant with the incense of His love. [Cf: ST 06-18-02 para. 10]

p. 310, Para. 2, [1902MS].

How wonderful it is that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man require than this,--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. He utters words that reach the throne of the Monarch of the universe. [Cf: ST 06-18-02 para. 11] p. 310, Para. 3, [1902MS].

The cry of the soul can not die away into silence, nor can it be lost. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is to God we are speaking, and the prayer is heard. [Cf: ST 06-18-02 para. 12] p. 310, Para. 4, [1902MS].

The rainbow about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." When we come to Him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfilment of His Word unto us. Mrs. E. G. White. [Cf: ST 06-18-02 para. 13] p. 310, Para. 5, [1902MS].

God has given us His Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation. [Cf: ST 06-25-02 para. 01] p. 310, Para. 6, [1902MS].

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation. [Cf: ST 06-25-02 para. 02] p. 310, Para. 7, [1902MS].

The Bible is a chart, showing us 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: ST 06-25-02 para. 03] p. 310, Para. 8, [1902MS].

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abodes of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,--the knowledge of Christ. He is the Sent of God; He is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of His divinity, as indicated by His previous existence with the Father. [Cf: ST 06-25-02 para. 04] p. 311, Para. 1, [1902MS].

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose

their way except those who follow their own judgment instead of the plainly revealed will of God. [Cf: ST 06-25-02 para. 05] p. 311, Para. 2, [1902MS].

The Word of God strikes at every wrong trait of character, moulding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the Spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate. [Cf: ST 06-25-02 para. 06] p. 311, Para. 3, [1902MS].

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden. [Cf: ST 06-25-02 para. 07] p. 311, Para. 4, [1902MS].

A Strengthenener of Intellect. There is nothing more calculated to strengthen the intellect than a study of the Bible. No other books is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times. [Cf: ST 06-25-02 para. 08] p. 311, Para. 5, [1902MS].

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in Him who is all and in all. Thank God for the possibilities set before humanity. [Cf: ST 06-25-02 para. 09] p. 311, Para. 6, [1902MS].

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." [Cf: ST 06-25-02 para. 10] p. 311, Para. 7, [1902MS].

The time devoted to a study of God's Word and to prayer will bring a hundredfold in return. [Cf: ST 06-25-02 para. 11] p. 312, Para. 1, [1902MS].

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done?--After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear. [Cf: ST 06-25-02 para. 12] p. 312, Para. 2, [1902MS].

The Spirit Necessary. It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul. [Cf: ST 06-25-02 para. 13] p. 312, Para. 3, [1902MS].

The mere reading of the Word will not accomplish the result designed of Heaven; it must be studied, and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord." [Cf: ST 06-25-02 para. 14] p. 312, Para. 4, [1902MS].

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind. [Cf: ST 06-25-02 para. 15] p. 312, Para. 5, [1902MS].

The life of Christ, that gives life to the world, is in His Word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power. [Cf: ST 06-25-02 para. 16] p. 312, Para. 6, [1902MS].

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind. [Cf: ST 06-25-02 para. 17] p. 312, Para. 7, [1902MS].

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience and bringing joys that will abide forever. Mrs. E. G. White. [Cf: ST 06-25-02 para. 18] p. 313, Para. 1, [1902MS].

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,--service to God and to their fellow-men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The

law of service becomes the connecting link that binds us to God and to our fellow-men. [Cf: ST 07-02-02 para. 01] p. 313, Para. 2, [1902MS].

To His servants, Christ commits "His goods,"--something to be put to use for Him. He gives to every man His work, each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God. [Cf: ST 07-02-02 para. 02] p. 313, Para. 3, [1902MS].

To every man God has given talents, "according to his several ability." The talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns "according to that a man hath, and not according to that he hath not." [Cf: ST 07-02-02 para. 03] p. 313, Para. 4, [1902MS].

The Power of Speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer praise and prayer to God; and with it we tell others of the Redeemer's love. Not one word is to be spoken unadvisedly. No evil-speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert suggestions of evil. Unless instantly resisted, these lead to great sin. [Cf: ST 07-02-02 para. 04] p. 313, Para. 5, [1902MS].

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God, we should try to drop words or introduce a subject that will turn the conversation into a profitable channel. [Cf: ST 07-02-02 para. 05] p. 313, Para. 6, [1902MS].

Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart-treasure. When Christ is thus revealed in our speech, it will have a power in winning souls to Him. [Cf: ST 07-02-02 para. 06] p. 314, Para. 1, [1902MS].

We Should Speak of Christ to those who know Him not. We should do as

Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life. [Cf: ST 07-02-02 para. 07] p. 314, Para. 2, [1902MS].

So it should be with us. Wherever we are, we should watch for opportunities to speak to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "chiefest among ten thousand" and the One "altogether lovely." This is the very highest work in which we can employ the talent of speech. It was given us that we might present Christ as the sin-pardoning Saviour. [Cf: ST 07-02-02 para. 08] p. 314, Para. 3, [1902MS].

Influence Is a Talent. Through Christ, God has invested man with an influence that 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 each shall feel himself necessary to others' welfare, and seek to promote their happiness. [Cf: ST 07-02-02 para. 09] p. 314, Para. 4, [1902MS].

Every soul is surrounded with an atmosphere of its own,--an atmosphere, it may be, charged with the lifegiving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. [Cf: ST 07-02-02 para. 10] p. 314, Para. 5, [1902MS].

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we can not free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance has an influence that no man can measure. Every impulse thus imparted is a seed sown that will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good; in their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed. [Cf: ST 07-02-02 para. 11] p. 314, Para. 6, [1902MS].

Throw a pebble into the lake, and a wave is formed, then another; and another; and as they increase, the circle widens until it reaches the very shore. So with our influence. Beyond our knowledge or control, it tells upon others in blessing or in cursing. [Cf: ST 07-02-02 para. 12] p. 315, Para. 1, [1902MS].

Our Time Belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has

given will He require a more strict account than of our time. [Cf: ST 07-02-02 para. 13] p. 315, Para. 2, [1902MS].

Every moment is freighted with eternal consequences. We are to stand as minute-men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, "This night thy soul shall be required of thee," and through our neglect he may not be ready. In the great judgment-day, how shall we render our account to God? [Cf: ST 07-02-02 para. 14] p. 315, Para. 3, [1902MS].

Christ regarded every moment as precious, and thus we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment. [Cf: ST 07-02-02 para. 15] p. 315, Para. 4, [1902MS].

Talents Used Are Talents Multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our power will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are roused, and palsied faculties receive new life: [Cf: ST 07-02-02 para. 16] p. 315, Para. 5, [1902MS].

The man who received the one talent "went and digged in the earth, and hid his lord's money." Just what he did, many to-day are doing. But let them not think that when Christ comes to reckon with His servants, He will be satisfied with the return of that only which was given. He will call for His own "with usury." The Lord expects every one to increase His gifts. Every provision has been made for us to do this. He who does not improve his talents is regarded by the Lord as a slothful, untrustworthy servant, unworthy of admittance into the heavenly courts. [Cf: ST 07-02-02 para. 17] p. 315, Para. 6, [1902MS].

The denunciations of God are not confined to the most revolting sins. In the day of judgment special reference will be made to the neglect of doing what might have been done, but was not done because of a lack of the qualification Christ died to place within the reach of every one. [Cf: ST 07-02-02 para. 18] p. 315, Para. 7, [1902MS].

Take the case of one who claims to know Christ, but who allows self-seeking to hold the largest place in his life. Busied with the things of self, he forgets God. He fails of improving his talents, and thus disqualifies himself for the sphere of usefulness he might have filled. Through his unfaithfulness, souls are lost. He has disappointed his Master. Upon him must fall the penalty of failing to fulfil God's

purpose. God holds him responsible for the evil resulting from his neglect, for the souls he might have saved had he been faithful to his trust. Every hour spent in careless inaction, in indifference to God's claims, is an hour lost forever. Every opportunity for service allowed to pass unimproved means an eternal loss. Mrs. E. G. White. [Cf: ST 07-02-02 para. 19] p. 316, Para. 1, [1902MS].

Christ says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." He calls for wholehearted, fearless disciples,--men and women who are ready to do and dare for Him, ready to follow wherever He leads the way. This requires thorough conversion. Half-converted men make halfhearted Christians. They are fruitless trees. On them Christ looks in vain for fruit: He finds nothing but leaves. [Cf: ST 07-09-02 para. 01] p. 316, Para. 2, [1902MS].

Many, by the halfhearted, careless way in which they do their work, say to the Master, "I pray Thee have me excused." Thousands would unite with Christ if they could do this without denying self. If Christ and self could be served at the same time, a large number would join the ranks of those who are journeying heavenward. But it is not for such as these that Jesus calls. His cause does not need such adherents. [Cf: ST 07-09-02 para. 02] p. 316, Para. 3, [1902MS].

Christ's true followers use their knowledge to make others the recipients of His grace. With their lamps filled with holy oil, they go forth to give light to those in darkness. Such workers see many souls turning to the Lord. New truths continually unfold to them, and as they receive, they impart. [Cf: ST 07-09-02 para. 03] p. 316, Para. 4, [1902MS].

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning requests for righteousness, are never cold and spiritless. They realize that they have a part to act in the work of soul-saving. They watch and pray and work for the salvation of souls. Moulded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. They gain enduring spiritual happiness. Walking in Christ's footsteps, they become identified with Him in His self-sacrificing plans. Such Christians are not cold and unimpressible. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing up to the full stature of men and women in Christ Jesus. [Cf: ST 07-09-02 para. 04] p. 316, Para. 5, [1902MS].

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek for us, sinful, erring, unhappy, that He might lead us to heaven. He humbled Himself, and took upon Him our nature, that He might make us like Himself, pure and upright, free from defilement. He suffered more than any of you will ever be called to suffer. He gave His all for you. What have you given for Him? [Cf: ST 07-09-02 para. 05] p. 316, Para. 6, [1902MS].

According to the talents entrusted to you will be the returns required

by the Master. What have you done to persuade sinners to believe in Christ? All around you, in sin and degradation, are those for whom Christ died, that they might be pure, holy sinless. What are you doing for them? Has your life been filled with good works? Have you sowed in the hearts of those with whom you are brought in contact, seeds that will spring up to bear fruit unto righteousness? [Cf: ST 07-09-02 para. 06] p. 317, Para. 1, [1902MS].

When we sit at the feet of Jesus, and learn from Him to be meek and lowly in heart, He can impart to us His treasures of truth, knowing that we shall be wise workers. Not until Christ's life is a vitalizing power in our lives can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. We are strong in the Lord and in the power of His might. But without Christ's strength we shall bend like the willow at every breath of criticism. Nothing but His power can make us and keep us true and steadfast. No one can stand firm who does not cherish in His heart the truth of God. [Cf: ST 07-09-02 para. 07] p. 317, Para. 2, [1902MS].

We are God's servants, and we are to be workers together with Him, doing His work in His way, that all with whom we come in contact may see that we not only talk of self-denial, but that we bring it into our lives. [Cf: ST 07-09-02 para. 08] p. 317, Para. 3, [1902MS].

There is to be in our service no taint of self-seeking. "Ye can not serve God and mammon." Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He declares, "I am He that holdeth thy right hand." Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority, "I am He that liveth, and was dead; and, behold, I am alive forevermore." [Cf: ST 07-09-02 para. 09] p. 317, Para. 4, [1902MS].

All Are Being Tested and Tried. By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be God's helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life. [Cf: ST 07-09-02 para. 10] p. 317, Para. 5, [1902MS].

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day

"follow the Lamb whithersoever He goeth." [Cf: ST 07-09-02 para. 11] p. 317, Para. 6, [1902MS].

God calls. Do you hear His voice? He calls for earnest, wholehearted workers. Will you hear, and, denying self, take up the cross and follow Him? Those who refuse, giving themselves up to love of ease and self-seeking, suffer an eternal loss. Mrs. E. G. White. [Cf: ST 07-09-02 para. 12] p. 318, Para. 1, [1902MS].

Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tenderhearted, compassionate, and courteous. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious or selfish. No harsh or unkind words escape their lips. If we are to be the companions of angels, we too must be refined and courteous. [Cf: ST 07-16-02 para. 01] p. 318, Para. 2, [1902MS].

The truth of God is designed to elevate the receiver, to refine his taste and sanctify his judgment. No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in a refined, courteous disposition. His character will be holy, his manners comely, his words without guile. He will cherish the love that is not easily provoked, that suffers long and is kind, that hopes all things and endures all things. [Cf: ST 07-16-02 para. 02] p. 318, Para. 3, [1902MS].

What Christ was in His life on this earth, that every Christian is to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed. [Cf: ST 07-16-02 para. 03] p. 318, Para. 4, [1902MS].

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary, and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. [Cf: ST 07-16-02 para. 04] p. 318, Para. 5, [1902MS].

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God. [Cf: ST 07-16-02 para. 05] p. 318, Para. 6, [1902MS].

Tho He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,--partaking of the food prepared and served by their hands,--taught in their streets, and treated them with the utmost kindness and courtesy. [Cf: ST 07-16-02 para. 06] p. 318, Para. 7, [1902MS].

Jesus sat an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, lifegiving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. [Cf: ST 07-16-02 para. 07] p. 318, Para. 8, [1902MS].

The Religion of Jesus softens whatever is hard and rough in the temper, and smooths off whatever is rugged and sharp in the manners. It is this religion that makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of the Gospel. [Cf: ST 07-16-02 para. 08] p. 319, Para. 1, [1902MS].

The principle inculcated by the injunction, "Be ye kindly affectioned one to another;" lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It has power to soften natures which without it would grow hard and rough. The wife and mother may bind her husband and children to her by strong cords if she is unvaryingly gentle and courteous in words and manner. Christian courtesy is the golden clasp that unites the members of the family in bonds of love that every day become closer and stronger. [Cf: ST 07-16-02 para. 09] p. 319, Para. 2, [1902MS].

Those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, over-bearing, faultfinding man is not a Christian; for to be a Christian is to be Christlike. The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest. [Cf: ST 07-16-02 para. 10] p. 319, Para. 3, [1902MS].

Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers." [Cf: ST 07-16-02 para. 11] p. 319, Para. 4, [1902MS].

Some with whom you are brought in contact may be rough and uncourteous; but do not, because of this, be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in these rough, unhewn stones precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously. [Cf: ST 07-16-02 para. 12] p. 319, Para. 5, [1902MS].

True courtesy, blended with truth and justice, makes the life not only useful, but beautiful and fragrant. Kind words, pleasant looks, a cheerful countenance, throw a charm about the Christian that makes his influence almost irresistible. In forgetfulness of self, in the light and peace and happiness that he is constantly bestowing on others, he finds true joy. [Cf: ST 07-16-02 para. 13] p. 319, Para. 6, [1902MS].

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. Leave unspoken that unkind word; let that selfish disregard of the happiness of others give place to loving sympathy. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's misery. Mrs. E. G. White. [Cf: ST 07-16-02 para. 14] p. 320, Para. 1, [1902MS].

"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 into 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: ST 07-23-02 para. 01] p. 320, Para. 2, [1902MS].

Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. [Cf: ST 07-23-02 para. 02] p. 320, Para. 3, [1902MS].

Little by little, Lucifer came to indulge the desire for self-exaltation. Because of the exaltation of Christ, the One equal with the Father, he allowed jealousy to arise in his heart. [Cf: ST 07-23-02 para. 03] p. 320, Para. 4, [1902MS].

"Why," he questioned, "should Christ have the supremacy? Why is he honored above Lucifer?" [Cf: ST 07-23-02 para. 04] p. 320, Para. 5, [1902MS].

Tho all his glory was from God, Lucifer came to regard it as pertaining to himself. Not content with his position, tho honored above the heavenly host, he ventured to covet homage due alone to the Creator. Leaving his place in the immediate presence of the Father, he went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings,--laws that he declared were arbitrary, detrimental to the interests of the heavenly universe, and in need of change. Vital interests were at stake. Would Lucifer succeed in undermining confidence in God's law? Would he make so apparent these supposed defects in the law, that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved? [Cf: ST 07-23-02 para. 05] p. 320, Para. 6, [1902MS].

By his rebellion against God's law, Satan brought sin into existence; for "sin is the transgression of the law." [Cf: ST 07-23-02 para. 06] p. 320, Para. 7, [1902MS].

God in His wisdom did not use measures of force to suppress Satan's rebellion. Such measures would have aroused sympathy for Satan, strengthening his rebellion rather than lessening his power. If God had at the outset punished his rebellion, many more would have looked upon him as one who had been dealt with unjustly, and would have followed his example. It was necessary for him to have time and opportunity to develop his false principles. There was war in heaven, and the Prince of life overcame the apostate. Satan was cast out of heaven, with the angels who had united with him. [Cf: ST 07-23-02 para. 07] p. 320, Para. 8, [1902MS].

In the beginning God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. The tree of knowledge, which stood near the tree of life in the midst of the garden of Eden, was to be a test of the obedience, faith and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God. [Cf: ST 07-23-02 para. 08] p. 321, Para. 1, [1902MS].

On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could not obey the law of God. Approaching our first parents while they were on trial in the garden of Eden, he succeeded by falsehood and misrepresentation in turning them from allegiance to God's law. Through their failure to resist temptation, they were brought under Satan's jurisdiction. Thus the enemy gained supremacy over the human race. [Cf: ST 07-23-02 para. 09] p. 321, Para. 2, [1902MS].

When man rebelled, all heaven was filled with sorrow. The penalty of disobedience to God's law is death. There appeared to be no escape for those who had transgressed the law. The law could not be changed in order to meet man in his fallen condition. But God's love for humanity can never be measured. Instead of condemning the human race to eternal death, He gave His only-begotten Son for their redemption. [Cf: ST 07-23-02 para. 10] p. 321, Para. 3, [1902MS].

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and to vindicate His Father's character as expressed in the law. He came to the earth in the form of man to refute Satan's lie, that God had given a law which man could not keep. He came to give Himself as a sacrifice for sin, thus revealing to the heavenly universe that the law is as changeless and eternal as is Jehovah Himself. [Cf: ST 07-23-02 para. 11] p. 321, Para. 4, [1902MS].

God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth--immutable, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them, he seeks to give human beings an unfavorable impression of the Law-giver. Throughout his

rebellion he has sought to represent God as an unjust, tyrannical being. [Cf: ST 07-23-02 para. 12] p. 321, Para. 5, [1902MS].

In the beginning it was Satan's purpose to separate man from God. And this purpose he has carried out in every age. Constantly he is at work among the children of men. He sways all classes. The same method of deception, the same logic, that he used to deceive the holy pair in Eden, he has used in all succeeding ages. His plan of work has ever been one of deception. At times he assumes a cloak of piety, purity, and holiness. Often he transforms himself into an angel of light. He has blinded the eyes of men so that they can not see beneath the surface and discern his real purpose. As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin. Unless he repents and is converted, he is under bondage to the law, serving Satan, falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. But by perfect obedience to the requirements of the law, man is justified. Only through faith in Christ is such obedience possible. Men may comprehend the spirituality of the law, they may realize its power as a detector of sin, but they are helpless to withstand Satan's power and deceptions, unless they accept the atonement provided for them in the remedial sacrifice of Christ, who is our Atonement--our At-one-ment--with God. [Cf: ST 07-23-02 para. 13] p. 321, Para. 6, [1902MS].

Those who believe on Christ and obey His commandments are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on 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 temptation and in the midst of evil copies the pattern given in the Christlife, 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. Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression. [Cf: ST 07-23-02 para. 14] p. 322, Para. 1, [1902MS].

Christ took upon Himself the nature of man, and by a perfect life demonstrated the falsity of the claims of him who constantly accuses those that are trying to obey God's law. And the blood of Christ shed on the cross is the everlasting, uncontrovertible testimony that God's law is as immutable as is His own character. In the day of judgment, when the death upon the cross is seen in all its meaning, every voice will be hushed. Every one will see that Satan is a rebel, and will acknowledge God's wisdom, justice, and goodness; with one accord declaring, "Just and true are Thy ways, Thou King of saints." Mrs. E. G. White. [Cf: ST 07-23-02 para. 15] p. 322, Para. 2, [1902MS].

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which by disobedience Adam had lost, for himself and for the world. In His own character Jesus manifested to the world the character of God; He pleased not Himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence. [Cf: ST 07-

30-02 para. 01] p. 322, Para. 3, [1902MS].

Can we wonder that men were astonished at His teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority He addressed His hearers, presenting before them momentous subjects; and His appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man." [Cf: ST 07-30-02 para. 02] p. 322, Para. 4, [1902MS].

The Bible teaches the whole will of God concerning us. "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." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practice; for it is the voice of God speaking to the soul, giving the members of His family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. [Cf: ST 07-30-02 para. 03] p. 322, Para. 5, [1902MS].

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not His instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law. [Cf: ST 07-30-02 para. 04] p. 323, Para. 1, [1902MS].

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before Him. [Cf: ST 07-30-02 para. 05] p. 323, Para. 2, [1902MS].

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and He that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. [Cf: ST 07-30-02 para. 06] p. 323, Para. 3, [1902MS].

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or mammon. Now, while it is called to-day, if ye will hear His voice, harden not your heart, lest it be the last invitation of mercy. Mrs. E. G. White. [Cf: ST 07-30-02 para. 07] p. 323, Para. 4, [1902MS].

See the weary traveler toiling over the hot sand of the desert, with no shelter to protect him from the rays of the tropical sun. His water supply fails, and he has nothing with which to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind as he believes himself ready to perish. Suddenly he sees in the distance, rising out of the dreary, sandy waste, a palm tree, green and flourishing. Hope quickens his pulses; he presses on, knowing that that which gives vigor and freshness to the palm tree will cool his fevered blood and give him renewed life. [Cf: ST 08-06-02 para. 01] p. 323, Para. 5, [1902MS].

As is the palm tree in the desert--a guide and a consolation to the fainting traveler--so the Christian is to be in the world. He is to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. He is to point his fellow-men to Him who gives to all the invitation, "If any man thirst, let him come unto Me, and drink." [Cf: ST 08-06-02 para. 02] p. 323, Para. 6, [1902MS].

The sky may be as brass, the burning sand may beat about the palm tree's roots, and pile itself about its trunk; yet the tree lives on, fresh and vigorous. Remove the sand, and you discover the secret of its life; its roots strike down deep into the waters hidden in the earth. [Cf: ST 08-06-02 para. 03] p. 323, Para. 7, [1902MS].

Thus it is with the Christian. His life is hid with Christ in God. Jesus is to him a well of water, springing up unto everlasting life. His faith, like the rootlets of the palm tree, penetrates beneath the things that are seen, drawing life from the fountain of life. And, amid all the corruption of the world, he is true and loyal to God. The sweet influence of Christ's righteousness surrounds him. His influence elevates and blesses. [Cf: ST 08-06-02 para. 04] p. 324, Para. 1, [1902MS].

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessings that will widen and deepen, and the blessed results they may never know till the day of final reward. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come. [Cf: ST 08-06-02 para. 05] p. 324, Para. 2, [1902MS].

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and

oppressed, they know not where to turn for relief. Put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you, Christ died. Hold out to them a helping hand. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage. [Cf: ST 08-06-02 para. 06] p. 324, Para. 3, [1902MS].

All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and to strengthen their efforts, by words of holy cheer. [Cf: ST 08-06-02 para. 07] p. 324, Para. 4, [1902MS].

There is many a brave soul sorely pressed with temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that will urge him on his way. "None of us liveth to himself." By our unconscious influence others may be encouraged and strengthened. [Cf: ST 08-06-02 para. 08] p. 324, Para. 5, [1902MS].

The service rendered in sincerity has great recompense. "Thy Father, which seeth in secret, Himself shall reward thee openly." The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name. E. G. White. [Cf: ST 08-06-02 para. 09] p. 324, Para. 6, [1902MS].

The Lord is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in My name," He says, "that will I do, that the Father may be glorified in the Son." God's appointments and grants in our behalf are without limit. The throne of grace is the center of attraction, because occupied by One who permits us to call Him Father. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: ST 08-13-02 para. 01] p. 324, Para. 7, [1902MS].

Jehovah did not deem the plan of salvation complete while it was invested only with His own love. He has placed at His altar an Advocate clothed with our nature, whose office it is to introduce us to God as His sons and daughters. Christ intercedes in behalf of all who receive Him. He gives to them power to become the sons of God. And the Father demonstrates His love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the mediation of His Son. We are accepted in the Beloved. [Cf: ST 08-13-02 para. 02] p. 325, Para. 1, [1902MS].

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open for our appropriation all the treasures of His grace. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you, because you love Me. Make use of My name. This will give your prayers efficiency and power, the Father will give you the riches of His grace.

Wherefore ask, and ye shall receive, that your joy may be full." [Cf: ST 08-13-02 para. 03] p. 325, Para. 2, [1902MS].

What more could God do for us than He has already done? The rainbow encircling the throne is an everlasting promise that all who approach Him will find pardon. Christ encourages us to pray always. He seeks to draw us to Him, that He may satisfy His desire to help us. He urges us to present our needs. His heart of love is filled with an earnest desire to bring us in close touch with God. [Cf: ST 08-13-02 para. 04] p. 325, Para. 3, [1902MS].

When Satan tells you that the Lord will not regard you with favor, because you have sinned, say, "Jesus gave His life for me. He suffered a cruel death that He might enable me to resist temptation. I know that He loves me, notwithstanding my imperfection. I rest in His love. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. He takes away my sin-stained garments, and clothes me with the robe of His righteousness. Clothed with this garment, I stand before the Father justified." [Cf: ST 08-13-02 para. 05] p. 325, Para. 4, [1902MS].

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: ST 08-13-02 para. 06] p. 325, Para. 5, [1902MS].

Yes; Christ has become the medium of prayer and of blessing between God and man. He places the whole influence of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself, using the name of the One who gave His life for the life of the world. As we approach God in Christ's name, acknowledging our appreciation of His sacrifice, fragrance is given to our petitions. We are clothed with His priestly vestments. The Saviour draws us close to His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. Mrs. E. G. White. [Cf: ST 08-13-02 para. 07] p. 325, Para. 6, [1902MS].

It is the mother's privilege to train her children for heaven. This is her high calling. But the work is a difficult one, requiring more than human strength and wisdom, and oftentimes the weary, over-burdened mother feels that the task is too much for her. But listen, tired mother, to the invitation of the Saviour, "Come unto Me, and I will give you rest." Go to Him, with your little ones in your arms. He who has said, "Suffer the little children to come unto Me, and forbid them not," will not turn you away. He will welcome you, and will give you peace and joy. In His presence you will find strength that will give you courage and wisdom for the most trying hour. [Cf: ST 08-20-02 para. 01] p. 326, Para. 1, [1902MS].

If mothers would go to Christ more frequently, if they would trust Him more fully, their burdens would be lighter, and they would find rest. Jesus knows the burden of every mother. He is her best friend in every emergency. His everlasting arms support her. That Saviour whose mother

struggled with poverty and privation, sympathizes with every mother in her work, and hears her earnest prayers. That Saviour who went on a long journey for the purpose of relieving the anxious heart of a Canaanitish woman, will do as much for the afflicted mother of to-day. He who gave back to the widow of Nain her only son as he was being carried to burial, is to-day touched by the bereaved mother's woe. He who wept at the grave of Lazarus, who pardoned Mary Magdalene, who on the cross remembered His mother's needs, who after the resurrection appeared to the weeping women, and made them His messengers, is to-day woman's best friend, ready to aid her in her need if she will trust in Him. [Cf: ST 08-20-02 para. 02] p. 326, Para. 2, [1902MS].

Mothers, be faithful. Do not become discouraged in your work. Talk to your children of Christ, and pray with and for them. Your words will abide in their hearts. They may not seem to heed what you say. They may put on an appearance of indifference and levity, as if your words were disregarded. But do not cease your efforts in their behalf. Your words are in their mind. They can not forget them. You have sown the seed. In years to come, it will spring up and bring forth much fruit. [Cf: ST 08-20-02 para. 03] p. 326, Para. 3, [1902MS].

How many times has the remembrance of a mother's prayers and admonitions checked the absent child when about to yield to temptation. "When I was a child," said an old man, "my mother used to bid me kneel down beside her, and placing her hand on my head, she would implore God's blessing on her boy. Before I was old enough to know her worth, she died, and I was left to my own guidance. I was naturally inclined to evil, but again and again I was restrained by the thought of my mother's prayers. When a young man, I traveled much, and was exposed to many temptations. But when I would have yielded to temptation, I seemed to feel the pressure of my mother's hand upon my head, and I was saved. Sometimes there came with it a voice in my heart, a voice that must be obeyed: "O do not this wickedness, my son; sin not against thy God." [Cf: ST 08-20-02 para. 04] p. 326, Para. 4, [1902MS].

Christian mother, forget not where lies the Source of your strength. Abound in prayer--fervent, earnest, wrestling prayer. Great and arduous are your duties, and great your need of help from on high. You need wisdom, firmness, patience, self-control. Whither can you go for these but to the mercy seat of Him who "giveth to all men liberally, and upbraideth not"? "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." [Cf: ST 08-20-02 para. 05] p. 326, Para. 5, [1902MS].

Constant prayer will fit you for your duties. By prayer you may lay hold of the strength of God, and be enabled to say with the apostle, "I can do all things through Christ which strengthen me." [Cf: ST 08-20-02 para. 06] p. 327, Para. 1, [1902MS].

In the arms of faith carry your children to the Saviour. Plead for them the promises of God. A mother's voice will never plead in vain. Pride would teach you to ask for worldly honor, earthly greatness, for your loved ones; but O, ask for them a greater boon than these. Reach out and grasp for them a prize the worth of which eternity alone will reveal. [Cf: ST 08-20-02 para. 07] p. 327, Para. 2, [1902MS].

O mother, you have a labor of love to perform. Faint not, neither grow

weary. Let a sense of the importance of your high calling animate you to run with patience the race set before you. And when you have finished your course, yours will be the unspeakable joy of being welcomed with the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." And with your loved ones around you, you will stand on Mount Zion, and cast your crown at Jesus' feet, saying, Not unto us, but unto Thy name be glory. By Mrs. E. G. White. [Cf: ST 08-20-02 para. 08] p. 327, Para. 3, [1902MS].

The love of God is shed abroad in our hearts. . . . For when we were yet without strength, in due time Christ died for the ungodly. . . . God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." [Cf: ST 08-27-02 para. 01] p. 327, Para. 4, [1902MS].

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battlefield. The controversy that began in heaven was to be continued on the earth. [Cf: ST 08-27-02 para. 02] p. 327, Para. 5, [1902MS].

In this controversy much was to be involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: "Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?" [Cf: ST 08-27-02 para. 03] p. 327, Para. 6, [1902MS].

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion." [Cf: ST 08-27-02 para. 04] p. 327, Para. 7, [1902MS].

But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!" [Cf: ST 08-27-02 para. 05] p. 327, Para. 8, [1902MS].

Christ entered upon His mission of mercy, and from the manger to the cross was beset by the enemy. Satan contested every inch of ground, exerting his utmost power to overcome Him. Like a tempest temptation after temptation beat upon Him. But the more mercilessly they fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path. [Cf: ST 08-27-02 para. 06] p. 328, Para. 1, [1902MS].

The severity of the conflict through which Christ passed was proportionate to the vastness of the interests involved in His success or failure. It was not merely the interests of one world that were at stake. This earth was the battlefield, but all the worlds that God has created would be affected by the result of the conflict. [Cf: ST 08-27-02 para. 07] p. 328, Para. 2, [1902MS].

Satan sought to overthrow Christ, in order that he himself might continue to reign in this world as supreme. And he planned and carried out the murder of Christ in the hope that the Son of God would not endure a death made as terrible as his cunning could make it. He thought to prove the truth of his assertion that Christ was not self-sacrificing. [Cf: ST 08-27-02 para. 08] p. 328, Para. 3, [1902MS].

Inspired by Satanic influences, men clamored for the Saviour's crucifixion. All heaven watched the successive stages of his humiliation,--His trial, rejection, and death. Satan laid every scheme, planned every evil, inflamed every mind to bring affliction on the Son of God. He it was who instigated the false accusations against One who had done only good; he it was who inspired men to commit the cruel deeds that added to His suffering. [Cf: ST 08-27-02 para. 09] p. 328, Para. 4, [1902MS].

Satan sought to make it appear that he was working for the liberty of the universe. He was determined to make his arguments so varied, so deceptive, so insidious, that every one would be convinced that God's law was tyrannical. Even while hanging on the cross, assailed by Satan with his fiercest temptations, Christ was victorious. He did not yield up His life until He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right hand and His holy arm had gotten Him the victory. The blood of the innocent had been shed for the guilty. By the life that He gave, man was ransomed from eternal death, and the doom of him who had the power of death was sealed. [Cf: ST 08-27-02 para. 10] p. 328, Para. 5, [1902MS].

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood. [Cf: ST 08-27-02 para. 11] p. 328, Para. 6, [1902MS].

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. Satan's course against Christ was heralded to every world. When the issue was finally determined, every unfallen being expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. His law had been vindicated. [Cf: ST 08-27-02 para. 12] p. 328, Para. 7, [1902MS].

The heavenly universe had witnessed the weapons that were chosen by the Prince of Life--the words of Scripture, "It is written," and the weapons used by the prince of the world--falsehood and deception. They

had seen the Prince of Life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. The heavenly worlds and heaven itself were amazed at God's long forbearance. [Cf: ST 08-27-02 para. 13] p. 329, Para. 1, [1902MS].

When God expressed His abhorrence of Satan, and his indignation against him, the whole universe responded. They had been convinced. The last vestige of affection for the fallen angels had been uprooted; the last tie had been severed. The Lord had demonstrated His wisdom and justice in banishing Satan from heaven. [Cf: ST 08-27-02 para. 14] p. 329, Para. 2, [1902MS].

By his own course of action Satan has forged a chain by which he will be bound. The inhabitants of the heavenly universe will bear witness to God's justice in his destruction. Heaven itself has seen what heaven would be, if he were allowed to remain in it. All the unfallen beings are now united in regarding God's law as changeless. They support the government of Him, who, to redeem the transgressor, spared not His own Son. His law has been proved faultless. His government is forever secure. The Father, the Son, and Lucifer have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love. By Mrs. E. G. White. [Cf: ST 08-27-02 para. 15] p. 329, Para. 3, [1902MS].

The ethics inculcated by the Gospel acknowledge no standard but the perfection of God's mind, God's will. God requires from His creatures conformity to His will. Imperfection of character is sin, and sin is the transgression of the law. All righteous attributes of character dwell in God as a perfect, harmonious whole. Every one who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness. [Cf: ST 09-03-02 para. 01] p. 329, Para. 4, [1902MS].

How glorious are the possibilities set before the fallen race! Through His Son, God has revealed the excellency to which man is capable of attaining. Through the merits of Christ, man is lifted from his depraved state, purified, and made more precious than the golden wedge of Ophir. It is possible for him to become a companion of the angels in glory, and to reflect the image of Jesus Christ, shining even in the bright splendor of the eternal throne. It is his privilege to have faith that through the power of Christ he shall be made immortal. Yet how seldom he realizes to what heights he could attain if he would allow God to direct his every step! [Cf: ST 09-03-02 para. 02] p. 329, Para. 5, [1902MS].

God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let *this mind* be in you, which was also in Christ Jesus." By conversion and transformation, men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory.

For us to imitate the example of any man,--even one whom we might regard as nearly perfect in character,--would be to put our trust in a defective human being, one who is unable to impart a jot or tittle of perfection. [Cf: ST 09-03-02 para. 03] p. 329, Para. 6, [1902MS].

As our Example we have One who is all and in all, the chiefest among ten thousand, One whose excellency is beyond comparison. He graciously adapted His life for universal imitation. United in Christ were wealth and poverty; majesty and abasement; unlimited power, and meekness and lowliness which in every soul who receives Him will be reflected. In Him, through the qualities and powers of the human mind, the wisdom of the greatest Teacher the world has ever known was revealed. [Cf: ST 09-03-02 para. 04] p. 330, Para. 1, [1902MS].

Before the world, God is developing us as living witnesses to what men and women may become through the grace of Christ. We are enjoined to strive for perfection of character. The divine Teacher says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Would Christ tantalize us by requiring of us an impossibility?--Never, never! What an honor He confers upon us in urging us to be holy in our sphere, as the Father is holy in His sphere! He can enable us to do this, for He declares, "All power is given unto Me in heaven and in earth." This unlimited power it is our privilege to claim. [Cf: ST 09-03-02 para. 05] p. 330, Para. 2, [1902MS].

The glory of God is His character. While Moses was in the mount, earnestly interceding with God, He prayed, "I beseech Thee, show me Thy glory." In answer God declared "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." [Cf: ST 09-03-02 para. 06] p. 330, Para. 3, [1902MS].

The glory of God--His character--was then revealed: "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Cf: ST 09-03-02 para. 07] p. 330, Para. 4, [1902MS].

This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God; constantly He revealed this character to the world. [Cf: ST 09-03-02 para. 08] p. 330, Para. 5, [1902MS].

Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: "The glory [character] which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Cf: ST 09-03-02 para. 09] p. 330, Para. 6, [1902MS].

Today it is still His purpose to sanctify and cleanse His church "with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." No greater gift than the

character that He revealed, can Christ ask His Father to bestow upon those who believe on Him. What largeness there is in His request! What fulness of grace every follower of Christ has the privilege of receiving! [Cf: ST 09-03-02 para. 10] p. 330, Para. 7, [1902MS].

God works with those who properly represent His character. Through them His will is done on earth as it is done in heaven. Holiness leads its possessor to be fruitful, abounding in every good work. He who has the mind that was in Christ never becomes weary in well-doing. Instead of expecting promotion in this life, he looks forward to the time when the Majesty of heaven shall exalt the sanctified ones to His throne, saying unto them "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Cf: ST 09-03-02 para. 11] p. 331, Para. 1, [1902MS].

O that we might more fully appreciate the honor Christ confers upon us! By wearing His yoke and learning of Him, we become like Him in aspiration, in meekness and lowliness, in fragrance of character, and unite with Him in ascribing praise and honor and glory to God as supreme. Those who live up to their high privileges in this life will receive an eternal reward in the life to come. If faithful, we shall join the heavenly musicians in singing with sweet accord songs of praise to God and to the Lamb. [Cf: ST 09-03-02 para. 12] p. 331, Para. 2, [1902MS].

It is our lifework to be reaching forward to the perfection of Christian character, striving constantly for conformity to God's will. Day by day we are to press upward, ever upward, until of us it can be said, "Ye are complete in Him." By Mrs. E. G. White. [Cf: ST 09-03-02 para. 13] p. 331, Para. 3, [1902MS].

Because the world was ruined through sin, God gave His Son to draw men back to Him. He so loved the world that He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that He gave all. If we love with His love, we too will give all. We shall be co-workers with Him whose mission it is to "preach the Gospel to the poor, . . . to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." All who pray in sincerity, "Be Thou my pattern," will work in Christ's lines; they will show that they themselves are striving to follow Christ, and, as the natural result, they will lead others to seek the higher life. [Cf: ST 09-10-02 para. 01] p. 331, Para. 4, [1902MS].

"Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us there are souls who have gone out of the way--souls who have been wounded and bruised by the enemy, and who long for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand--a strong, living faith, that will help them to put their trust in Jesus. [Cf: ST 09-10-02 para. 02] p. 331, Para. 5, [1902MS].

Let none feel that Christ has placed them on the judgment seat, to pass judgment on a brother or a sister who has fallen into error. Many

hearts are sorely stricken, to whom words fitly spoken would bring peace and rest. Such ones are a test to their brethren and sisters. All Heaven looks on to see how we deal with those who need our help. The way in which we relate ourselves to them shows whether the fire of divine love is burning in our hearts. [Cf: ST 09-10-02 para. 03] p. 331, Para. 6, [1902MS].

Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. The Saviour records all such efforts as put forth for Himself; for He has identified Himself with suffering human beings. [Cf: ST 09-10-02 para. 04] p. 332, Para. 1, [1902MS].

The power of speech is a precious gift of God, and when used to utter words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor of death unto death. Harsh, or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until he is driven upon Satan's battleground, never again to listen to the voice of Christ. [Cf: ST 09-10-02 para. 05] p. 332, Para. 2, [1902MS].

What power for good the church would have, if all its members were so imbued with the Spirit of Christ that they would speak only words of comfort and hope; if no one felt at liberty to judge, to oppress, to cast a shadow on the life of another! [Cf: ST 09-10-02 para. 06] p. 332, Para. 3, [1902MS].

Many, blinded by sin, have lost sight of Christ, and are groping in the dark shadow of discouragement. Go to them, with a heart filled with love and tenderness, and tell them of the Saviour. Invite them to receive the righteousness of Christ, to claim justification through faith in the divine Surety. Point them to His atonement for their sins, to His merits, and His changeless love for them. [Cf: ST 09-10-02 para. 07] p. 332, Para. 4, [1902MS].

"That he might sanctify the people with His own blood," Jesus "suffered without the gate," bearing the reproach. "Let us go therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. . . . Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ." By Mrs. E. G. White. [Cf: ST 09-10-02 para. 08] p. 332, Para. 5, [1902MS].

Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: ST 09-17-02 para. 01] p. 332, Para. 6, [1902MS].

He who would enter in at the strait gate must put away all love of the world. There is not room to walk in the narrow way carrying the things of the world. He who would walk in this way must make an entire consecration of his all to God. Christ says, "If any man will come

after Me, let him deny himself, and take up his cross, and follow Me." Those who love wealth, worldly honor, high position, can not enter in at the strait gate unless they part with these idols. [Cf: ST 09-17-02 para. 02] p. 332, Para. 7, [1902MS].

Our besetting sins must be laid aside. There is no room to walk in the narrow way, and at the same time cherish evil surmisings, doubts, criticisms, envy, unkindness. To enter the strait gate and travel the narrow way demands firmness of purpose, perseverance, steadfastness; for on every hand there are voices inviting the soul into forbidden paths. It demands that we give the future life our first attention. We are to cut away from our lives everything that would hinder our progress. Every inclination to evil must be denied, every habit not in harmony with the word of God must be overcome. We are to be one with Christ. We are to refuse to turn into the path of transgression, even tho natural inclination would lead us to take a course in opposition to God's will. Those who thus strive to follow Christ will hear His voice saying to them, "He that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: ST 09-17-02 para. 03] p. 333, Para. 1, [1902MS].

An entrance to the strait gate does not depend on the possession of riches or learning, but it does depend on the possession of a teachable spirit. We are to search the Scriptures with a determined purpose to know the will of God. He who comes to the Bible with a humble, teachable spirit, with a heart that prefers truth to error, and the favor of God to the friendship of the world, will know of the doctrine. He will not be left to be deceived by the enemy, or to be swayed hither and thither by false doctrines. Christ will guide him day by day, and he will enter the strait gate, to walk in the narrow path that leads to life. [Cf: ST 09-17-02 para. 04] p. 333, Para. 2, [1902MS].

Let us not refuse to enter the strait gate because we can not see the whole of the path to the Paradise of God. He who receives the first ray of light sent him, and walks in it, bringing his actions into harmony with God's Word, will receive more light. He who walks in the light as it comes, not waiting to have every doubt removed, every mystery solved, will follow on to know the Lord. For him the light will shine brighter and brighter unto the perfect day. His path will be illuminated as he advances. God's Word will be a lamp to his feet and a light to his path. [Cf: ST 09-17-02 para. 05] p. 333, Para. 3, [1902MS].

Let us follow our Leader. He has trodden the way before us, and He will lead us safely. With unquestioning confidence in our Guide, let us go forward as children of light. By Mrs. E. G. White. [Cf: ST 09-17-02 para. 06] p. 333, Para. 4, [1902MS].

The Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt. [Cf: ST 09-24-02 para. 01] p. 333, Para. 5, [1902MS].

Christ saw man's fearful danger, and He determined to save him by the sacrifice of Himself. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, He also Himself likewise

took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. 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 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: ST 09-24-02 para. 02] p. 333, Para. 6, [1902MS].

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. "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. . . . 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." [Cf: ST 09-24-02 para. 03] p. 334, Para. 1, [1902MS].

Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, He came and dwelt among us, filled with all the fulness of the Godhead, to be one with us, that through His grace we might attain perfection. By a death of shame and suffering He paid our ransom. From the highest excellency He came, His divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of His love. [Cf: ST 09-24-02 para. 04] p. 334, Para. 2, [1902MS].

Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who because of sin were in the gall of bitterness. [Cf: ST 09-24-02 para. 05] p. 334, Para. 3, [1902MS].

To break down the barrier that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing Himself to save fallen men. What wonderful love! As I think of it, I weep to think that so many of those who claim

to believe in Christ are encrusted with selfishness. Living for self, they know not their Saviour. O that they had more faith, more love! If they entered into God's work in the spirit of Christ, if they knew the power of His grace, they would be imbued with holy zeal. They would labor earnestly to give the Lord's workmen in needy, difficult fields every possible advantage. With their prayers and with their means they would compass sea and land to establish memorials for God. [Cf: ST 09-24-02 para. 06] p. 334, Para. 4, [1902MS].

It is because the divine influence has not imbued Christ's followers that there is so little unselfish work. A message must be borne to the world that will impart new, sanctified impulses to those who are corrupted by sin. By those nigh and afar off the message is to be heard. [Cf: ST 09-24-02 para. 07] p. 334, Para. 5, [1902MS].

My soul is filled with sorrow as I see those professing to be children of God bringing their sinful habits and tendencies into the Christian life. Self gains the mastery, and Christ is dishonored. I marvel that professing Christians do not grasp the divine resources, that they do not see the cross more clearly as the medium of forgiveness and pardon, the means of bringing the proud, selfish heart of man into direct contact with the Holy Spirit, that the riches of Christ may be poured into the mind, and the human agent be adorned with the graces of the Spirit, that Christ may be commended to those who know Him not. By Mrs. E. G. White. [Cf: ST 09-24-02 para. 08] p. 335, Para. 1, [1902MS].

I cut from an exchange the following paragraphs. They convey an important lesson, and one well worthy of our consideration:-- [Cf: ST 09-01-02 para. 01] p. 335, Para. 2, [1902MS].

A lady had just parted with some friends who had been her guests for a few days. With a feeling of loneliness she sat down in her deserted drawing room. Her eyes fell on a Bible, and opening it, she read the words, "What have they seen in thine house?" "Strange words," she thought. "What do they mean?" Glancing through the preceding chapter, she learned how graciously the Lord had delivered Hezekiah from the dangers of battle and then from sickness. She read how ambassadors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them?--"Not the Lord's doings," said the lady, with a rising feeling of self-reproach. "Surely," she thought, "the Lord must have sent these words to me. Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me into the liberty and joy of a child of God. [Cf: ST 09-01-02 para. 02] p. 335, Para. 3, [1902MS].

"Last summer, when I lay in my darkened chamber, sick unto death, I earnestly entreated God to give me back my health, that I might tell my friends of Christ's love and righteousness, and of the wonderful riches of His grace. [Cf: ST 09-01-02 para. 03] p. 335, Para. 4, [1902MS].

"Mrs. R. and her daughter have been my guests, and now the Lord asks me, 'What have they seen in thine house?' What can I answer? After dinner yesterday I showed them all our water-color drawings; then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Wednesday, except that I showed Mrs. R. the beautiful set of jewels that my uncle gave me. We spent Wednesday afternoon considering what our children should wear next spring. What a precious

opportunity I have lost of speaking to her of the spotless robe of Christ's righteousness. And Marian has gone home longing to have a bracelet like the one she saw on my child. Had I been faithful, she would have left me to speak of Jesus and His glory. [Cf: ST 09-01-02 para. 04] p. 335, Para. 5, [1902MS].

"What have they seen in my house? Alas! vanity, idleness, worldly treasure! And what have they heard? True, they heard family reading and prayer. But it must have seemed a mere form. They must have thought that we had far more delight in the worldly songs that were sung, and in the gay conversation, which the form of family worship hardly interrupted. They left me, having seen nothing better than the visitors from Babylon saw in the house of Hezekiah." [Cf: ST 09-01-02 para. 05] p. 335, Para. 6, [1902MS].

Reader, is not this a word to your soul? Look around you, and see how many things you have gathered that war against the soul. Review your social intercourse, your entertainment of guests, and then to God answer the question, "What have they seen in thine house?" [Cf: ST 09-01-02 para. 06] p. 336, Para. 1, [1902MS].

I hope that these paragraphs which I have quoted will impress the minds of those who read them as forcibly as they did mine. We are living amid the closing scenes of this earth's history. It is a time when we should draw very near to God. How is our time occupied? What are we doing to lead those with whom we associate to seek earnestly for higher, holier attainments? The Lord has given us the assurance that we may be laborers together with Him in the work of soul-saving. He desires us to be ever on the watch for opportunities to point souls to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: ST 09-01-02 para. 07] p. 336, Para. 2, [1902MS].

What have your friends and acquaintances seen in your house? Are you, instead of revealing the treasures of the grace of Christ, displaying those things that will perish with the using? Or do you, to those with whom you are brought in contact, communicate some new thought of Christ's character and work? Have you always some fresh revelation of His pitying love to impart to those who know Him not? [Cf: ST 09-01-02 para. 08] p. 336, Para. 3, [1902MS].

Study the case of Hezekiah. He had been sick unto death. He had appealed to the Lord, and God had added to his life fifteen years. "At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not showed them. Then said Isaiah unto Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day,

shall be carried to Babylon; nothing shall be left, saith the Lord." [Cf: ST 09-01-02 para. 09] p. 336, Para. 4, [1902MS].

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit, in all the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." God had raised him from a bed of death, giving him a new lease of life. The Babylonians had heard of his wonderful recovery. They marveled that the sun had been turned back ten degrees, as a sign that the word of the Lord should be fulfilled. They sent messengers to Hezekiah to congratulate him on his recovery. The visit of these messengers gave him an opportunity to extol the God of heaven. How easy it would have been to point them to the God of gods. But pride and vanity took possession of Hezekiah's heart, and in his self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to think that these men had not the fear or the love of God in their hearts, and that therefore they were not safe confidants. His indiscretion prepared the way for national disaster. The ambassadors carried to Babylon the report of Hezekiah's riches, and the king and his counsellors planned to enrich Babylon with the treasures of Jerusalem. [Cf: ST 09-01-02 para. 10] p. 336, Para. 5, [1902MS].

Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts, and failed to give God the glory. He "rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem." [Cf: ST 09-01-02 para. 11] p. 337, Para. 1, [1902MS].

O that those for whom God has done marvelous things would show forth His praises, and tell of His mighty works. But how often those for whom God works are like Hezekiah,--forgetful of the Giver of all their blessings. By Mrs. E. G. White. [Cf: ST 09-01-02 para. 12] p. 337, Para. 2, [1902MS].

God can not display the knowledge of His will, and the wonders of His grace, among the unbelieving world, unless He has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be His missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the Word of God, and profess to be qualified to instruct those in darkness. [Cf: ST 10-08-02 para. 01] p. 337, Para. 3, [1902MS].

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the Word of God that the end of all things is at hand. [Cf: ST 10-08-02 para. 02] p. 337, Para. 4, [1902MS].

Those who presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of Inspiration. The Word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. [Cf: ST 10-08-02 para. 03] p. 337, Para. 5, [1902MS].

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world to-day. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savors of life unto life, or of death unto death. [Cf: ST 10-08-02 para. 04] p. 338, Para. 1, [1902MS].

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, tho weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. [Cf: ST 10-08-02 para. 05] p. 338, Para. 2, [1902MS].

These words of Christ should sink into the hearts of all who believe in Christ's soon coming. "And 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." Our danger is presented before us by Christ Himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor, and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them. [Cf: ST 10-08-02 para. 06] p. 338, Para. 3, [1902MS].

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow His example in all things--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. By Mrs. E. G. White. [Cf: ST 10-08-02 para. 07] p. 338, Para. 4, [1902MS].

Christ saw that it was not possible for man to overcome in his own strength; therefore He came in person from the throne of glory, and bore the test that Adam failed to bear. In man's behalf He resisted the temptations of the enemy, and made it possible for man, by faith in Him, to overcome in his own behalf. Satan knew that everything depended on the result of his effort to overcome Christ. He knew that if Christ bore the test that Adam failed of bearing, the plan of salvation would be carried out to its fulfilment, and his destruction would be certain. He saw that he must either conquer or be conquered. All the powers of the apostate were rallied against the Son of God. Christ was made the mark of every weapon of hell. Satan bent all his energies to the effort to cause Christ to swerve from his allegiance. From the desert to Calvary, the storm of the enemy's wrath beat upon the Saviour; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path. All the efforts of Satan to overcome Him only brought out in a purer light His spotless character. [Cf: ST 10-29-02 para. 01] p. 339, Para. 1,

[1902MS].

In our own strength it is impossible for us to conquer in the conflict with sin. But Christ is acquainted with our necessities and our weakness. He came to this world as a man, and as a man lived a life of obedience. We shall never be called upon to suffer as He suffered; for upon Him were laid the sins of the whole world. That we might have eternal life, He endured reproach, mockery, insult, and a death of shame. [Cf: ST 10-29-02 para. 02] p. 339, Para. 2, [1902MS].

We need not expect to gain the victory over sin without enduring suffering, or to win the overcomer's reward by feeble efforts. Think of how much it cost the Saviour, as in the wilderness He battled with temptation. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." [Cf: ST 10-29-02 para. 03] p. 339, Para. 3, [1902MS].

The Christian life is a life of constant conflict. It is a battle and a march. Every act of obedience, every deed of self-denial, every trial bravely endured, every temptation resisted, every victory gained, is a step forward in the march to eternal triumph. [Cf: ST 10-29-02 para. 04] p. 339, Para. 4, [1902MS].

There is hope for man. Christ 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." But let us never forget that the efforts we make in our own strength are utterly worthless. Our strength is weakness; our judgment foolishness. Only in the name and strength of the Conqueror can we conquer. When we are pressed with temptation, when unchristlike desires clamor for the mastery, let us offer fervent, importunate prayer to the heavenly Father, in the name of Christ. This will bring divine aid. In the Redeemer's name we may gain the victory. [Cf: ST 10-29-02 para. 05] p. 339, Para. 5, [1902MS].

As, seeing the sinfulness of sin, we fall helpless before the cross, asking forgiveness and strength, our prayer is heard and answered. Those who present their petitions to God in Christ's name will never be turned away. The Lord says, "Him that cometh to Me I will in nowise cast out." "He will regard the prayer of the destitute." Our help comes from Him who holds all things in His hands. The peace that He sends is the assurance of His love to us. [Cf: ST 10-29-02 para. 06] p. 339, Para. 6, [1902MS].

Nothing can be more helpless and yet more invincible than the soul that feels its nothingness, and relies wholly upon the merits of a crucified and risen Saviour. God would send every angel in heaven to the aid of the one who places his whole dependence on Christ, rather than allow him to be overcome. [Cf: ST 10-29-02 para. 07] p. 340, Para. 1, [1902MS].

If we accept Christ as our Guide, He will lead us safely along the narrow way. The road may be rough and thorny, and the ascent steep and dangerous; there may be pitfalls on the right hand and on the left. When weary and longing for rest, we may have to toil on; when faint, we may have to fight; but with Christ as our Guide, we shall not fail of reaching heaven. Christ Himself has trodden the rough path before us,

smoothing it for our feet. The way is illuminated by Him who is the light of the world. As we follow in His footsteps, the path grows brighter and brighter unto the perfect day. By Mrs. E. G. White. [Cf: ST 10-29-02 para. 08] p. 340, Para. 2, [1902MS].

Christ's last prayer before His trial was for the unity of His followers. "That they all may be one, as We are," He prayed. O that the importance of this prayer might be impressed on our hearts! O that the spirit of this prayer might influence and control our lives! [Cf: ST 11-26-02 para. 01] p. 340, Para. 3, [1902MS].

"Neither pray I for these alone," He continued, "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: ST 11-26-02 para. 02] p. 340, Para. 4, [1902MS].

Upon the virtue of Christ's sacrifice for us we are all agreed. His prayer for us is that we may be made perfect in one. Shall we not, by obeying His word, make it possible for God to answer this prayer? [Cf: ST 11-26-02 para. 03] p. 340, Para. 5, [1902MS].

Harmony existing among men of varied dispositions is the strongest evidence that can be borne that God has sent His Son into the world to save sinners. True Christians are distinct in individuality, and they differ in disposition; but they are sanctified by the same spirit, and they are one in the understanding of the things of God. They are different parts of the same great temple. [Cf: ST 11-26-02 para. 04] p. 340, Para. 6, [1902MS].

"A new commandment I give unto you," Christ said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: ST 11-26-02 para. 05] p. 340, Para. 7, [1902MS].

Why did Christ call this a new commandment?--Because He was yet to give, in the sacrifice of His life, the crowning evidence of His love. When this offering should have been made, the gift would be complete, and the disciples would understand more fully the meaning of the new commandment. "As I have loved you, that ye also love one another." [Cf: ST 11-26-02 para. 06] p. 340, Para. 8, [1902MS].

Should not this love be appreciated? Shall we not strive to answer the Saviour's prayer for unity,--the prescription for the cure of all alienation and strife? Shall we not, without an hour's delay, begin to fulfil His purpose for us, loving one another as He has loved us? Then will come the glorious result; because we are bound together by the golden chain of love, men will know that we are Christ's disciples. And the heart of the Saviour will be filled with rejoicing. [Cf: ST 11-26-02 para. 07] p. 341, Para. 1, [1902MS].

We are sometimes asked, Why does not God work miracles through the church to-day, as He did in the days of the apostles?--Because the

church refuses to be guided and controlled by Him. Christ's love in the heart, revealing through the life its wondrous power,--this is the greatest miracle that can be performed before a fallen, quarreling world. Let us make it possible for God to work this miracle. Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed, in the transformation of character, that the world will be convinced that God has sent His Son to make men as angels in life and character. By Mrs. E. G. White. [Cf: ST 11-26-02 para. 08] p. 341, Para. 2, [1902MS].

Christ came to this world as a man, to prove to angels and to men that man may overcome, that in every emergency he may know that the powers of Heaven are ready to help him. Our Saviour took the nature of man, with all its possibilities. We have nothing to endure that He has not endured. [Cf: ST 12-03-02 para. 01] p. 341, Para. 3, [1902MS].

At Christ's baptism the glory of God rested upon Him, as a dove of burnished gold. Light from the throne of God encircled Him, while from heaven were heard the words, "This is My beloved Son, in whom I am well pleased." [Cf: ST 12-03-02 para. 02] p. 341, Para. 4, [1902MS].

Then Christ was led by the Spirit into the wilderness; and here His test came. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness; and he thought this the best time to approach Him. [Cf: ST 12-03-02 para. 03] p. 341, Para. 5, [1902MS].

Before beginning His public ministry, Christ submitted to the fierce assaults of the enemy, knowing that without conflict there could be no victory. He condescended to engage in the contest under any circumstances that the foe might require. In all things He was made "like unto His brethren." He was "in all points tempted like as we are." "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." [Cf: ST 12-03-02 para. 04] p. 341, Para. 6, [1902MS].

In the wilderness Christ and Satan met in combat, Christ in the weakness of humanity, apparently with not a friend to aid Him. Satan is subtle. It is by falsehood that he seeks to prevail. With all the power that he possessed, he tried to overcome the Son of Man. Could he lead the Saviour to swerve a hair's breadth from His allegiance to God, the victory would be his. The world would pass under his control. [Cf: ST 12-03-02 para. 05] p. 341, Para. 7, [1902MS].

Satan charmed the first Adam by his sophistry, just as he charms men and women to-day, leading them to believe a lie. Adam did not reach above his humanity for divine power. He believed the words of Satan. But the second Adam was not to become the enemy's bondsman. [Cf: ST 12-03-02 para. 06] p. 341, Para. 8, [1902MS].

Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing full vigor of body and mind. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had

been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation. [Cf: ST 12-03-02 para. 07] p. 342, Para. 1, [1902MS].

Every device that the enemy could suggest was brought against Him. It was when Christ was in a weakened condition, after His long fast of forty days, that the wisest of the fallen angels used the most enticing words at his command in an effort to compel the mind of Christ to yield to his mind. [Cf: ST 12-03-02 para. 08] p. 342, Para. 2, [1902MS].

"If Thou be the Son of God, command that these stones be made bread." Here is the insinuation of distrust. In the tones of the tempter's voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? Satan insinuated that God never meant His Son to be in such a state as this. "If Thou be the Son of God," he says, "show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread." [Cf: ST 12-03-02 para. 09] p. 342, Para. 3, [1902MS].

In His reply Christ made no reference to the doubt. He was not to prove His divinity to Satan, or to explain the reason of His humiliation. "It is written," He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He met Satan with the words of Scripture. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as the sign of His divinity. But that which is greater than all miracles, a firm reliance on a "Thus saith the Lord," was a sign that could not be controverted. So long as Christ held this position, the tempter could gain no advantage. [Cf: ST 12-03-02 para. 10] p. 342, Para. 4, [1902MS].

When Christ said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: "The Lord thy God led thee these forty years in the wilderness, . . . and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out the mouth of the Lord doth man live." In the wilderness, when all means of sustenance failed, God sent His people manna from heaven, and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God, and walked in His ways, He would not forsake them. The Saviour now practised the lesson He had taught to Israel. By the word of God succor had been given the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not consent to obtain food by following the suggestions of Satan. In the presence of the witnessing universe He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 12-03-02 para. 11] p. 342, Para. 5, [1902MS].

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God,

cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." [Cf: ST 12-10-02 para. 01] p. 343, Para. 1, [1902MS].

When Satan quoted the promise, "He shall give His angels charge concerning Thee," he omitted the words, "to keep thee in all Thy ways;" that is, in all the ways of God's choosing, Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself unbidden in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. [Cf: ST 12-10-02 para. 02] p. 343, Para. 2, [1902MS].

Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord Thy God." These words were spoken to the children of Israel when they thirsted in the desert, and demanded that Moses should give them water, exclaiming, "Is the Lord among us, or not?" God had wrought marvelously for them, yet in trouble they doubted Him, and demanded evidence that He was with them. In their unbelief they sought to put Him to the test. And Satan was urging Christ to do the same thing. God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God would be putting God's Word to the test,--tempting Him. And the same would be true of asking for that which God had not promised. It would be to manifest distrust, and would be really tempting, or proving, Him. We should not present our petitions to God in order to prove whether He will fulfil His word, but because He will fulfil it; not to prove that He loves us, but because He loves us. "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." [Cf: ST 12-10-02 para. 03] p. 343, Para. 3, [1902MS].

"Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." [Cf: ST 12-10-02 para. 04] p. 343, Para. 4, [1902MS].

This was Satan's crowning effort. Into this effort he threw all His beguiling power. It was the charm of the serpent. He exerted the power of his fascination upon Christ, striving to make Him yield His will to him. [Cf: ST 12-10-02 para. 05] p. 343, Para. 5, [1902MS].

In His weakness, Christ laid hold of God. Divinity flashed through humanity. Christ stood revealed as the commander of heaven, and His words were the words of One who has all power. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve." [Cf: ST 12-10-02 para. 06] p. 343, Para. 6, [1902MS].

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. He had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam. [Cf: ST 12-10-02 para.

07] p. 343, Para. 7, [1902MS].

Christ knew of the long years of conflict to be waged between man and his subtle foe. He is the refuge of all who, beset by temptation, call upon Him. Temptation and trial will come to us all, but we need never be worsted by the enemy. Our Saviour has conquered in our behalf. Satan is not invincible. Day by day he meets those who are on trial, striving by his wiles to gain the mastery over them. But they have a Helper who was tempted in all points like as they are, and who knows how to succor them. Temptation is not sin; the sin lies in yielding. To the soul that trusts in Jesus, temptation means victory and greater strength. [Cf: ST 12-10-02 para. 08] p. 344, Para. 1, [1902MS].

Christ is ready to pardon all who come Him confessing their sins. To the tried, struggling soul is spoken the word, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Thank God, we have a High Priest who is touched with the feeling of our infirmities; for He was in all points tempted like as we are. By Mrs. E. G. White. [Cf: ST 12-10-02 para. 09] p. 344, Para. 2, [1902MS].

God has from eternity chosen men to be holy. "This is the will of God concerning you, even your sanctification." The echo of His voice comes to us, ever saying, "Holier, holier still." And ever our answer is to be, "Yes, Lord, holier still." [Cf: ST 12-17-02 para. 01] p. 344, Para. 3, [1902MS].

No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ. [Cf: ST 12-17-02 para. 02] p. 344, Para. 4, [1902MS].

"Being justified by faith, we have peace with God through our Lord Jesus Christ." Justification means pardon. It means that the heart, purged from dead works, is prepared to receive the blessing of sanctification. God has told us what we must do to receive this blessing. "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." "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: ST 12-17-02 para. 03] p. 344, Para. 5, [1902MS].

The love of God, cherished in the heart and revealed in the words and acts, will do more to elevate and ennoble human beings than all else can. In the life of Christ, this love found full and complete expression. On the cross of Christ the Saviour made an atonement for the fallen race. Holiness is the fruit of this sacrifice. It is because He has died for us that we are promised this great gift. And Christ longs to bestow this gift on us. He longs to make us partakers of His nature. He longs to save those who by sin have separated themselves from God. He calls upon them to choose His service, to give themselves

wholly into His control, to learn from Him how to do God's will. [Cf: ST 12-17-02 para. 04] p. 344, Para. 6, [1902MS].

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Cf: ST 12-17-02 para. 05] p. 345, Para. 1, [1902MS].

Jesus is the light of the world. Those who do not receive Him as a personal Saviour can never, never come to the light. They can never have eternal life. But those who follow Him have the light of life. He who commanded the light to shine out of darkness shines into their hearts, revealing through their lives the light of the knowledge of Christ. In His light they see light. [Cf: ST 12-17-02 para. 06] p. 345, Para. 2, [1902MS].

Accepting Christ as a personal Saviour, and following His example of self-denial,--this is the secret of holiness. God exalted Christ above every name that is named. But Christ first reached to the depths of humiliation, working out in behalf of the human race a perfect character, and drawing men and women to God by His unselfish ministry. He has set an example that all who engage in His service are to follow. The more Christlike our efforts for God, the wider will be their influence for good, and the greater the work they will accomplish. By Mrs. E. G. White. [Cf: ST 12-17-02 para. 07] p. 345, Para. 3, [1902MS].

"Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [Cf: RH 01-07-02 para. 1] p. 345, Para. 4, [1902MS].

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of the church members with power, that it may be carried to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to the standard of loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. They have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of

error. Their selfishness has placed the candlestick of truth under a bushel. [Cf: RH 01-07-02 para. 2] p. 345, Para. 5, [1902MS].

The condition of the world today is represented by the condition of the world in Noah's day. Then, we read, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "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. . . . Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." [Cf: RH 01-07-02 para. 3] p. 346, Para. 1, [1902MS].

The forms of wickedness existing in Noah's day are current in the world today. God's word declares: "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." [Cf: RH 01-07-02 para. 4] p. 346, Para. 2, [1902MS].

Noah was given a message to give to the antediluvians. But they scorned his warning. So today the message that God has sent to be given to the world will be rejected. But this message must be given. The people of God are to make every other interest secondary to its proclamation. [Cf: RH 01-07-02 para. 5] p. 346, Para. 3, [1902MS].

Every provision has been made for the salvation of the fallen race. All power has been given to Him who offered himself as a sacrifice for the redemption of every son and daughter of Adam. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [Cf: RH 01-07-02 para. 6] p. 346, Para. 4, [1902MS].

Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption. The cross of Calvary was erected, and while we were yet sinners, Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. He took human nature upon himself, that He might be a partaker with us in all our temptations. He clothed His divinity with humanity, that by enduring the agony of the cross, He might make His soul an offering for sin. [Cf: RH 01-07-02 para. 7] p. 346, Para. 5, [1902MS].

Christ died to save a selfish world from the sure consequences of selfishness. He has opened His heart in love and pity and sympathy for

the whole world. He invites fallen beings to come to Him and receive full and free forgiveness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the mind and heart, to lead men to love their fellow men as Christ has loved them. [Cf: RH 01-07-02 para. 8] p. 346, Para. 6, [1902MS].

Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to cooperate with Him in the carrying out of His great purpose. The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to cooperate with Him in restoring and saving our fellow men. Christ desires, by the fullness of His power, so to strengthen His Church that the whole world will be encircled with an atmosphere of grace. [Cf: RH 01-07-02 para. 9] p. 347, Para. 1, [1902MS].

God wants those who have accepted the truth and have identified themselves with His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. Behold the Man who said, "I am the good shepherd: the good shepherd giveth his life for the sheep." He arose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore." [Cf: RH 01-07-02 para. 10] p. 347, Para. 2, [1902MS].

The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world!" Behold Him! Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, and learns of the Saviour the lesson all must learn,--the lesson of meekness and lowliness. The believing soul sees Jesus as He is, and beholding, is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power. [Cf: RH 01-07-02 para. 11] p. 347, Para. 3, [1902MS].

Christ loves the human race; and in every action of His life He has expressed this love. He calls upon men to love one another as He has loved them. His saving power and love are ever to be the theme of those who believe in God. Just before His ascension, He gave to His disciples 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 alway, even unto the end of the world." [Cf: RH 01-07-02 para. 12] p. 347, Para. 4, [1902MS].

Thus was given to the disciples a most precious trust. They were to be the executors of the will in which Christ has bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the word. The love of Christ constrained them, and they could not forbear breaking the

bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears. [Cf: RH 01-07-02 para. 13] p. 347, Para. 5, [1902MS].

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the earnest seeker. Every believer is to be a laborer together with God. [Cf: RH 01-07-02 para. 14] p. 348, Para. 1, [1902MS].

I appeal to all who claim to believe the truth, to realize the importance of the message God has given us to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ whom He hath sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influence, to come in. Church members are in great danger of forgetting the peculiar benefits and blessing which have been given them, and the responsibility which rests upon them,--in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain. [Cf: RH 01-07-02 para. 15] p. 348, Para. 2, [1902MS].

The gospel will not sustain a final defeat; it will triumph. But for years it has been evident that selfishness, under the form of godliness, has been entering the Church. The perverse ways of Satan have taken the place of the ways of God. Unholy difference of opinion, under the garb of zeal for religion, has taken the place of Christian charity. By their bigotry, professed Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and forbearance. An inquisition has been set up among those who should be free from all overbearing. [Cf: RH 01-07-02 para. 16] p. 348, Para. 3, [1902MS].

God calls for the extinction of this satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Those who work for the Redeemer must cultivate Christian love. But for years, some, even among those who claim to believe present truth, have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their councils, because they supposed them wanting in some respects, as though the Lord has made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those for whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree." [Cf: RH 01-07-02 para. 17] p. 348, Para. 4, [1902MS].

The Lord Jesus Christ is our judge and our lawgiver. Let those in God's service turn from everything that will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily,--these are things against which the Lord's servants must guard. They

must remember that He who has appointed them their work, says to them, "Be ye clean, that bear the vessels of the Lord." [Cf: RH 01-07-02 para. 18] p. 348, Para. 5, [1902MS].

Be very careful how you attempt to number Israel. Not to you nor to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your brethren. You cannot read the heart. It is probable that the one with whom you find fault is more righteous in the sight of God than you are. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "For there is no respect of persons with God. For 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, . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. [Cf: RH 01-07-02 para. 19] p. 349, Para. 1, [1902MS].

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [Cf: RH 01-07-02 para. 20] p. 349, Para. 2, [1902MS].

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother's way. "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: RH 01-07-02 para. 21] p. 349, Para. 3, [1902MS].

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate from the soul all selfishness. Hate it; for it is the destroyer of peace and godliness. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The grace of our Saviour is the grand, healing influence which conforms the life to the life of God. Mrs. E. G. White. [Cf: RH 01-07-02 para. 22] p. 349, Para. 4, [1902MS].

[One afternoon of the recent session of the Atlantic Union Conference was occupied in presenting principles and plans relating to the forward movement. Sister White spoke first upon the importance of following the light which has been given upon the principles of healthful living, both for our own sake and that we may be a greater blessing to others. The following is a portion of her talk at that time:--] [Cf: RH 01-07-02 para. 1] p. 350, Para. 1, [1902MS].

In the twelfth chapter of Romans we read, "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." Much is comprehended in this. Here the apostle beseeches us to reach the high standard that it is possible to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, clothed His divinity with humanity that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside He must take the rude garments of humanity that He might be afflicted with all the afflictions of humanity, that He might understand their temptations. He would become a faithful judge of how much they had to contend with in the conflict with satanic agencies. Through this experience Christ was enabled to give power to His people, for to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." See where our power is. It is not in ourselves. [Cf: RH 01-07-02 para. 2] p. 350, Para. 2, [1902MS].

The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father, and of the Son, and of the Holy Ghost we were set apart to engage in the very work that Christ came to the world to do. What was He?--In the highest sense He was a missionary, and He was a healing missionary. He went from place to place healing the sick and suffering, and His disciples were gaining from Him that instruction which alone could be called higher education. The Lord wants the work that has been neglected in our cities to be taken hold of without delay. There is a great work to be done. Solemn interests are at stake in our cities: souls are hungering for the bread of life. Shall we receive the word from Christ to give to him that is hungry, and to impart to the thirsty the water of life? Why should we pass by and neglect the most wealthy classes? God gives somebody a message to them, a call to repentance, as did John, "for the kingdom of heaven is at hand." There is nothing in the world to accomplish this, to open doors where truth can enter, like the medical missionary work. This work will commend itself to the hearts of men whose whole life has been perverted. Indulgence of appetite has spoiled them. They have been in the habit of eating and drinking, and having their luxuries, and what is the result?--They are broken down before they come to maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these?--Certainly there is. There is nothing that will help them into right paths like the presentation of the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into perfect order. [Cf: RH 01-07-02 para. 3] p. 350, Para. 3, [1902MS].

No one is to be indifferent in this matter. Life, eternal life, is

presented to all as a gift of God, if they will receive it. Will they show wisdom, as did Daniel and his fellows, to refuse the meats and the wines which, if used, will spoil the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They--yes, the supposedly wealthy men--need wisdom as to how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them. [Cf: RH 01-07-02 para. 4] p. 351, Para. 1, [1902MS].

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why?--Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you have the light shine before you in clear and distinct rays, and then turn away from it and say, "I love this, and I love that"? God calls upon every one of you to begin to plan, to cooperate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God. [Cf: RH 01-07-02 para. 5] p. 351, Para. 2, [1902MS].

There is a work to be begun in every city, in every town. What are you going to do to help it forward? You are to obtain all the light and knowledge that you can. There are the health books. Our canvassers can take these books right along with them, and read them. As they go, they will find that there is light in them, which they can present to the families they visit. They will find persons sick, and they can read something in those books that will do these persons good. Many are going to work on this plan. God never sets a man to work, and leaves him without putting any ideas into his mind. God gave Daniel knowledge, superior knowledge, in all matters of difficulty, and the Lord gave him the power to obtain that education that placed him on the highest platform of higher education before all the astrologers and magicians in all the realm of mighty Babylon. Now what is God going to do for every diligent searcher for truth. You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat today? Who have thought that they must live upon the flesh of dead animals? We should not do it. We are composed of what we eat. God has given you those things that will make you healthy. Do not put corpses upon your tables; do not, I beg of you, eat the flesh of dead animals; for there is enough that you can live upon without that. [Cf: RH 01-07-02 para. 6] p. 351, Para. 3, [1902MS].

What does meat-eating do?--It creates animalism in the human agent, it strengthens the animal propensities, which are already strong enough. You would better be strengthening the spiritual powers. God helps us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind. It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. We should now come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about; and we want to take the light from the word of God, and form ourselves into companies to work for others. God will help us do this work. [Cf: RH 01-07-02 para. 7] p. 351, Para. 4, [1902MS].

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that shall not corrupt in our stomachs, and sour our tempers. It is bad eating and sour stomachs which make men that are called Christians act unreasonably. They get a little mote of difficulty before their mind's eye, and exalt that mote to a mountain; and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way; for it is not profitable. Let us reverse the whole matter. Eat wholesome, good food; and sweeten up in your disposition. [Cf: RH 01-07-02 para. 8] p. 352, Para. 1, [1902MS].

There is a work to be done, a large work to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? I ask you, What have you been doing? [Cf: RH 01-07-02 para. 9] p. 352, Para. 2, [1902MS].

Are you "rejoicing in hope; patient in tribulation; continuing instant in prayer"? You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, "Oh, dear, how my stomach hurts me! What is the matter with me?" If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band that is marching along in a slow and mournful tread. That is not our place. What we want is to rejoice in hope. [Cf: RH 01-07-02 para. 10] p. 352, Para. 3, [1902MS].

You can go to the houses all around you, to those of the high as well as to those of the lowly, and find access. Their souls are just as hungry for the truth of God as the very lowliest among us; and we want to get together and organize for service. God will give us wisdom. He will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts. [Cf: RH 01-07-02 para. 11] p. 352, Para. 4, [1902MS].

From the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. As they have patients there, they are to present the very best kind of food which will be for the health of these patients. If you expect to do your patients good, provide simple food, do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to take away the evil effects of that which you brought before them to eat. We want to teach all the people all these things. Teach them in every place that faith and works must harmonize. The Lord calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when they ask you if you are a health reformer, you will blush for shame. No; you want to say, Certainly, I am; certainly I am a health reformer in every respect; and I want to help others to be health reformers. This work is the right hand of the gospel. It is this health reform, and this healthful living, that is cleaving the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them. Ellen G. White. [Cf: RH 01-07-02 para. 12] p. 352, Para. 5, [1902MS].

Everything that God could do was done to save a perishing world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has made it impossible for it to be said that He could have done more than He has done for the fallen race. When He gave His Son, He gave himself. In one great gift He poured out the whole treasure of heaven. He has revealed a love that defies all computation, a love that should fill our hearts and lives with gratitude. [Cf: RH 01-14-02 para. 1] p. 353, Para. 1, [1902MS].

Christ loves human beings, and He died to save them. At an infinite price He ransomed them from the power of the enemy. He invites them to become members of the royal family, children of the heavenly King. He desires to see them prepared to receive the crown of life. He longs to bestow on them the eternal riches. He came to restore in them the image of divinity. He calls upon those who have accepted Him to join Him in this work. He has chosen us as His instruments. By us He desires to carry out His merciful purposes. He says, You are laborers together with me. Shall we not cooperate with Him in His great plan, working earnestly to save His blood-bought heritage? [Cf: RH 01-14-02 para. 2] p. 353, Para. 2, [1902MS].

He has given us grand and solemn truths to impart to those who are in darkness. Let us not mar these truths by imperfect utterance. God has given us voices that we may speak His truth. He desires that the music of the voice shall aid in impressing His word upon minds. [Cf: RH 01-14-02 para. 3] p. 353, Para. 3, [1902MS].

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible. [Cf: RH 01-14-02 para. 4] p. 353, Para. 4, [1902MS].

Those who open the oracles of God to the people should improve in their manner of communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible. [Cf: RH 01-14-02 para. 5] p. 353, Para. 5, [1902MS].

God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made. [Cf: RH 01-14-02 para. 6] p. 353, Para. 6, [1902MS].

The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth. [Cf: RH 01-14-02 para. 7] p. 353, Para. 7, [1902MS].

Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. [Cf: RH 01-14-02 para. 8] p. 354, Para. 1, [1902MS].

By constant obedience those who are born again are fitted for service. The entire being is to be placed under the molding, fashioning hand of God, that physical, mental, and spiritual perfection may be attained. Christians are to grow to the full stature of men and women in Christ. [Cf: RH 01-14-02 para. 9] p. 354, Para. 2, [1902MS].

The Lord desires His servants to improve in their manner of praying. He inquires, Where is the vivifying influence of your prayers? He does not accept the tame, lifeless, lengthy prayers, which are so destitute of His Spirit. He calls for a reformation, else He will remove the candlestick out of its place. He desires the candle to burn brightly, sending forth light to all parts of the world. When the Church turns fully to the Lord, lifeless, spiritless prayers will no more be heard. [Cf: RH 01-14-02 para. 10] p. 354, Para. 3, [1902MS].

I urge my ministering brethren to improve in their manner of praying. This can and must be done. I must say to them, The shorter you make your spiritless prayers, the better will it be for the congregation. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is. Do not spend a long time in prayer before a congregation unless you know that God is inditing the prayer. Let the prayers made in public be short and full of earnestness. The effectual, fervent prayer of a righteous man availeth much; but the prayer uttered in a low, monotonous tone and spiritless manner is not accepted by God. The voice of prayer should rise to God from hearts burdened by a sense of need. Let there be a revival of the Holy Spirit, that your prayers may be filled with the power of heaven. [Cf: RH 01-14-02 para. 11] p. 354, Para. 4, [1902MS].

Learn to seek the Lord most earnestly for power to reach sinners. Heed the message God has sent to His Church of today: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 01-14-02 para. 12] p. 354, Para. 5, [1902MS].

The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness. It should not be bereft of its luster by our inefficiency. Our expression of God's wondrous lovingkindness, frame our words as we may, will be tame

enough as it falls from our lips. But when, with sanctified lips, we offer praise for God's love, hearts are reached. Let us pray that the wondrous message of Christ's love may reach hearts. Let us watch for the Lord more earnestly than they that watch for the morning. Let us hope in Him and walk in His ways. He is well-pleased when His servants work with implicit faith in Him, asking Him to supply all their needs. [Cf: RH 01-14-02 para. 13] p. 355, Para. 1, [1902MS].

From the experience of Jacob we may learn the power of importunate prayer. On his way to meet Esau, Jacob sent his family across the river Jabbok, while he alone remained behind. He had decided to spend the night in prayer, and he desired to be alone with God. [Cf: RH 01-14-02 para. 14] p. 355, Para. 2, [1902MS].

It was a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin that had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to free himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of guilt pressed upon his soul; his sins rose up before him to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued till near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. [Cf: RH 01-14-02 para. 15] p. 355, Para. 3, [1902MS].

The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, "the Angel of the covenant," who had revealed himself to Jacob. The patriarch was disabled, and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the angel; "he wept, and made supplication," pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go, for the day breaketh;" but Jacob answered, "I will not let thee go, except thou bless me." [Cf: RH 01-14-02 para. 16] p. 355, Para. 4, [1902MS].

Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. [Cf: RH 01-14-02 para. 17] p. 356, Para. 1, [1902MS].

Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of infinite Love could not turn away

the sinner's plea. [Cf: RH 01-14-02 para. 18] p. 356, Para. 2, [1902MS].

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the Church or to the individual Christian are not those that are gained by talents or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. [Cf: RH 01-14-02 para. 19] p. 356, Para. 3, [1902MS].

We can do nothing of ourselves. In our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word. Mrs. E. G. White. [Cf: RH 01-14-02 para. 20] p. 356, Para. 4, [1902MS].

I am commissioned to say that the prosperity of the medical missionary work is in God's order. This work must be done; the truth must be carried into the highways and byways. Ministers and church members should awake to the necessity of cooperating in this work. [Cf: RH 01-14-02 para. 1] p. 356, Para. 5, [1902MS].

With earnest, untiring energy, those who have felt the burden of the Christian Help work have testified by their works that they are not content to be mere theoretical believers. They have tried to walk in the light. They have put their belief into practice. They have combined faith and works. They have done the very work the Lord has specified should be done, and many souls have been enlightened, and convicted, and helped. [Cf: RH 01-14-02 para. 2] p. 356, Para. 6, [1902MS].

The indifference among our ministers in regard to health reform and the medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with greater respect than do some of our own people, and these are going in advance of us. [Cf: RH 01-14-02 para. 3] p. 356, Para. 7, [1902MS].

Why, I inquire, are some of our ministerial brethren so far behind in proclaiming the exalted theme of temperance? My brethren, the word given to you is, "Take hold of the work of health reform; go forward." If you think that the medical missionary work is assuming undue proportions, take the men who have been working in these lines with you into your fields of labor, two here, and two there. Receive these medical missionaries as you would receive Christ, and see what work they can do. You will not find them dwarfs in religious experience. See if in this way you cannot bring much of heaven's vital current into the churches. See if there are not some who will grasp the education they so much need, and bear the testimony, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places

in Christ Jesus." Eph. 2:4-6. Our great need is unity, perfect oneness in God's work. [Cf: RH 01-14-02 para. 4] p. 356, Para. 8, [1902MS].

The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society. God wants the ministers and the church members to take a decided, active interest in the medical missionary work. [Cf: RH 01-14-02 para. 5] p. 357, Para. 1, [1902MS].

To take people right where they are, whatever their position or condition, and help them in every way possible,--this is gospel ministry. Those who are diseased in body are nearly always diseased in mind, and when the soul is sick, the body also is affected. Ministers should feel it a part of their work to minister to the sick and afflicted whenever opportunity presents itself. The minister of the gospel is to present the message, which must be received if the people are to become sanctified and made ready for the coming of the Lord. This work is to embrace all that was embraced in Christ's ministry. [Cf: RH 01-14-02 para. 6] p. 357, Para. 2, [1902MS].

Those who understand physiology and hygiene will, in their ministerial labor, find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers. Therefore those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory. The Lord will bless those who make every effort to keep themselves free from disease, and lead others to regard as sacred the health of the body as well as of the soul. [Cf: RH 01-14-02 para. 7] p. 357, Para. 3, [1902MS].

The ambassadors of Christ, those to whom have been committed the living oracles of God, can be doubly useful if they know how to help the sick. A practical knowledge of health reform will better qualify men and women to proclaim the message of mercy and retribution to the world. Mrs. E. G. White. [Cf: RH 01-14-02 para. 8] p. 357, Para. 4, [1902MS].

"Unto the angel of the Church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Cf: RH 01-21-02 para. 1] p. 357, Para. 5, [1902MS].

The minister of the gospel of Christ is to watch for souls as he that must give an account. He is to be often on his knees in prayer, asking for heavenly wisdom, that he may strengthen "the things which remain, that are ready to die." By living in accordance with the will of God, he is to place himself under divine power. The word of God is to be his guide. In this word there are promises, directions, warnings, and reproofs, which he is to use in his work as the occasion may require.

With a humble heart and a willing mind he is to search this word, that for the benefit of others he may draw from the storehouse of truth things new and old. He is ever to seek to lead minds to gain a personal knowledge of the truth. Many are sorely tempted and ready to die because they have not a knowledge of the truth as it is in Jesus. [Cf: RH 01-21-02 para. 2] p. 357, Para. 6, [1902MS].

In every congregation that gathered about Jesus, there were souls who were hungering and thirsting for a knowledge of God. As they listened to the truths that fell from the lips of the divine Teacher, truths so different from the traditions of the rabbis, hope sprang up in their hearts. In the Saviour's teaching there was a power that sent the truth home to the heart. God's ministers are to learn Christ's method of teaching, that, like Him, they may present the great principles of truth in the power of the Spirit. [Cf: RH 01-21-02 para. 3] p. 358, Para. 1, [1902MS].

And the minister's work does not end with the presentation of truth from the pulpit. He is to do earnest, personal, house-to-house work, studying the Scriptures with the people, and praying with them. Thus many will be brought to a knowledge of God. Souls ready to perish will be imbued with the Spirit of Christ. But this work has been neglected; and therefore the churches are lacking in power. There are many ordained ministers who have never yet exercised a shepherd's care over the flock of God, who have never watched for souls as they that must give an account. The Church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the Church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, depending on his efforts to keep alive their weak faith. Because the church members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children. [Cf: RH 01-21-02 para. 4] p. 358, Para. 2, [1902MS].

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him. [Cf: RH 01-21-02 para. 5] p. 358, Para. 3, [1902MS].

I am pained, my brethren, as the weak, sickly condition of our churches is presented before me. "Is there no balm in Gilead; is there no physician there?" I have been instructed that our ministers are not as efficient as God desires them to be. He has made every provision that they may have His grace and power for the accomplishment of His work. But He is disappointed in them, because they do not cooperate with Him. The lifeless condition of many of the churches in our Conferences testifies to the lack of the grace of Christ in the hearts of the men appointed to act as His ambassadors. [Cf: RH 01-21-02 para.

6] p. 358, Para. 4, [1902MS].

Brethren, I appeal to you to change this order of things. To whom have you been looking for strength? Have you not been trusting in your own efficiency? Have you not been looking to men, and making flesh your arm? What a difference there would be in the character of your work if you kept before you a realization of the abiding presence of a just and holy God, who requires you not merely to go through the form of preaching, but to give full proof of your ministry by revealing clusters of precious fruit. [Cf: RH 01-21-02 para. 7] p. 358, Para. 5, [1902MS].

It is from God that we are to receive power for service. And He has promised to give this power to all who ask in faith. "If any of you lack wisdom," the apostle declares, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [Cf: RH 01-21-02 para. 8] p. 359, Para. 1, [1902MS].

Obedience to this word is the secret of success. God is the source of wisdom. From Him we must receive our supplies. What precious experiences would have been gained if those who have been trusting in man had trusted in God, relying on Him to do that which they cannot do. They would have found that His word is Yea and Amen. They would have been encouraged to ask, and ask again. They would have gained a knowledge of the Lord and Saviour; for they would have been brought into close companionship with Him. Love for Him would have burned more and more brightly on the altar of the heart as they proved Him, and found Him to be a very present help in every time of need. [Cf: RH 01-21-02 para. 9] p. 359, Para. 2, [1902MS].

"Come unto me," Christ said, "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." No human being is wise enough or strong enough to sustain you. Take all your burdens to Jesus. You may lean your whole weight on Him, and He will uphold you; for He is all-powerful. He will not sink under the burdens placed on Him. [Cf: RH 01-21-02 para. 10] p. 359, Para. 3, [1902MS].

The parable of the wise and foolish virgins comes as a solemn warning to every church. In the parable, all the ten virgins went out to meet their lord. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the Church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's soon approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. [Cf: RH 01-21-02 para. 11] p. 359, Para. 4, [1902MS].

Working, waiting, watching, and praying,--this constitutes genuine Christianity. Our work is not to be all waiting in idle expectancy; neither is it to be all bustle and excitement, to the neglect of

personal piety. Working, waiting, watching, and praying are to be blended in the life of God's minister. He is to be "not slothful in business; fervent in spirit; serving the Lord." The needs of his soul must be supplied with the oil of grace. Constantly he is to increase in spiritual power. [Cf: RH 01-21-02 para. 12] p. 359, Para. 5, [1902MS].

He who taught the disciples is willing to teach His servants today. Christ is the true Light, "which lighteth every man that cometh into the world." If our labors amount to more than beating the air, we must have a close union with Christ. He must be an abiding presence in the heart. And in order for Him to enter the heart, it must be cleansed from defilement. [Cf: RH 01-21-02 para. 13] p. 359, Para. 6, [1902MS].

The minister of the gospel who is a laborer together with God will learn daily in the school of Christ. By his wisdom in dealing with minds, he will give full proof of his ministry. He will become acquainted with the parents and children in his congregation, and will speak kind, earnest words to them. No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation. He heeds the injunction, "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." Daily he grows in grace, ever gaining a deeper knowledge of God. He overcomes selfishness. His affections are elevated and ennobled. Not only a Bible reader, but a Bible believer, he gives a portion of meat to every man in due season. Keeping close to his Master, he receives words from Him to speak to the people. Lifting as Christ lifts, loving as Christ loves, working as Christ works, he goes about doing good. He strives with all his power for self-improvement, that by precept and example he may lead others to a purer, higher, nobler life. Mrs. E. G. White. [Cf: RH 01-21-02 para. 14] p. 360, Para. 1, [1902MS].

In every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in the home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God, while indifferent to the souls that are perishing around you? Can you listen to the truth Sabbath after Sabbath, and not impart its light to others? [Cf: RH 01-28-02 para. 1] p. 360, Para. 2, [1902MS].

The Church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work today in my vineyard." He calls upon men who

understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact. [Cf: RH 01-28-02 para. 2] p. 360, Para. 3, [1902MS].

The standard of truth may be raised by humble men and women; and the youth, and even the children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to help souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God. [Cf: RH 01-28-02 para. 3] p. 360, Para. 4, [1902MS].

God desires that His children shall make use of all their powers; and in working to bless others, you may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah Christ has said, "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. . . . 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 01-28-02 para. 4] p. 361, Para. 1, [1902MS].

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need. [Cf: RH 01-28-02 para. 5] p. 361, Para. 2, [1902MS].

I pray that church members may see the peril of departing from God's

expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of His fullness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have. [Cf: RH 01-28-02 para. 6] p. 361, Para. 3, [1902MS].

The Holy Spirit will impress upon the mind that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light that shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practicing truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess. [Cf: RH 01-28-02 para. 7] p. 361, Para. 4, [1902MS].

Many have a superficial experience because they do so much for themselves, and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our Helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, or silver, or precious stones. [Cf: RH 01-28-02 para. 8] p. 362, Para. 1, [1902MS].

The Lord would awaken His Church to her calling,--to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing, we shall share largely of the Holy Spirit's teaching and leading. [Cf: RH 01-28-02 para. 9] p. 362, Para. 2, [1902MS].

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the living Vine, daily drawing nourishment from it, and bearing rich clusters of precious fruit. "Herein is my Father glorified," He says, "that ye bear much fruit; so shall ye be my disciples." Mrs. E. G. White. [Cf: RH 01-28-02 para. 10] p. 362, Para. 3, [1902MS].

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, brethren and sisters, that you all will be encouraged to take a deep 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 place for the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students may be educated in the cultivation of the soil. "Ye are God's husbandry, ye are God's building." [Cf: RH 01-28-02 para. 1] p. 362, Para. 4, [1902MS].

We would have all understand, when canvassing for "Christ's Object Lessons," that they are doing a work that is essential. The school building should now be in course of erection. 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 "Christ's Object Lessons," should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek. [Cf: RH 01-28-02 para. 2] p. 362, Para. 5, [1902MS].

The land has been secured, and now the work of preparing suitable buildings is to be engaged in without delay. Let all plans be laid, and the most desirable place be selected. Let those who have been faithful workers take hold and do their best. Let not this work fail. Let the students take 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 for the physical, mental, and moral education of our youth. [Cf: RH 01-28-02 para. 3] p. 363, Para. 1, [1902MS].

The Lord calls for steps in advance. Because the teachers may never have been trained in physical or 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 the 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 many attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all the Lord's machinery would be proportionately taxed. The best instructors should be secured in spiritual lines, in agricultural employments, and also in the carpenter's trade, and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men. [Cf: RH 01-28-02 para. 4] p. 363, Para. 2, [1902MS].

Whoever shall engage in the sale of "Christ's Object Lessons" should have the help and encouragement of their brethren. Ellen G. White. [Cf: RH 01-28-02 para. 5] p. 363, Para. 3, [1902MS].

"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 02-04-02 para. 1] p. 363, Para. 4, [1902MS].

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that His claim should be our first consideration; and that a special blessing will attend all who honor this claim. [Cf: RH 02-04-02 para. 2] p. 363, Para. 5, [1902MS].

Herein is set forth a principle that is seen in all God's dealing with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God. [Cf: RH 02-04-02 para. 3] p. 363, Para. 6, [1902MS].

So the Lord has imparted to us Heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for, carrying forward the work of the gospel. [Cf: RH 02-04-02 para. 4] p. 363, Para. 7, [1902MS].

It was by the Lord Jesus Christ himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as Commander of the heavenly hosts, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world. [Cf: RH 02-04-02 para. 5] p. 364, Para. 1, [1902MS].

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls, and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to Him, because so contrary to His character. In carrying out God's plan, men may, by His grace, so relate themselves to Him and to their fellow men that they will be registered in the books of heaven as co-laborers with Christ in the great plan of redemption. [Cf: RH 02-04-02 para. 6] p. 364, Para. 2, [1902MS].

Not only does the Lord claim the tithe as His own, but He tells us *how* it should be reserved for Him. He says, "Honor the Lord with thy substance, and with the *first fruits* of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing: "On the first day of the week let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are

addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. [Cf: RH 02-04-02 para. 7] p. 364, Para. 3, [1902MS].

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon His goodness. We have beheld His work in creation as an evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body. [Cf: RH 02-04-02 para. 8] p. 364, Para. 4, [1902MS].

The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear His message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to Him for all His benefits. [Cf: RH 02-04-02 para. 9] p. 364, Para. 5, [1902MS].

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied. [Cf: RH 02-04-02 para. 10] p. 365, Para. 1, [1902MS].

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for His service as He has appointed. [Cf: RH 02-04-02 para. 11] p. 365, Para. 2, [1902MS].

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? [Cf: RH 02-04-02 para. 12] p. 365, Para. 3, [1902MS].

In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. [Cf: RH 02-04-02 para. 13] p. 365, Para. 4, [1902MS].

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love. From His instruction to Israel, He would have us learn that He has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. [Cf: RH 02-04-02 para. 14] p. 365, Para. 5, [1902MS].

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. [Cf: RH 02-04-02 para. 15] p. 366, Para. 1, [1902MS].

All these things were closely studied by the company before me in my dream. Scripture was compared with scripture, and application was made of the word of God to our own time. After a diligent searching of the Scriptures, there was a period of silence. A very solemn impression was made upon the people. The deep moving of the Spirit of God was manifest among us. All were troubled, all seemed to be convicted, burdened, and distressed, as they saw their own life and character represented in the word of God, and the Holy Spirit was making the application to their hearts. [Cf: RH 02-04-02 para. 16] p. 366, Para. 2, [1902MS].

Conscience was aroused. The record of past days was making its disclosure of the vanity of human inventions. The Holy Spirit brought all things to their remembrance. As they reviewed their past history, there were revealed defects of character that ought to have been discerned and corrected. They saw how through the grace of Christ the character should have been transformed. The workers had known the sorrow of defeat in the work intrusted to their hands, when they should have had victory. [Cf: RH 02-04-02 para. 17] p. 366, Para. 3, [1902MS].

The Holy Spirit presented before them Him whom they had offended. They saw that God will not only reveal himself as a God of mercy and forgiveness and long forbearance, but by terrible things in righteousness He will make it manifest that He is not a man that He should lie. [Cf: RH 02-04-02 para. 18] p. 366, Para. 4, [1902MS].

Words were spoken by One, saying, "The hidden, inner life will be revealed. As if reflected in a mirror, all the inward working of the character will be made manifest. The Lord would have you examine your own lives, and see how vain is human glory." "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life." [Cf: RH 02-04-02 para. 19] p. 366, Para. 5, [1902MS].

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now, in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain His cause. [Cf: RH 02-04-02 para. 20] p. 366, Para. 6, [1902MS].

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work. [Cf: RH 02-04-02 para. 21] p. 366, Para. 7, [1902MS].

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed His directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. [Cf: RH 02-04-02 para. 22] p. 367, Para. 1, [1902MS].

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. "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." Mrs. E. G. White. [Cf: RH 02-04-02 para. 23] p. 367, Para. 2, [1902MS].

All heaven took a deep and joyful interest in the creation of the

world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives. [Cf: RH 02-11-02 para. 1] p. 367, Para. 3, [1902MS].

Satan determined to defeat God's plan. He began by bringing jealousy into the heavenly courts. To many of the angels he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers. [Cf: RH 02-11-02 para. 2] p. 367, Para. 4, [1902MS].

Thrust out of heaven, Satan determined to set up his kingdom on the earth. Through him sin entered the world, and death by sin. By listening to his misrepresentations, Adam fell, and the flood gates of woe were opened on the world. [Cf: RH 02-11-02 para. 3] p. 367, Para. 5, [1902MS].

There was no excuse for Adam's transgression. All his wants were generously supplied. Only one prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [Cf: RH 02-11-02 para. 4] p. 367, Para. 6, [1902MS].

This prohibition Satan used as a means of insinuating his suggestions. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Cf: RH 02-11-02 para. 5] p. 367, Para. 7, [1902MS].

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." [Cf: RH 02-11-02 para. 6] p. 368, Para. 1, [1902MS].

And God said to Adam, "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; and thou shalt eat the herb of the field; 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." [Cf: RH 02-11-02 para. 7] p. 368, Para. 2, [1902MS].

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." [Cf: RH 02-11-02 para. 8] p. 368, Para. 3, [1902MS].

This lesson is for all mankind. By it God teaches that His word is to

be sacredly respected, and His commands implicitly obeyed. [Cf: RH 02-11-02 para. 9] p. 368, Para. 4, [1902MS].

Through the ages that followed the expulsion of Adam from Eden, Satan strove to instill his evil principles into the minds of men, till, when Christ came to the earth, He found His chosen people filled with the selfsame jealousy that led Satan to stir up rebellion in heaven. The Jewish leaders would not receive Christ, because His coming and His work were not in harmony with their belief. And they were jealous of Him; for they saw that His influence over the people was greater than theirs. Spiritually blind, they made no effort to receive enlightenment, choosing rather to remain in darkness. [Cf: RH 02-11-02 para. 10] p. 368, Para. 5, [1902MS].

Christ's miracle of restoring the sight of the man who had been born blind was a convincing evidence of the divinity of His mission. When the people saw the transformation in the man, they said to him, "How were thine eyes opened?" He answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not." [Cf: RH 02-11-02 para. 11] p. 368, Para. 6, [1902MS].

Then they brought him to the Pharisees, and "the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed; and do see." [Cf: RH 02-11-02 para. 12] p. 368, Para. 7, [1902MS].

But with hearts hardened by prejudice and unbelief, the Pharisees said, "Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." [Cf: RH 02-11-02 para. 13] p. 368, Para. 8, [1902MS].

And the man answered, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." [Cf: RH 02-11-02 para. 14] p. 369, Para. 1, [1902MS].

So the Pharisees made themselves even more blind than they already were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They saw that Jesus was working wonderful miracles, and they hated Him, fearing that He would be honored above them. Their hatred grew until they crucified Him, and mocked Him as He hung on the cross. [Cf: RH 02-11-02 para. 15] p. 369, Para. 2, [1902MS].

Can we afford to tamper with jealousy,--the cause of so much of the

misery in the world today? Is it not best to work on Christ's plan,-- the plan outlined in the words, "Whatsoever ye would that men should do to you, do ye even so to them"? [Cf: RH 02-11-02 para. 16] p. 369, Para. 3, [1902MS].

In the condition of the world today we see the terrible result of living for self. God's Spirit is being withdrawn from the earth, which in its moral pollution is as it was before the flood, and as it was in the days of Sodom and Gomorrah. So great is the corruption of the cities, that the moral atmosphere is as poisonous as the atmosphere of a pesthouse. From generation to generation sin has demoralized society, bringing a continual increase of depravity and degradation. Soon, from the highest authority in the universe will come the word, Shorten the days, lest no flesh be saved. [Cf: RH 02-11-02 para. 17] p. 369, Para. 4, [1902MS].

The world is becoming more and more devoted to the service of sin. Each age, as it passes, bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in palace and temple, working with intense earnestness to overthrow every plan set in operation to counteract the increasing disregard of God's law. The destructive power of his agencies is dedicated to bringing destruction and death into the world. In his hands temptation has become a science. Under his control, men sin by rule. [Cf: RH 02-11-02 para. 18] p. 369, Para. 5, [1902MS].

The enemy works with great power through children of disobedience who are church members. The life of one who is a professed Christian, and at the same time an instrument in Satan's hands, is a terrible power for evil. [Cf: RH 02-11-02 para. 19] p. 369, Para. 6, [1902MS].

Is it not time for those who claim to believe the truth to awaken? Shall not the people who have had great light depart from all iniquity? Shall they not set a more Christlike example? Shall they not show with greater distinctness the power of the truth to sanctify? The Lord calls upon His Church to arise and shine amid the moral darkness. His people are to be a spectacle to the world, to angels, and to men. [Cf: RH 02-11-02 para. 20] p. 369, Para. 7, [1902MS].

If we realized the solemnity of the time in which we are living, if we realized how greatly the world needs to see Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. Let those who claim to believe the truth put their belief into practice. Let all unite in carrying out God's will. All are to work in perfect harmony, receiving from the same source their influence and their power. [Cf: RH 02-11-02 para. 21] p. 370, Para. 1, [1902MS].

Many who profess to love God and keep His commandments are making void His law. God is greatly dishonored by the failure of professed Christians to reveal the unity that should be seen among His children. No one can enter the heavenly portals who fails of practicing the great principle of love. Those who love God will love one another. They will show by a Christlike life that they are members of the royal family. [Cf: RH 02-11-02 para. 22] p. 370, Para. 2, [1902MS].

It is the plan of God that every Conference, every church, shall cherish the spirit of sympathy and helpfulness. We are to build one

another up in the most holy faith, seeking the impartation of the Holy Spirit, that in clear, bright rays we may reflect the light of heaven. Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the Church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, "It is well with my soul," while evil thinking and evil speaking are allowed to rule in the heart? [Cf: RH 02-11-02 para. 23] p. 370, Para. 3, [1902MS].

Christianity transforms the character, bringing the will into harmony with the will of God. The Lord's people are plainly distinguished from worldlings because they follow God's plan. To those who are inclined to sow the seeds of jealousy and envy, Christ says, "Ye must be born again." God grant that they may be thoroughly converted. [Cf: RH 02-11-02 para. 24] p. 370, Para. 4, [1902MS].

When the truth is practiced, when God's people are obedient to all His commandments, there will be no contention as to who is the greatest. There will be no strife for the supremacy. Then will be cherished the love that brings peace and joy into the home, and usefulness into the Church. Then will the Redeemer be honored. Then will be obeyed the injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mrs. E. G. White. [Cf: RH 02-11-02 para. 25] p. 370, Para. 5, [1902MS].

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this! how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind! [Cf: RH 02-11-02 para. 1] p. 370, Para. 6, [1902MS].

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. [Cf: RH 02-11-02 para. 2] p. 371, Para. 1, [1902MS].

Many complain of providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which, in many cases, is due to the

individual's own transgression of natural law. [Cf: RH 02-11-02 para. 3] p. 371, Para. 2, [1902MS].

Because mankind have, by the transgression of these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake, and win back their God-given manhood. [Cf: RH 02-11-02 para. 4] p. 371, Para. 3, [1902MS].

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,--men who will be an honor to God and a blessing to the world. [Cf: RH 02-11-02 para. 5] p. 371, Para. 4, [1902MS].

In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation. [Cf: RH 02-11-02 para. 6] p. 371, Para. 5, [1902MS].

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both soul and body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,--health of body as well as health of mind. Mrs. E. G. White. [Cf: RH 02-11-02 para. 7] p. 371, Para. 6, [1902MS].

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [Cf: RH 02-18-02 para. 1] p. 371, Para. 7, [1902MS].

God is in heaven, but He has delegated His work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world; and God calls upon all men to make a complete surrender of all they have and are to Him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the family indebted for his possession?--To God, who not only gave temporal blessings, but freely offered up His only

begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." [Cf: RH 02-18-02 para. 2] p. 372, Para. 1, [1902MS].

God has intrusted men with His gifts, that they may represent His benevolence toward those who are poor and needy. If they have the Spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that His children manifest compassion toward those who are poor and needy, He will bless them as faithful stewards. [Cf: RH 02-18-02 para. 3] p. 372, Para. 2, [1902MS].

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." [Cf: RH 02-18-02 para. 4] p. 372, Para. 3, [1902MS].

To a youthful ruler who inquired of Him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler's property was not his own; it had been intrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure, or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory. [Cf: RH 02-18-02 para. 5] p. 372, Para. 4, [1902MS].

Individually we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states He expects us to, or shall we take up our cross and follow our Saviour in the path of self-denial? [Cf: RH 02-18-02 para. 6] p. 372, Para. 5, [1902MS].

Millions of people in our world are making the choice of the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake He became poor, that they might be rich; and yet, though wholly dependent on Him for all their

earthly possessions, they refuse to do His will by showing love to their fellow men. They are not willing to alleviate the necessities of those around them with the means the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of those around them, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness. [Cf: RH 02-18-02 para. 7] p. 373, Para. 1, [1902MS].

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and the consequences that would follow his choice, were presented by the prince of this world. The opposite side was presented by the Prince of light, the world's Redeemer. He held out the recompense of reward, viewed by the eye of faith, and the path of affliction, self-denial, and self-sacrifice, that must be traveled in order to gain this reward. [Cf: RH 02-18-02 para. 8] p. 373, Para. 2, [1902MS].

The decision was left with Moses. As a free moral agent, he was at liberty to choose. All heaven was interested in the matter. What would be his choice,--obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. [Cf: RH 02-18-02 para. 9] p. 373, Para. 3, [1902MS].

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." This is a lesson for all who would have correct ideas of true service. We must not venture to remain where our associations will tend to draw us from God, and to obscure our view of the reward of obedience. [Cf: RH 02-18-02 para. 10] p. 373, Para. 4, [1902MS].

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to all God's requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will cooperate with the Lord, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. [Cf: RH 02-18-02 para. 11] p. 373, Para. 5, [1902MS].

God rejoices when, like Moses, His children choose to serve Him rather than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience sorrow. God and the angels rejoice over every victory gained by the Christian, but when temptation overcomes the soul, there is sorrow in heaven. [Cf: RH 02-18-02 para. 12] p.

374, Para. 1, [1902MS].

Men are tested while in this world by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--the grace of Christian liberality. "To do good and to communicate forget not." By this communicating the apostle means Christian liberality. God desires that the bounties He has freely given to His children be communicated to those who do not possess so many temporal blessings. By this communication, by the utterance of kindly words, accompanied with deeds of love, those who work for God will find entrance to hearts, and win others to Christ. This part of religion we are not to forget; "for with such sacrifices God is well pleased." [Cf: RH 02-18-02 para. 13] p. 374, Para. 2, [1902MS].

"Charge them that are rich in this world," continues the apostle, "that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom He has blessed with means take of their abundance, and relieve the necessities of the poor, giving of their means to help the needy. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 02-18-02 para. 14] p. 374, Para. 3, [1902MS].

God's children should be educated to see that God has claims upon them. All our supplies come from Him. As regularly as the seasons come round, He gives us the harvest of the earth. His liberality is constant and systematic; and our returns to Him are to be made in accordance with the gifts which day by day He bestows upon us. The steady, unfailing flow of Jehovah's goodness testifies of His love and benevolence. Then shall we not, with hearts filled with gratitude for all His blessings, respond by giving Him what He claims in tithes and offerings? [Cf: RH 02-18-02 para. 15] p. 374, Para. 4, [1902MS].

All classes are intrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who by their unfaithfulness will make God's benevolence to them a curse. Let us carefully follow God's directions in this work, and as we do this, He will supply grace for every time of need; for He is acquainted with the desires of the human heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to others, not from compulsion, but because He has, for our own good, made us a part of His firm. He has ordained that we shall sustain and carry forward His work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In His strength we can do this; for He is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work." Mrs. E. G. White. [Cf: RH 02-18-02 para. 16] p. 374, Para. 5, [1902MS].

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent,

and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 02-25-02 para. 1] p. 375, Para. 1, [1902MS].

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the Church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, "I will remove thy candlestick out of his place, except thou repent." [Cf: RH 02-25-02 para. 2] p. 375, Para. 2, [1902MS].

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time. [Cf: RH 02-25-02 para. 3] p. 375, Para. 3, [1902MS].

Just before His ascension, Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." God's people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance. [Cf: RH 02-25-02 para. 4] p. 375, Para. 4, [1902MS].

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?--Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be "not slothful in business; fervent in spirit; serving the Lord." One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world. [Cf: RH 02-25-02 para. 5] p. 375, Para. 5, [1902MS].

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase. [Cf: RH 02-25-02 para. 6] p. 375, Para. 6, [1902MS].

God brings against ministers and people the heavy charge of spiritual feebleness, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of

nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. [Cf: RH 02-25-02 para. 7] p. 376, Para. 1, [1902MS].

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend. [Cf: RH 02-25-02 para. 8] p. 376, Para. 2, [1902MS].

"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." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." [Cf: RH 02-25-02 para. 9] p. 376, Para. 3, [1902MS].

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,--a crown of everlasting life. [Cf: RH 02-25-02 para. 10] p. 376, Para. 4, [1902MS].

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling. [Cf: RH 02-25-02 para. 11] p. 376, Para. 5, [1902MS].

God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "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. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: RH 02-25-02 para. 12] p. 377, Para. 1, [1902MS].

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral. [Cf: RH 02-25-02 para. 13] p. 377, Para. 2, [1902MS].

Let the Church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." [Cf: RH 02-25-02 para. 14] p. 377, Para. 3, [1902MS].

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes. [Cf: RH 02-25-02 para. 15] p. 377, Para. 4, [1902MS].

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer. Mrs. E. G. White. [Cf: RH 02-25-02 para. 16] p. 377, Para. 5, [1902MS].

The Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church member. He declares that the church members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice. [Cf: RH 03-04-02 para. 1] p. 377, Para. 6, [1902MS].

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church members have failed to heed the word of the Lord, and this has deprived them of an experience they should have gained in gospel work. [Cf: RH 03-04-02 para. 2] p. 377, Para. 7, [1902MS].

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance. [Cf: RH 03-04-02 para. 3] p. 378, Para. 1, [1902MS].

Many have stood off to criticise and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth

taken up the work of health reform, and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Medical missionary work,--Christlike ministry for the suffering,--this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field. [Cf: RH 03-04-02 para. 4] p. 378, Para. 2, [1902MS].

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work. [Cf: RH 03-04-02 para. 5] p. 378, Para. 3, [1902MS].

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our halfhearted efforts. How can He acknowledge us as laborers together with Him? [Cf: RH 03-04-02 para. 6] p. 378, Para. 4, [1902MS].

We read of Christ, "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephtalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." [Cf: RH 03-04-02 para. 7] p. 378, Para. 5, [1902MS].

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature." [Cf: RH 03-04-02 para. 8] p. 379, Para. 1, [1902MS].

Read carefully the instruction given in the New Testament. The work

that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of God I ask, Where are the laborers together with God? [Cf: RH 03-04-02 para. 9] p. 379, Para. 2, [1902MS].

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "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." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." [Cf: RH 03-04-02 para. 10] p. 379, Para. 3, [1902MS].

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near. [Cf: RH 03-04-02 para. 11] p. 379, Para. 4, [1902MS].

The evangelization of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs. [Cf: RH 03-04-02 para. 12] p. 379, Para. 5, [1902MS].

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel. Mrs. E. G. White. [Cf: RH 03-04-02 para. 13] p. 379, Para. 6, [1902MS].

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." [Cf: RH 03-11-02 para. 1] p. 379, Para. 7, [1902MS].

I would present before you the necessity of seeking most earnestly to heed the counsel of the True Witness; for now, "in this thy day," is your opportunity. The message to the Laodicean Church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then

because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire [the gold of faith and love], that thou mayest be rich; and white raiment [the righteousness of Christ], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 03-11-02 para. 2] p. 380, Para. 1, [1902MS].

Unless missionaries shall constantly seek to reach a higher standard, they will become "lukewarm," "neither cold nor hot," and ready to be spewed out of the mouth of God. Unless they have a living connection with Him, they will mingle self and common, earthly practices and habits with the sacred, holy principles of truth. The truth should be placed before the people in its true, elevated position. All should constantly seek for the true faith that works, not by an earthborn, emotional element, but by love that purifies the soul. This love cleanses the soul temple from pride, and expels every idol from the throne of the heart. [Cf: RH 03-11-02 para. 3] p. 380, Para. 2, [1902MS].

God is not glorified by those who claim to be missionaries, and who yet center their affections upon human beings to such an extent that they cherish inordinate affection, and commit the sin of idolatry. This quality of love is entirely selfish, and diverts the mind and draws the affection from God. Great activity on the part of such workers does not manifest that they have genuine religion. Let us listen to the voice of God. The word of inspiration says, "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. . . . 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; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 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. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [Cf: RH 03-11-02 para. 4] p. 380, Para. 3, [1902MS].

You must be doers of the word, and possess that love that was manifested in the life and character of Christ. This love is no narrow, selfish affection. You are to be constrained by this love "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [Cf: RH 03-11-02 para. 5] p. 381, Para. 1, [1902MS].

The Gospel Minister's Work.--The work ever before the minister of Christ is to preach the gospel with earnest fidelity to them that are nigh, and to them that are in the "regions beyond." This involves self-denial, and necessitates cross-bearing. This kind of work that will lead us both to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, nor confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent until the whole earth is belted with the gospel of our Lord Jesus Christ. [Cf: RH 03-11-02 para. 6] p. 381, Para. 2, [1902MS].

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed, the light is to shine forth in clear, steady rays. Self-denial, self-sacrifice, wholeheartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amidst the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness, as under the pall of death, are enlightened, elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is nicely bound off. When one company is raised up to carry light to the community, openings will be seen, inviting the laborers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit. [Cf: RH 03-11-02 para. 7] p. 381, Para. 3, [1902MS].

The minister or missionary and his wife must be vitalized by the Holy Spirit, leaving the things that are behind, and ever pressing onward and upward. The minister's wife may do a large work, if she realizes her dependence upon Christ, and finds Him to be her full sufficiency. It is poor work that any of us can do, even though we consecrate every ability to God. But if we do not thus consecrate ourselves, we become stumblingblocks. I would urge upon all the necessity of aiming to reach the highest standard in spirituality. A form of godliness has but little value, indeed it is a positive curse when the heart is unrenewed, unregenerated. Great responsibilities rest upon the missionary's wife. A great deal will depend upon whether she is gathering heavenly treasures, or allowing her mind to grasp things of trifling importance. If she is dwelling upon heavenly things, she will have the true missionary spirit; her love for souls will flow out in copious streams, and will constrain her to seek and to save that which is lost. [Cf: RH 03-11-02 para. 8] p. 381, Para. 4, [1902MS].

Labor among the Churches.--The Lord will not approve of ministers' spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labor with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up, and make them believe. By such a course, the church is weakened rather than strengthened. Ministers have a work to do that will call them forth from believing companies; for they are to preach in "regions beyond," and bear the warning message to those who have never heard the truth for this time. [Cf: RH 03-11-02 para. 9] p. 382, Para. 1, [1902MS].

The end of all things is at hand, and a world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls. May God bless His messengers who feel the burden and the importance of the message which He has given them to bear to the world. [Cf: RH 03-11-02 para. 10] p. 382, Para. 2, [1902MS].

In all his labors, let the minister educate his hearers from the very first. Let him present to them the precious pearls of truth, and not confine his work to mere sermonizing, but let him minister to the people. Let him visit his hearers at their homes, not waiting for invitations, but going as one sent of God. Let him invite himself to the people's homes, in meekness and humbleness of mind seeking admission, and then present to them a sin-pardoning Saviour. The minister, when visiting at the homes of the people, is not to spend the precious time in mere talk upon common themes of conversation, but he is to watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil. [Cf: RH 03-11-02 para. 11] p. 382, Para. 3, [1902MS].

Necessity of Personal Work.--Every one has his work. Paul said to Timothy, "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." The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the need of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the Lord's appointed undershepherd to the flock of God, and it is his business to minister to the sin-sick, tempted, and erring. This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families, and individual members of families, who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many

perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray, they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to "the Lamb of God, which taketh away the sin of the world." If they will only come to Jesus, He will hear them. Present to such souls, not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, Him who has promised to heal all their backslidings; thus great good may be accomplished. [Cf: RH 03-11-02 para. 12] p. 382, Para. 4, [1902MS].

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men, hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus. [Cf: RH 03-11-02 para. 13] p. 383, Para. 1, [1902MS].

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity, and in unity there is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus Christ and for those who are purchased by the infinite price of His own precious blood. When love wanes in the Church, it is a sure testimony that ministers and people have lost their first love, and that they need to hear the words of the True Witness as He says, "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." Mrs. E. G. White. [Cf: RH 03-11-02 para. 14] p. 383, Para. 2, [1902MS].

"The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When He gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ the whole storehouse of knowledge and of grace is at our command; for in Him dwells "all the fullness of the Godhead bodily." [Cf: RH 03-18-02 para. 1] p. 383, Para. 3, [1902MS].

Christ has given His life for us; we are His property. "Know ye not,"

He says, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God's children are to show their love for Him by meeting His requirements, by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it. [Cf: RH 03-18-02 para. 2] p. 383, Para. 4, [1902MS].

But the people of God are asleep to their present and eternal good. The Lord says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the Church will realize the Holy Spirit's working. The influence of this work will go through the Church like leaven. Fathers and mothers need converting. They have not educated themselves to mold and fashion the characters of their children aright. [Cf: RH 03-18-02 para. 3] p. 384, Para. 1, [1902MS].

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend. [Cf: RH 03-18-02 para. 4] p. 384, Para. 2, [1902MS].

Religion to Be Made Attractive.--Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in singing; and let the prayers be short, and right to the point. [Cf: RH 03-18-02 para. 5] p. 384, Para. 3, [1902MS].

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, how can the families be salted? how can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." [Cf: RH 03-18-02 para. 6] p. 384, Para. 4, [1902MS].

Christ is our pattern. In Him was perfection of character,--of outward manner, and inward grace. He never spoke a discourteous word; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, he was indignant at their boldness and their false statements. He could discern in all this the working of satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy

wrath against the prince of darkness; but He manifested no irritated temper. [Cf: RH 03-18-02 para. 7] p. 384, Para. 5, [1902MS].

Christ knew with whom He was contending; Satan knew whom he was resisting. Our Redeemer wrestled not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Cf: RH 03-18-02 para. 8] p. 384, Para. 6, [1902MS].

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow beings, he will be opposed by the unseen forces of evil. But Christ has said, "Lo, I am with you always, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [Cf: RH 03-18-02 para. 9] p. 385, Para. 1, [1902MS].

How to Become Fruitful Branches.--Christ says to His Church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the Church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "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." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work. [Cf: RH 03-18-02 para. 10] p. 385, Para. 2, [1902MS].

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . 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: RH 03-18-02 para. 11] p. 385, Para. 3, [1902MS].

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: RH 03-18-02 para. 12] p. 385, Para. 4, [1902MS].

By living and working upon this plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 03-18-02 para. 13] p. 385, Para. 5, [1902MS].

A Call to Service.--Will God's people listen to His voice speaking to them through His word? will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of Scripture I have quoted is a sermon for every member of the Church. Will you receive it, and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement? [Cf: RH 03-18-02 para. 14] p. 386, Para. 1, [1902MS].

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in mind that "he shall have judgment without mercy, that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? [Cf: RH 03-18-02 para. 15] p. 386, Para. 2, [1902MS].

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and His righteousness, and in diffusing the light to others. God now calls upon His people who have great light, and are established in the truth, having had much labor bestowed upon them, to work for themselves and for others as they have never done before. Make use of every ability; bring into exercise every power, every intrusted talent; use all the light that God has given you to do others good. Do not try to be preachers, but become ministers for God. As the truth is better understood, it will ever appear in a more striking light; as you seek to enlighten others, with your mind under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus with Christ abiding in the heart, you may become laborers together with God. Mrs. E. G. White. [Cf: RH 03-18-02 para. 16] p. 386, Para. 3, [1902MS].

Those who desire to know the truth have nothing to fear from the investigation of the word of God. But upon the threshold of investigation of the word of God, inquirers after truth should lay aside all prejudice, and hold in abeyance all preconceived opinion, and open the ear to hear the voice of God from His messenger. Cherished opinions, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the word of God opposes your views, then, for your soul's sake, do not wrest the Scriptures, as many do to their soul's destruction in order to make them seem to bear a testimony in favor of their errors. Let your inquiry be, What is truth? not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, What saith the Scriptures? Let God speak to you from His living oracles, and open your heart to receive the word of God. [Cf: RH 03-25-02 para. 1] p. 386, Para. 4, [1902MS].

Many are following the traditions of men; but as the traditions of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, is to open the Bible with a determined purpose to conform to the requirements of the word of God, establishing their faith upon "It is written." Make up your mind that your former theories must change if they are not in harmony with the doctrines of the Bible. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand. [Cf: RH 03-25-02 para. 2] p. 387, Para. 1, [1902MS].

We thank God for the Bible; for it is the treasure house of knowledge, and it is the duty and privilege of every son and daughter of Adam to search the pages of both the Old and the New Testament with diligence, in order that all may know what are the terms of salvation. We are to explore the sacred word as a miner searches the earth, and examines the rocks for hidden treasures, for the gold and the silver concealed in the veins of the mountains. Those who come to the searching of the sacred mine of truth with a humble and teachable spirit, will soon discover jewels of truth that will reward the earnest seeker. The Bible contains the science of salvation, and directs the way to Christ. Do you want to know more of the character of God? then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 03-25-02 para. 3] p. 387, Para. 2, [1902MS].

How to Read God's Word.--Beware lest you read the word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their

traditions and maxims, and had clothed them with sacredness, the word of God was made of no effect through their traditions; and if Jesus Christ, the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching for doctrines the commandments of men." "Woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them. . . . Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them." [Cf: RH 03-25-02 para. 4] p. 387, Para. 3, [1902MS].

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God. It is Satan's studied plan to pervert the Scriptures, and to lead men to put a false construction on the words of God. He has led the Roman Church to take a position that the Bible is to be read in the light of the interpretation of the Fathers and of the Church, and therefore the Lord cannot penetrate the minds of the members of this Church until they read the Bible as the word of the infinite God. All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us foundation for our faith. [Cf: RH 03-25-02 para. 5] p. 388, Para. 1, [1902MS].

The holy oracles should be studied with humble hearts and earnest prayer, in order that we may bring the truth which we see plainly stated into our practical, everyday life. Thus we shall make it evident that we conform our life to the teachings of God's word. Jesus presents to us two classes who have been blessed with an understanding of divine truth. One class not only hear His sayings, but they also do them, and another class hear, but do them not. He says, "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 03-25-02 para. 6] p. 388, Para. 2, [1902MS].

Those who see evidences of truth, and yet refuse to walk in its light, because they see that in so doing they would be obliged to make some sacrifice of opinions, of business, or of some other temporal

advantage, who put aside their convictions, and reject the plain "Thus saith the Lord," and turn from the truth unto fables, misapplying and misinterpreting the Scriptures in such a way as to make them appear to sustain their errors,--these persons come under the woe pronounced upon Chorazin and Bethsaida. In the days of Christ it was this class who were approved by His words when He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: RH 03-25-02 para. 7] p. 388, Para. 3, [1902MS].

Experience to be Tested by the Word.--There are many who claim that they have been sanctified to God, and yet when the great standard of righteousness is presented to them, they become greatly excited, and manifest a spirit which proves that they know nothing of what it means to be sanctified. They have not the mind of Christ; for those who are truly sanctified will reverence and obey the word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point of doctrine. An exultant feeling is no evidence of sanctification. The assertion, "I am saved, I am saved," does not prove that the soul is saved or sanctified. Many who are greatly excited are told that they are sanctified, when they have no intelligent idea of what the term means; for they know not the Scriptures nor the power of God. They flatter themselves that they are in conformity to the will of God, because they feel happy; but when they are tested, when the word of God is brought to bear upon their experience, they stop their ears from hearing the truth, saying, "I am sanctified," and that puts an end to the controversy. They will have nothing to do with searching the Scriptures to know what is truth, and prove that they are fearfully self-deceived. Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's word is sanctification. The word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed. "Sanctify them through thy truth: thy word is truth." [Cf: RH 03-25-02 para. 8] p. 389, Para. 1, [1902MS].

Christianity is simply living by every word that proceedeth out of the mouth of God. We are to believe in, and live in, Christ, who is the way, the truth, and the life. We have faith in God when we believe His word; we trust and obey God when we keep His commandments; and we love God when we love His law. Believing a lie will not put any one of us in the way of being sanctified. Should all the ministers in the world tell us that we were safe in disobeying a single precept of the holy standard of righteousness, it would not lessen our obligations, nor make our guilt less, if we reject a plain "Thou shalt" or "Thou shalt not." We need not think that because our fathers did a certain way, and

died happy, we may follow in their footsteps, and be accepted in rendering the same service, and doing the same works, that they did. We have had more light than they had in their day; and if we would be accepted of God, we must be as faithful in obeying the light and walking in it as they were in receiving and obeying the light that God sent to them. We must accept and improve the light that shines upon our pathway, as faithfully as they accepted and improved the light that fell upon their pathway in their generation. We shall be judged according to the light that shines into the soul temple in our day; and if we follow the light, we shall be free men and women in Christ Jesus. Mrs. E. G. White. [Cf: RH 03-25-02 para. 9] p. 389, Para. 2, [1902MS].

In the Church today there are tares among the wheat. Christ declared: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . [Cf: RH 04-01-02 para. 1] p. 389, Para. 3, [1902MS].

"Then Jesus sent the multitudes away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." [Cf: RH 04-01-02 para. 2] p. 390, Para. 1, [1902MS].

Read this instruction carefully, doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear comprehension of this parable. [Cf: RH 04-01-02 para. 3] p. 390, Para. 2, [1902MS].

How the Growth of the Gospel Seed is Hindered.--The Saviour said again: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the

deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: RH 04-01-02 para. 4] p. 390, Para. 3, [1902MS].

Those who do not follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, have no root in themselves; and therefore they lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says: "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 04-01-02 para. 5] p. 390, Para. 4, [1902MS].

Of Chorazin and Bethsaida, cities in which so many of Christ's mighty works were done, which were exalted to heaven by being honored with His presence, the Saviour declared: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: RH 04-01-02 para. 6] p. 390, Para. 5, [1902MS].

Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the last great day, when every case shall be brought up in review before God. In their record they will see that which will fill them with shame, but nothing can be changed. All is beyond recall. [Cf: RH 04-01-02 para. 7] p. 391, Para. 1, [1902MS].

Christ has made every provision for the sanctification of His Church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart. [Cf: RH 04-01-02 para. 8] p. 391, Para. 2, [1902MS].

Church Members Are to Help One Another.--Christ has given direction for their guidance, declaring that they are to show Christian interest in one another. If one commits sin, do not talk of it among yourselves. Go first to the one who has offended. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Do church members obey this word? Suppose that in every institution established among us, in publishing houses, sanitariums, and schools, God's people had sought to understand and follow His plan, as it is outlined in the Old and New Testaments. Suppose that the instruction given by Christ to the children of Israel had been woven into the life-practice. Would not we as a people stand today on vantage ground? [Cf: RH 04-01-02 para. 9] p. 391, Para. 3, [1902MS].

The instruction given in Matthew presents the work that must be done to keep the Church purified from error and defilement. The brethren in the Church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring an offering to God, ask yourself, Am I cherishing wrong feelings toward any of my brethren in the faith? If you are, do all in your power to be reconciled to the one with whom you are at variance. [Cf: RH 04-01-02 para. 10] p. 391, Para. 4, [1902MS].

It is a sin to cherish anger against a brother or a sister in the Church. Christ treats anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause"--O, how much there is of this in the Church today!--"shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother raca, "vain fellow;" but these passionate words are a savor of death unto death. He who utters them is not cooperating with God, but with Satan. In heaven his wicked railing is placed in the same list as swearing. Mrs. E. G. White. [Cf: RH 04-01-02 para. 11] p. 391, Para. 5, [1902MS].

Many things that do not now appear in a correct light, will be made plain in the day of the Lord. But the question of forgiveness needs not to be interpreted. There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven. [Cf: RH 04-08-02 para. 1] p. 392, Para. 1, [1902MS].

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive because you may think that he does not feel humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart. [Cf: RH 04-08-02 para. 2] p. 392, Para. 2, [1902MS].

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day

turn again to thee, saying, I repent; thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. [Cf: RH 04-08-02 para. 3] p. 392, Para. 3, [1902MS].

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the promptings of human nature. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you also wound and bruise the heart of Christ. [Cf: RH 04-08-02 para. 4] p. 392, Para. 4, [1902MS].

While hatred is cherished, there is not an iota of love in the heart; therefore when a man has an offering to present to God, he is to clear away all hatred, that his path may not be blocked. If he humbles his heart before God, confessing his mistake in giving way to the passion which opened the door for Satan to enter and take control of the mind, God will forgive his sin and accept his offering. [Cf: RH 04-08-02 para. 5] p. 392, Para. 5, [1902MS].

Christ sees that little heed is paid to his instruction. His people come to him in prayer, asking favors of him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God should he give it to them as they desire. [Cf: RH 04-08-02 para. 6] p. 392, Para. 6, [1902MS].

O how much better it would be if church members would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Christ points his followers to the path of self-sacrifice and self-surrender. Those who walk in this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway. [Cf: RH 04-08-02 para. 7] p. 392, Para. 7, [1902MS].

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offerings brought to him. [Cf: RH 04-08-02 para. 8] p. 393, Para. 1, [1902MS].

Study the Saviour's words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case"-- whatever your position--"enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned there. The life must be conformed to the will of God. [Cf: RH 04-08-02 para. 9] p. 393, Para. 2, [1902MS].

There is no need to marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul temple is full of wickedness. There is no room for Christ. Men follow

their own perverse ways. They will not heed the words of the Saviour. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Though deficient in service, they justify themselves, saying, "The temple of the Lord, The temple of the Lord are we." They set the law of God aside to follow the light of their own imagination. [Cf: RH 04-08-02 para. 10] p. 393, Para. 3, [1902MS].

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." [Cf: RH 04-08-02 para. 11] p. 393, Para. 4, [1902MS].

God is true to his covenant with his people. His word is infallible. His people bring suffering on themselves by forsaking his counsel for their own human wisdom. It is impossible for their prayers to reach his throne, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the word which his Father committed to him for the fallen members of his family. Those who hear and obey walk in safe paths, under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity, as they work in obedience to Jehovah. [Cf: RH 04-08-02 para. 12] p. 393, Para. 5, [1902MS].

When the church allows within her borders those who are working on lines of worldly ambition, when church members cherish feelings of animosity toward one another, God is greatly dishonored. He cannot bless them with grace and power while they continue in sin, and therefore, unwatered by his grace, they become dry and spiritless. God has given all power to his Son to give to his people as largely as they prepare themselves for its reception. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of his church as his helping hand, if they will place themselves where they can be used. But he does not communicate through impure channels; for this would dishonor his holy name. [Cf: RH 04-08-02 para. 13] p. 393, Para. 6, [1902MS].

All who love Jesus will search the Scriptures, that they may know and obey his will. Christ will be to them a very present help in time of need; for God's power is pledged to faithfulness. He will fulfill his word to all who are true. Christ triumphs in the triumph of his people; therefore prepare his way, that he may bestow his richest gifts on his church. [Cf: RH 04-08-02 para. 14] p. 394, Para. 1, [1902MS].

Tell in every church what the individual members must be and do if they work successfully. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. But those who forsake the way of the Lord, marking out new methods and following human surmisings, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God. [Cf: RH 04-08-02 para. 15] p. 394, Para. 2, [1902MS].

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. . . . 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." Mrs. E. G. White. [Cf: RH 04-08-02 para. 16] p. 394, Para. 3, [1902MS].

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" [Cf: RH 04-15-02 para. 1] p. 394, Para. 4, [1902MS].

These words were written by the apostle Paul to the Corinthian church. Some had charged Paul with self-commendation in writing his former epistle. Paul refers to this by asking the members of the church if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony as to their Christian character? There were those who had come to Corinth with letters of commendation from other churches; but the leading workers, the founders of these churches, the apostles of Christ, had no need of such commendation. The Corinthians, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation Paul needed. Their reception of the truth, and the reformation seen in their lives in response to the labors of the apostle, was a testimony that spoke to all nations, tongues, and peoples. [Cf: RH 04-15-02 para. 2] p. 394, Para. 5, [1902MS].

Paul regarded the Corinthian brethren as his testimonial. He loved them; for they were the fruit of his labor. The reformation wrought in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of Christ. "Ye are our epistle," he says, "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 the fleshy tables of the heart." [Cf: RH 04-15-02 para. 3] p. 394, Para. 6, [1902MS].

The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth. [Cf: RH 04-15-02 para. 4] p. 395, Para. 1, [1902MS].

True Measure of Usefulness.--The usefulness of a minister of Christ is measured by the results of his labors. When men and women receive the truth, and in their lives adorn it, following the example of their Lord, they recommend the truth and the minister who presented it. The minister is greatly strengthened by these seals of his ministry. [Cf: RH 04-15-02 para. 5] p. 395, Para. 2, [1902MS].

In this age there are many preachers, but there is a great scarcity of able, holy ministers, men filled with the love that dwelt in the heart of Christ. Today the ministers of Christ should have the same witness as that which the Corinthian church bore to Paul's ministry. But pride, self-confidence, love of the world, faultfinding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is, alas, a sad testimony to the character of the ministerial labor under which these souls received their spiritual mold. With such conversions Christ had no connection. In some instances, it is true, men may dishonor God by their claim to be his followers, while the minister under whose labor they professed to receive the truth was faithful, sincere, and thorough in his work. But this is seldom the case. [Cf: RH 04-15-02 para. 6] p. 395, Para. 3, [1902MS].

There is no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success do not boast. They acknowledge their entire dependence on God, realizing that of themselves they have no power. With Paul they say, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." [Cf: RH 04-15-02 para. 7] p. 395, Para. 4, [1902MS].

There are many ministers who lose their efficiency because they do not make God their trust. They do not depend on his strength. [Cf: RH 04-15-02 para. 8] p. 395, Para. 5, [1902MS].

Many church members act unwisely toward the minister. Often when a teacher of truth has a measure of success in his labor, he is spoiled by those for whom he has worked. Petted and praised, he begins to cherish self-admiration. Thinking that he has superior qualifications, he grows careless in regard to asking God for help. He does not watch unto prayer; and Satan obtains an easy victory over him. [Cf: RH 04-15-02 para. 9] p. 395, Para. 6, [1902MS].

The true minister does the work of the Master. He feels the importance of his work as one who has charge of the flock of God, realizing that in a degree he sustains to the church and to the world the same relation that Christ sustained. He is interested in everything that concerns the salvation of souls. He works to lead sinners from a life of sin to a nobler, higher life, that they may obtain the reward of the overcomer. [Cf: RH 04-15-02 para. 10] p. 396, Para. 1, [1902MS].

The Minister Is God's Watchman.--Weighty is the responsibility resting on ministers of the gospel. The Lord calls them his watchmen. The watchmen anciently placed on the walls of the cities occupied a most important position. Upon their faithfulness depended the safety of all within the walls. When danger was apprehended, they were not to sleep day or night. Every few minutes they were required to call to one another, to see that all were awake, and that no harm had come to any. From one to another the cry of warning or good cheer was to be sounded, till it went the entire rounds of the city. [Cf: RH 04-15-02 para. 11] p. 396, Para. 2, [1902MS].

These watchmen represent the ministers of Christ, upon whose fidelity

depends the salvation of souls. These ministers are to stand as watchmen on the walls of Zion, and if they see the sword coming, they are to sound the warning. [Cf: RH 04-15-02 para. 12] p. 396, Para. 3, [1902MS].

"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." The watchmen are to live very near to God, where they can hear his word and be impressed by his Spirit, that the people may not look to them in vain. "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 04-15-02 para. 13] p. 396, Para. 4, [1902MS].

If the man who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true preacher. If his lips are touched with a live coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire. "What must I do to be saved?" Mrs. E. G. White. [Cf: RH 04-15-02 para. 14] p. 396, Para. 5, [1902MS].

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. Mrs. E. G. White. [Cf: RH 04-15-02 para. 1] p. 396, Para. 6, [1902MS].

The greatest difficulty Paul had to met arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts. [Cf: RH 04-22-02 para. 1] p. 397, Para. 1, [1902MS].

Paul met them on their own ground. "If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for

the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." [Cf: RH 04-22-02 para. 2] p. 397, Para. 2, [1902MS].

The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation. [Cf: RH 04-22-02 para. 3] p. 397, Para. 3, [1902MS].

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, receiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil. [Cf: RH 04-22-02 para. 4] p. 397, Para. 4, [1902MS].

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth. [Cf: RH 04-22-02 para. 5] p. 397, Para. 5, [1902MS].

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered his perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice he was to make. The slain lamb typified the Lamb that was to take away the sin of the world. [Cf: RH 04-22-02 para. 6] p. 397, Para. 6, [1902MS].

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious. [Cf: RH 04-22-02 para. 7] p. 397, Para. 7, [1902MS].

The Jewish Economy Revealed Christ.--Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype. [Cf: RH 04-22-02 para. 8] p. 398, Para. 1, [1902MS].

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was

glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his lifegiving, sanctifying Spirit to all who believe? [Cf: RH 04-22-02 para. 9] p. 398, Para. 2, [1902MS].

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?--They were afraid. As they saw "the thunderings, and the lightnings and the noise of the trumpet, and the mountain smoking," they "removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they would certainly have been consumed. [Cf: RH 04-22-02 para. 10] p. 398, Para. 3, [1902MS].

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." [Cf: RH 04-22-02 para. 11] p. 398, Para. 4, [1902MS].

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition their guilt and sin,--of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood. [Cf: RH 04-22-02 para. 12] p. 398, Para. 5, [1902MS].

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away." [Cf: RH 04-22-02 para. 13] p. 398, Para. 6, [1902MS].

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law. [Cf: RH 04-22-02 para. 14] p. 399, Para. 1, [1902MS].

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be

of any avail to them. They may talk of Christ as their Saviour; but he will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law. [Cf: RH 04-22-02 para. 15] p. 399, Para. 2, [1902MS].

The Moral Law a Transcript of Christ's Character.--Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God. [Cf: RH 04-22-02 para. 16] p. 399, Para. 3, [1902MS].

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. [Cf: RH 04-22-02 para. 17] p. 399, Para. 4, [1902MS].

In the sermon on the mount, Christ declared, "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." [Cf: RH 04-22-02 para. 18] p. 399, Para. 5, [1902MS].

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away--God's law of ten commandments, his standard of righteousness--was plainly seen by all who saw to the end of that which was done away. [Cf: RH 04-22-02 para. 19] p. 399, Para. 6, [1902MS].

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. [Cf: RH 04-22-02 para. 20] p. 400, Para. 1, [1902MS].

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the

mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Mrs. E. G. White. [Cf: RH 04-22-02 para. 21] p. 400, Para. 2, [1902MS].

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 04-22-02 para. 1] p. 400, Para. 3, [1902MS].

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. Mrs. E. G. White. [Cf: RH 04-22-02 para. 2] p. 400, Para. 4, [1902MS].

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." [Cf: RH 04-29-02 para. 1] p. 401, Para. 1, [1902MS].

The apostle magnifies the grace and mercy of God, shown in his miraculous conversion and in the sacred trust committed to him as a minister of Christ. By God's abundant mercy he and his brethren have been sustained in affliction, difficulty, and danger. He declares that they have not walked in craftiness, nor handled the word of God deceitfully. They have been unselfish, showing no avarice. They have not modeled their faith and teaching to suit the desires of their hearers, nor kept back truths profitable for them in order to make their teaching less offensive. They have not clouded the truths of

God's word, so that their meaning should not be understood. On the contrary, feeling the importance of their calling, they have presented the truth with simplicity and clearness, praying for the conviction and conversion of souls. They have endeavored to bring their conduct into harmony with the truth presented, that this truth might commend itself to every man's conscience. [Cf: RH 04-29-02 para. 2] p. 401, Para. 2, [1902MS].

Paul knew that, by many, conviction would be thrown off, that hearts would rise up against the truth, be it presented ever so wisely. The hearts of many were blinded by prejudice and lust. They could not see the beauty of the truth. But the apostle would not permit this to discourage him in his labor. If after he had plainly presented the truth, the hearts of the people were still covered by a veil, neither the truth nor the minister presenting it were at fault. [Cf: RH 04-29-02 para. 3] p. 401, Para. 3, [1902MS].

Man's Mind Blinded by Worldliness.--In this age we find men and women professing godliness who refuse to walk in the light which shows that they have greater truths to accept,--truths which involve a cross,--truths which, if accepted, would separate them from the world. They refuse to recognize the sacred claims of God's law. In an effort to justify their theories and their course, they misinterpret the plainest statements of Scripture. Filled with the love of the world, they say, "I cannot see; I cannot see." [Cf: RH 04-29-02 para. 4] p. 401, Para. 4, [1902MS].

To such are applicable the words of Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Men are crying, "Christ, Christ; give us Christ; but the law we will not acknowledge." Turning from the law, they turn from the Giver of the law, and they turn also from Christ; for he declares, "I and my Father are one." [Cf: RH 04-29-02 para. 5] p. 401, Para. 5, [1902MS].

In every mind the solemn inquiry should be, "What must I do to be saved?" I must know for myself what is truth, that I may be sanctified by the truth, and thus obtain a fitness for the higher life. But Satan is untiring in his efforts to keep the transforming light of the gospel from the hearts of men. Those who do not willfully oppose, those who, like Paul, war against the truth ignorantly, may be converted. Yet it remains a stern, lamentable fact that among professed believers, as well as among unbelievers, the enemy blinds many to their ruin. They allow him to rob them of all desire to investigate the inspired word for themselves. [Cf: RH 04-29-02 para. 6] p. 402, Para. 1, [1902MS].

"We preach not ourselves," Paul continued, "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." The object of the apostles' ministry was not self-exaltation. They did not covet authority or pre-eminence. They preached Christ. This was their theme. They hid self in the Saviour. The great plan of salvation, and the life of Christ, the author and finisher of this plan, were exalted before their hearers. Christ, yesterday, today, and forever, was the burden of their teaching. [Cf: RH 04-29-02 para. 7]

p. 402, Para. 2, [1902MS].

If those who today are preaching the word of God, would cease to glory in self, and would exalt the cross of Christ, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, to obtain a full view of the crucified Saviour, all is gained. But very few ministers point sinners as they should to the Lamb of God. Few have a just estimate of the worth of souls or of the power of Christ to save. [Cf: RH 04-29-02 para. 8] p. 402, Para. 3, [1902MS].

Satan's work is to make the truth of God of none effect. Cast out of heaven because of his transgression, his aim has ever been to defeat God's purpose for man. He seeks to make it appear that the law is imperfect, unjust, tyrannical. He declares that it is impossible for man to keep the law. And in his own power man cannot keep the law. Without a Saviour, he is without hope. [Cf: RH 04-29-02 para. 9] p. 402, Para. 4, [1902MS].

Christ saw the helpless condition of the race, and he came to redeem them by living the life of obedience the law requires, and by paying in his death the penalty of disobedience. He came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but through obedience made possible by his merits. [Cf: RH 04-29-02 para. 10] p. 402, Para. 5, [1902MS].

To make it possible for human beings to be kings and priests to God, the Commander of the angels took the position of a servant. He set us a perfect example. He asks us to learn of him; for his life was an exemplification of the law. No act of sin marred his conduct. In word and deed he was without blemish. [Cf: RH 04-29-02 para. 11] p. 402, Para. 6, [1902MS].

Christ's death shows God's great love for man. It is the pledge of our salvation. To remove the cross from the Christian would be like blotting out the sun. The cross brings us near to God, reconciling us to him. Jehovah looks upon it with the relenting compassion of a Father's love. He looks upon the suffering his Son endured in order to save the race from eternal death, and he accepts us in the Beloved. [Cf: RH 04-29-02 para. 12] p. 403, Para. 1, [1902MS].

Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom. [Cf: RH 04-29-02 para. 13] p. 403, Para. 2, [1902MS].

Through the cross we learn that our Heavenly Father loves us with an infinite and everlasting love, and draws us to him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our

Lord Jesus Christ"? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to him who gave himself for us. Then with the light of love that shines from his face on ours, we shall go forth to reflect it to those in darkness. Mrs. E. G. White. [Cf: RH 04-29-02 para. 14] p. 403, Para. 3, [1902MS].

I have never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all who know the truth engage in this work, in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Mrs. E. G. White. [Cf: RH 04-29-02 para. 1] p. 403, Para. 4, [1902MS].

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: RH 05-06-02 para. 1] p. 403, Para. 5, [1902MS].

To men has been given the great work of preaching Christ. The priceless treasure has been placed in earthen vessels. God could have proclaimed his truth by sinless angels, but this was not his plan. He could have intrusted his work to men of wealth, position, learning, and eloquence; but neither was this his plan. He chose men acquainted with poverty, hardship, and suffering, men who could reach the poor and lowly. [Cf: RH 05-06-02 para. 2] p. 403, Para. 6, [1902MS].

The power of the truth must not be accredited to men. Men must not be given the honor due to God. It must be seen that to God belongs all the glory. Therefore human beings, men compassed with infirmity, are chosen as instruments for God's work. Through them his blessings were to be conveyed to the world. Through them his glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy. And in all their work they are to ascribe glory, honor, and praise to him who is above all and over all. [Cf: RH 05-06-02 para. 3] p. 404, Para. 1, [1902MS].

Paul speaks to his experience in connection with the service of Christ, showing that in choosing the Christian pathway he had not been prompted by selfish motives: for it is beset with trials and temptations. Of his own experience he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The apostles were sometimes cast down in the conflict with evil men and evil angels, yet by the grace of God they were enabled to rise and press once more to the front. Their preservation under manifold dangers testified that Jesus lived. Deliverance, support, consolation, and fortitude came to them as they endured suffering for the Redeemer's sake. [Cf: RH 05-06-02 para. 4] p. 404, Para. 2, [1902MS].

Paul reminds his brethren that as Christ's messengers he and his fellow laborers were continually in peril. The hardships they endured

were telling on their strength. "We which live," he says, "are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." Wearing physically through privation and toil, these ministers of Christ were conforming to his death. But that which was working death in them was bringing spiritual life and health to the Corinthians, who by a belief in the truth were being made partakers of life eternal. In view of this they were to be careful not to increase the burdens and trials of the laborers by neglect and disaffection. [Cf: RH 05-06-02 para. 5] p. 404, Para. 3, [1902MS].

The Hope that Sustained Paul.--Paul continues. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Firmly believing the reality of the truth intrusted to him, nothing could induce Paul to handle the word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a life of conformity to the opinions of the world. He was in daily expectation of martyrdom for the same faith that he had preached to the Corinthians, but he was not intimidated, knowing that he who died and rose again would raise him from the grave, and present him, with all the faithful who had accepted the truth through his labor, to the Father. [Cf: RH 05-06-02 para. 6] p. 404, Para. 4, [1902MS].

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Not for self-aggrandizement did the apostles preach the gospel. It was the hope of saving souls that led them to devote their lives to this work. And it was the hope of saving souls that kept them from fainting or from ceasing their efforts because of threatened danger or actual suffering. [Cf: RH 05-06-02 para. 7] p. 404, Para. 5, [1902MS].

"For which cause," Paul declares, "we faint not; but though our outward man perish, yet the inward man is renewed day by day." Paul felt the power of the enemy; but though his physical strength was declining, yet he faithfully and unflinchingly declared the gospel of Christ. Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on high, he beholds the reward of the faithful, and in tones of victory he exclaims, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: RH 05-06-02 para. 8] p. 405, Para. 1, [1902MS].

If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of today to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of providence, he is to rejoice in the Lord, knowing that all is working for his good. [Cf: RH 05-06-02 para. 9] p. 405, Para. 2, [1902MS].

How Sorrows and Trials are Made Light.--How many there are who grieve the Spirit of God by continual repining! This is because they have lost sight of Christ. If we behold him who bore our sorrows and died as our sacrifice, that we might have an exceeding weight of glory, we shall regard our heaviest sorrows and trials as light afflictions. Think of the Saviour upon the cross, bruised, smitten, mocked, yet uncomplaining and unresisting, suffering without a murmur. This is the Lord of heaven, whose throne is from everlasting. All this suffering and shame he endured for the joy that was set before him,--the joy of bringing to men the gift of eternal life. [Cf: RH 05-06-02 para. 10] p. 405, Para. 3, [1902MS].

When the attention is fastened on the cross of Christ, the whole being is ennobled. The knowledge of the Saviour's love subdues the soul, and lifts the mind above the things of time and sense. Let us learn to estimate all temporal things in the light that shines from the cross. Let us strive to fathom the depths of humiliation to which our Saviour descended in order to make man the possessor of eternal riches. As we study the plan of redemption, the heart will feel the throb of the Saviour's love, and will be ravished by the charms of his character. [Cf: RH 05-06-02 para. 11] p. 405, Para. 4, [1902MS].

It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of his life on earth, of his sacrifice for us; we think of his work in heaven as our advocate, of the mansions he is preparing for those who love him; and we can but exclaim. "O the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore. [Cf: RH 05-06-02 para. 12] p. 405, Para. 5, [1902MS].

In all true disciples this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Jesus. It is on the earth that his children are to let this love shine out through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God. Mrs. E. G. White. [Cf: RH 05-06-02 para. 13] p. 406, Para. 1, [1902MS].

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: RH 05-06-02 para. 1] p. 406, Para. 2, [1902MS].

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Christ's 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 life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its

vitality and vigor exert a powerful though unconscious influence. 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: RH 05-06-02 para. 2] p. 406, Para. 3, [1902MS].

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 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. [Cf: RH 05-06-02 para. 3] p. 406, Para. 4, [1902MS].

Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their 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. Looking unto Jesus, not only as our example, but as the author and finisher of our faith, let us go forward, having confidence that he will supply strength for every duty. [Cf: RH 05-06-02 para. 4] p. 406, Para. 5, [1902MS].

Much painstaking effort will be required of those who have the burden of this work; for right 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 sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of his followers can ever make. In all the self-denial required of us in this work; amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people. Mrs. E. G. White. [Cf: RH 05-06-02 para. 5] p. 406, Para. 6, [1902MS].

God's people are called to aggressive warfare, not against one another, but against the armies of the enemy. Never are they to relax their vigilance. Never are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and win them back to their loyalty. Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for humanity. Where are the men and women who will unite with these heavenly messengers? Think of what God has done for you! When you were perishing out of Christ, did not the warning message come to you, convincing you of sin, and arousing you to repentance? Did not Christ reveal himself to you as a sin-pardoning Saviour? And in the light and warmth of your first love, were you not filled with a longing to impart to others the grace that gave you newness of life? [Cf: RH 05-13-02 para. 1] p. 407, Para. 1, [1902MS].

Do not allow your zeal for soul saving to decrease. You have become Christ's helping hand, and you are to work earnestly for those whom

before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the church than was yours. Grudge not earnest, tender words and kindly deeds. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness may shine into your hearts. Fresh grace to impart will be given to those who keep their souls in the love of God. Duty and sacrifice are precious to them, because of their love for Christ's purchased possession. [Cf: RH 05-13-02 para. 2] p. 407, Para. 2, [1902MS].

Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords that bind men and women to Christ in loving, faithful service. Once they had no interest in sinners; now they are united with Christ, and they are bound up in love with his heritage. The heart once frozen by selfishness is melted by the influence of the Spirit. They rejoice that sinners are accepted in the Beloved. [Cf: RH 05-13-02 para. 3] p. 407, Para. 3, [1902MS].

Let the soldiers in Christ's army remember that while they are under his banner, they can never be conquered; for angels from heaven are fighting beside them. And let them remember also 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." What are our orders?--"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Cf: RH 05-13-02 para. 4] p. 407, Para. 4, [1902MS].

The Lord Has Work for You.--This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the word you hear, and often criticising the ministers. Go to work, helping on the right hand and on the left. Visit your neighbors and in a friendly way, and become acquainted with them. Use every favorable opportunity, in cooperation with the heavenly agencies, to draw them under Christ's banner. [Cf: RH 05-13-02 para. 5] p. 408, Para. 1, [1902MS].

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticise, and condemn their own brethren. [Cf: RH 05-13-02 para. 6] p. 408, Para. 2, [1902MS].

The Lord has a work for every one to do. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood to neighborhood. In places nigh and afar off there will be revivals and conversions. The light and power of the message will be seen and felt. [Cf: RH 05-13-02 para. 7] p. 408, Para. 3, [1902MS].

Let there be no indifference; for we are living amid the perils of the last days. Each one must act his part in extending and enlarging the kingdom of God. Every effort made by the human agent to cooperate with the Holy Spirit prepares him to accomplish the work God has been fitting him through his grace to do. God desires his people to use all their talents in his service. He wants them to labor for those outside the fold. He wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to him and to their fellow men, learn to help others. Workers are to be trained who will train and educate others. Thus the good work will go forward, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are earnest and faithful, the Lord will accept them and work through them. As they put on Christ, their minds are filled with the treasures of heavenly truth, which they give to others, to be given by them to still others. [Cf: RH 05-13-02 para. 8] p. 408, Para. 4, [1902MS].

We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. The signs of the times--the wars and rumors of wars, the strikes, murders, robberies, and accidents--tell us that the end of all things is at hand. Who can doubt the truth of the prophet's words. "The wicked shall do wickedly: and none of the wicked shall understand"? Many of the inhabitants of the world have given themselves into Satan's control. They cooperate with him, helping him to carry out his plans against the government of God. Under his guidance, men have lost their horror of bloodshed and murder. [Cf: RH 05-13-02 para. 9] p. 408, Para. 5, [1902MS].

Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God's people. Knowing that his time is short, he has come down with great power, to work against all that is good. In the Scriptures, he is represented as walking up and down as a roaring lion, seeking whom he may devour. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge. [Cf: RH 05-13-02 para. 10] p. 409, Para. 1, [1902MS].

The Last Conflict.--Determined to efface the image of God in man. Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling error with truth, so seeking to bring confusion and distress. But in proportionate power God works to counteract Satan's plans and to bring to light his hidden purposes. When the enemy has seemed to be gaining a signal victory over righteousness, God has been working with mighty power in behalf of his people. [Cf: RH 05-13-02 para. 11] p. 409, Para. 2, [1902MS].

The stress of great temptation is already upon us. We are now to unite with one another in doing the work that Christ did when he was upon this earth. We are to be one in Christ. Thus we are to show our faithfulness to God, to our Redeemer, and to all who are born into his kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. Satan's strong efforts against good, that terrible hatred of his agencies against God's agencies, emphasize the need of union and harmony among the forces of

righteousness. We have no time to wrestle and contend among ourselves, no time to work on suppositions, or cherish prejudices. It is too late for this, brethren; for Christ is at the door. [Cf: RH 05-13-02 para. 12] p. 409, Para. 3, [1902MS].

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield--the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed. [Cf: RH 05-13-02 para. 13] p. 409, Para. 4, [1902MS].

God's people are to bear a bold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place, they are to proclaim the message of God's word. By converted, sanctified, holy men and women the message of warning is to be proclaimed, that the prayer may be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven." [Cf: RH 05-13-02 para. 14] p. 409, Para. 5, [1902MS].

All heaven is in activity, and the angels of God are waiting to cooperate with those who will devise plans by which the souls for whom Christ died may hear the glad tidings of salvation. Angels who minister to those who shall be heirs of salvation, are saying to every true saint, "There is work for you to do. Go, stand and speak to the people all the words of this life." Mrs. E. G. White. [Cf: RH 05-13-02 para. 15] p. 409, Para. 6, [1902MS].

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: RH 05-13-02 para. 1] p. 410, Para. 1, [1902MS].

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 05-13-02 para. 2] p. 410, Para. 2, [1902MS].

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 05-13-02 para. 3] p. 410, Para. 3, [1902MS].

The present is an opportunity which we cannot afford to lose. We call upon all our people to help to the 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 their earnings for the help of our schools. [Cf: RH 05-13-02 para. 4] p. 410, Para. 4, [1902MS].

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 to help forward the work. 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: RH 05-13-02 para. 5] p. 410, Para. 5, [1902MS].

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 a knowledge of God and of the best methods for reaching the people. [Cf: RH 05-13-02 para. 6] p. 410, Para. 6, [1902MS].

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: RH 05-13-02 para. 7] p. 410, Para. 7, [1902MS].

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 05-13-02 para. 8] p. 411, Para. 1, [1902MS].

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: RH 05-13-02 para. 1] p. 411, Para. 2, [1902MS].

We trust that our publishing house in Australia will make liberal terms in the publication of "Christ's Object Lessons." The Lord has greatly blessed this institution, and it should present to him a thank offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly. And this cooperation with God will prove to the Australian publishing house as great a blessing as it has proved to our institutions in America. [Cf: RH 05-13-02 para. 2] p. 411, Para. 3, [1902MS].

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Have we not proved this in the past? As we have moved out, trusting God's promise, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this. [Cf: RH 05-13-02 para. 3] p. 411, Para. 4, [1902MS].

The Lord has done much for you all through your borders. Lift up your eyes, and look on the fields, already white for the harvest. Praise God that his word has been verified beyond all our conception. [Cf: RH 05-13-02 para. 4] p. 411, Para. 5, [1902MS].

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of "Christ's Object Lessons." God will bless them in this work. [Cf: RH 05-13-02 para. 5] p. 411, Para. 6, [1902MS].

The workers in England should make every possible effort in the sale of this book, that a school may be established in that country. My brethren in England, Germany, and all other European countries 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. Let our canvassers in all parts of Europe be encouraged to help in its sale. The sale of this book will do much more than to aid in freeing our institutions from debt. It will open the way for our larger books to find a ready market. Thus the truth will reach many who otherwise would not receive it. [Cf: RH 05-13-02 para. 6] p. 411, Para. 7, [1902MS].

I appeal especially to our brethren in Scandinavia. Will you not take hold of the work which God has given you? Will you not 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." Cease to talk discouragement. Take hold of the arm of Infinite Power. Remember that your brethren in other lands are uniting to give you help. Do not fail nor be discouraged. The Lord will uphold his workers in Scandinavia if they will act their parts in faith, in prayer, in hopefulness, doing all they can to advance his cause and hasten his coming. [Cf: RH 05-13-02 para. 7] p. 412, Para. 1, [1902MS].

Let a most earnest effort be made by our people in England to inspire their brethren in Scandinavia with faith and courage. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. [Cf: RH 05-13-02 para. 8] p. 412, Para. 2, [1902MS].

Remember that the nearer we approach the time of Christ's coming, the more earnestly and firmly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith. Mrs. E. G. White. [Cf: RH 05-13-02 para. 9] p. 412, Para. 3, [1902MS].

As the children of Israel neared the borders of the promised land, Moses selected a man from each tribe, and sent them to view the land of Canaan, saying to them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land." [Cf: RH 05-20-02 para. 1] p. 412, Para. 4, [1902MS].

After forty days the spies returned, bringing specimens of the fruit of the land. But all save two returned with a faithless report. "We came unto the land whither thou sentest us," they began, "and surely it floweth with milk and honey. . . . Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. And the Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." [Cf: RH 05-20-02 para. 2] p. 412, Para. 5, [1902MS].

The unbelief of the spies cast a gloomy shadow over the congregation; and the mighty power of God, so often manifested in behalf of his chosen people, was forgotten. The people did not wait to reflect. They did not reason that he who had brought them thus far would certainly give them the land of promise; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as if they must depend solely on the power of arms. [Cf: RH 05-20-02 para. 3] p. 412, Para. 6, [1902MS].

They were desperate in their disappointment and despair. A wail of agony arose and mingled with the confused murmur of voices. Caleb comprehended the situation, and, bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said: the walls were high, the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," Caleb urged: "for we are well able to overcome it." [Cf: RH 05-20-02 para. 4] p. 413, Para. 1, [1902MS].

Caleb's words excited the anger of the ten spies, and they cried vehemently, "We be not able to go up against the people: for they are stronger than we. . . . The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." [Cf: RH 05-20-02 para. 5] p. 413, Para. 2, [1902MS].

Israel's Sin and Moses' Prayer.--"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that

God hearkened to their wicked speeches, and that, enshrouded in the pillar of cloud, the Angel of God's presence was witnessing their terrible outburst of wrath. In bitterness they cried. "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" With the utterance of their discontent, their bitterness grew, until they began to reproach God, saying, "And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said to one another, Let us make a captain, and let us return into Egypt." [Cf: RH 05-20-02 para. 6] p. 413, Para. 3, [1902MS].

Cut to the heart by the rebellion of the people, feeling the enormity of their sin. "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." And again Caleb and Joshua tried to reassure the people. Above the tempest of lamentation and rebellious grief their clear, ringing voices were heard, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." [Cf: RH 05-20-02 para. 7] p. 413, Para. 4, [1902MS].

But the congregation would not listen to the earnest entreaty. The unfaithful spies were loud in their denunciations of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forth with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous designs. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed himself, and no one dared continue his resistance. The spies who brought the evil report crouched, terror stricken, and with bated breath sought their tents. [Cf: RH 05-20-02 para. 8] p. 413, Para. 5, [1902MS].

Moses now arose, and entered the tabernacle. And God said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." [Cf: RH 05-20-02 para. 9] p. 414, Para. 1, [1902MS].

Unable to endure the thought of Israel's destruction, Moses pleaded: "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. . . . Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." [Cf: RH 05-20-02 para. 10] p. 414, Para. 2, [1902MS].

And God said, "I have pardoned according to thy word: but as truly as

I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I sware unto their fathers. . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come unto the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." [Cf: RH 05-20-02 para. 11] p. 414, Para. 3, [1902MS].

Israel's History Our Admonition.--For our admonition, upon whom the ends of the world are come, was this history recorded. How often the people of God today live over the experience of the children of Israel! How often they murmur and complain! How often they draw back when the Lord bids them go forward! The cause of God is suffering for want of men like Caleb and Joshua, men of fidelity and unshaken trust. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demand sanctified, self-sacrificing men, men who will go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice. [Cf: RH 05-20-02 para. 12] p. 414, Para. 4, [1902MS].

Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Remember that the nearer we approach the time of Christ's coming, the more earnestly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith. [Cf: RH 05-20-02 para. 13] p. 414, Para. 5, [1902MS].

We need greater faith in the progress of the cause of God. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our effort to obey. Workers for Christ are never to think, much less to speak, of failure in their work. Though the outward appearance may be unpromising, energy and trust in God will develop resources. [Cf: RH 05-20-02 para. 14] p. 415, Para. 1, [1902MS].

If we 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. [Cf: RH 05-20-02 para. 15] p. 415, Para. 2, [1902MS].

Be strong, and talk hope. Press your way through obstacles. God's word is your assurance. Approach your Saviour with the full confidence of living faith, joining your hands with his. Go where he leads the way. Whatsoever he says to you, do. He will teach you just as willingly as he will teach some one else. [Cf: RH 05-20-02 para. 16] p. 415, Para. 3, [1902MS].

"Faith is the substance of things hoped for, the evidence of things not seen." Have we not proved this in the past? As we moved out,

trusting God's promises, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promise should check every thought of unbelief. [Cf: RH 05-20-02 para. 17] p. 415, Para. 4, [1902MS].

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey. Mrs. E. G. White. [Cf: RH 05-20-02 para. 18] p. 415, Para. 5, [1902MS].

If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth. [Cf: RH 05-27-02 para. 1] p. 415, Para. 6, [1902MS].

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them. [Cf: RH 05-27-02 para. 2] p. 415, Para. 7, [1902MS].

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame--those weak in the faith--out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear. [Cf: RH 05-27-02 para. 3] p. 416, Para. 1, [1902MS].

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth. [Cf: RH 05-27-02 para. 4] p. 416, Para. 2, [1902MS].

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven. [Cf: RH 05-27-02 para. 5] p. 416,

Para. 3, [1902MS].

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part, toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling. [Cf: RH 05-27-02 para. 6] p. 416, Para. 4, [1902MS].

Common Errors in Diet.--Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression. [Cf: RH 05-27-02 para. 7] p. 416, Para. 5, [1902MS].

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten. [Cf: RH 05-27-02 para. 8] p. 416, Para. 6, [1902MS].

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God. [Cf: RH 05-27-02 para. 9] p. 416, Para. 7, [1902MS].

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God. [Cf: RH 05-27-02 para. 10] p. 417, Para. 1, [1902MS].

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,--and all because the nerves of the brain are disturbed by the abuse heaped on the stomach. [Cf: RH 05-27-02 para. 11] p. 417, Para. 2, [1902MS].

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power. [Cf: RH 05-27-02 para. 12] p. 417, Para. 3, [1902MS].

Relation of Health Principles to Spirituality.--The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light. [Cf: RH 05-27-02 para. 13] p. 417, Para. 4, [1902MS].

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren? [Cf: RH 05-27-02 para. 14] p. 417, Para. 5, [1902MS].

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumblingblock from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions. [Cf: RH 05-27-02 para. 15] p. 417, Para. 6, [1902MS].

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience. [Cf: RH 05-27-02 para. 16] p. 418, Para. 1, [1902MS].

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to his people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [Cf: RH 05-27-02 para. 17] p. 418, Para. 2, [1902MS].

"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." Mrs. E. G. White. [Cf: RH 05-27-02 para. 18] p. 418, Para. 3, [1902MS].

To Our Churches in America:--There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that he has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing houses in Battle Creek and Oakland were sustained when they were first established. [Cf: RH 05-27-02 para. 1] p. 418, Para. 4, [1902MS].

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth. [Cf: RH 05-27-02 para. 2] p. 418, Para. 5, [1902MS].

These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord. [Cf: RH 05-27-02 para. 3] p. 418, Para. 6, [1902MS].

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places,--less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth his coming.' But the Word of the Lord declares:-- [Cf: RH 05-27-02 para. 4] p. 419, Para. 1, [1902MS].

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. [Cf: RH 05-27-02 para. 5] p. 419, Para. 2, [1902MS].

"'And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'" [Cf: RH 05-27-02 para. 6] p. 419, Para. 3, [1902MS].

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares:-- [Cf: RH 05-27-02 para. 7] p. 419, Para. 4, [1902MS].

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. [Cf: RH 05-27-02 para. 8] p. 419, Para. 5, [1902MS].

"But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [Cf: RH 05-27-02 para. 9] p. 419, Para. 6, [1902MS].

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Cf: RH 05-27-02 para. 10] p. 419, Para. 7, [1902MS].

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer to God for the talents he has intrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is. [Cf: RH 05-27-02 para. 11] p. 419, Para. 8, [1902MS].

If in the providence of God you have been given means, do not settle down with the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions, to be transferred to the Lord's work. [Cf: RH 05-27-02 para. 12] p. 420, Para. 1, [1902MS].

God desires his people to do far more for the establishment of his church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of his goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the

good thus accomplished, and by a sense that a conscientious use has been made of the Lord's goods. [Cf: RH 05-27-02 para. 13] p. 420, Para. 2, [1902MS].

All are being tested and tried. By the way in which we do the work Christ has given us to do in his absence, we decide our future destiny. Many neglect their God-given work. They refuse to be his helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom he gave his life. [Cf: RH 05-27-02 para. 14] p. 420, Para. 3, [1902MS].

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for his return. Let us honor him in his absence by doing with faithfulness the work he has placed in our hands. Waiting, watching, working, we are to prepare for his return. If we are faithful, if we serve him with full purpose of heart, he will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth." [Cf: RH 05-27-02 para. 15] p. 420, Para. 4, [1902MS].

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." His coming is drawing nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." [Cf: RH 05-27-02 para. 16] p. 420, Para. 5, [1902MS].

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given. [Cf: RH 05-27-02 para. 17] p. 421, Para. 1, [1902MS].

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you going to do to advance the work necessary to be done in saving perishing souls? There is much to be done for the Master. He calls upon all to watch, that when he comes, they may open to him immediately. He asks you to do his commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, his joy will remain in you. [Cf: RH 05-27-02 para. 18] p. 421, Para. 2, [1902MS].

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern States. A great work is before us in the South. The brethren there need means to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened. [Cf: RH 05-27-02 para. 19] p. 421,

Para. 3, [1902MS].

I am instructed to call upon my brethren in the different conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon this destitute field, and to do more for it than you have yet done. The Lord has blessed you with means to help carry forward his work, and he now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of his vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days. [Cf: RH 05-27-02 para. 20] p. 421, Para. 4, [1902MS].

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interests and to help establish other lines of work in the South, and to do it now. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust *still*: and he which is filthy, let him be filthy *still*: and he that is righteous, let him be righteous *still*: and he that is holy, let him be holy *still*." [Cf: RH 05-27-02 para. 21] p. 421, Para. 5, [1902MS].

Brethren and sisters, *now* is the time to make haste to do something. Will you *now* give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field? [Cf: RH 05-27-02 para. 22] p. 421, Para. 6, [1902MS].

To rescue the fallen race from the thralldom of sin, Christ came to the world, and died on Calvary. He gave his all to us. What are we willing to give to him? [Cf: RH 05-27-02 para. 23] p. 422, Para. 1, [1902MS].

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world. [Cf: RH 05-27-02 para. 24] p. 422, Para. 2, [1902MS].

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By their right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity. Mrs. E. G. White. [Cf: RH 05-27-02 para. 25] p. 422, Para. 3, [1902MS].

The Lord reveals the power of his word today as he did to ancient Israel; but how difficult it is for the truth that is not in harmony with men's ideas to make a favorable impression on the mind. If the workers who have seen God's dealing with his people during the rise and progress of the cause will strengthen the faith of the people of God by reviewing past blessings and mercies, they themselves will be blessed, and their work will prove a blessing to those who have not had the

experience they have had. As they recount the sacrifices made by those who led out in the work, and tell of the power God manifested to keep his work free from error and extravagance, they will have a molding influence for good. [Cf: RH 06-03-02 para. 1] p. 422, Para. 4, [1902MS].

Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of his work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past. A stern conflict is going on between the Prince of Life and the prince of darkness--a conflict that calls for constant vigilance on the part of Christ's soldiers. There must be no sleepy watchmen on the walls of Zion. [Cf: RH 06-03-02 para. 2] p. 422, Para. 5, [1902MS].

God's workers must allow him to choose his own instruments for the work he is doing. If for any cause men refuse to accept the ways of the Lord, if they resist the light sent from heaven, they will at last be found among the workers of iniquity. And when men, after serving on the side of Christ, take a position against him, they exert an influence as much more dangerous than those who have never professed to serve Christ as their light has been greater. The only hope for such ones is to seek the Lord with humility of heart, that they may see the error they have made. Then let them honestly and frankly confess their sin. They have the sure word of God that if they do this, they will find pardon. But if they refuse to acknowledge their mistake, if they refuse to seek pardon, their sin will witness against them in the day of judgment. [Cf: RH 06-03-02 para. 3] p. 422, Para. 6, [1902MS].

Those who have laid stumblingblocks before the feet of the inexperienced, clouding with doubt the minds of those who have not a personal knowledge of the Lord's dealing with his people in the past, can undo their work only by making their confession as broad as their influence for wrong has been, reaching all to whom, by their resistance of the Holy Spirit, they have brought uncertainty and confusion. [Cf: RH 06-03-02 para. 4] p. 423, Para. 1, [1902MS].

The Only Safe Way.--Our God is a jealous God. He will not be trifled with. Those who make straight paths for their feet must confess their sins. Then God's wisdom will overrule their mistakes for their own good and for the good of his people. He will give them the heavenly anointing, and they will see that his hand is leading his people in the right way. They will see how dangerous was the path upon which they entered when they allowed Satan to control them. [Cf: RH 06-03-02 para. 5] p. 423, Para. 2, [1902MS].

It was very humiliating for Saul to learn that all the time he had thought he was doing God service, he had been persecuting Christ, using his power against the truth. The Saviour revealed himself to Saul, and the Pharisee was filled with abhorrence of himself and his work. He was made physically blind by the glory of him whom in the past he had blasphemed, but it was that he might have spiritual sight. During the days and nights of his blindness, he had time for reflection, and he no longer saw himself righteous but sinful, his thoughts, words, and actions, condemned by the law. The thought of his zeal in persecuting

God's people filled him with bitter remorse. Hopeless and helpless, he cast himself on Jesus as the only one who could pardon him, and clothe him with righteousness. [Cf: RH 06-03-02 para. 6] p. 423, Para. 3, [1902MS].

My brethren, some of you have been doing as Saul did,--despising the messages God has sent for the salvation of his people. You have used your capabilities to make God's work of none effect. You need to repent and be forgiven. Unless you have this experience, you cannot be saved. [Cf: RH 06-03-02 para. 7] p. 423, Para. 4, [1902MS].

It was a hard struggle for Paul--heretofore able to say of himself, as far as outward acts were concerned, as "touching the righteousness which is in the law, blameless"--to see himself a transgressor, all his supposed goodness swept away. It was a hard struggle for him to give up his supposed righteousness, and cast himself for salvation on the One he had despised. But he yielded to the convictions of the Spirit. The far-reaching claims of the law of God took hold of his life, reaching to the thoughts and emotions of his sin-corrupted heart. With eyes anointed by the grace of God, he saw the mistakes of his life. From a proud Pharisee, who thought himself justified by his good works, he was changed to a humble suppliant for mercy. The tongue, once so ready to blaspheme the name of Christ, became eloquent in sounding the praises of him who had called him out of darkness into his marvelous light. [Cf: RH 06-03-02 para. 8] p. 423, Para. 5, [1902MS].

Writing later of this, Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." O that the same power that converted Paul might go forth today to soften and subdue hearts! Then wrongs would not be varnished over, but open-hearted confessions would be heard. [Cf: RH 06-03-02 para. 9] p. 424, Para. 1, [1902MS].

No way has been provided by which men can pass lightly over their errors. The only safe way is to send sins beforehand to judgment by coming to Christ with the humility and simplicity of a little child. Men must confess their sins, else they will be left in hardness of heart. Light rejected becomes to the rejecter darkness blacker than the darkness of midnight. [Cf: RH 06-03-02 para. 10] p. 424, Para. 2, [1902MS].

Beware of Prejudice and Unbelief.--In the past some have followed a course of action that has been displeasing to God. They have viewed matters in a distorted light. That which might be to them joy and peace in the Holy Ghost appears inconsistent, and they put on the armor of Satan to war against the work of God. The testimony of the Spirit of God is no more to them than the word of men, because in their blindness they cannot distinguish between truth and error. [Cf: RH 06-03-02 para. 11] p. 424, Para. 3, [1902MS].

The messengers God has seen fit to send have not been infallible. They have been weak, erring human beings; but the Lord wrought through them as they gave themselves up to his service. The word spoken was adapted to the necessities of God's people; the evidence of truth was clearly and distinctly presented. The reason the word did not have the desired effect on the hearers was not that there was a lack of evidence; for link after link was produced until the chain was complete; but the

minds of the hearers were filled with prejudice. They were not willing to accept evidence, and tried to make the Bible sustain their ideas, instead of changing their ideas to meet the Bible. [Cf: RH 06-03-02 para. 12] p. 424, Para. 4, [1902MS].

The Jews watched Christ, hoping to catch from his lips some word at which they might take offense. Is not this done today? Men refuse to give up their own ideas. They are not humble enough to acknowledge the divine origin of that which is not in harmony with their opinions. [Cf: RH 06-03-02 para. 13] p. 424, Para. 5, [1902MS].

The Lord knows the honest in heart. He hears their prayers, and sends them divine light. The Holy Spirit sends the truth home with power to the hearts of all who are not hardened by unbelief. Christ rejoiced when the evidence rejected by the men who thought themselves wise, was accepted by those who in comparison might be called babes in knowledge. He who feels secure in his own wisdom must become as a little child, else he will never wear the crown of eternal life. He must be willing to learn the lessons Christ has for him to learn, willing to say with John the Baptist, "He must increase, but I must decrease." [Cf: RH 06-03-02 para. 14] p. 424, Para. 6, [1902MS].

What words can I trace to arouse my ministering brethren to a sense of the responsibility resting on them? How fearful their position if, while professing to be watchmen on the walls of Zion, they lay stumblingblocks in the way of their less experienced brethren, leading them to question the precious messages God sends! Christ promised success to his disciples if they would place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers today regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power. Mrs. E. G. White. [Cf: RH 06-03-02 para. 15] p. 425, Para. 1, [1902MS].

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. [Cf: RH 06-03-02 para. 1] p. 425, Para. 2, [1902MS].

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: RH 06-03-02 para. 2] p. 425, Para. 3, [1902MS].

It is the Lord's design that "Christ's Object Lessons," with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will

become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them. [Cf: RH 06-03-02 para. 3] p. 425, Para. 4, [1902MS].

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 books, which the people need so much. [Cf: RH 06-03-02 para. 4] p. 425, Para. 5, [1902MS].

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 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: RH 06-03-02 para. 5] p. 425, Para. 6, [1902MS].

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: RH 06-03-02 para. 6] p. 426, Para. 1, [1902MS].

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: RH 06-03-02 para. 7] p. 426, Para. 2, [1902MS].

After we have, by sanctified energy and prayer, done all that we can do in the 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: RH 06-03-02 para. 8] p. 426, Para. 3, [1902MS].

If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders. Mrs. E. G. White. [Cf: RH 06-03-02 para. 9] p. 426, Para. 4, [1902MS].

Just before leaving the disciples, Christ gave them the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." [Cf: RH 06-10-02 para. 1] p. 426, Para. 5, [1902MS].

Had men been consulted in regard to their choice of the blessing to be bestowed, they would have asked for some inferior good. But the Lord took the matter into his own hands, and promised his Spirit,--a blessing which, when received, satisfies every need. [Cf: RH 06-10-02 para. 2] p. 426, Para. 6, [1902MS].

Christ had an infinite variety of subjects from which to choose in his teaching, but the one upon which he dwelt most largely was the endowment of his Holy Spirit. What great things he predicted for the church because of this endowment! Yet what subject is less dwelt upon today? what promise less fulfilled? Prophecies are dwelt upon, doctrines are expounded, but the promise of the Spirit, the fulfillment of which is necessary for the success of God's work, is incidentally touched upon, and that is all. Other blessings and privileges have been set before the church but the thought entertained regarding the promise of the Spirit is that it is not for the church now, that at some time in the future the church will receive this gift. But this promise belongs to us now as surely as it belonged to the disciples. [Cf: RH 06-10-02 para. 3] p. 426, Para. 7, [1902MS].

God's people seem to be incapable of comprehending and appropriating this promise. They seem to think that only the scantiest showers of grace are to fall on the thirsty soul. They act as if they must rely on their own efforts for salvation, and as a result they have little strength for the work of overcoming. They have little light to give to the souls dying in the darkness of error. Church members have long been content with little of the blessing of God. They have not felt the need of reaching for the exalted privileges provided for them at infinite cost. Their spirituality is feeble, their experience dwarfed and crippled; and therefore they are disqualified for the work of the Lord. They are unable to present in the power of the Spirit the great and glorious truths of God's Word. [Cf: RH 06-10-02 para. 4] p. 427, Para. 1, [1902MS].

It is not because of any restriction on God's part that the riches of his grace do not flow to men. His gift is godlike. He gave with a liberality that men do not appreciate because they do not love to receive. If all were willing to receive, all would be filled with the Spirit. By resting content with small blessings, we disqualify ourselves for receiving the Spirit in its unlimited fullness. We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. Expecting little, we receive little. [Cf: RH 06-10-02 para. 5] p. 427, Para. 2, [1902MS].

How Do You Treat Christ's Representatives?--The necessity of the Holy Spirit's working should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths that have been intrusted to human beings will lose their power on the mind.

It is not enough for us to have a knowledge of the truth. We are to walk and work in love, conforming our will to the will of God. Of those who do this the Lord declares, "I will put my laws into their mind, and write them in their hearts." God is the mighty, all-powerful agency in this work of transformation. By his Holy Spirit he writes his law in the heart. [Cf: RH 06-10-02 para. 6] p. 427, Para. 3, [1902MS].

Thus divine relationship is renewed between God and man. "'I will be to them a God,'" he says, "'and they shall be to me a people.' There is no attribute of my nature that I will not freely give in order that man may reveal my image." When we allow God to work his will in us, we shall harbor no sin. In the refining furnace all dross will be consumed. [Cf: RH 06-10-02 para. 7] p. 427, Para. 4, [1902MS].

When the Holy Spirit came down on the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it. [Cf: RH 06-10-02 para. 8] p. 427, Para. 5, [1902MS].

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry, "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence. Fill my heart with thy Spirit that I may love my brethren as Christ loves me." [Cf: RH 06-10-02 para. 9] p. 427, Para. 6, [1902MS].

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church. [Cf: RH 06-10-02 para. 10] p. 428, Para. 1, [1902MS].

We are to seek most earnestly to be of one mind, of one purpose. The baptism of the Holy Spirit, and nothing less can bring us to this place. Let us by self-renunciation prepare our hearts to receive the Holy Spirit that a great work may be done for us, so that we can say, not, "See what I am doing," but, "Behold the goodness and love of God!" [Cf: RH 06-10-02 para. 11] p. 428, Para. 2, [1902MS].

A Spirit-Filled Church.--After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show his people that it was his prerogative to bless them with the choicest of heaven's blessings. What was the result?--Thousands were converted in a day. The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth his praises. Believers, reconverted, born again,

were a living power for God. A new song was put in their mouths, even praise to the Most High. Controlled by the Spirit, they saw Christ in their brethren. One interest prevailed. One subject of emulation swallowed up all others,--to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, by kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom. "The multitude of them that believed were of one heart and of one soul." [Cf: RH 06-10-02 para. 12] p. 428, Para. 3, [1902MS].

In the twelve disciples the leaven of truth was hidden by the Great Teacher. These disciples were to be the instruments in God's hands for revealing truth to the world. Divine power was given them; for a risen Saviour breathed on them, saying, "Receive ye the Holy Ghost." Imbued with this Spirit, they went forth to witness for the truth. And so God desires his servants to go forth today with the message he has given them. But till they receive the Holy Spirit, they cannot bear this message with power. Till they receive the Spirit, they cannot realize what God can do through them. [Cf: RH 06-10-02 para. 13] p. 428, Para. 4, [1902MS].

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done. [Cf: RH 06-10-02 para. 14] p. 428, Para. 5, [1902MS].

We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for his fullness, ever pressing toward the mark set before us,--the perfection of his character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." Mrs. E. G. White. [Cf: RH 06-10-02 para. 15] p. 429, Para. 1, [1902MS].

Order is heaven's first law, and the Lord desires his people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on. [Cf: RH 06-10-02 para. 1] p. 429, Para. 2, [1902MS].

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things?--He would; for the fact is stated, lest in seeing their uncleanness, he could not go forward with their armies to battle. [Cf: RH 06-10-02 para. 2] p. 429, Para. 3, [1902MS].

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of his people today. God looks with disfavor on uncleanness of any kind. How can we invite him into our homes unless all is neat and clean and pure? [Cf: RH 06-10-02 para. 3] p. 429, Para. 4, [1902MS].

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness. [Cf: RH 06-10-02 para. 4] p. 429, Para. 5, [1902MS].

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today his people are to honor him by habits of scrupulous neatness and purity. [Cf: RH 06-10-02 para. 5] p. 429, Para. 6, [1902MS].

Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth. [Cf: RH 06-10-02 para. 6] p. 430, Para. 1, [1902MS].

The mother's dress should be simple, but neat and tasty. The mother who wears torn, untidy clothes, who thinks any dress good enough for home wear, no matter how soiled or dilapidated it may be, gives her children an example that encourages them in untidiness. And more than this, she loses her influence over them. They cannot help seeing the difference between her appearance and the appearance of those who dress neatly; and their respect for her is weakened. Mothers, make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat and well fitting. Let your appearance teach a lesson of neatness. You cannot afford to lose the respect of your children. [Cf: RH 06-10-02 para. 7] p. 430, Para. 2, [1902MS].

From their infancy, children should be taught lessons of purity. Mothers cannot too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure. Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own for his clothes. Few parents are so poor that they cannot afford to provide for this purpose a large box, which may be fitted with shelves and tastefully covered. [Cf: RH 06-10-02 para. 8] p. 430, Para. 3, [1902MS].

To teach children habits of order will take some time each day; but this time is not lost. In the future, the mother will be more than repaid for her efforts in this direction. [Cf: RH 06-10-02 para. 9] p. 430, Para. 4, [1902MS].

See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see his children with unclean bodies and ragged garments. Then go further, and speak of inward purity. Let it be your constant effort to uplift and ennoble your children. [Cf: RH 06-10-02 para. 10] p. 430, Para. 5, [1902MS].

We are living in the last days. Soon Christ is coming for his people, to take them to the mansions he is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, . . . and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Mrs. E. G. White. [Cf: RH 06-10-02 para. 11] p. 430, Para. 6, [1902MS].

The work being done with "Christ's Object Lessons" is a good beginning to the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and old and young can engage. The Lord's plan has opened the way for *all* to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you." Mrs. E. G. White. [Cf: RH 06-10-02 para. 1] p. 431, Para. 1, [1902MS].

My heart is made glad in the Lord as I hear of the result of the effort to sell "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the effort being made to carry this plan to completion. [Cf: RH 06-17-02 para. 1] p. 431, Para. 2, [1902MS].

About two years ago, when I was asked what could be done to relieve our schools from debt, I laid the matter before the Lord, and there came to me the thought that I could give the book, "Christ's Object Lessons," to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give "Christ's Object Lessons" for this purpose, and I said, "It must be done." Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would not share the gift with me by giving the work that must be done in the publication of the book. [Cf: RH 06-

17-02 para. 2] p. 431, Para. 3, [1902MS].

The plan was presented to me by the Lord as one that would be an all-around blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to act their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling "Christ's Object Lessons." [Cf: RH 06-17-02 para. 3] p. 431, Para. 4, [1902MS].

I saw that the book found ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among their friends. [Cf: RH 06-17-02 para. 4] p. 431, Para. 5, [1902MS].

The workers gave their time, receiving nothing as far as money is concerned, but receiving a reward of infinitely greater value. [Cf: RH 06-17-02 para. 5] p. 431, Para. 6, [1902MS].

Individual action brought a consciousness of well doing. Those who engaged in the work improved in health of body and health of mind. They gained an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their one thought was, "The book must be sold; for the debt must be lifted from the schools." It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers. [Cf: RH 06-17-02 para. 6] p. 432, Para. 1, [1902MS].

I was made very happy by the result of the plan. And those who engaged in selling the book were happy. They helped one another to make the work a success. [Cf: RH 06-17-02 para. 7] p. 432, Para. 2, [1902MS].

I saw that in selling "Christ's Object Lessons," our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning how to canvass. Prejudice was removed. In becoming acquainted with the people, the workers gained a valuable experience. And as they were thus sinking fresh shafts, their example helped the church to see that all around them was work to do. There were those in the church who needed the experience to be gained by telling others of the truth; and as they went forth to this work, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became his people's strength. The pulpit became a place of power. [Cf: RH 06-17-02 para. 8] p. 432, Para. 3, [1902MS].

I saw that the sale of "Christ's Object Lessons" opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered for prayer and Bible study. All moved forward with harmonious action. Believers went to places where the people have no opportunity to hear the Word of God, and gathered the children for Sabbath school. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was opened for light to shine

forth from the Word of God. [Cf: RH 06-17-02 para. 9] p. 432, Para. 4, [1902MS].

The foregoing is a brief description of what can be done by those who know the truth. With this representation of the results of selling "Christ's Object Lessons" before my mind, I have looked for the success now attending the faithful workers. I believe that this effort will arouse our people to see what can and should be done. [Cf: RH 06-17-02 para. 10] p. 432, Para. 5, [1902MS].

A Work in Which All May Help.--Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of them have become rusty from inaction. The Lord in his providence has now given them something to do, and has thus opened the way for them to help others to become acquainted with the special truths for this time. He has given them a work to do that will bring a great and grand result. In getting out of the easy-chair of self-satisfaction, and going forth to give the light of truth to their fellow men, they will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work,--helping to lift the debt from our schools, and at the same time giving the precious light of truth to those who need it. [Cf: RH 06-17-02 para. 11] p. 432, Para. 6, [1902MS].

I hope that no one who can engage in this work will excuse himself, and so lose the blessing that there is in it. This work is the means that the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself. "We are laborers together with God." These words seem so appropriate to the work now being done. [Cf: RH 06-17-02 para. 12] p. 433, Para. 1, [1902MS].

There are many, many souls that the Lord Jesus desires to save. And he asks for our cooperation in this work. These souls cost him an infinite price. Let the questions come home to us, "Are we willing to be workers together with God? Are we willing to go to those outside the faith, and plant in their hearts the seeds of truth?" [Cf: RH 06-17-02 para. 13] p. 433, Para. 2, [1902MS].

The work now being done with "Christ's Object Lessons" is a good beginning of the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and because it enables all to act a part. It is a work in which old and young can engage. The Lord's plan has provided a way for all to do something. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you." [Cf: RH 06-17-02 para. 14] p. 433, Para. 3, [1902MS].

The work of selling "Christ's Object Lessons" is to accomplish double and triple good in different lines. Those who purchase the book feel that they are doing something to advance a worthy cause. The work is done with an earnestness that appeals to their hearts. It is a lesson to them, and although they are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the

Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit will come through the seed sown by this unselfish work for the Master. The saving of precious souls will be the result of the work done in canvassing for "Christ's Object Lessons." [Cf: RH 06-17-02 para. 15] p. 433, Para. 4, [1902MS].

In Company with Jesus.--The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget whose company you are in. See by faith an angelic host around you. Believe that the Lord Jesus is by your side, that his glory enfolds you, that he is pouring upon you the refreshing showers of his grace. Speak and act to the glory of God. Say, "In thought, word, and deed I will be a blessing to those I meet. I will let light shine forth." Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into their homes the sunshine of heaven. Outside of the truth, there is little enough of this sunshine now in the world. [Cf: RH 06-17-02 para. 16] p. 433, Para. 5, [1902MS].

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that he will teach you to speak words which will cause light to shine into darkened minds. Doors will open for the work of soul saving. Many who enter Christ's service at the eleventh hour will labor with great earnestness for him. They will appreciate the wonderful truths of the Word of God, and will bring these truths into the daily life. [Cf: RH 06-17-02 para. 17] p. 433, Para. 6, [1902MS].

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in his hands, to be worked by his Spirit, that he can use us in breaking the power of the enemy over souls. Let them remember, too, that to those with whom they become acquainted in this work, they are to speak of the love of the Saviour, who, though he was rich, yet for our sake became poor, that we might be rich. He gave himself to a life of lowliness, privation, and poverty, that he might know how to reach every suffering child of his. In all our afflictions he is afflicted. "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 us follow where he leads the way, denying self, and taking up the cross. As we share his humiliation in this life, partaking with him in his suffering, we are preparing to share his glory in the future life. [Cf: RH 06-17-02 para. 18] p. 434, Para. 1, [1902MS].

I have never seen so good an opportunity for those who are willing to work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all engage in this work, striving, in the meekness of Christ and the love of God, to communicate the light of truth. Go forward, brethren and sisters, and in forgetfulness of self and unselfish effort for others you will receive a rich reward. Trust in the Lord for aid. Remember that when with thankful hearts you do the very best you can, you are closely allied with the angels of heaven. There is sympathy and cooperation between divine and human agencies. The Lord will open ways for you. He does not limit his grace to any special time or special

effort. Only have a heart to obey his word, and your example will make an impression in favor of the truth. Only be wide awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you will not lose the blessing the Lord has for you. Mrs. E. G. White. [Cf: RH 06-17-02 para. 19] p. 434, Para. 2, [1902MS].

I am glad that there has been such harmonious effort to carry out the purpose of God and to make the most of his providence. This effort to circulate "Christ's Object Lessons" is demonstrating what can be done in the canvassing field. To ministers, students, fathers, mothers, young men, and young women who have engaged in this work I would say: Let not your interest flag. 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: RH 06-17-02 para. 1] p. 434, Para. 3, [1902MS].

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: RH 06-17-02 para. 2] p. 434, Para. 4, [1902MS].

Let us have faith in God. In his name let us carry forward his work without flinching. The work he has called us to do he will make a blessing to us. And when his plan for the relief of our schools has been vindicated, when the work pointed out has been fully accomplished, he will indicate to us what to do next. [Cf: RH 06-17-02 para. 3] p. 435, Para. 1, [1902MS].

As long as the message of mercy is to be given to the world, there will be a call for effort in behalf of other institutions and enterprises similar to that for the relief of our schools. And as long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ has directed: "When they persecute you in this city, flee ye into another." Matt. 10:23. If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely 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." Until in heaven is spoken the word, "It is finished," there will always be places for labor and hearts to receive the message. [Cf: RH 06-17-02 para. 4] p. 435, Para. 2, [1902MS].

Wherefore "let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. 6:9. Mrs. E. G. White. [Cf: RH 06-17-02 para. 5] p. 435, Para. 3, [1902MS].

God has given men talents, not to be used for selfish purposes, for

the gratification of human pride, but for the glory of his name, for the promotion and advancement of his work, for the benefit of suffering humanity. [Cf: RH 06-24-02 para. 1] p. 435, Para. 4, [1902MS].

Different gifts are imparted to different men, that they may see their need of one another, and connect with one another in the work. God's servants are to be a help and an encouragement to one another. The lines of work that are to represent in our world the truth of heavenly origin are to be carried forward in the name of the Lord. Not one thread of selfishness is to be drawn into the web. No worker is to tear down the work of another man in order to please himself. Those who are working for the Lord are to consult him at every step, that they may work together in unity. By faith they are to lay hold upon the unseen, that they may accomplish the work of preparing a people to stand before God at his coming. [Cf: RH 06-24-02 para. 2] p. 435, Para. 5, [1902MS].

God can communicate with his people today, and give them wisdom to do his will, just as he communicated with his people of old, and gave them wisdom in building the sanctuary. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." [Cf: RH 06-24-02 para. 3] p. 435, Para. 6, [1902MS].

This is an object lesson for us. The tabernacle was to be sacred to the service of God. It was to stand continually in the sight of more than a million people as an illustration of the perfection of Christ's work; and all that was done in its building was to represent this perfection. [Cf: RH 06-24-02 para. 4] p. 436, Para. 1, [1902MS].

The Best for God.--So with God's work today. Everything connected with his service is to be without a flaw. Those who are seeking to advance his work should give the very best they have, that the work may illustrate the perfection God requires. [Cf: RH 06-24-02 para. 5] p. 436, Para. 2, [1902MS].

God must be honored by the work that is done for him at this time. His work must move forward with stability. Faithfulness and fitness must appear in its every line. The buildings that are erected must correspond with the providences of God and with their relation to the work to be done in other places. [Cf: RH 06-24-02 para. 6] p. 436, Para. 3, [1902MS].

We are to follow God's design exactly in the formation and establishment of the work, small though it may be in some places. Outward show and a large outlay of means are not necessary in order to gain the blessing of God. Human taste, human devising, human inclination to ornament, are not to be encouraged. An unnecessary expenditure of money means that there will be less to invest in the work in other places. [Cf: RH 06-24-02 para. 7] p. 436, Para. 4, [1902MS].

He who is the author of every temporal and spiritual advantage is also the finisher of our faith. Into all the work we do for him we should bring purity of heart and sanctification of spirit. All our work should be an illustration, not of display and extravagance, but of sanctified judgment. And every move that is made should be made with reference to the work in other places. [Cf: RH 06-24-02 para. 8] p. 436, Para. 5, [1902MS].

Lines of work which will absorb means are not to be set in operation without reference to the work in other parts of the Lord's vineyard where there are few facilities. It is the Lord's plan that his workers shall consult together; for the work in one place has an influence on the work in another place. One institution is not to be regarded as a complete whole. The workers in one part of the field are not to feel that they need show no interest in the work in another part of the field. No one is to labor only for the special line under his supervision, feeling no care for other lines of work. All are to labor for the good of the whole cause. Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the work started and the institutions established in different parts of the world may not be in vain. [Cf: RH 06-24-02 para. 9] p. 436, Para. 6, [1902MS].

Those who work for God are to be self-sacrificing. Christ gave his life for us, withholding nothing. Let those who work for him show a spirit of self-sacrifice and an earnest desire to carry the work forward with expedition, realizing that it is a work which must be done as speedily as possible. Let consecrated, zealous efforts be made. Let those who believe the truth represent Christ by working for him with willingness and love. [Cf: RH 06-24-02 para. 10] p. 436, Para. 7, [1902MS].

Fruits of the Spirit to be Revealed in Every Act.--God's people are to mingle with all they do the incense of Christ's merits. In all their actions the fruits of the Spirit are to be revealed. Every day by faithful actions sermons are to be preached. [Cf: RH 06-24-02 para. 11] p. 437, Para. 1, [1902MS].

It is God's desire that those who are connected with him shall do their very best. When Christ was upon this earth, he was a diligent worker. Learn lessons from him as you work. And when you rest from your labor, tell one another what your experience has been in gaining a knowledge of God. Remember the words, "Ye are God's husbandry, ye are God's building." [Cf: RH 06-24-02 para. 12] p. 437, Para. 2, [1902MS].

We should return to God in freewill offerings the very best of what he has given us, gratefully acknowledging him as the giver of all our blessings. We should regard nothing as too good to be devoted to God's

service. We should give freely for the establishment of memorials of his goodness. The largeness of his blessings speaks to us of our obligations to return to him his own. [Cf: RH 06-24-02 para. 13] p. 437, Para. 3, [1902MS].

All spiritual illumination and perfection come from Christ. He is able and willing to communicate in accordance with the needs of all in every line of his work. He desires all to feel their need of him, and to ask him for the help of his Holy Spirit in the work they have been given to perform. Holiness to the Lord was the great characteristic of the Redeemer's life on earth, and it is his will that this shall characterize the lives of his followers. His workers are to labor with unselfishness and faithfulness, and with reference to the usefulness and influence of every other worker. Intelligence and purity are to mark all their work, all their business transactions. He is the light of the world. In his work there are to be no dark corners where dishonest deeds are done. Injustice is in the highest degree displeasing to God. Mrs. E. G. White. [Cf: RH 06-24-02 para. 14] p. 437, Para. 4, [1902MS].

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love. [Cf: RH 07-01-02 para. 1] p. 437, Para. 5, [1902MS].

We are now reorganizing, and we need much of the help of the Lord. Those in responsible places must stand where God can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to him. Then will Christ be glorified. Then will his prayers for his followers be answered. They will be one with him and with one another, and the world will see that God did indeed send his Son into the world. [Cf: RH 07-01-02 para. 2] p. 437, Para. 6, [1902MS].

Human instrumentalities are the Lord's helping hand. God expects men and women to work for him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to be brought into captivity to the will of Christ. Not that man can, in his own strength, conform to the mind of God. But he can place himself where the Spirit can guide and control him. [Cf: RH 07-01-02 para. 3] p. 438, Para. 1, [1902MS].

"We are laborers together with God." In his service divine and human agencies are to cooperate. By the partnership of God and man, the work of warning the world is to be carried to completion. Without the Lord's cooperation, we can gain no success. Without his aid, the efforts of human labor, human science, are worthless. All true knowledge comes from him. When man accomplishes anything good, it is because he cooperates with his Maker. [Cf: RH 07-01-02 para. 4] p. 438, Para. 2, [1902MS].

God's Work is a Unit.--God is to be brought into every pursuit of

life. With every enterprise he is concerned. But he is especially interested in the various branches of his work, and in the institutions consecrated to their advancement. The offices of publication, by means of which the truth is to be given to the world, are sacred to his service. The sanitariums are his helping hand. Their work--the restoration of the sick to health, and the relief of suffering--is the work for this time. Our schools, where children and youth are to be trained for God, are an important part of his great plan. [Cf: RH 07-01-02 para. 5] p. 438, Para. 3, [1902MS].

There are to be no walls of partition between the different lines of work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of his great plan. Our sanitariums also are to be thus regarded. Medical work is to be sacredly cherished and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth. [Cf: RH 07-01-02 para. 6] p. 438, Para. 4, [1902MS].

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be carefully guarded. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness, and will never bear the Lord's indorsement. [Cf: RH 07-01-02 para. 7] p. 438, Para. 5, [1902MS].

Our publishing houses should make more of an effort to help our schools than they have done in the past. The Lord will not excuse any effort to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement. [Cf: RH 07-01-02 para. 8] p. 438, Para. 6, [1902MS].

God is no respecter of persons. Those that honor him he will honor. Of those who obey his commandments it is written, "Ye are complete in him." They cooperate with him in the work of soul saving. God says to them. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." [Cf: RH 07-01-02 para. 9] p. 439, Para. 1, [1902MS].

Every Act is to Bear Heaven's Impress.--In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness. [Cf: RH 07-01-02 para. 10] p. 439, Para. 2, [1902MS].

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The

policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. Those who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles. [Cf: RH 07-01-02 para. 11] p. 439, Para. 3, [1902MS].

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is his design that his work shall be done by men who realize the broadness of his law and the greatness of his love, men who jealously guard their words and actions, lest they shall fail of doing his work exactly in his way. When men grow careless, the history of their past failures is repeated, greatly to the hindrance of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to his claims, more determined to carry out his plans in harmony with his high standard, regardless of human policy, he will overturn and overturn. After test and trial, he will remove those who are not spiritualized, whose words and works do not harmonize with his will. Mrs. E. G. White. [Cf: RH 07-01-02 para. 12] p. 439, Para. 4, [1902MS].

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of those who claim to be the children of God have become rusty from inaction; and the Lord in his providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth. [Cf: RH 07-01-02 para. 1] p. 439, Para. 5, [1902MS].

He has given them a work to do that will bring about a good and grand result. In getting up out of the easy chair of self-satisfaction, and going forth to give the light of truth to their fellow men, God's people will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work--helping to lift the debt from our schools, and at the same time giving most precious light to those who really need it. Mrs. E. G. White. [Cf: RH 07-01-02 para. 2] p. 439, Para. 6, [1902MS].

My attention has been especially called to a work that has been strangely neglected,--the training of children. Parents have set aside the work that lies at the very foundation of soul saving. Child training is the grandest work ever committed to mortals. The child belongs to the Lord, and from the time it is an infant in its mother's arms, it is to be trained for him, trained to enter his service. For the first years of a child's life, the home is to be its school. In the home, parents and children are together to learn the way of the Lord. Carefully and untiringly parents are to watch the opening minds of their children, giving them the lessons they need in order to develop into Christian men and women. Parents should make all else subordinate to the work God has given them to do for their children. [Cf: RH 07-08-02 para. 1] p. 440, Para. 1, [1902MS].

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks in

her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine example. The world teems with corrupting influences. Fashion and custom exert a strong power over the youth. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given in his Word, and wisdom will be given her as she shall have need. [Cf: RH 07-08-02 para. 2] p. 440, Para. 2, [1902MS].

Few parents realize as they should that child training is God's appointed agency for the salvation of their children. They do not make it their first work to train their children for the Lord. They allow exhibitions of temper, pride, selfishness, to pass unnoticed; and the children grow up unlovely in character, an injury to their companions, a sorrow to their parents, and an offense to God. [Cf: RH 07-08-02 para. 3] p. 440, Para. 3, [1902MS].

Obedience and How it may be Taught.--The first lesson that children are to be taught is the lesson of obedience. When they have learned to obey their parents, it will not be hard for them to obey God. Obedience becomes a part of their nature. [Cf: RH 07-08-02 para. 4] p. 440, Para. 4, [1902MS].

But before parents can teach their children obedience, they must learn the lesson themselves by obedience to God. How can they discipline their children aright till they learn the meaning and the value of self-discipline? How can they lead their children up the difficult heights of self-control, self-denial, patience, and truthfulness, unless they first climb these heights themselves? [Cf: RH 07-08-02 para. 5] p. 440, Para. 5, [1902MS].

A parent gives way to temper before the child, and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate; and the child is but putting into practice the lessons taught him by his parents in their outbursts of anger. [Cf: RH 07-08-02 para. 6] p. 440, Para. 6, [1902MS].

Too often parents follow a course that develops evil in the child. Harsh and severe, they drive him to rebellion. Then they wonder why he has traits of character that are so unlovely, when they try so hard to break his stubborn will. It is in trying to break his will that they make their mistake. The child's will is to be *trained, bent*, not broken. [Cf: RH 07-08-02 para. 7] p. 441, Para. 1, [1902MS].

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. Require obedience, never with a storm of angry words, but firmly and kindly. And when called upon to discipline your child, remember your own relation to your Heavenly Father. Have you walked perfectly before him? Are you not wayward and disobedient? Do you not grieve him continually? But does he deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. Remember how often you act like grown-up children. In spite of your years of Christian experience, in spite of your many opportunities for self-discipline, how easily you are provoked to anger. Deal gently, then, with your

children, remembering that they have not had the opportunities you have had to gain self-control. [Cf: RH 07-08-02 para. 8] p. 441, Para. 2, [1902MS].

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where he can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to manage. Ask him to give you wisdom, that you may deal with your wayward child in a way that will draw him nearer to you and to his Heavenly Father. [Cf: RH 07-08-02 para. 9] p. 441, Para. 3, [1902MS].

Be Christlike in the Home.--Love breaks down all barriers. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God." The Lord will give rich blessings to those parents who make diligent efforts to rule the spirit. The grace of Christ softens harsh traits of character and smooths out the rugged disposition. [Cf: RH 07-08-02 para. 10] p. 441, Para. 4, [1902MS].

Those who govern by force have far less influence than those who govern by love. Harshness hardens the heart and braces the will to resistance. Gentleness softens the heart and subdues the most stubborn will. [Cf: RH 07-08-02 para. 11] p. 441, Para. 5, [1902MS].

To every parent God says, "Take heed unto thyself,"-- *thyself*, father; *thyself*, mother. Before you can do your children justice, you must surrender yourselves to God's training. You must be filled with high motives and noble aspirations. Each day you must endeavor to make yourself more worthy of your trust. Then God will cooperate with you. [Cf: RH 07-08-02 para. 12] p. 441, Para. 6, [1902MS].

The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticise each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work of her husband more difficult, as he labors for the salvation of the children. And the husband should hold up the hands of his wife, giving her wise counsel and loving encouragement. [Cf: RH 07-08-02 para. 13] p. 442, Para. 1, [1902MS].

A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife's weakness is endangering the safety of the children, he should take more of the burden upon himself, doing all in his power to lead his boys to God. [Cf: RH 07-08-02 para. 14] p. 442, Para. 2, [1902MS].

Parents are not left to carry forward alone the work on which so much

depends. Christ says, Come unto me. I will bear your burdens and your perplexities. All power in heaven and in earth has been given to me. I will give you strength. Go to him, fathers and mothers. Many of you cannot properly fulfill your trust until you are more closely connected with Christ. Some ask, "Why does not the Lord work miracles today, as he did when he was upon the earth?" Let parents live in the home the life of Christ, and the transformation in the lives of their children will testify to God's miracle-working power. Mrs. E. G. White. [Cf: RH 07-08-02 para. 15] p. 442, Para. 3, [1902MS].

The Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see. [Cf: RH 07-08-02 para. 1] p. 442, Para. 4, [1902MS].

I hope that no one who can engage in this work will excuse himself, and so lose the blessing there is in it. This is the means the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself as his co-workers. "We are laborers together with God." These words seem so appropriate to the work now being done. Mrs. E. G. White. [Cf: RH 07-08-02 para. 2] p. 442, Para. 5, [1902MS].

God's great lesson book, his holy Word, gives parents instruction regarding the preparation they and their children must receive before they can be admitted into the heavenly family. Parents, hear the word of the Lord to you:-- [Cf: RH 07-15-02 para. 1] p. 442, Para. 6, [1902MS].

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." [Cf: RH 07-15-02 para. 2] p. 443, Para. 1, [1902MS].

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" [Cf: RH 07-15-02 para. 3] p. 443, Para. 2, [1902MS].

Upon obedience depends the life and happiness, the health and joy, of men, women, and children. Obedience is for our well-being in this life and in the life to come. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." [Cf: RH 07-15-02 para. 4] p.

443, Para. 3, [1902MS].

If the law of God were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be today! Temperance, industry, and economy would be seen. Evil would be avoided. Virtue would be cherished. [Cf: RH 07-15-02 para. 5] p. 443, Para. 4, [1902MS].

The Scriptures given above are for our admonition and instruction. But they are not studied as they should be. The failure to follow God's plan is causing him to withdraw his blessing from parents and children. Many fathers and mothers will have a heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. They permit their children to do wickedly. Their unruly, disobedient children testify to their neglect of duty. [Cf: RH 07-15-02 para. 6] p. 443, Para. 5, [1902MS].

God is watching the families who claim to be Christians, to see how they are conducting themselves. If ever evangelical work was needed, it is needed now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God. Their lives need to be cleansed. There are many professed Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon hearts. [Cf: RH 07-15-02 para. 7] p. 443, Para. 6, [1902MS].

"I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." [Cf: RH 07-15-02 para. 8] p. 443, Para. 7, [1902MS].

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." [Cf: RH 07-15-02 para. 9] p. 444, Para. 1, [1902MS].

A Reformation Called For.--God calls for a thorough purification of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the great light that God has given shines forth through human agencies, a great work will be done. In demonstration of the Spirit, and with power, the truth will be revealed in clear, distinct lines. But this work must begin in the home. [Cf: RH 07-15-02 para. 10] p. 444, Para. 2, [1902MS].

As the right work is done in the home, parents will find their hearts subdued and melted. Strange prejudices that have been cherished by

brethren and sisters in the church, prejudices that have borne evil fruit, will be overcome, and will disappear. A spirit of candor will come in, a spirit after Christ's likeness. God's people will give up the tenacious desire to have their own way and to urge their own ideas; for they will realize that they are in the presence of God's Son. [Cf: RH 07-15-02 para. 11] p. 444, Para. 3, [1902MS].

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess your past neglect, and in the fear of God take up the work of educating your children in righteousness. Do you not think that it is time to seek the Lord with the whole heart, that you may find him, and cooperate with him in working for the salvation of your children? The Lord will not pass over a neglect to feed his lambs. Teach your children that they are the younger members of the Lord's family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for your children to respond to this striving. [Cf: RH 07-15-02 para. 12] p. 444, Para. 4, [1902MS].

O parents, for the sake of yourselves, and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you "a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Let Christ find you his helping hand in carrying out his purposes. Prepare for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for your children. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. When you take up the cross and follow Christ, when you bring your lives into conformity to the will of God, your children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. In word and deed they will bear witness to the power of Christ's grace. [Cf: RH 07-15-02 para. 13] p. 444, Para. 5, [1902MS].

The church is the channel through which the Lord works to save the perishing. By the members of the church are to be made known his mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us in fulfilling God's purpose for us. Selfishness is hiding the Saviour from his people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do his work. He needs men of sound minds, clear heads, and tender hearts. [Cf: RH 07-22-02 para. 1] p. 445, Para. 1, [1902MS].

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practice the word of God, they will never see the King in his beauty. God's law is his standard of character. And the foundation principles of this law are, "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."

Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness. [Cf: RH 07-22-02 para. 2] p. 445, Para. 2, [1902MS].

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice? [Cf: RH 07-22-02 para. 3] p. 445, Para. 3, [1902MS].

When you see a fellow being striving to climb the hill, will you, standing securely at the top, reproach him because he is not there also? or will you descend the hill, and linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage? [Cf: RH 07-22-02 para. 4] p. 445, Para. 4, [1902MS].

Have you not seen a fellow worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? or did you selfishly seek gain for yourself at his expense,--you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself upon your financial gain? [Cf: RH 07-22-02 para. 5] p. 445, Para. 5, [1902MS].

How did the pitying Redeemer look upon such a course? Think you that he placed on it the seal of his approval? [Cf: RH 07-22-02 para. 6] p. 445, Para. 6, [1902MS].

We are to Work the Works of Christ.--Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." We are commanded to remember those that are bound, as bound with them. God asks, "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?" [Cf: RH 07-22-02 para. 7] p. 445, Para. 7, [1902MS].

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needeth not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend to those for whom the Son of God died. [Cf: RH 07-22-02 para. 8] p. 446, Para. 1, [1902MS].

"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 the earth. For ye are dead, and your life is hid with Christ in God. . . . Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and

have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 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." [Cf: RH 07-22-02 para. 9] p. 446, Para. 2, [1902MS].

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom, instead of criticising, we ought to have helped. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness he is inviting them to come to him, that he may use them as channels for the communication of his grace. But those whom he has appointed to cooperate with him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and the inexperienced. Not only do they themselves fail of following Jesus; they keep others from his side. How can the Lord bless them? Let us break the crust of selfishness that surrounds us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this his brethren. [Cf: RH 07-22-02 para. 10] p. 446, Para. 3, [1902MS].

Christ's Work for Us an Incentive to Labor.--A great work is to be done, and in doing this work, we are to labor on a much higher plane than we have labored on in the past. Brethren and sisters, this matter has been so forcibly presented to me that I cannot hold my peace. Into the church there has come a hardhearted spirit, and with it principles of selfishness, which have excluded the light of Christ from our hearts. [Cf: RH 07-22-02 para. 11] p. 446, Para. 4, [1902MS].

Christ is constantly working for us. Our advocate in the heavenly courts, he is ever making intercession for us. The cry of the one ready to perish finds swift entrance to his ear. "He shall deliver the needy when he crieth: the poor also, and him that hath no helper." Shall we not work for him in the way he has marked out? Shall we not help those in need of help? [Cf: RH 07-22-02 para. 12] p. 446, Para. 5, [1902MS].

Christ suffered, being tempted; therefore he always sympathizes with those whom Satan is seeking to destroy. That he might be a merciful and faithful high priest, he was in all things made like those he came to help. He has compassion on the ignorant, and on those that are out of the way; for when he was on this earth, he was compassed with infirmities. He is ever willing and ready to help us in our perplexities. As he worked for us, let us work for others. [Cf: RH 07-22-02 para. 13] p. 447, Para. 1, [1902MS].

Many more than we suppose need a helping hand held out to them. There are many to whom words of sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow beings? Mrs. E. G. White. [Cf: RH 07-22-02 para. 14] p. 447, Para. 2, [1902MS].

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." [Cf: RH 07-29-02 para. 1] p. 447, Para. 3, [1902MS].

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with the victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be lightbearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Cf: RH 07-29-02 para. 2] p. 447, Para. 4, [1902MS].

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers. [Cf: RH 07-29-02 para. 3] p. 447, Para. 5, [1902MS].

Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,--the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God, go forward without delay, bearing in mind your individual responsibility to him who gave his life for you. Act as if you heard Christ calling upon you personally to do your utmost in his service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom he can use as channels to convey light to many who are groping in darkness. [Cf: RH 07-29-02 para. 4] p. 447, Para. 6, [1902MS].

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are his. They should be trained to help in various kinds of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness. [Cf: RH 07-29-02 para. 5] p. 447, Para. 7, [1902MS].

The Home Reading Circle.--Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these subjects. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practice these principles will be greatly blessed, both physically and

spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing. [Cf: RH 07-29-02 para. 6] p. 448, Para. 1, [1902MS].

Many who desire to obtain knowledge of medical missionary work have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read the *Good Health*, for it is full of valuable information. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,--the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved. [Cf: RH 07-29-02 para. 7] p. 448, Para. 2, [1902MS].

Especially will the youth who have been accustomed to reading novels and cheap storybooks, receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly, I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits. [Cf: RH 07-29-02 para. 8] p. 448, Para. 3, [1902MS].

The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to him, if they would practice self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits; and when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,--knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits, or for drugs which, even if obtained, are only an injury. [Cf: RH 07-29-02 para. 9] p. 448, Para. 4, [1902MS].

Duty of Parents to Instruct and Train their Children.--Parents should seek to interest their children in the study of physiology. But few among the youth have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of its complicated parts, is one in which many, even parents, take little interest. They do not understand the influence of the body upon the mind or of the mind upon the body. Needless trifles occupy their attention, and then they plead a lack of time as an excuse for not obtaining the information necessary to enable them properly to instruct their children. [Cf: RH 07-29-02 para. 10] p. 449, Para. 1, [1902MS].

If all would obtain a knowledge of this subject, and would feel the importance of putting it to practical use, we should see a better condition of things. Parents, teach your children to reason from cause to effect. Show them that if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals. Your children require patient, faithful care. It is not enough for you to feed and clothe them; you should seek also to develop their mental powers, and to imbue their hearts with right principles. But how often are beauty of character and loveliness of temper lost sight of in the eager desire for outward appearance! Parents, be not governed by the world's opinion; labor not to reach its standard. Decide for yourselves what is the great aim of life, and then bend every effort to reach that aim. You cannot with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. The evils that you permit to pass uncorrected--the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention--will bring dishonor to your names and bitterness into your lives. The destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents in ruining others; on the other hand, if you faithfully instruct them, if in your own lives you set before them a godly example, you may lead them to Christ, and they in turn will influence others, and thus many may be saved through your instrumentality. [Cf: RH 07-29-02 para. 11] p. 449, Para. 2, [1902MS].

Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are, and what they are doing. Instruct 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, begin at once to do your duty. Take up your responsibilities, and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts to redeem the past. No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home. [Cf: RH 07-29-02 para. 12] p. 449, Para. 3, [1902MS].

As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God. Mrs. E. G. White. [Cf: RH 07-29-02 para. 13] p. 450, Para. 1, [1902MS].

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [Cf: RH 08-05-02 para. 1] p. 450,

Para. 2, [1902MS].

True, indeed, are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches. These persons have not had the special, testing truths for the last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth. [Cf: RH 08-05-02 para. 2] p. 450, Para. 3, [1902MS].

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway. [Cf: RH 08-05-02 para. 3] p. 450, Para. 4, [1902MS].

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 that 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 those who have a knowledge of the truth to impart this knowledge to their fellow men. [Cf: RH 08-05-02 para. 4] p. 450, Para. 5, [1902MS].

Now is the time for the last warning to be given. There is a special power in the presentation of 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: RH 08-05-02 para. 5] p. 450, Para. 6, [1902MS].

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down, and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given his truth are hiding their light under a bushel, allowing the cares of this world to engross the time and attention that should be given to the Lord's work. [Cf: RH 08-05-02 para. 6] p. 451, Para. 1, [1902MS].

The Christian's Privilege and Responsibility.--It is an eternal law of Jehovah that he who accepts truth which the world needs is to make it his first work to proclaim this truth. But where are those who make the

burden of perishing sinners their own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win sinners to righteousness. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to cooperate with him are self-sufficient and indifferent. [Cf: RH 08-05-02 para. 7] p. 451, Para. 2, [1902MS].

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? [Cf: RH 08-05-02 para. 8] p. 451, Para. 3, [1902MS].

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? [Cf: RH 08-05-02 para. 9] p. 451, Para. 4, [1902MS].

Church members are trifling with their responsibilities, unfitting themselves for service. What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the need of imparting to others the truth that God has given them? O that they were awake to the purposes of God and to their individual accountability! Then would they use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be lights, shining amid the darkness of this degenerate age. [Cf: RH 08-05-02 para. 10] p. 451, Para. 5, [1902MS].

The work has extended so that it now covers a large territory, and the number of believers has increased. But there is still a great deficiency. A much larger work might have been done had the missionary spirit been shown that was shown in the earlier days. Our present numbers, the present extent of our work, are not to be compared with what they were in the beginning. We should think of what the work might have been had every worker consecrated himself, body, soul, and spirit, to God as he should have done. [Cf: RH 08-05-02 para. 11] p. 452, Para. 1, [1902MS].

A Forward Movement Called For.--God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in his work. By an unreserved consecration we are to prepare ourselves for service. [Cf: RH 08-05-02 para. 12] p.

452, Para. 2, [1902MS].

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people on the earth who have not forgotten that he has a law, binding upon all human beings. In all the churches there are those who know not that the seventh day, and not the first day, is the Sabbath. These are to hear the message of present truth. [Cf: RH 08-05-02 para. 13] p. 452, Para. 3, [1902MS].

We need now to train men, and set them to work, giving them every facility for the impartation of truth. There is at this time a sad dearth of laborers. Scores of men and women might be set to work. This need should have been foreseen. Our faith is not proportionate to the light God has given us. When our hearts are emptied of selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. [Cf: RH 08-05-02 para. 14] p. 452, Para. 4, [1902MS].

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. [Cf: RH 08-05-02 para. 15] p. 452, Para. 5, [1902MS].

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. [Cf: RH 08-05-02 para. 16] p. 452, Para. 6, [1902MS].

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the churches have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth into the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. Mrs. E. G. White. [Cf: RH 08-05-02 para. 17] p. 453, Para. 1, [1902MS].

We are living in solemn times. The end is near; and I have a message for our people. They must awake, spread their tents, and enlarge their borders. The present state of things must be changed. The world is to be warned. The truth is to be taken to men of the world, that they may see the duty that the Lord has placed on them. Those belonging to the higher classes are to hear the message of present truth. God says to his people, "Go out into the highways and hedges, and compel them to

come in, that my house may be filled." [Cf: RH 08-12-02 para. 1] p. 453, Para. 2, [1902MS].

The one work more precious than any other is the work of soul saving. God's servants are to move forward in this work, weighted with the importance of the message they are bearing. [Cf: RH 08-12-02 para. 2] p. 453, Para. 3, [1902MS].

To secure your present and future good, Christ gave himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your cooperation in the work of soul saving. You are to be his helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "Ye are not your own; for ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: RH 08-12-02 para. 3] p. 453, Para. 4, [1902MS].

Refuse to admit the worldly interests that strive for the supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to his claims. Say, to those who seek to draw you from his work, I am not my own; Jesus has bought me. I belong to him. Every particle of my influence is to be used to magnify the principles of his law. God is mine, and I am his, united to him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give him anything that is not already his. Every part of my being, every talent, every faculty, belongs to him. If I had more than one life, I would give it to him; for it would be his. [Cf: RH 08-12-02 para. 4] p. 453, Para. 5, [1902MS].

Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service. [Cf: RH 08-12-02 para. 5] p. 453, Para. 6, [1902MS].

The Christian's Work Begins in His Own Family.--The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no place in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life blood of God's only begotten Son. [Cf: RH 08-12-02 para. 6] p. 454, Para. 1, [1902MS].

God opens ways whereby such ones may work for him. Let them look ever to him, that they may know what he wants them to do. Let them do what they can; even though it be but little, it may result in great good.

[Cf: RH 08-12-02 para. 7] p. 454, Para. 2, [1902MS].

How can I best glorify him whose I am by creation and by redemption?--this is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in his work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ; and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour. [Cf: RH 08-12-02 para. 8] p. 454, Para. 3, [1902MS].

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their life. [Cf: RH 08-12-02 para. 9] p. 454, Para. 4, [1902MS].

Parents, do not neglect the work waiting for you in the little church in your own home. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. [Cf: RH 08-12-02 para. 10] p. 454, Para. 5, [1902MS].

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down. [Cf: RH 08-12-02 para. 11] p. 454, Para. 6, [1902MS].

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. [Cf: RH 08-12-02 para. 12] p. 455, Para. 1, [1902MS].

The Formation of Small Bands for Soul-Saving Efforts.--The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. [Cf: RH 08-12-02 para. 13] p. 455, Para. 2, [1902MS].

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God. [Cf: RH 08-12-02 para. 14] p. 455, Para. 3, [1902MS].

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. [Cf: RH 08-12-02 para. 15] p. 455, Para. 4, [1902MS].

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Mrs. E. G. White. [Cf: RH 08-12-02 para. 16] p. 455, Para. 5, [1902MS].

In all departments of ministerial work there is need of greater earnestness. Time is passing, and the work that should be far advanced is almost at a standstill. God's servants are to be "not slothful in business; fervent in spirit; serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." [Cf: RH 08-19-02 para. 1] p. 455, Para. 6, [1902MS].

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic Christians filled with zeal to give to others the blessings of the truth. [Cf: RH 08-19-02 para. 2] p. 456, Para. 1, [1902MS].

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the source of all strength. [Cf: RH 08-19-02 para. 3] p. 456, Para. 2, [1902MS].

To every young man in the ministry, Paul's words to Timothy are spoken, "Take heed unto thyself, and unto the doctrine." Thyself needs the first attention. First give yourself to the Lord for sanctification to his service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from him what it means to labor for those for whom he gave his life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. [Cf: RH 08-19-02 para. 4] p. 456, Para. 3, [1902MS].

Let the young men who are preparing for service read and study the third chapter of Colossians, and the first chapter of Second Peter, and also the following scriptures:-- [Cf: RH 08-19-02 para. 5] p. 456, Para. 4, [1902MS].

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 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 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." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: RH 08-19-02 para. 6] p. 456, Para. 5, [1902MS].

The Preparation for True Service.--The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. [Cf: RH 08-19-02 para. 7] p. 456, Para. 6, [1902MS].

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour, "I

have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. [Cf: RH 08-19-02 para. 8] p. 457, Para. 1, [1902MS].

Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth: thy word is truth." [Cf: RH 08-19-02 para. 9] p. 457, Para. 2, [1902MS].

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such relation to God that you will give full proof of your ministry. You will see the fruit of your labor. [Cf: RH 08-19-02 para. 10] p. 457, Para. 3, [1902MS].

Give careful, prayerful thought to the preparation required in order to do true service for God. Then a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. A hearty response will be made to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: RH 08-19-02 para. 11] p. 457, Para. 4, [1902MS].

The Minister is to be an Educator.--O what a work there is before us! Ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters, God's messengers are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. [Cf: RH 08-19-02 para. 12] p. 457, Para. 5, [1902MS].

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to work. Let the minister devote more of his time to educating them to preaching. Let him teach the people how to extend the knowledge of the truth. While the new converts should be taught to ask counsel of those more experienced in the work, they should also be taught not to put ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the One to whom all are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 08-19-02 para. 13] p. 457, Para. 6, [1902MS].

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 God that they will at once enter the work, imparting that which they have received. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their

brethren by unkind criticism. Their one desire will be to carry the message of truth to the regions beyond. [Cf: RH 08-19-02 para. 14] p. 458, Para. 1, [1902MS].

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Every minister is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing whole hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life. [Cf: RH 08-19-02 para. 15] p. 458, Para. 2, [1902MS].

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the truth in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, *never less*. The Lord's work is to widen and broaden until it encircles the world. [Cf: RH 08-19-02 para. 16] p. 458, Para. 3, [1902MS].

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants today are to labor, selecting and training, worthy young men as co-laborers. God help us to sanctify ourselves, that others may be sanctified, enabled to do successful work in winning souls to Christ. Mrs. E. G. White. [Cf: RH 08-19-02 para. 17] p. 458, Para. 4, [1902MS].

Our ministers are to go forth to proclaim the message of present truth to those who have not heard it. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear much fruit to his glory. As one man, they are to strive to attain one object,--the salvation of souls. [Cf: RH 08-26-02 para. 1] p. 458, Para. 5, [1902MS].

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. [Cf: RH 08-26-02 para. 2] p. 458, Para. 6, [1902MS].

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so near to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts. [Cf: RH 08-26-02 para. 3] p. 459, Para. 1, [1902MS].

It is not God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men--if humble, discreet, and godly--can do more to meet the real needs of families than could a minister. [Cf: RH 08-26-02 para. 4] p. 459, Para. 2, [1902MS].

The Lord has a work for women, as well as for men. They may take their places in his work at this crisis, and he will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed. [Cf: RH 08-26-02 para. 5] p. 459, Para. 3, [1902MS].

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to him, believing in his power to save, and having confidence that he will use us as instrumentalities to do his will and to glorify his name. [Cf: RH 08-26-02 para. 6] p. 459, Para. 4, [1902MS].

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered. [Cf: RH 08-26-02 para. 7] p. 459, Para. 5, [1902MS].

There are many ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes. [Cf: RH 08-26-02 para. 8] p. 459, Para. 6, [1902MS].

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase and through their efforts souls will be saved. [Cf: RH 08-26-02 para. 9] p. 460, Para. 1, [1902MS].

The Waste Places of the Earth.--The waste places of the earth are to

be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked places of his vineyard. As the reward of their self-sacrifice in order to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, giving Bible studies, opening the Scriptures to those in spiritual darkness, many hearts will be touched. [Cf: RH 08-26-02 para. 10] p. 460, Para. 2, [1902MS].

Consecrated men and women are needed to stand as fruit bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world. [Cf: RH 08-26-02 para. 11] p. 460, Para. 3, [1902MS].

Self-Supporting Missionaries.--Self supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Let two or more persons start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will get financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the people is a means of finding access to them. As these devoted missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Providence opens the way for them to go to isolated places, and if they bear the message God gives them, their efforts are crowned with success. Many will be brought to a knowledge of the truth, who, but for these humble teachers, would never have been won to Christ. [Cf: RH 08-26-02 para. 12] p. 460, Para. 4, [1902MS].

What more can I say than I have said to impress upon our churches the realization of the eternal loss they are suffering in not putting to use in God's service the ability that he has given them? If the members of our churches would but put their powers to use in well-directed efforts, following well-matured plans, they would do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. [Cf: RH 08-26-02 para. 13] p. 460, Para. 5, [1902MS].

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is, "He that goeth forth and weepeth,

bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Cf: RH 08-26-02 para. 14] p. 461, Para. 1, [1902MS].

Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God. [Cf: RH 08-26-02 para. 15] p. 461, Para. 2, [1902MS].

As humble, God-fearing men and women consecrate themselves to the Lord, he will accept them and work through them. As they place themselves in right relation to him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not now be seen, but they are sowing seed that will yield fruit unto eternal life. Mrs. E. G. White. [Cf: RH 08-26-02 para. 16] p. 461, Para. 3, [1902MS].

Elmshaven, Sanitarium, Cal., April 5, 1902.--To Those Connected with Our Work at Nashville.--My Dear Brethren: You are engaged in an important work, and the Lord calls upon you to take heed to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, and with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work at Nashville, and he will help every one of you if you will cooperate with him. [Cf: RH 09-02-02 para. 1] p. 461, Para. 4, [1902MS].

The Lord desires you to move onward and upward. He bids you to be careful to take the right path. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: RH 09-02-02 para. 2] p. 461, Para. 5, [1902MS].

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "They shall walk, O Lord, in the light of thy countenance." [Cf: RH 09-02-02 para. 3] p. 461, Para. 6, [1902MS].

Do you understand the question that the lawyer put to Christ, "What shall I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" he asked. "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: RH 09-02-02 para. 4] p. 461, Para. 7, [1902MS].

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed, and left by the roadside, wounded and dying. "And by chance there came down a certain

priest that way." Did he help the one so sorely in need of help?--No; "he passed by on the other side." [Cf: RH 09-02-02 para. 5] p. 462, Para. 1, [1902MS].

"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." [Cf: RH 09-02-02 para. 6] p. 462, Para. 2, [1902MS].

"Which now of these three," Christ asked, "thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Cf: RH 09-02-02 para. 7] p. 462, Para. 3, [1902MS].

This scripture certainly outlines our work. [Cf: RH 09-02-02 para. 8] p. 462, Para. 4, [1902MS].

"Faith, if it hath not works, is dead, being alone." When the Lord created trees, he commanded them to bear fruit. And to us Christ says, "Herein is my Father glorified, that ye bear much fruit." Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul. [Cf: RH 09-02-02 para. 9] p. 462, Para. 5, [1902MS].

When Jesus would prove to John the Baptist that he was the Messiah, he said to John's messengers, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The fruit that he bore in his life was his answer to John's question. [Cf: RH 09-02-02 para. 10] p. 462, Para. 6, [1902MS].

"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." These words are to be engraved on the tablets of the heart. In the estimation of the world, it is going to extremes to love God supremely and our neighbor as ourselves; but this is what God requires. He says to us, "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. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. . . . For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." [Cf: RH 09-02-02 para. 11] p. 462, Para. 7, [1902MS].

The plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with

Christlike simplicity. Remember that he who takes the position of a criticiser greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers. [Cf: RH 09-02-02 para. 12] p. 463, Para. 1, [1902MS].

The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in the most terrible danger. [Cf: RH 09-02-02 para. 13] p. 463, Para. 2, [1902MS].

Not a vestige of avarice nor a sign of greed will be seen in the life of a Christian. He will not be guilty of one dishonest act. [Cf: RH 09-02-02 para. 14] p. 463, Para. 3, [1902MS].

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen?--No; it is unseen. It is the consecrated mind, placed wholly on the Lord's side. [Cf: RH 09-02-02 para. 15] p. 463, Para. 4, [1902MS].

Those who work in the Southern field, a field so difficult and so poverty-stricken, need constantly to receive grace from on high. They need a power outside of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from him. [Cf: RH 09-02-02 para. 16] p. 463, Para. 5, [1902MS].

I have not written to you for some time because I have not been able to do so. I have been under a heavy strain. My mind would not let me rest, and at last my strength gave way. I suffered great pain in my head and eyeballs. I have not yet fully recovered, and cannot endure much taxation. I am now sleeping better than I have been, but I cannot find the rest that I need, because I have so much writing to do. [Cf: RH 09-02-02 para. 17] p. 463, Para. 6, [1902MS].

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the window sill, and poured forth such a flood of song that it set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank him that I have been so wonderfully sustained. I want to do much more work for him before I lay off my armor. Mrs. E. G. White. [Cf: RH 09-02-02 para. 18] p. 463, Para. 7, [1902MS].

Elmshaven, Sanitarium, July 6, 1902.--To Our Teachers at Berrien Springs.--My Dear Brethren and Sisters: I have an earnest desire that you shall every day be learning of the great Teacher. If you will draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings he has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come close to them.

Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering master. [Cf: RH 09-09-02 para. 1] p. 463, Para. 8, [1902MS].

The Lord wishes you to learn how to use the gospel net. In order for you to be successful in your work, the meshes of your net must be close. The application of the Scriptures must be such that the meaning shall be easily discerned. Then make the most of drawing in the net. Come right to the point. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make an impression on hearts. Urge your students to surrender themselves to God. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." [Cf: RH 09-09-02 para. 2] p. 464, Para. 1, [1902MS].

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Make your illustrations self-evident. Ask God to give you words that all can understand. [Cf: RH 09-09-02 para. 3] p. 464, Para. 2, [1902MS].

A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Please tell him that we do not understand big words, like 'justification' and 'sanctification.' We do not know what they mean." [Cf: RH 09-09-02 para. 4] p. 464, Para. 3, [1902MS].

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"? [Cf: RH 09-09-02 para. 5] p. 464, Para. 4, [1902MS].

Make your explanations clear. I know that there are many who do not understand much of what is said to them. Let the light flowing from the great Teacher flood your mind. Let his Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding. [Cf: RH 09-09-02 para. 6] p. 464, Para. 5, [1902MS].

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes the ability to articulate every syllable distinctly, placing the force and emphasis where they belong. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. [Cf: RH 09-09-02 para. 7] p. 464, Para. 6, [1902MS].

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your

audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your grace, the reason is very plain: it lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary." [Cf: RH 09-09-02 para. 8] p. 464, Para. 7, [1902MS].

"Feed my sheep;" "feed my lambs," was the commission given to Peter. "And when thou art converted, strengthen thy brethren." To those who hear, the gospel is to be made the power of God unto salvation. Present the truth in its simplicity. Follow Christ's example, and you will have the precious reward of seeing your students won to him. [Cf: RH 09-09-02 para. 9] p. 465, Para. 1, [1902MS].

Suggestions.--We need now not merely resolutions but decided action. Our youth are in the highest sense to be learners, seeing God behind the teacher, and the teacher cooperating with him. Wherever students are trained, a work is to be done that will establish them in the principles of our faith. The religious phase of their work is of the greatest importance; for, like Daniel and his fellows, they are to bear witness of God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial. [Cf: RH 09-09-02 para. 10] p. 465, Para. 2, [1902MS].

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge they need for their work. [Cf: RH 09-09-02 para. 11] p. 465, Para. 3, [1902MS].

In the fifty-eighth chapter of Isaiah the Lord tells us plainly what the work is that he requires of us. In order that our young people may be fully prepared to do this work, small sanitariums are to be connected with our schools. The students are to be taught how to use nature's simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ. [Cf: RH 09-09-02 para. 12] p. 465, Para. 4, [1902MS].

Words to the Students.--Students, prepare yourselves to cooperate with your teachers. As you cooperate with them, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. [Cf: RH 09-09-02 para. 13] p. 465, Para. 5, [1902MS].

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed. Make your student-life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether your work is a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart. [Cf: RH 09-09-02 para. 14] p. 465, Para. 6, [1902MS].

It is your privilege to make the advancement spoken of in the first

chapter of second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication. [Cf: RH 09-09-02 para. 15] p. 465, Para. 7, [1902MS].

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your own understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher. This is the cooperation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just where he is. [Cf: RH 09-09-02 para. 16] p. 466, Para. 1, [1902MS].

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way. [Cf: RH 09-09-02 para. 17] p. 466, Para. 2, [1902MS].

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just as long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold or silver or precious stones. Mrs. E. G. White. [Cf: RH 09-09-02 para. 18] p. 466, Para. 3, [1902MS].

Elmshaven, Sanitarium, Cal., July 8, 1902.--My Dear Brother: I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and sinful condition, does not speak for itself, what place can you find that expresses its need? [Cf: RH 09-16-02 para. 1] p. 466, Para. 4, [1902MS].

I understand why you feel discouraged. It is because the work is hindered by a lack of united and harmonious action on the part of those who were already in the field when you came. [Cf: RH 09-16-02 para. 2] p. 466, Para. 5, [1902MS].

If you go to the Lord in faith, believing his promises and taking special care of yourself, he will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. [Cf: RH 09-16-02 para. 3] p. 466, Para. 6, [1902MS].

O, who will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of this work where you are, helping as best you can? [Cf: RH 09-16-02 para. 4] p. 466, Para. 7, [1902MS].

Let us remember Jesus, the author and finisher of our faith. Let us remember that he lived not to please himself. He left heaven to take his place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling himself to the death of the cross, he could not

have borne the penalty of transgression. [Cf: RH 09-16-02 para. 5] p. 466, Para. 8, [1902MS].

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 09-16-02 para. 6] p. 467, Para. 1, [1902MS].

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart." [Cf: RH 09-16-02 para. 7] p. 467, Para. 2, [1902MS].

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you. [Cf: RH 09-16-02 para. 8] p. 467, Para. 3, [1902MS].

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: RH 09-16-02 para. 9] p. 467, Para. 4, [1902MS].

Ask him who was sent to announce his coming. [Cf: RH 09-16-02 para. 10] p. 467, Para. 5, [1902MS].

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water. . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Cf: RH 09-16-02 para. 11] p. 467, Para. 6, [1902MS].

Ask John, the beloved disciple. [Cf: RH 09-16-02 para. 12] p. 467, Para. 7, [1902MS].

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [Cf: RH 09-16-02 para. 13] p. 467, Para. 8, [1902MS].

We turn to Peter, and he declares of his Master,-- [Cf: RH 09-16-02 para. 14] p. 467, Para. 9, [1902MS].

"Thou art Christ, the Son of the living God." [Cf: RH 09-16-02 para.

15] p. 468, Para. 1, [1902MS].

We ask Christ himself who he is, and he replies,-- [Cf: RH 09-16-02 para. 16] p. 468, Para. 2, [1902MS].

"Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." [Cf: RH 09-16-02 para. 17] p. 468, Para. 3, [1902MS].

We ask Paul, "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?" [Cf: RH 09-16-02 para. 18] p. 468, Para. 4, [1902MS].

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In him "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." [Cf: RH 09-16-02 para. 19] p. 468, Para. 5, [1902MS].

My brother, do not become discouraged. The light given me is that in our large gatherings, our campmeetings, we need all the ministerial talent that can possibly be spared from other work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let business men attend to the business, and let ministers be left free to labor in the campmeetings. At these meetings a special work is to be done. [Cf: RH 09-16-02 para. 20] p. 468, Para. 6, [1902MS].

Let each one offer the prayer, Lord, "give therefore thy servant an understanding heart." [Cf: RH 09-16-02 para. 21] p. 468, Para. 7, [1902MS].

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings. [Cf: RH 09-16-02 para. 22] p. 468, Para. 8, [1902MS].

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said; Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart

with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" [Cf: RH 09-16-02 para. 23] p. 469, Para. 1, [1902MS].

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor. [Cf: RH 09-16-02 para. 24] p. 469, Para. 2, [1902MS].

God said to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." [Cf: RH 09-16-02 para. 25] p. 469, Para. 3, [1902MS].

The Lord told Solomon that if he would walk in his way, his blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses. [Cf: RH 09-16-02 para. 26] p. 469, Para. 4, [1902MS].

Today each one has a part to act--duties to perform and responsibilities to bear. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that he gave to Solomon as a prayer appropriate for him to offer. Mrs. E. G. White. [Cf: RH 09-16-02 para. 27] p. 469, Para. 5, [1902MS].

My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God, and for the good of your fellow men. With earnest, unwearying effort you are to seek to save the lost. Christ's sacrifice on Calvary has made it possible for you to live a new, transformed life. You are to hold every new-found power as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour, you pledged yourselves to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "They have been with Christ, and have learned of him." As you seek to draw others within the circle of his love, the purity of your language and the unselfishness of your actions will bear witness to the power of his grace. [Cf: RH 09-23-02 para. 1] p. 469, Para. 6, [1902MS].

"We are laborers together with God." Lay hold of his work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to win the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. [Cf: RH 09-23-02 para. 2] p. 470, Para. 1, [1902MS].

Do not depend on human aid. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at his word, move forward unitedly, with steadfast, unflinching faith. Christ's presence and his word, "Lo, I am with you always,"--these are our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power. [Cf: RH 09-23-02 para. 3] p. 470, Para. 2, [1902MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At an immense cost, probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal. They will think of the high, pure association it was their privilege to gain. But it is too late! The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." [Cf: RH 09-23-02 para. 4] p. 470, Para. 3, [1902MS].

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace. [Cf: RH 09-23-02 para. 5] p. 470, Para. 4, [1902MS].

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. [Cf: RH 09-23-02 para. 6] p. 470, Para. 5, [1902MS].

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people, and quicken their dulled senses, that they may realize that the gospel is the power of God unto salvation to them that believe. I desire if possible to impress our people with the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. [Cf: RH 09-23-02 para. 7] p. 470, Para. 6, [1902MS].

The Reward of Earnest Endeavor.--Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek

earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. Each may receive light from the Source of light. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." [Cf: RH 09-23-02 para. 8] p. 470, Para. 7, [1902MS].

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time. [Cf: RH 09-23-02 para. 9] p. 471, Para. 1, [1902MS].

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing his compassion and love, and ascribing all the glory to him whom they love and serve. [Cf: RH 09-23-02 para. 10] p. 471, Para. 2, [1902MS].

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice his virtues; for their life is assimilated to his. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek: for they shall inherit the earth." [Cf: RH 09-23-02 para. 11] p. 471, Para. 3, [1902MS].

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear his inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in his chain of service. And it is his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does. [Cf: RH 09-23-02 para. 12] p. 471, Para. 4, [1902MS].

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life. Mrs. E. G. White. [Cf: RH 09-23-02 para. 13] p. 471, Para. 5, [1902MS].

Time is passing, and the Lord calls upon the laborers in all

departments of his work to lift up their eyes and behold the fields all ripe for the harvest. [Cf: RH 09-30-02 para. 1] p. 471, Para. 6, [1902MS].

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must be accomplished. When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. [Cf: RH 09-30-02 para. 2] p. 472, Para. 1, [1902MS].

Those in our cities--living within the shadow of our doors--have been strangely neglected. Organized efforts should now be put forth to give them the message of present truth. A new song is to be put into their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message. [Cf: RH 09-30-02 para. 3] p. 472, Para. 2, [1902MS].

We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. We are to continue working until a church is organized, and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons. [Cf: RH 09-30-02 para. 4] p. 472, Para. 3, [1902MS].

The workers laboring in cities should read carefully the tenth and eleventh chapters of Hebrews, and appropriate to themselves the instruction that this scripture contains. The eleventh chapter is a record of the experience of the faithful. Those who work for God in the cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. Faith is the substance of things hoped for, the evidence of things not seen. [Cf: RH 09-30-02 para. 5] p. 472, Para. 4, [1902MS].

My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold campmeetings. In these meetings, the very best talent is to be employed, that the truth may be proclaimed with power. Men of varied gifts are to be brought in. One man has not all the gifts required for the work. To make a campmeeting successful, several workers are needed. No one man should feel that it is his prerogative to do all the important work. [Cf: RH 09-30-02 para. 6] p. 472, Para. 5, [1902MS].

If in the campmeetings held in the cities the speakers proclaim the truth in the power of the Spirit, hearts will be reached. The love of Christ received into the heart will banish the love of error. [Cf: RH 09-30-02 para. 7] p. 472, Para. 6, [1902MS].

There is need of campmeetings like those held in the early stages of the work,--campmeetings separate from the business work of the conference. At a campmeeting the workers should be free to give the

knowledge of the truth to those who attend from outside. [Cf: RH 09-30-02 para. 8] p. 472, Para. 7, [1902MS].

At our campmeetings arrangements should be made so that the poor may obtain wholesome, well-prepared food as cheaply as possible. There should also be a restaurant in which healthful dishes shall be prepared and served in an inviting manner, especially for the education of outsiders. [Cf: RH 09-30-02 para. 9] p. 473, Para. 1, [1902MS].

This work is not to be looked upon as separate from other departments of campmeeting work. Each department of God's work is closely united with every other department, and all are to advance in perfect harmony. [Cf: RH 09-30-02 para. 10] p. 473, Para. 2, [1902MS].

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let the indifferent ones arouse, and act their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities,--a work that has been looked at, and then passed by on the other side, as the wounded man was passed by the priest and the Levite. Take up the work in the cities wholeheartedly, intelligently, unselfishly. [Cf: RH 09-30-02 para. 11] p. 473, Para. 3, [1902MS].

There are men of talent and influence who are longing for something they have not yet received. Let the truth in its simplicity be presented to them. [Cf: RH 09-30-02 para. 12] p. 473, Para. 4, [1902MS].

God selects his messengers, and gives them his message; and he says, "Forbid them not." New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom he will call into his service,--men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will accept the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make mistakes, and will need to be corrected and instructed. But have not men who have been long in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with his banner to hold aloft. [Cf: RH 09-30-02 para. 13] p. 473, Para. 5, [1902MS].

Our large cities are fast reaching the condition 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." God-dishonoring sins are practiced by people living in lordly homes; 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 special truths for this time will feel the conviction of the Spirit as they listen to the message of startling

importance. [Cf: RH 09-30-02 para. 14] p. 473, Para. 6, [1902MS].

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and his angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work with their means and their influence. [Cf: RH 09-30-02 para. 15] p. 474, Para. 1, [1902MS].

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, he has counted his workers, both men and women, and has prepared the way before them, saying, "I will send my messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of my name. They will go forth to work for me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind will receive sight, and will see my salvation. Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism." [Cf: RH 09-30-02 para. 16] p. 474, Para. 2, [1902MS].

God will set in operation many plans for the accomplishment of his work. The means that he has intrusted to wealthy men will be used to sustain his cause. His people will concentrate their efforts more and more on the great consummation, believing and obeying the commission:-- [Cf: RH 09-30-02 para. 17] p. 474, Para. 3, [1902MS].

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mrs. E. G. White. [Cf: RH 09-30-02 para. 18] p. 474, Para. 4, [1902MS].

The Lord is soon to come. The angels are holding the four winds, in order that God's people may do their long-neglected work. We are not half awake to what might be done in our world. The work moves slowly because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Present truth has almost lost its power because of the way in which it has been handled. [Cf: RH 10-07-02 para. 1] p. 474, Para. 5, [1902MS].

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of his

work. Decided proclamations of truth are to be made. But in regard to this work, I am instructed to say to our people, Be guarded. In bearing the message, make no personal thrusts at other churches. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving some one a thrust. That thrust may do much harm, and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of error. [Cf: RH 10-07-02 para. 2] p. 475, Para. 1, [1902MS].

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of righteousness. [Cf: RH 10-07-02 para. 3] p. 475, Para. 2, [1902MS].

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Make no denunciatory speeches. Clear-cut messages are to be borne; but restrain all harsh expressions. There are many souls to be saved. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and goodwill to men. Wonderful are the results we shall see if we enter the work imbued with the Spirit of Christ. If we carry forward the work in righteousness, mercy, and love, help will come in our necessity. Truth will bear away the victory. [Cf: RH 10-07-02 para. 4] p. 475, Para. 3, [1902MS].

The truth is to be presented with divine tact, tenderness, and gentleness. It is to come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew, nor as the still showers, which revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand. We are to watch unto prayer, and be ready always to give an answer to every one who asks a reason for the hope that is in us. Lest we shall impress unfavorably one soul for whom Christ has died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake to work for God, the Spirit of God will be your helper. The Holy Spirit will apply the truth spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ. [Cf: RH 10-07-02 para. 5] p. 475, Para. 4, [1902MS].

Evangelistic Canvassers.--Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it. [Cf: RH 10-07-02 para. 6] p. 475, Para. 5, [1902MS].

I feel very sorry to know that so many of the books which should be

finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young people to enter his service as evangelistic canvassers. Our time for work is short. Many, very many, need the promptitude of the "quickly" in them, to lead them to arouse and go to work. The Lord calls for workers just now. [Cf: RH 10-07-02 para. 7] p. 476, Para. 1, [1902MS].

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." [Cf: RH 10-07-02 para. 8] p. 476, Para. 2, [1902MS].

Why is there not now a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, "the Lord working with them, and confirming the word with signs following"? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preacher. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth. [Cf: RH 10-07-02 para. 9] p. 476, Para. 3, [1902MS].

Let Christian youth be selected to circulate the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ. [Cf: RH 10-07-02 para. 10] p. 476, Para. 4, [1902MS].

In this work the youth should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of his good pleasure. [Cf: RH 10-07-02 para. 11] p. 476, Para. 5, [1902MS].

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan. [Cf: RH 10-07-02 para. 12] p. 476, Para. 6, [1902MS].

As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ directed: "When they persecute you in one city, flee ye into another." If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for

persecution, they would not be so widely 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." Until in heaven is spoken the word, "It is finished," there will be places for labor, and hearts to receive the message. [Cf: RH 10-07-02 para. 13] p. 476, Para. 7, [1902MS].

Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of his work. He is your efficiency. "Be strong, yea, be strong." Mrs. E. G. White. [Cf: RH 10-07-02 para. 14] p. 477, Para. 1, [1902MS].

Christ said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." [Cf: RH 10-14-02 para. 1] p. 477, Para. 2, [1902MS].

Satan's efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth. [Cf: RH 10-14-02 para. 2] p. 477, Para. 3, [1902MS].

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from his straightforward course of truth in order to follow the wanderings, and twistings, and turnings, and prevarications of Satan. [Cf: RH 10-14-02 para. 3] p. 477, Para. 4, [1902MS].

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, "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: RH 10-14-02 para. 4] p. 477, Para. 5, [1902MS].

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves. [Cf: RH 10-14-02 para. 5] p. 477, Para. 6, [1902MS].

The Truth as it is in Jesus.--Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds. [Cf: RH 10-14-02 para. 6] p. 478, Para. 1, [1902MS].

Many souls are hungering for the bread of life. Their cry is, Give me bread; do not give me a stone. It is bread that I want. Feed these perishing, starving, souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now. [Cf: RH 10-14-02 para. 7] p. 478, Para. 2, [1902MS].

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, and the people would have an opportunity of knowing just what the minister said. Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard bearers must expect to meet many sneers, and much reviling that is hard to bear. [Cf: RH 10-14-02 para. 8] p. 478, Para. 3, [1902MS].

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and his precious name is to receive all the glory. Let self be hid in Jesus. [Cf: RH 10-14-02 para. 9] p. 478, Para. 4, [1902MS].

There is danger of indulging a controversial spirit. But those who

really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character. And there are many grown-up persons who need to enter the school of Christ and learn his meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongue's end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home. [Cf: RH 10-14-02 para. 10] p. 479, Para. 1, [1902MS].

The Believer is Complete in Christ.--Christ represented his Father; he knew how the Father would do under any and every circumstance, and he did just as the Father would do. He made manifest in his work the ways of God. The living God was working through his Son. Jesus, when he was found in fashion as a man, had a realizing sense of the world's needs, and he employed his human, God-given powers for the benefit of men, while in every act of mercy and healing he drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to his service, who feel the need of the impartation of his grace. To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The human agent is complete in Christ. Learning in the school of Christ, daily studying his life, we become one with him, and reflect the virtues of his character. [Cf: RH 10-14-02 para. 11] p. 479, Para. 2, [1902MS].

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, even so I do." Thus did the Son of God in his human life, leaving us an example of perfect obedience, prefacing every deed with such words as these: That which the Son seeth the Father do, he doeth also. "This commandment have I received of my Father." The history of Christ's human life in our world is the record of his purpose toward us for the manifestation of his divine perfection. He was the light shining in darkness; and what is the record? "And the darkness comprehended it not." The standard is high, for Christ is our standard, and he could justly claim perfection in all his works. But how few, in their practice, will follow the Lamb of God whithersoever he goeth. Following Jesus, imbued with his Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father. (To be concluded.)--Mrs. E. G. White. [Cf: RH 10-14-02 para. 12] p. 479, Para. 3, [1902MS].

Jesus has revealed to men that while the hatred of God against sin is as strong as death, his love to the sinner is stronger than death. Christ, in his life and his death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of his government in the heavenly

courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of his holy law. The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish his love for man, and bring condemnation upon the whole human family. [Cf: RH 10-21-02 para. 1] p. 479, Para. 4, [1902MS].

God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan's schemes to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, his heaven-sent reconciliation, is to be proclaimed, and the condition of eternal life, that men obey the laws of the divine government. But when this message of mercy is proclaimed, Satan inspires men to scowl back in defiance, and exclaim, "Depart from us; for we desire not the knowledge of thy ways, O God." Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected. Hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are continually devised to turn men away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many waxes cold. As the occasion requires, the Lord giveth more grace to his chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every temptation he makes a way of escape. [Cf: RH 10-21-02 para. 2] p. 480, Para. 1, [1902MS].

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be his action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished his mission by committing his work to the human agents who were to carry it forward in his name. The message of repentance toward God, and faith toward our Lord Jesus Christ, was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples. [Cf: RH 10-21-02 para. 3] p. 480, Para. 2, [1902MS].

Christ has demonstrated that through his grace humanity can keep the law of God. He has demonstrated to the universe of heaven and to the fallen world, that, by the invitation of our gracious Sovereign, all who will believe on him may receive pardon, and be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them his divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim his grace, and offer a full pardon to all who will turn from sin unto God. "Ye have not chosen me," he says; "but I have chosen you, and ordained you, that ye should go and bring forth fruit,

and that your fruit should remain." Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, "Come, let us kill him," and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as lambs in the midst of wolves. He made them one with himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus himself. "If the world hate you," he said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [Cf: RH 10-21-02 para. 4] p. 480, Para. 3, [1902MS].

Presenting the Truth in New Places.--But let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message, it will be his work, not prompted by the impulse of finite beings. Man's cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us. [Cf: RH 10-21-02 para. 5] p. 481, Para. 1, [1902MS].

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people. Mrs. E. G. White. [Cf: RH 10-21-02 para. 6] p. 481, Para. 2, [1902MS].

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." [Cf: RH 10-28-02 para. 1] p. 481, Para. 3, [1902MS].

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever." [Cf: RH 10-28-02 para. 2] p. 481, Para. 4, [1902MS].

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to

be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people. [Cf: RH 10-28-02 para. 3] p. 481, Para. 5, [1902MS].

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character. In this law God declared, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: RH 10-28-02 para. 4] p. 481, Para. 6, [1902MS].

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctify of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." [Cf: RH 10-28-02 para. 5] p. 482, Para. 1, [1902MS].

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day. [Cf: RH 10-28-02 para. 6] p. 482, Para. 2, [1902MS].

Sacredness of the Sabbath.--God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The word came to them, "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealous is God for the honor of his memorial of creation. [Cf: RH 10-28-02 para. 7] p. 482, Para. 3, [1902MS].

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished. [Cf: RH 10-28-02 para. 8] p. 482, Para. 4, [1902MS].

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh. [Cf: RH 10-28-02 para. 9] p. 482, Para. 5, [1902MS].

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest day. The law is to be magnified and made honorable. To those who do this work the Lord says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Mrs. E. G. White. [Cf: RH 10-28-02 para. 10] p. 483, Para. 1, [1902MS].

Christ's last great struggle with the power of darkness should ever be kept fresh in the minds of all who believe in him as the propitiation for the sins of the world. God would have us study the lesson taught by the experience of the children of Israel, when they were bitten by serpents. Those bitten were directed to look at the brazen serpent which had been uplifted in the camp, and those who looked in faith lived. Today we are standing in a position similar to that of the children of Israel. As we look upon the world in its moral defilement, we see the poisonous serpents abroad, ready to sting us to death. To the cross of Calvary, bearing a dying Saviour, we must look. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Only the Lamb of God can take away our sins. We should think more of this than we do. Our eternal interests demand that we show faith in Christ. [Cf: RH 11-04-02 para. 1] p. 483, Para. 2, [1902MS].

In the words spoken by Christ when he gave a representation of true humility by washing the feet of his disciples, I would appeal to all who name the name of Christ: "If ye know these things, happy are ye if ye do them." Do you see the uplifted Saviour? Do you know that it was for your sins that he suffered and died? Do you do his will? Knowing is only a part of our duty. Our eternal interests demand that we do also.

But to many who have had great light the words of Paul are sorrowfully appropriate: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Though Christ had been set forth among the Gentiles, they had not had a personal sight of the divine Sufferer, enduring the weight of the sins of the world. [Cf: RH 11-04-02 para. 2] p. 483, Para. 3, [1902MS].

Christ crucified is to be presented by those who preach the word. The last scenes of his life, in which he achieved a victory for the world, are not to be set forth in a tame, listless manner, but earnestly, and by those who feel constrained to keep the memory of these mighty deeds from growing old. The past should be made a living reality, as if being transacted before us. But this cannot be done by human ability. Those who preach Christ must have the help of God's Spirit. Christ is our advocate in the heavenly courts, and he presents in our behalf the sacrifice he offered on Calvary. This we are to present to others. In this way we are to perpetuate the memory of the crucifixion. When this is done, heavenly instrumentalities work at the same time upon the hearts of the hearers. A power independent of human effort is felt. The speaker does not labor in his own unaided strength. He is endued with a power that is wholly from above. As the words flow from his lips, the Holy Spirit cooperates with him; and the hearers are impressed, as though Jesus were in reality before them. [Cf: RH 11-04-02 para. 3] p. 483, Para. 4, [1902MS].

Through the preaching of the word and the administration of the sacramental service, Christ has been set forth among us. The Lord's supper was ordained by Christ shortly before his death, and the ceremony of feet washing was instituted just prior to the Lord's supper. As we celebrate these ordinances, we are to remember that Christ is present, making the occasion one of great interest. Thus it will be to all who have a true sense of the situation. We should search our hearts, and confess the sins that we have cherished. If we are guided by the Holy Spirit, our thoughts will not be thoughts of self-exaltation, but of severe self-censure and humiliation. Selfishness, evil speaking, and evil thinking will be put away. We shall remember Christ's action, as he girded himself with a towel. While the dispute as to who should be greatest was still fresh in the minds of the disciples, Christ humbled himself, and washed their feet, wiping them with the towel wherewith he was girded. [Cf: RH 11-04-02 para. 4] p. 484, Para. 1, [1902MS].

After Christ had washed their feet, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [Cf: RH 11-04-02 para. 5] p. 484, Para. 2, [1902MS].

During this ceremony, the Holy Spirit was impressing the hearts of the disciples, sweeping away the selfishness that they had shown in their dealings with one another. Not long before, some of them had been offended because their brethren sought the highest place. All this now appeared so insignificant, the mountain was reduced to such a molehill,

that shame took the place of disputing. "He that is greatest among you shall be your servant," declared Christ. He that doeth service will humble himself, and in so doing, he will be placed where the Lord can safely honor him, because he has the Spirit of Christ. [Cf: RH 11-04-02 para. 6] p. 484, Para. 3, [1902MS].

The Object of the Passover and of the Lord's Supper.--The Jews had been strictly enjoined to celebrate the Passover. This had been instituted at the time of their deliverance from Egypt. Then the children of Israel ate the Passover supper in haste, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they had been thrust out of the land of Egypt, and were about to begin a painful and difficult journey through the wilderness. But in Christ's time this position had been changed. In harmony with the rest that had been given them, the people partook of the Passover supper in a reclining position. By God's direction, wine was drunk; but this was not fermented wine; it was the pure juice of the grape. [Cf: RH 11-04-02 para. 7] p. 484, Para. 4, [1902MS].

The Passover was ordained as a commemoration of the deliverance of the children of Israel from Egyptian bondage. God had directed that when their children asked the meaning of this ordinance, the history was to be repeated, that the wonderful deliverance from bondage might be kept fresh in the minds of all. The ordinance of the Lord's supper was given to the disciples to be celebrated till Christ should come the second time, with power and great glory. It is the means by which he designs that the great deliverance wrought out for us as the result of his sacrifice shall be kept fresh in our minds. [Cf: RH 11-04-02 para. 8] p. 484, Para. 5, [1902MS].

When the ordinances are celebrated as the Lord has commanded, messengers from the throne of God are present, listening to the words of confession and forgiveness. The Holy Spirit quickens the sensibilities of those who thus obey Christ, and turns their thoughts into spiritual channels. As the disciples of Christ, they seem to be passing through the garden consecrated by the agony of him who bore the sins of the world. They witness the struggle by which our reconciliation with God was obtained. [Cf: RH 11-04-02 para. 9] p. 485, Para. 1, [1902MS].

Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by his Holy Spirit. It is this Spirit that brings conviction to hearts. As Christ celebrated this ordinance with his disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be energized, and, springing into activity and life, will break down every barrier that has caused disunion and alienation. Sins that have been committed will appear with more distinctness than ever before; for the Holy Spirit will bring them to our remembrance. The words of Christ, "If ye know these things, happy are ye if ye do them," will be clothed with new power. [Cf: RH 11-04-02 para. 10] p. 485, Para. 2, [1902MS].

"Verily, verily, I say unto you," Christ said to his disciples, "He

that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. . . . He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night." [Cf: RH 11-04-02 para. 11] p. 485, Para. 3, [1902MS].

After Judas went out to do the mission of Satan in the streets of Jerusalem, he was no longer favored by God, but abandoned. He found the council of Christ's enemies, and completed the work he had begun. After he had gone, Christ's countenance assumed a more cheerful aspect. The presence of the traitor had placed him under a painful restraint. His last interview with his disciples was sacred; but while Judas was there, he could not express his feelings. His utterances revealed this restraint. "Ye are not all clean," he said. "I speak not of you all." Now the restraint was removed. "Now is the Son of man glorified," Jesus said, "and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ's face seemed radiant, so clearly was divinity seen. He spoke to his disciples with the tenderest affection. He wasted no words over the traitor's departure; he did not speak of the dreadful ordeal through which he must pass. He must endure his suffering alone. He seemed like an irrepressible, living spring of water. [Cf: RH 11-04-02 para. 12] p. 485, Para. 4, [1902MS].

The disciples looked upon Christ with admiration and love. Divinity was seen in humanity. He was transfigured, and exalted above everything earthly. He was about to be separated from his disciples in a way that they did not expect. But they caught the bright beams reflected from him, and lost all thought of contention or desire to be first. Every word Christ uttered impressed them with a sense of their co-partnership with him. [Cf: RH 11-04-02 para. 13] p. 486, Para. 1, [1902MS].

It was at this time that Christ gave his disciples the precious instruction found in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. He knew that they must have special instruction; for unless divine power were combined with human effort, their future work would prove a failure. He was about to be separated from them. They would no longer have him as their visible counselor, to take the responsibility in all matters. They must be instructed; for were they to leave the divine agency out of their efforts, they would not accomplish the work he had appointed them to do. In all their ministry, upon which they should enter to bless humanity, they must build upon a divine Christ. [Cf: RH 11-04-02 para. 14] p. 486, Para. 2, [1902MS].

Today a great work is to be done. The Holy Spirit is to work through human agencies. A partnership between God and the workers must be maintained. Man works because God works in him; all the efficiency and power is of God. Yet God has so arranged that all the responsibility rests with the human instrument. These are the appointed conditions of

partnership. Men are required to move among men, doing a divine work. God designs that they shall have power from on high, but if they fail to seek for this power, if they neglect to improve the facilities which God has provided whereby they may reach the highest standard, they fail to uplift fallen humanity. Mrs. E. G. White. [Cf: RH 11-04-02 para. 15] p. 486, Para. 3, [1902MS].

[Sabbath sermon at the Fresno, Cal., Campmeeting after the thirteen conference laborers had been chosen to go to foreign fields, under pay of the California Conference. Afterward nearly as many more gave themselves to foreign work.] Before his ascension, Jesus told his disciples not to depart from Jerusalem till they had received the promise of the Father. "Ye shall be baptized with the Holy Ghost not many days hence," he declared. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: RH 11-11-02 para. 1] p. 486, Para. 4, [1902MS].

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, the Lord permitted persecution to come upon his church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power "in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: RH 11-11-02 para. 2] p. 486, Para. 5, [1902MS].

In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth as missionaries for God. We thank the Lord that during this campmeeting several of our workers have given themselves to go as missionaries to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you wherever you go. How glad we are to send men and means to other countries! [Cf: RH 11-11-02 para. 3] p. 487, Para. 1, [1902MS].

Years ago I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with the missionary spirit, and although nearly seventy-five years old, I feel such a desire to see souls saved that should the Lord call me to the work, I would go to the ends of the earth to bring to men and women a knowledge of the truth for this time. [Cf: RH 11-11-02 para. 4] p. 487, Para. 2, [1902MS].

To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth.

Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing. [Cf: RH 11-11-02 para. 5] p. 487, Para. 3, [1902MS].

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment; help the careworn, anxious mother to relieve her suffering child. [Cf: RH 11-11-02 para. 6] p. 487, Para. 4, [1902MS].

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have. [Cf: RH 11-11-02 para. 7] p. 487, Para. 5, [1902MS].

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. [Cf: RH 11-11-02 para. 8] p. 487, Para. 6, [1902MS].

My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compassion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with him to open the way before you. He will hear our prayers; he has promised to hear us. And he is just as ready to answer your prayers for strength and wisdom to do your work. He has said that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Wherever you go, pray to him in the morning, at noon, and at night. Pray in faith, without wavering. [Cf: RH 11-11-02 para. 9] p. 487, Para. 7, [1902MS].

Church Members Called to Work.--Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field cannot be done by the few who remain. But this is not the proper view to take of this matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church members go to work. Let them communicate to others the knowledge they have received. In many churches in California the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in Australia, many of them sent letters to me across the broad Pacific, inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, "Lo, I am with you alway, even unto the end of the world." They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow beings enslaved by appetite, of that divine power which will enable them to overcome the desire for every harmful indulgence. [Cf: RH 11-11-02 para. 10] p. 488, Para. 1,

[1902MS].

Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christlike sympathy and tenderness, that we may win souls to the truth we teach. [Cf: RH 11-11-02 para. 11] p. 488, Para. 2, [1902MS].

None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of his stewards to use the talent intrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence, in order that we may reveal Christ to our fellow men. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should labor as those who must give an account. [Cf: RH 11-11-02 para. 12] p. 488, Para. 3, [1902MS].

Brethren and sisters, when these workers go to their fields of labor across the seas, will you close up the ranks in the home conference? Will you put on the Christian armor? "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." Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on "the whole armor of God;" and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour. [Cf: RH 11-11-02 para. 13] p. 488, Para. 4, [1902MS].

"Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in faith, the Lord will go before you, and his light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say, "Christ never smiled." How mistaken their ideas in regard to the Saviour! There was joy in his heart. We learn from the Word that there is joy among the heavenly angels over one repentant sinner, and that the Lord himself rejoices over his church with singing. [Cf: RH 11-11-02 para. 14] p. 489, Para. 1, [1902MS].

The Blessedness of Laboring for Others.--What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their

forms, but by faith we may know that they are with us. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become his helping hand. To fit us to do this work, he will strengthen our minds as verily as he strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God. [Cf: RH 11-11-02 para. 15] p. 489, Para. 2, [1902MS].

May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us. [Cf: RH 11-11-02 para. 16] p. 489, Para. 3, [1902MS].

May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept the truth shall enter in, there to hear Christ saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." Then with all the redeemed we shall cast our crowns at his feet, crying, Worthy, worthy is the Lamb that was slain! [Cf: RH 11-11-02 para. 17] p. 489, Para. 4, [1902MS].

As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. O what songs of praise for redeeming love will resound through the heavenly courts! [Cf: RH 11-11-02 para. 18] p. 489, Para. 5, [1902MS].

While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practice self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us and in our homes a contribution box in which to place offerings for missions? [Cf: RH 11-11-02 para. 19] p. 490, Para. 1, [1902MS].

Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving his Son, gave all heaven to save not only us, but those who as yet have not so much as heard of him. Let us tell them how, in order to redeem mankind, Christ laid aside his kingly crown and royal robe, left his high command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall he have died in vain for us? Shall he have died in vain

for those whom by self-sacrifice we could save? [Cf: RH 11-11-02 para. 20] p. 490, Para. 2, [1902MS].

Brethren and sisters, will you today pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them with your tithes and offerings? Will you pledge yourselves to practice strict self-denial in order that you may have more to give for the advancement of the work in the "regions beyond"? We feel moved by the Spirit of God to ask you to pledge yourselves before him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God today, signify it by rising to their feet. [Nearly the whole congregation-- about one thousand--arose.] [Cf: RH 11-11-02 para. 21] p. 490, Para. 3, [1902MS].

Thank the Lord! As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents cannot bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice. Mrs. E. G. White. [Cf: RH 11-11-02 para. 22] p. 490, Para. 4, [1902MS].

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. At one o'clock I awoke, and arose. For a time I walked the room, praying earnestly for clearness of mind, and for strength to write the words that must be written. I entreated the Lord to help me to bear a testimony that would arouse his people before it should be forever too late. [Cf: RH 11-18-02 para. 1] p. 490, Para. 5, [1902MS].

My soul was drawn out in the consideration of matters relating to the carrying forward of God's work. This work is to be carried forward without outward display. In establishing institutions we are never to compete with institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who are unable to endure the seeing of him who is invisible, are surrounded with spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed with the trifling things of earth. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns, that can hold no water. Let it not be thus with those who have tasted the power of the world to come. [Cf: RH 11-18-02 para. 2] p. 490, Para. 6, [1902MS].

In establishing the work in new places, we are to economize in every way possible. The work of soul saving must be carried forward in the way that Christ marked out. He declares, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by following Christ's

example. [Cf: RH 11-18-02 para. 3] p. 491, Para. 1, [1902MS].

We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire. [Cf: RH 11-18-02 para. 4] p. 491, Para. 2, [1902MS].

Wearing Christ's Yoke.--The Lord calls upon men and women to unite with Christ by wearing his yoke. But he tells them that they are to refuse the yoke which human hands would place on them; for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon others a yoke of human manufacture. What a terrible deception! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be, until they pass through the death struggle, and are born again. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn--unless they learn it before--that they are corrupted with selfishness. They have barred their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words. "Depart from me." [Cf: RH 11-18-02 para. 5] p. 491, Para. 3, [1902MS].

God's Purpose for His Church.--Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, fruitful in every good work, increasing in the knowledge of God, strengthened with all might by his glorious power, unto all patience and longsuffering with joyfulness,--such were the early disciples. They sought above all things to know the will of God. But do these words describe the church in its present condition? Many who claim to believe the truth are far from practicing its principles. The church is weak and inefficient because many of its members follow their own impulses, refusing to do the will of God. Not by the Spirit of God, but by another spirit, are they led. They know not the meaning of the written Word. When they bring into the daily life the principles of God's law, they will be able to say from experience. "The law of the Lord is perfect, converting the soul." [Cf: RH 11-18-02 para. 6] p. 491, Para. 4, [1902MS].

In the hearts of many, God has a work to do, if they will allow him. They need a complete transformation of character. This is their only hope. Some now in the work will have to pass through the furnace of affliction before they will see the need of having all dross burned away from the religious experience. [Cf: RH 11-18-02 para. 7] p. 491, Para. 5, [1902MS].

The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. "Unto me, who am less than the least of all saints," writes the great apostle to the Gentiles, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the

mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [Cf: RH 11-18-02 para. 8] p. 492, Para. 1, [1902MS].

When these words are believed and lived, the church will have a heaven below to go to heaven in. [Cf: RH 11-18-02 para. 9] p. 492, Para. 2, [1902MS].

These words were spoken by our Instructor: "Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But it will then be too late for them to repent. Like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones." [Cf: RH 11-18-02 para. 10] p. 492, Para. 3, [1902MS].

When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones. I heard the words spoken: "Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter." [Cf: RH 11-18-02 para. 11] p. 492, Para. 4, [1902MS].

Let us from this time use our powers for God. Let us work out our own salvation with fear and trembling, knowing that he works in us, to will and to do of his good pleasure. Let us humble ourselves before God. He is waiting for us to draw near to him, that our purposes may be more Christlike, that more of the purity and meekness and grace of the Redeemer may be brought into our work. We have walked in our own ways and followed our own counsel, as if we could counterwork the divine purposes. Let us now turn to the Lord. Let us seek him while he may be found, and call upon him while he is near, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Cf: RH 11-18-02 para. 12] p. 492, Para. 5, [1902MS].

Yes, this is God's plan. Let us come to him just as we are, and he will fulfill his purposes for us. [Cf: RH 11-18-02 para. 13] p. 492, Para. 6, [1902MS].

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith. I pleaded with God to sustain me, and he lifted me up, and made me to triumph in him. I know that the Lord will work for his people when they sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with him. We shall possess a freedom crowned with glory. Aug. 14, 1902. Mrs. E. G. White. [Cf: RH 11-18-02 para. 14] p. 492, Para. 7, [1902MS].

In dealing with those who are in error, we are to treat them as Christ would, seeking, by a loving, unselfish interest in them, to win them to

repentance. O, we need so much men who are wise in dealing with tempted souls! There are many prodigals, needing the welcome of the loving Father, not the cold repulse of the elder brother. Let us be afraid to be harsh and condemnatory. Before we speak, let us ask ourselves whether what we are about to say would be pleasing to Christ. There are angels hovering round these poor erring ones, seeking to lead them into safe paths. Let human beings keep their hands off, and give the tempted ones opportunity to recover themselves from the snare of the enemy. [Cf: RH 11-25-02 para. 1] p. 493, Para. 1, [1902MS].

Among those who accuse, there are many who, by their manner of dealing, have set an example that has led others away from right doing. Their course is more offensive to God than is the course of those whom they condemn, because, while professing to be upright in their dealings, they have done a strange work, dishonoring to God. [Cf: RH 11-25-02 para. 2] p. 493, Para. 2, [1902MS].

On one occasion the scribes and Pharisees brought to Christ a woman whom they accused of having violated the seventh commandment. "Moses in the law commanded us, that such should be stoned," they said; "but what sayest thou?" Jesus read their thoughts. He knew for what purpose this case had been brought to him. He knew that these would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that he had heard their question, he stooped, and fixing his eyes upon the ground, began to write in the dust. Impatient at his delay, the accusers drew nearer, urging the matter upon his attention. But as their eyes, following his, fell upon the ground at his feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives. [Cf: RH 11-25-02 para. 3] p. 493, Para. 3, [1902MS].

The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. Rising, and fixing his eyes upon the plotting elders, Jesus said, "He that is without sin among you, let him first cast a stone at her," and stooping down, he continued writing on the ground. [Cf: RH 11-25-02 para. 4] p. 493, Para. 4, [1902MS].

The accusers had been defeated. With their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they went away, leaving their victim with the pitying Saviour. [Cf: RH 11-25-02 para. 5] p. 493, Para. 5, [1902MS].

Jesus arose, and looking at the woman, said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." [Cf: RH 11-25-02 para. 6] p. 493, Para. 6, [1902MS].

Were Christ on earth today, would he not hear many words of condemnation and harsh judgment? Would he not see men professing to be his followers crowding those who have erred into hard places, giving them no opportunity to recover themselves? Were he to say to them, as he said to the accusing Pharisees, "He that is without sin among you, let him first cast a stone," would they not, even as did the Pharisees, go away, filled with shame? [Cf: RH 11-25-02 para. 7] p. 494, Para. 1,

[1902MS].

If one errs, and is brought to repentance, let all receive his confession with a sense of what it cost him, and welcome him back with heartfelt joy and gratitude that he has been enabled to obtain the victory. Let every tempted soul who has been weaving strange threads into the web of life, who has been doing that of which he would be ashamed could he see the result, remember that Christ is ready to pardon every one who comes to him. But the sin must be repented of, and restitution must be made. [Cf: RH 11-25-02 para. 8] p. 494, Para. 2, [1902MS].

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." [Cf: RH 11-25-02 para. 9] p. 494, Para. 3, [1902MS].

Conduct Toward the Young and Inexperienced.--There are those who, though young men and young women in years, are but children in the knowledge of God. Weak in faith, inexperienced, they need the help of those whose opportunities for gaining knowledge have been greater than theirs. There are such youth as these connected with our institutions. Let those who have charge over them remember that they are to be patiently and kindly instructed. Show Christian forbearance in dealing with them. Let your hearts be filled with desire to place their feet in right paths. Do not speak to them as if they were slaves. Remember that they are inexperienced and ignorant, just as verily in need of wise guidance as is the little child just learning to walk. Remember that you yourselves are not faultless, that many times you are in need of help. [Cf: RH 11-25-02 para. 10] p. 494, Para. 4, [1902MS].

Those in authority have many lessons to learn. Many of them have brought into their manhood and womanhood the faults of their childhood. Let them be guarded in their speech. Let them curb their hasty temper. Let them overcome the inclination to scold and criticise. Let them learn the value of self-control and sweetness of temper. Before they can expect to control others aright, they must learn to control themselves. Let them beware of prejudicing and hardening the youth with whom they are dealing, making it impossible for them to be won to Christ. Let the one who, grown to manhood, has brought into his life a loveless dignity, learn how to be kind and courteous. Only thus can he hope to win souls to Christ. [Cf: RH 11-25-02 para. 11] p. 494, Para. 5, [1902MS].

The Word of God is our guide. By studying it carefully, we shall learn how to deal with the souls for whom Christ has died. By helping those who are in need of help, by speaking to them cheering, encouraging words, by revealing a Christlike spirit, we are to perfect our education. [Cf: RH 11-25-02 para. 12] p. 495, Para. 1, [1902MS].

Let those who have any part to act in the training of the youth remember their own faults and mistakes, and strive earnestly to be what

they wish the youth to become. In their treatment of them let them be wise, pitiful, and noble. Let them not forget that the youth in their care are in this life to be prepared for admittance into the royal family. They are in need of wholesome, encouraging words and unselfish deeds. Treat them as Christ's children, whom he wants you to help in every time of need. They are very precious to him. He gave his life for them. Make friends of them. Bring Christlikeness into your dealing with them. Give them practical evidence of your unselfish interest. Help them over the hard places. Patiently, tenderly, strive to win them to Jesus. Let your words be loving and sympathetic, and the tones of your voice pleasant. Let the grace of Christ soften and subdue all that is harsh in your nature. Eternity alone will reveal the results of your earnest, unselfish efforts. By Mrs. E. G. White. [Cf: RH 11-25-02 para. 13] p. 495, Para. 2, [1902MS].

Christ's lament over Jerusalem was for those also who today have had great light, and who have seen wonderful manifestations of his power and goodness, but who have not fulfilled God's purpose for them. Those who hear the voice of God and cooperate with him, using their capabilities in his service, will receive his blessing. But those who forget his instruction, and follow their own way, are a dishonor to him. A time will come when their wrong course of action, with its results and consequences, must be met. [Cf: RH 12-02-02 para. 1] p. 495, Para. 3, [1902MS].

"Whosoever heareth these sayings of mine," Christ declared, "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 12-02-02 para. 2] p. 495, Para. 4, [1902MS].

Christ uttered a fearful denunciation against those who, though privileged to have him among them, did not profit by his ministry. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: RH 12-02-02 para. 3] p. 495, Para. 5, [1902MS].

The calamity that was soon to come upon the Jewish people was no greater than they deserved. They had been given the best of opportunities, but they did not accept the truth that would have made them wise unto salvation. They heard the message of John the Baptist, but it did not lead them to repentance. They trifled with the things of eternal interest. Christ made every effort to bring them to a realization of their true position, that they might repent and be saved. But, filled with proud conceit, they rejected his warnings and despised his entreaties. [Cf: RH 12-02-02 para. 4] p. 496, Para. 1,

[1902MS].

The Jews misrepresented Christ, and John his forerunner, saying of John, "He hath a devil." They imputed his severe denunciation of their sins to satanic inspiration, saying that he was not in his right mind, that he was a poor hypochondriac, full of fancies, led by a crazed imagination. And of Christ they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." [Cf: RH 12-02-02 para. 5] p. 496, Para. 2, [1902MS].

Salvation Offered to All.--In sorrow Christ wept over those who, having the plainest evidence of his divinity, turned from him. His heart was filled with sadness as he thought of the result of their rejection of the message he came from heaven to bring to them. But he rose above his painful thoughts, and offered God thanksgiving, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." [Cf: RH 12-02-02 para. 6] p. 496, Para. 3, [1902MS].

Christ looked up to heaven with gratitude for the security of the covenant of redemption. Looking round on the people, beyond the priests and Pharisees, he made an offer of salvation to all the children of men, high and low, rich and poor, learned and unlearned. To all he offered a balm for the sorrow and pain that are brought by sin. All are invited to unite with God in the covenant of grace. [Cf: RH 12-02-02 para. 7] p. 496, Para. 4, [1902MS].

In our work today we shall meet with the same spirit that Christ met in his day. The world is filled with the same baleful influence that led the Jews to reject Christ. Transgression is developing in a most marked manner. We shall meet with those who have received light and evidence, but who in their perversity reject all that does not harmonize with their own plans, persisting in the determination to follow their own way. They refuse to receive truth themselves, and do all in their power to lead others to regard with indifference the word of the Lord. [Cf: RH 12-02-02 para. 8] p. 496, Para. 5, [1902MS].

The greatest scholars, the greatest statesmen, will in these last days turn from the light, because the world by wisdom knows not God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." [Cf: RH 12-02-02 para. 9] p. 496, Para. 6, [1902MS].

Men who are learned in the wisdom of the world may think that they can explain the mysteries of the world; but in the explanation of the mysteries of the gospel, babes and children in Christ are far in advance of them. Those whom the world account unlearned and ignorant men may be chosen by the Lord as teachers, because he sees that they are willing to learn as well as to teach. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and

not of us." The power that brings success is of God. [Cf: RH 12-02-02 para. 10] p. 497, Para. 1, [1902MS].

The truth is to be placed before the great men of the world, that they may choose between it and the world. God is not the author of their ignorance. He sets everlasting truth before them,--truth that will make them wise unto salvation,--but he does not force them to accept it. If they turn from it, he leaves them to themselves, to reap the fruit of their own doings. Mrs. E. G. White. [Cf: RH 12-02-02 para. 11] p. 497, Para. 2, [1902MS].

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to lead men and women to accept the truth. How untiringly they would labor to advance God's cause in the world. [Cf: RH 12-09-02 para. 1] p. 497, Para. 3, [1902MS].

"Prepare to meet thy God," is the message we are everywhere to proclaim. The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Cf: RH 12-09-02 para. 2] p. 497, Para. 4, [1902MS].

John writes, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: RH 12-09-02 para. 3] p. 497, Para. 5, [1902MS].

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the bloodstained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire. [Cf: RH 12-09-02 para. 4] p. 497, Para. 6, [1902MS].

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it unto the Lord" is the thought that throws

a charm over the work that God gives him to do. [Cf: RH 12-09-02 para. 5] p. 498, Para. 1, [1902MS].

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, wholehearted labor will avail. We are to make our everyday duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity. [Cf: RH 12-09-02 para. 6] p. 498, Para. 2, [1902MS].

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let the messengers he sends work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense. [Cf: RH 12-09-02 para. 7] p. 498, Para. 3, [1902MS].

My brethren, do you realize your responsibility? Are you doing the work that God has given you to do? Is the love of Christ abiding in your hearts, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourselves before God? Have you surrendered yourselves to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Are you drawing with all your might for Christ? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor? [Cf: RH 12-09-02 para. 8] p. 498, Para. 4, [1902MS].

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work. [Cf: RH 12-09-02 para. 9] p. 498, Para. 5, [1902MS].

God will carry on his work through wholly consecrated workmen. If his ministers fail of representing Christ, he will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at his bidding they will go forth to proclaim present truth. Mrs. E. G. White. [Cf: RH 12-09-02 para. 10] p. 498, Para. 6, [1902MS].

Just before Peter's fall, Christ said to him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." [Cf: RH 12-16-02 para. 1] p. 499, Para. 1, [1902MS].

How true was the Saviour's friendship for Peter! how compassionate his warning! But the warning was resented. In self-sufficiency Peter

declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go with thee, both into prison and to death." His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord. [Cf: RH 12-16-02 para. 2] p. 499, Para. 2, [1902MS].

But even when Peter was denying him, Christ showed his love for his erring disciple. In the judgment hall, surrounded by those who were clamoring for his life, Jesus thought of Peter, and turning, he looked upon him. In that look, Peter read the Saviour's love and compassion, and a tide of memories rushed over him. Christ's mercy, his kindness and longsuffering, his gentleness and patience toward his disciples--all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He saw that he was doing the very thing that he had declared he would never do. The realization of his terrible fall came over him with overwhelming force. He thought of his ingratitude, his falsehood, his perjury. Once more he looked upon his Master, and saw a sacrilegious hand raised to smite him in the face. Unable longer to endure the scene, he rushed, heartbroken, from the hall. [Cf: RH 12-16-02 para. 3] p. 499, Para. 3, [1902MS].

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. He thought of how the Saviour, during his agony in the garden, had come for sympathy and comfort to those who had been so closely connected with him in labor. He remembered how he had said, "Simon, sleepest thou? couldst not thou watch one hour?" On the very spot where Jesus poured out his soul in agony, Peter fell upon his face, and wished that he might die. [Cf: RH 12-16-02 para. 4] p. 499, Para. 4, [1902MS].

Help came to him. Wonderful are God's ways of helping those who need help. Happy are those who will be helped in God's way. [Cf: RH 12-16-02 para. 5] p. 499, Para. 5, [1902MS].

Had Peter been left to himself, he would have been overcome. But One who could say, "Father, . . . I knew that thou hearest me always," One who is mighty to save, had interceded for him. Christ saves to the uttermost all who come to him. [Cf: RH 12-16-02 para. 6] p. 499, Para. 6, [1902MS].

Many today stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power over them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ does not save from wounds the one who places himself unbidden on the enemy's ground. He does not impart power to those who reject his guidance. The self-sufficient one, who acts as if he knew more than his Lord, is allowed to go on in his supposed strength. Then come suffering and a crippled life, or perhaps defeat and death. [Cf: RH 12-16-02 para. 7] p. 499, Para. 7, [1902MS].

In the warfare, the enemy takes advantage of the weakest points in the

defense of those whom he is attacking. At these points he makes his fiercest assaults. The Christian should have no weak points in his defense. He should be barricaded by the assurance that the Scriptures give to those who are doing God's will. The tempted soul will bear away the victory if he follows the example of him who met the tempter with the words, "It is written." He can stand securely in the protection of a "Thus saith the Lord." [Cf: RH 12-16-02 para. 8] p. 500, Para. 1, [1902MS].

There are some lessons that are never learned only through failure. Peter was a better man after his fall. The Lord permits his children to fall; and then, if they repent of their wrongdoing, he helps them to stand on vantage ground. As fire purifies gold, so Christ purifies his people by temptation and trial. If the heart has not been hardened by a disregard of great light, the temptation and fall will bring repentance. Humble, fervent prayer will save the soul from death, and confession and restitution will hide a multitude of sins. Mrs. E. G. White [Cf: RH 12-16-02 para. 9] p. 500, Para. 2, [1902MS].

Another year has almost passed into eternity. A few more days, and we shall enter a new year. My brethren and sisters, employ wisely the remaining hours of the old year. If you have in any wise neglected your duty, repent before God, and return to the path from which you have wandered. Remember how brief the period of life allotted you. You know not how soon your probation may close. Say not presumptuously, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. Life is but a vapor, "that appeareth for a little time, and then vanisheth." You know not how soon your hand may lose its cunning, your step its firmness. There is peril in a moment's delay. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: RH 12-23-02 para. 1] p. 500, Para. 3, [1902MS].

What is your stewardship? Have you during the past year robbed God in tithes and offerings? Look at your well-filled barns, at your cellars stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to him. If you have robbed the Lord, make restitution. As far as possible, make the past right, and then ask the Saviour to pardon you. Will you not return to the Lord his own, before this year, with its burden of record, has passed into eternity? [Cf: RH 12-23-02 para. 2] p. 500, Para. 4, [1902MS].

We ask your prayers for the advancement of the work. We need them. But we ask that prayer and giving may be united. Let your prayers and your alms rise as a memorial before God. Remember that faith without works is dead. We are to pray, and we are to give all that we can, both of our labor and of our means, for the fulfillment of our prayers. [Cf: RH 12-23-02 para. 3] p. 500, Para. 5, [1902MS].

From age to age Jesus has been delivering his goods to men and women. Soon will come the day when he will call each to account for the use made of these goods. It is God who gives men power to get wealth. He waters the earth with the dews of heaven and with the showers of

refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And he asks for a return of his own. [Cf: RH 12-23-02 para. 4] p. 501, Para. 1, [1902MS].

Hoarded wealth is not merely useless; it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. [Cf: RH 12-23-02 para. 5] p. 501, Para. 2, [1902MS].

There are many who in their hearts charge God with being a hard master because he claims their possessions and their service. But we can bring to God nothing that is not already his. "All things come of thee," said King David, "and of thine own have we given thee." All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary. [Cf: RH 12-23-02 para. 6] p. 501, Para. 3, [1902MS].

The Home a Training School.--Fathers and mothers, how stands your record? Have you been faithful to your trust? As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger? Have you pointed out to them the peril of following a path of their own choosing? Mothers, have you neglected your God-given work,--the greatest work ever committed to mortals? Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence? [Cf: RH 12-23-02 para. 7] p. 501, Para. 4, [1902MS].

Your home is a little world of itself. In it, order, prompt obedience, submission, should prevail. It is a duty that parents owe their children to make wise rules for the guidance of the household, and then to see that these rules are obeyed. [Cf: RH 12-23-02 para. 8] p. 501, Para. 5, [1902MS].

The home is a training school. The mother is the teacher. She is to choose for her children. She is to mold and fashion their characters. She is to teach them to bring God into their lives. She should be so closely connected with God that through her he can work out his will. [Cf: RH 12-23-02 para. 9] p. 501, Para. 6, [1902MS].

Mothers, have you neglected your work? Then I beseech you to take it up now in the fear of God. Be converted. Before the year closes, confess your neglect to your wayward children, and ask them to help you to begin the new year aright, and during its hours, to live for God. [Cf: RH 12-23-02 para. 10] p. 501, Para. 7, [1902MS].

Parents, you are the ones who must decide whether your children shall choose the service of God or the service of mammon, eternal life or eternal death. Watch them carefully and tenderly. Give them wise instructions, line upon line, precept upon precept. Study their dispositions, that you may know what traits of character to repress and what traits to encourage. Teach them to guard constantly against selfishness, fraud, cruelty, dishonesty, and to cherish all that goes to make human beings Christlike. Remember that what your children learn

in the home, they will carry with them when they go out into the world, and that it will affect all their future experience. [Cf: RH 12-23-02 para. 11] p. 502, Para. 1, [1902MS].

If you have neglected your work, repent before it is too late, and strive to atone for your neglect. Think of the time you have lost, and be doubly earnest in your efforts to undo the wrong you have done. The result of your neglect you may see in the wayward course of your children, and in their lack of power to resist the corrupting influence of the age. And very plainly you will see it when they go forth to fight the battle of life for themselves. I entreat you to arouse before it is too late, and take up your work, lest you be found unfaithful. To the parent who neglects his lifework, God cannot say, "Well done, good and faithful servant." [Cf: RH 12-23-02 para. 12] p. 502, Para. 2, [1902MS].

Prayer and the Home.--In many homes, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,--for the blessed sunshine and the showers of rain, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or the ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have beasts that perish. [Cf: RH 12-23-02 para. 13] p. 502, Para. 3, [1902MS].

Like the patriarchs of old, those who profess to love God should erect an altar to him wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should lift up their hearts in humble supplication for themselves and for their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to abide. [Cf: RH 12-23-02 para. 14] p. 502, Para. 4, [1902MS].

From every Christian home a holy light should shine forth. Love should be revealed in every act. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,--homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like morning dew. [Cf: RH 12-23-02 para. 15] p. 502, Para. 5, [1902MS].

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,--an argument that the infidel cannot gainsay. All can see that an influence is at work in the family that affects the children, and that God is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be "the light of the world." The God of heaven speaks to every faithful parent in the words addressed to 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; that the Lord may bring upon Abraham that which he hath spoken of him." Mrs. E. G. White. [Cf: RH 12-23-02 para. 16] p. 503, Para. 1, [1902MS].

I ask those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth. The Lord's name is reproached. Please read your Bibles, and see if it is not true that our work has scarcely begun. We need to realize that to every man God has given his work. Shall those who know the truth feel no responsibility? Shall not the knowledge that the signs of the times are fulfilling rouse us from our lethargy? [Cf: RH 12-30-02 para. 1] p. 503, Para. 2, [1902MS].

Catch the spirit of the great Master Workman. Learn from the Friend of sinners now to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. [Cf: RH 12-30-02 para. 2] p. 503, Para. 3, [1902MS].

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission,--the mission that bore the insignia of heaven. He made everything subordinate to the great work that he came to this world to accomplish in behalf of the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered,--and his answer is the keynote of his lifework,--"How is it that ye sought me? wist ye not that I must be about my Father's business?" [Cf: RH 12-30-02 para. 3] p. 503, Para. 4, [1902MS].

My dear brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." Christ's life is our lesson book. His example is to inspire us to put forth untiring, self-sacrificing effort for the good of others. [Cf: RH 12-30-02 para. 4] p. 503, Para. 5, [1902MS].

Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our churches, saying, Behold how these people standing under the banner of Christ hate one another. We have nothing to fear from them while they spend more strength in fighting one another than in warfare with my

forces. [Cf: RH 12-30-02 para. 5] p. 504, Para. 1, [1902MS].

The Call from Every Land.--The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Money and workers are needed. [Cf: RH 12-30-02 para. 6] p. 504, Para. 2, [1902MS].

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges that he has given them, the promises that he has made, the advantages that he has bestowed, should inspire them with far greater zeal and devotion. [Cf: RH 12-30-02 para. 7] p. 504, Para. 3, [1902MS].

We need the vitalizing power of the Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of the Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the waters of the sea. [Cf: RH 12-30-02 para. 8] p. 504, Para. 4, [1902MS].

God forbid that our churches and institutions shall be content to leave untouched the fields that are still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "Teaching them,"--not merely preaching a discourse now and then, but teaching them how to find the way to heaven. [Cf: RH 12-30-02 para. 9] p. 504, Para. 5, [1902MS].

In every age, but never so much as now, this has been the work of the church. Dare any one of us to withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering? [Cf: RH 12-30-02 para. 10] p. 504, Para. 6, [1902MS].

Entire Consecration Demanded.--The members of the church of God in every place are to consecrate themselves to his service, body, soul, and spirit. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The church is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world. [Cf: RH 12-30-02 para. 11] p. 504, Para. 7, [1902MS].

Every power of God's servants is to be kept in continual exercise to bring many sons and daughters to God. In his service there is to be no indifference, no selfishness. Any departure from self-denial to self-

indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy. Christ is reviewing his church. How many there are whose religious life is their own condemnation! [Cf: RH 12-30-02 para. 12] p. 505, Para. 1, [1902MS].

God demands that which we do not give,--unreserved consecration. If every Christian had been true to the pledge made on accepting Christ, so many in the world would not have been left to perish in sin. Who will answer for the souls who have gone to the grave unprepared to meet their Lord? Christ offered himself as a complete sacrifice in our behalf. How earnestly he worked to save sinners! How untiring were his efforts to prepare his disciples for service! But how little we have done! And the influence of the little that we have done has been terribly weakened by the neutralizing effect of what we have left undone, or undertaken and never brought to completion, and by our habits of listless indifference. How much we have lost by failing to press forward to accomplish our God-given work! As professed Christians, we ought to be appalled by the outlook. [Cf: RH 12-30-02 para. 13] p. 505, Para. 2, [1902MS].

Wake up, my brethren and sisters. There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. God calls upon his people to wake up, to shake off their careless indifference, and to take up the work waiting for them in their families. Then let them reach beyond their families to others who need help. God calls upon them to take up their long-neglected work. Let them commune with him, that they may be imbued with his Spirit. Then let them go forth to bestow on those in need the grace they have received from him. [Cf: RH 12-30-02 para. 14] p. 505, Para. 3, [1902MS].

"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. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . . [Cf: RH 12-30-02 para. 15] p. 505, Para. 4, [1902MS].

"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: RH 12-30-02 para. 16] p. 505, Para. 5, [1902MS].

Oct. 20, 1902-6--Ms 124, 1902--St. Helena, California, May 1902. The Work in Nashville.--From the light given me, I know that the Lord used

Edson White and W. O. Palmer to do missionary work in the South. This field has been represented to me as a field sinfully neglected by those who believe the truth. God's people have not done the work that ought to be done there. The Lord accepted these two souls, brought from darkness to light, and put it into their hearts to do a work in the Southern field. The history of this work has revealed much that can not be repeated here. But the Lord has shown me that He has accepted Edson White's work, and has preserved his life when in perilous places. He has put His Spirit upon him, and has opened the way before him, and given him success. [Cf: 1888 Mtl. p. 1772 para. 01] p. 506, Para. 1, [1902MS].

The establishment of the work in Nashville was in God's order. In and around Nashville there are large colleges built for the education of the colored people. These grand buildings stand as representatives of a great and good work that is being done for this race. The Lord has favored and blessed those who have given themselves to this work. It was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not right in the city, but at a little distance from it. Efforts were to be made to reach both the white and the colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on. [Cf: 1888 Mtl. p. 1772 para. 02] p. 506, Para. 2, [1902MS].

The work was not to be carried forward as a private business, but as a Conference enterprise. [Cf: 1888 Mtl. p. 1773 para. 01] p. 506, Para. 3, [1902MS].

A deep interest should be shown in the building up of the work in and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work and to lead us in its advancement. We have a God who hears and answers prayer. [Cf: 1888 Mtl. p. 1773 para. 02] p. 506, Para. 4, [1902MS].

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision. [Cf: 1888 Mtl. p. 1773 para. 03] p. 506, Para. 5, [1902MS].

The Lord in His providence will work on minds as He has worked in the past, leading men to favor our people by offering them property at low prices. [Cf: 1888 Mtl. p. 1773 para. 04] p. 506, Para. 6, [1902MS].

Mistakes have been made in the work in Nashville, but let not those who have acted no part in the work give expression to unkind criticism. If the brethren consider their own mistakes and errors, they will refuse to be the first to cast a stone. [Cf: 1888 Mtl. p. 1774 para. 01] p. 507, Para. 1, [1902MS].

Investments have been made in the work in Nashville that might better not have been made until there was a better showing there. Some of the

money spent in buildings should have been kept until actually needed for printing materials. [Cf: 1888 Mtl. p. 1774 para. 02] p. 507, Para. 2, [1902MS].

The work of expending means required a man who had not so many and so varied responsibilities as were resting upon Edson White. He should sit with the leading men in counsel; for he has been chosen and accepted by God to do a work in the Southern field; but he should have given the financial management of affairs into the hands of a man wise in management, who had not so many burdens resting upon him. While other men are to stand in their place as leaders in their lines of work, he is to occupy his position as leader in his specific line of work. [Cf: 1888 Mtl. p. 1774 para. 03] p. 507, Para. 3, [1902MS].

All these men who act as leaders are to be subject one to another. The voice of no one of them is to be heard above all the rest in settling important questions. [Cf: 1888 Mtl. p. 1774 para. 04] p. 507, Para. 4, [1902MS].

I have much to say, but not now, in regard to the way in which the work should be carried forward. I have felt very desirous that Edson should carry forward the work that the Lord has said he should do in the ministry of the word. If he will give himself to this work, if he will humble his heart as the heart of a little child, if he will depend on his heavenly Father, God will bless and strengthen him. [Cf: 1888 Mtl. p. 1774 para. 05] p. 507, Para. 5, [1902MS].

He is to unite with his brethren, some of whom have already been his associates in labor. Elder Butler is president of the Southern Union Conference, and I believe that this is right. The men who have been placed in office are to carry forward their appointed work. By walking humbly with God, they are to learn how to bring their different lines to perfection. There is to be perfect unity among the workers. They are to respect and uphold one another, each esteeming the other better than himself, each standing steadfastly at his post of duty. [Cf: 1888 Mtl. p. 1775 para. 01] p. 507, Para. 6, [1902MS].

Brother Palmer is very much worn and exhausted. He can not continue to carry the responsibilities that he has been carrying. He must lay off some of His burdens. Edson White is not to have the deciding voice in framing and carrying out financial plans for the work in the South; for these matters mean very much. The work must be carried forward in straight lines. Edson and Brother Palmer are not to be laid aside, but connected with them are to be other men, men of wisdom and intelligent understanding. [Cf: 1888 Mtl. p. 1775 para. 02] p. 507, Para. 7, [1902MS].

To Edson White I am instructed to say, Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You can not afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast, with overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally and spiritually. [Cf: 1888 Mtl. p. 1775 para. 03] p. 508, Para. 1, [1902MS].

The Lord would have you make straight paths for your feet lest that which is lame be turned out of the way. He desires both you and Brother Palmer to stand with all the armor on, prepared by sanctified experience to show yourselves strong men. He wants you to be successful in your work. There are those who will misrepresent your motives, as they have misrepresented them over and over again. Therefore move with moderation and great caution. [Cf: 1888 Mtl. p. 1776 para. 01] p. 508, Para. 2, [1902MS].

You have felt your trials pressing you sorely. But has not Christ borne all that you are called upon to bear? He can make you rich even amidst the humiliation of the deepest poverty. You may feel that you are accused wrongfully. Was not this the daily experience of your Master? Bear patiently all that comes. In the last great day those who have been so ready to judge will be greatly surprised by Christ's estimate of character. To those who in sincerity have followed righteous principles, will be given a great reward. Nothing has ever been thought or said or done that has escaped the Lord's notice. He knows the motives that prompt men to action. Therefore have courage in Him. [Cf: 1888 Mtl. p. 1776 para. 02] p. 508, Para. 3, [1902MS].

The work in Nashville demands our first attention. I was a little surprised at first to know that five hundred dollars from the funds of the Southern Union Conference had been apportioned to the work in Graysville, while there was such need of means in Nashville. But the light given me was that this was the right thing to do Brother Kilgore has helped the work in mission fields. He has not been wanting in liberality; and now, if means has been sent to Graysville to help the work there in an emergency, let no one question the matter. All the workers should be filled with a noble spirit of helpfulness and of willingness to use the Lord's money where it is needed most. Graysville needed money at the time that the five hundred dollars was sent there; and when the work there is firmly established, and the time comes for a school and a sanitarium to be built at a little distance from Nashville, the workers can with confidence call for help from Graysville. [Cf: 1888 Mtl. p. 1777 para. 01] p. 508, Para. 4, [1902MS].

We are in this world to help one another. In Christ's work there were no territorial lines, and those who attempt to make such lines in Christ's work to-day might better pray, "Lord, give me a new heart." When they have the mind of Christ, they will see the many parts of the Lord's vineyard that are still unworked. Never will they say, "Our means is needed to carry forward the interests we have in hand. It is of no use to call for means from us." [Cf: 1888 Mtl. p. 1777 para. 02] p. 508, Para. 5, [1902MS].

For their usefulness and success, the Lord's servants are dependent in Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth. [Cf: 1888 Mtl. p. 1778 para. 01] p. 509, Para. 1, [1902MS].

"I therefore the prisoner of the Lord, beseech you that ye walk worthy

of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." [Cf: 1888 Mtl. p. 1778 para. 02] p. 509, Para. 2, [1902MS].

We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, "Lead us not into temptation," and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptation by which we are easily overcome. Our success is wrought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness. [Cf: 1888 Mtl. p. 1778 para. 03] p. 509, Para. 3, [1902MS].

Listening to the words of Christ, we are safe. Whatever your calling, whatever your hope, listen! "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." Obeying these words, in entire dependence on the Saviour, go forth to give to the world an example of what it means to be a Christian. Yoke up with Christ. This is the only bond of the gospel. Learn daily how to carry out more acceptably the instruction Christ has given. Live as become the subjects of His kingdom. To carry out the words, "Thy will be done on earth, as it is done in heaven,"---this is our life-work. [Cf: 1888 Mtl. p. 1779 para. 01] p. 509, Para. 4, [1902MS].

Lt 134, 1902--Christ's Righteousness Revealed by Love, Not Selfishness--I am instructed to say to you, that as Christians, it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord's work on this earth. [Cf: 1888 Mtl. p. 1780 para. 01] p. 509, Para. 5, [1902MS].

God's people are to reveal the attributes of Christ,--the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. "Whoso hath this world's goods, 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 deprived of the Spirit of God. [Cf: 1888 Mtl. p. 1780 para. 02] p. 509, Para. 6, [1902MS].

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis. [Cf: 1888 Mtl. p. 1780 para. 03] p. 510, Para. 1, [1902MS].

The Sin of Selfishness. All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin, was Satan's declaration that it was possible for man to attain to something more than he already enjoyed-- possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world. [Cf: 1888 Mtl. p. 1780 para. 04] p. 510, Para. 2, [1902MS].

God desires every one to understand the evil of selfishness, and to cooperate with Him in guarding the human family against its terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of benevolence. [Cf: 1888 Mtl. p. 1781 para. 01] p. 510, Para. 3, [1902MS].

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "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. [Cf: 1888 Mtl. p. 1781 para. 02] p. 510, Para. 4, [1902MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the 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 uplift 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. Oh that all would appreciate the truth as it is in Jesus! Oh that all would love God in return for the love wherewith He has loved them! [Cf: 1888 Mtl. p. 1781 para. 03] p. 510, Para. 5, [1902MS].

Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The church is to cooperate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection. [Cf: 1888 Mtl. p. 1782 para. 01] p. 510, Para. 6, [1902MS].

Christ Our Righteousness. I am sorry that so many are doubtful in regard to justification by faith, and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin--a curse--for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free. [Cf: 1888 Mtl. p. 1782 para. 02] p. 511, Para. 1, [1902MS].

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not 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 justified or condemned by the holy precepts of God's law. [Cf: 1888 Mtl. p. 1782 para. 03] p. 511, Para. 2, [1902MS].

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 own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reproved them, 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. 1782 para. 04] p. 511, Para. 3, [1902MS].

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Let none repeat the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third [chapter] of Matthew describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand. [Cf: 1888 Mtl. p. 1783 para. 01] p. 511, Para. 4, [1902MS].

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 lack 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. 1783 para. 02] p. 511, Para. 5, [1902MS].

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings

it to ruin. And this is as true of individuals as of nations. [Cf: 1888 Mtl. p. 1783 para. 03] p. 511, Para. 6, [1902MS].

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. 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. Do not be eager 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 salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand. [Cf: 1888 Mtl. p. 1784 para. 01] p. 512, Para. 1, [1902MS].

In every place 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 shine into 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 the path of duty, wherever they may be called to go. [Cf: 1888 Mtl. p. 1784 para. 02] p. 512, Para. 2, [1902MS].

Let us notice the answer that 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." "Thou hast answered right," Christ said: "this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" [Cf: 1888 Mtl. p. 1785 para. 01] p. 512, Para. 3, [1902MS].

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "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. 1785 para. 02] p. 512, Para. 4, [1902MS].

In this parable are summed up all the principles contained in the law of God. [Cf: 1888 Mtl. p. 1785 para. 03] p. 512, Para. 5, [1902MS].

On every hand we can see the terrible results of the selfishness that

led Adam to transgress God's law. The taking of the forbidden fruit-- seemingly so small a matter--resulted in opening the floodgates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of the world the principles of justice and mercy are in any way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents. [Cf: 1888 Mtl. p. 1786 para. 01] p. 512, Para. 6, [1902MS].

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour's lips the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."--Letter 134, 1902 (To Brethren and Sisters of the Iowa Conference, August 27, 1902) [Cf: 1888 Mtl. p. 1786 para. 02] p. 513, Para. 1, [1902MS].

November 20, 1902 -B--B-179-1902--"Elmshaven," Sanitarium, Cal., November 19, 1902.--Dear Brother Bollman,---I have a deep interest in you. I recognize the fact that you have capabilities which, if sanctified, would enable you to be a laborer together with God. But at the present time you are not this kind of a laborer. [Cf: 1888 Mtl. p. 1787 para. 01] p. 513, Para. 2, [1902MS].

You need to realize that you can not be a complete whole. There are responsibilities that others must carry. There are others whose qualifications are fully as essential as your own to the progress of the work. Every worker needs to guard himself against thinking that he is a complete whole. My brother, you should learn that wherever you are in God's service, other minds besides yours should be brought into connection with the work. You will desire to do things that in your judgment should be done. But your will is not always to be followed. On some lines other minds may be more capable of giving wise counsel than is yours; therefore you need to counsel with your brethren. In your board-meetings let the other members fully express their minds. Do not regard your own judgment as fully sufficient to decide matters without any other voice. [Cf: 1888 Mtl. p. 1787 para. 02] p. 513, Para. 3, [1902MS].

There is one talent in which you are greatly deficient,---the talent of soul-saving. Of all sciences, the highest and the most essential is the science of soul-saving. It embraces very much. In your position of trust you need to learn more concerning this science; for you need to exert a molding influence over every one with whom you have anything to do. But in order to do justice to this work, you must first learn of Christ. [Cf: 1888 Mtl. p. 1788 para. 01] p. 513, Para. 4, [1902MS].

My dear brother, I have a message to bear to you. Less of self and more of Christ would make you much more useful. You need not keep yourself within yourself, as an entity distinct from your brethren. Their various talents are not yours; but the talent that is of greatest value with God is the talent of soul-saving, and this all need to

obtain. [Cf: 1888 Mtl. p. 1788 para. 02] p. 513, Para. 5, [1902MS].

The Lord would have you become a much more humble man, that He may converse with you. Unless in some respects you change, there will always be difficulty. To every man God has given a work, and He requires him to do this work in the best way. My brother, your case has been opened before me, and I have been instructed to say that you need the milk of human kindness and the tender Spirit of Christ. You need to be converted through and through, else you will daily meet with great loss. [Cf: 1888 Mtl. p. 1788 para. 03] p. 514, Para. 1, [1902MS].

The resurrection of Christ is the life of the church. When we see a man or a woman whose heart the Saviour can not make tender and sympathetic, we all need to cherish the love of Christ in the soul, in order that through our lives He may reveal His unutterable tenderness, gentleness, and sympathy. The Lord Jesus is ever prepared to irradiate with the glory of His presence every heart that will open to let Him in. [Cf: 1888 Mtl. p. 1788 para. 04] p. 514, Para. 2, [1902MS].

I speak to all who have any part to act in the work of the Nashville Publishing-house: Be converted. When you are converted, your tongue and your lips will be used to the glory of God. The value of the talent of speech will be fully recognized. Those in Nashville who desire to sit in heavenly places with Christ must be soundly converted in their ministry. Brethren and sisters, sweeten up. Be bright and shining lights, whatever your position. I bear this message to all the workers in the Office. Christ's presence must be manifested in your spirit, your words, your deportment. [Cf: 1888 Mtl. p. 1789 para. 01] p. 514, Para. 3, [1902MS].

Where there is a heart in which the light of heaven does not radiate, there is a solitude in which Christ can not abide. By the side of every soul is an angel-presence. I have been instructed that with Christ there was given to our world all the treasures of heaven. Nothing was reserved. If man does not open the door of his heart to Christ Jesus and commune with Him, Satanic agencies will commune with him. [Cf: 1888 Mtl. p. 1789 para. 02] p. 514, Para. 4, [1902MS].

It is to the glory of God that cheerfulness abound. If the softening, subduing influence of the grace of Christ be present, pleasant words will always be spoken. If one makes mistakes, go to the erring one alone. Speak not words of counsel with a vim, but modulate your voice. He who occupies an influential position as God's steward should take special care not to irritate by word or act. He should speak pleasantly to every worker, and reveal no irritability or sourness of disposition. [Cf: 1888 Mtl. p. 1789 para. 03] p. 514, Para. 5, [1902MS].

Let all the workers in the Office remember that they are to represent Christ in word and act. There is to be no sharp speaking, no fretful scolding; for angels of God are walking up and down in every room. Christ loves to commend every faithful worker, and He will do it. Every good act is registered in the book. Little mistakes may be made, but words of censure arouse feelings of retaliation, and God is dishonored. [Cf: 1888 Mtl. p. 1790 para. 01] p. 514, Para. 6, [1902MS].

Let every one placed in a position of trust be as much more careful how he speaks and acts, as his position is greater in responsibility

than the position of his fellow workers; for those connected with the work of God can please the Master by speaking kindly only. Any word spoken thoughtlessly or unadvisedly should be retracted on the spot. If the speaker forgets to do this, or if he does not regret his thoughtlessness, some one should in the spirit of Christ remind him of his duty to apologize; for we are to remember that as Christians professing to work in unity, we must not act like sinners, whose sinful words and works, unless repented of, will condemn them. [Cf: 1888 Mtl. p. 1790 para. 02] p. 515, Para. 1, [1902MS].

All the workers in the Office are under the supervision of God, and are expected to speak respectfully because they are in His presence just as verily as if they could see him. They are to show love and respect, cheerfulness and true courtesy, to one another, remembering that in this life they are in a school where they can learn lessons that will prepare them for promotion to the school above. It costs nothing to speak kindly, and kindness fulfills the law of Christ. By the constant practice of this virtue, habits are formed that will make beautiful characters,--characters fit for entrance into the courts above. Thus men and women may become members of the royal family, children of the heavenly King. My brethren and sisters, will you not set a watch upon your lips, that you may speak no unpleasant words? [Cf: 1888 Mtl. p. 1790 para. 03] p. 515, Para. 2, [1902MS].

Professing Christians who act like little children, speaking pettishly and showing hastiness of temper, offend God. He has paid a great price to redeem them from Satan's power, that they might become sons and daughters of God. When they act like sinners, they are counted as sinners, and must repent and do their first works of love. Christians are to love one another, as Christ has loved them. Upon the manifestation of this love hinges the world's recognition of the truth of the gospel. It was for this that Christ prayed in the last prayer He offered. Christians must not act like unruly children. Before the world those who claim to be God's children must give evidence that they have left behind them the childish ways of their unconverted life. [Cf: 1888 Mtl. p. 1791 para. 01] p. 515, Para. 3, [1902MS].

Every human agency connected with the Lord's work needs to appropriate the work in which he is acting a part. The work in God's institutions is to be carried on without friction, without hasty speech, without dictatorial words. The workers are to be pure, clean, and holy in thought, in word, in act. They are to be Christ's witnesses, testifying that they are born again. [Cf: 1888 Mtl. p. 1791 para. 02] p. 515, Para. 4, [1902MS].

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." We should study this instruction. It is our privilege to grow "unto the measure of the stature of the fulness of Christ." We are not to be thoughtless or careless in speech, hurting one another by unkind words. [Cf: 1888 Mtl. p. 1791 para. 03] p. 515, Para. 5, [1902MS].

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief Corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is

precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." [Cf: 1888 Mtl. p. 1792 para. 01] p. 516, Para. 1, [1902MS].

How keenly Satan is watching to see how he can gain access to the human soul! We need to inquire, as a certain lawyer inquired of Jesus while He was surrounded by a great multitude, "Master, what shall I do to inherit eternal life?" Christ required the answer from the questioner himself. "What is written in the law?" He said; "how readest thou?" This was an unexpected turn to the lawyer, yet he knew very well what answer to give. He 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." Jesus said, "Thou hast answered right; this do, and thou shalt live." [Cf: 1888 Mtl. p. 1792 para. 02] p. 516, Para. 2, [1902MS].

In the answer of the lawyer the whole duty of man is presented in a few words. On these two principles, love to God and love to man, hang all the law and the prophets. The first four of the ten commandments are summed up in the one great precept, "Thou shalt love the Lord thy God with all thy heart." The last six are included in the other, "Thou shalt love thy neighbor as thyself." [Cf: 1888 Mtl. p. 1792 para. 03] p. 516, Para. 3, [1902MS].

We are to walk by faith, not by sight. Through faith and obedience we obtain every advantage. Through faith "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." I can testify that the righteousness of Christ entitles us to the blessings of the covenant of grace. In this life there is nothing of greater importance than preparation of character, that we may at last enter with joy into the saints' abode on high. Why do we not improve our privilege of being saints here below? [Cf: 1888 Mtl. p. 1793 para. 01] p. 516, Para. 4, [1902MS].

Those who to-day believe in Christ, need more than pentecostal power, inasmuch as He has given them a large, open field in which to work. It is while living here below that we serve the Lord Jesus Christ and show His grace in our words and actions. As the representatives of His kingdom, we are to reveal His character, giving to the world an illustration of what heaven will be. We are to engage in no strife for supremacy, no bitter wrangling. We are not to manifest a selfish or contentious spirit. Our work is to reveal to the world that God's children love one another. [Cf: 1888 Mtl. p. 1793 para. 02] p. 516, Para. 5, [1902MS].

Let us consider the promises assuring us that we may become sons and daughters of God. Let us study Paul's prayer for his Colossian brethren. "For this cause we also," he wrote, "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 long-suffering with joyfulness." [Cf: 1888 Mtl. p.

1793 para. 03] p. 517, Para. 1, [1902MS].

How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be "filled with the knowledge of His will." The Holy Ghost would never have inspired Paul to offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to His people as they need a clearer understanding of His will. [Cf: 1888 Mtl. p. 1794 para. 01] p. 517, Para. 2, [1902MS].

To the church at Ephesus Paul wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." [Cf: 1888 Mtl. p. 1794 para. 02] p. 517, Para. 3, [1902MS].

Here are brought to view the possibilities of the Christian life. How far short of reaching this standard falls the church of to-day! Strife, discord, selfish pride of opinion, self-exaltation,---self, self, self,---all this is manifest in those who claim to be followers of the meek and lowly Jesus. When shall we awake? When shall we meet the expectations of Christ? [Cf: 1888 Mtl. p. 1794 para. 03] p. 517, Para. 4, [1902MS].

I address those who are connected with the work at Nashville. Will you not reach a higher standard? Will you not, in heart and mind and purpose, be one with Christ and with one another, laboring in harmony because Christ is abiding in you? Should Christ appear among you to-day, how would you stand? How many would be found with garments spotted by sin, not having on the robe of Christ's righteousness? [Cf: 1888 Mtl. p. 1795 para. 01] p. 517, Para. 5, [1902MS].

I have been instructed to speak with authority to our people, to cry aloud and spare not; for there are many who are as those described in the message to the church in Sardis: "These things saith He that hath the seven Spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent." [Cf: 1888 Mtl. p. 1795 para. 02] p. 518, Para. 1, [1902MS].

Among those to whom this message to the church in Sardis was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength.

Because they did not hold the beginning of their confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love. [Cf: 1888 Mtl. p. 1795 para. 03] p. 518, Para. 2, [1902MS].

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived. [Cf: 1888 Mtl. p. 1796 para. 01] p. 518, Para. 3, [1902MS].

"These things saith He that hath the seven stars." These words show the origin of the message. Then a plain truth is stated. "I know thy works, that thou hast a name that thou livest, and art dead." With God, outward show weighs nothing. The outward form of religion, without the love of God in the soul, is worthless. [Cf: 1888 Mtl. p. 1796 para. 02] p. 518, Para. 4, [1902MS].

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firm to duty. They are to be bound together by the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truth entrusted to them. Never are they to quarrel and condemn. They are to unite upon the importance of obedience to God's law. [Cf: 1888 Mtl. p. 1796 para. 03] p. 518, Para. 5, [1902MS].

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." There must be a waking up among our people. Those who abound in the love of God will not go into apostasy. They will not lose their faith in the truth. [Cf: 1888 Mtl. p. 1797 para. 01] p. 519, Para. 1, [1902MS].

"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." There are to-day on the earth a faithful few who love God supremely and their neighbor as themselves. [Cf: 1888 Mtl. p. 1797 para. 02] p. 519, Para. 2, [1902MS].

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before My Father and before His angels." [Cf: 1888 Mtl. p. 1797 para. 03] p. 519, Para. 3, [1902MS].

God sends to His church to-day this message: "Unto the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then

because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: 1888 Mtl. p. 1797 para. 04] p. 519, Para. 4, [1902MS].

My brethren and sisters, think on these things, and pray over them. Do not be strengthless, but strong in the Lord, understanding what the will of the Lord is. [Cf: 1888 Mtl. p. 1798 para. 01] p. 519, Para. 5, [1902MS].

Sister White then read and commented upon the following article, written by her some time in 1902:-- [Cf: 1888 Mtl. p. 1799 para. 01] p. 519, Para. 6, [1902MS].

The Southern Work--"Nashville as a Center--"Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville. [Cf: 1888 Mtl. p. 1799 para. 02] p. 519, Para. 7, [1902MS].

"There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there. [Cf: 1888 Mtl. p. 1799 para. 03] p. 520, Para. 1, [1902MS].

"There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work. [Cf: 1888 Mtl. p. 1799 para. 04] p. 520, Para. 2, [1902MS].

"There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville. [Cf: 1888 Mtl. p. 1799 para. 05] p. 520, Para. 3, [1902MS].

"The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession of the most valuable truth ever given to mortals. We are

to do all that we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God's will, if we move under the Holy Spirit's guidance, many among them will be converted. The Lord causes light to shine on the pathway of those who are seeking for light." [Cf: 1888 Mtl. p. 1799 para. 06] p. 520, Para. 4, [1902MS].

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, "You must work on Sunday." At one time, while I was in Australia, those in charge of our school at Avondale came to me, saying: "What shall we do? The officers of the law have been commissioned to arrest those working on Sunday." I said: "It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out to hold meetings in different places, and to do medical missionary work. They will find the people at home, and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord." [Cf: 1888 Mtl. p. 1799 para. 07] p. 520, Para. 5, [1902MS].

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer "Morning Star" much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them, and as a place to which to invite those interested in the truth. [Cf: 1888 Mtl. p. 1799 para. 08] p. 520, Para. 6, [1902MS].

In writing in regard to the Southern field, I have said, "The Southern work," supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant. [Cf: 1888 Mtl. p. 1799 para. 09] p. 520, Para. 7, [1902MS].

Let the families settle in the South, and work on the land, at the same time becoming acquainted with the people and the field. Thus real advancement will be made. Those who go to the South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated. [Cf: 1888 Mtl. p. 1799 para. 10] p. 521, Para. 1, [1902MS].

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He placed upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves. [Cf: 1888 Mtl. p. 1800 para. 01] p. 521, Para. 2, [1902MS].

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this, and of the burden that rests upon the white people to help the colored people. [Cf: 1888 Mtl. p. 1800 para. 02] p. 521, Para. 3, [1902MS].

Few realized how difficult is the work for the colored people, and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, make a mountain out of a mole-hill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize? [Cf: 1888 Mtl. p. 1800 para. 03] p. 521, Para. 4, [1902MS].

"The Lord has a great work to be done in the Southern states of America. It was in accordance with God's purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity. [Cf: 1888 Mtl. p. 1800 para. 04] p. 521, Para. 5, [1902MS].

"A sanitarium should be established in a favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people, and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places. [Cf: 1888 Mtl. p. 1800 para. 05] p. 521, Para. 6, [1902MS].

"In every place those who accept the truth are to be a light to those around them. The Lord says to us: '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.' [Cf: 1888 Mtl. p. 1800 para. 06] p. 521, Para. 7, [1902MS].

"The Work in Graysville and Huntsville--"Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in this respect to continue. [Cf: 1888 Mtl. p. 1800 para. 07] p. 522, Para. 1, [1902MS].

"The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will

teach all who will learn of Him His meekness and lowliness." [Cf: 1888 Mtl. p. 1800 para. 08] p. 522, Para. 2, [1902MS].

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations. [Cf: 1888 Mtl. p. 1800 para. 09] p. 522, Para. 3, [1902MS].

"The interests in Graysville and Huntsville will grow into usefulness, if the believers there will do their very best in the Lord's way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness. [Cf: 1888 Mtl. p. 1800 para. 10] p. 522, Para. 4, [1902MS].

"A Call to Our Publishing Houses and Sanitariums--"God has given our publishing houses opportunity to cooperate with Him by assisting the newly-established publishing house at Nashville. [Cf: 1888 Mtl. p. 1800 para. 11] p. 522, Para. 5, [1902MS].

"When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel's message. [Cf: 1888 Mtl. p. 1800 para. 12] p. 522, Para. 6, [1902MS].

"The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings. They now have opportunity to show their repentance for past neglect." [Cf: 1888 Mtl. p. 1800 para. 13] p. 522, Para. 7, [1902MS].

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and Oakland, and I know how we worked. God instructed me that I must go to the camp-meetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions. [Cf: 1888 Mtl. p. 1800 para. 14] p. 523, Para. 1, [1902MS].

"God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern states to-day! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of

the prejudice existing against those who look upon the colored people as having souls as well as the white people. [Cf: 1888 Mtl. p. 1800 para. 15] p. 523, Para. 2, [1902MS].

"To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race,--barriers that for years have been growing stronger. [Cf: 1888 Mtl. p. 1801 para. 01] p. 523, Para. 3, [1902MS].

"The Work Before Us--"'Go ye into all the world, and preach the gospel to every creature.' is the commission Christ has given us. This is our great missionary charter, and the Saviour has declared: 'Lo, I am with you always, even unto the end of the world.' 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach *all nations*.' Success will reward obedience to this command. Go just where the Lord sends you, to bear His message and do His work. Souls are to be saved. How?--By being brought to a knowledge of the truth. 'Sanctify them through Thy truth,' the Saviour prayed. Acquaintance with God's truth is the only means of sanctification. [Cf: 1888 Mtl. p. 1801 para. 02] p. 523, Para. 4, [1902MS].

"During the time of the end the activity of Satan's servants will greatly increase. The activity of God's servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God's work, and all are to be under the guidance of the Holy Spirit. [Cf: 1888 Mtl. p. 1801 para. 03] p. 523, Para. 5, [1902MS].

"Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God's people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not doing just exactly what you think they ought to be doing? [Cf: 1888 Mtl. p. 1801 para. 04] p. 523, Para. 6, [1902MS].

"A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfillment of His purpose, and will say, It is of God. Let us not be found fighting against Him. [Cf: 1888 Mtl. p. 1801 para. 05] p. 524, Para. 1, [1902MS].

"When God's people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America. [Cf: 1888 Mtl. p. 1801 para. 06] p. 524, Para. 2, [1902MS].

"What excuse can be given to God for the awful condition of the colored race! God asks, 'Why are those living in this part of My vineyard left to become the sport of Satan's temptations?' He calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived. [Cf: 1888 Mtl. p. 1801 para. 07] p. 524, Para. 3, [1902MS].

"Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out. [Cf: 1888 Mtl. p. 1801 para. 08] p. 524, Para. 4, [1902MS].

"Let the work in the Southern field go forward. Let no one say: 'Money is not needed in this field. It is needed more in my part of the vineyard.' Let God's people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, 'I accept it.' [Cf: 1888 Mtl. p. 1801 para. 09] p. 524, Para. 5, [1902MS].

"Those who place themselves under God's control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hand upon the means and resources, saying, 'They are more needed somewhere else.' [Cf: 1888 Mtl. p. 1801 para. 10] p. 524, Para. 6, [1902MS].

"When God's people heed a 'Thus saith the Lord,' the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do, and forbidding others to work. Putting on the armor of Christ's righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need." [Cf: 1888 Mtl. p. 1801 para. 11] p. 524, Para. 7, [1902MS].

Brethren, shall not the work for the colored people go forward? Will you not say, "Amen," to this? (Congregation: Amen.) When my son Edson has written to me about the difficulties that the workers had to meet, I have written back to him, over and over again: "Do not fail or become discouraged. Hold fast to the work." And his reply has been: "We are doing it. But it seems sometimes as if the work would slip out of our hands." [Cf: 1888 Mtl. p. 1801 para. 12] p. 525, Para. 1, [1902MS].

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where work has been started? When you watch for mistakes,

and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people. [Cf: 1888 Mtl. p. 1801 para. 13] p. 525, Para. 2, [1902MS].

Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work to-day. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens. [Cf: 1888 Mtl. p. 1801 para. 14] p. 525, Para. 3, [1902MS].

I commit my son, James Edson White, to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the efforts that he has put forth! But God knows the work that has been done. He knows of the struggles and the sacrifices of the workers, and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White's hands. There is enough in the work itself to distress his soul and to wear him out. [Cf: 1888 Mtl. p. 1802 para. 01] p. 525, Para. 4, [1902MS].

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health, and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthful climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His servants. He desires that they shall place themselves where they can best preserve, their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much. [Cf: 1888 Mtl. p. 1802 para. 02] p. 525, Para. 5, [1902MS].

I have said to my son, "Come to us, and help me to get out books for the people." But he has always answered: "No; I can not come. I can not leave my work." [Cf: 1888 Mtl. p. 1802 para. 03] p. 525, Para. 6, [1902MS].

I have tried to help him. He has written to me, saying: "People are coming into the truth, but they are in need of food and clothing. What shall we do?" I have sent him help from time to time, as I could. [Cf: 1888 Mtl. p. 1802 para. 04] p. 526, Para. 1, [1902MS].

God lives and reigns, and if you take hold of His work cheerfully and willingly, He will bless and sustain you. When you are tempted to murmur and complain, keep your mouth closed. Remember that at such times silence is eloquence. Speak no words that you will not be willing to meet in the judgment. And remember that, when God sends His servants to do a hard work in a hard field, He does not want you to make their

work harder by criticism and faultfinding. [Cf: 1888 Mtl. p. 1802 para. 05] p. 526, Para. 2, [1902MS].

The Southern work is before you, as it has been presented to you this morning. A good work has been done, and it has been done in the face of the most trying circumstances. The Lord calls upon us to come up to His help in this needy field. You remember the words, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." [Cf: 1888 Mtl. p. 1802 para. 06] p. 526, Para. 3, [1902MS].

Christ loved us so much that He gave His life for us. He died on the cross to give us an opportunity to gain the crown of eternal life. Shall we allow those around us to perish in their sins without making an effort to help them? Shall we try to hinder the workers who are seeking to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you. [Cf: 1888 Mtl. p. 1802 para. 07] p. 526, Para. 4, [1902MS].

The Lord is good. He is merciful and tender-hearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list and your condemnation list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you. [Cf: 1888 Mtl. p. 1802 para. 08] p. 526, Para. 5, [1902MS].

Let us help one another all we can. Let us speak words of kindness, words that will be a blessing, not a curse. We are living in the great day of atonement. We are now to confess and forsake our sins, that we may be saved. Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of the heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists. I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God. [Cf: 1888 Mtl. p. 1802 para. 09] p. 526, Para. 6, [1902MS].

Planted firmly upon the earth, and reaching heavenward to the throne of God, is a ladder of shining brightness. God is above the ladder, and his light is shining along its whole length. This ladder is Christ. Every round that you climb, you are coming step after step into fellowship with the sufferings of Christ, and are becoming fashioned after his divine similitude. The angels of God are constantly ascending and descending this glorious ladder. They will not let you fall, if you keep your eye fixed upon the glory of God that is at the top of the ladder. Some are trying to grasp the highest round of the ladder, without starting at the first round. [Cf: The Advocate 01-01-02 para.

01] p. 527, Para. 1, [1902MS].

Every teacher should train the voice, so that he can speak intelligibly and read the Scriptures distinctly, giving emphasis where it is necessary and essential. [* Extracts from a talk given before the Teachers' Institute, Healdsburg, Cal., September, 1901.] The voice is a power, a talent, which few appreciate. Then cultivate your voice, for thus God is to be magnified. Let the voice be mellowed and softened by the Holy Spirit of God. There was pathos in the voice of Jesus. [Cf: The Advocate 01-01-02 para. 02] p. 527, Para. 2, [1902MS].

Your words are a precious talent. You should learn how to bear testimonies in meeting with a clear and distinct voice, as though you knew that you had an abiding Christ. Learn to pray as though you had confidence that your prayer reached the throne of God. Then you will have an educating power which will go farther than Latin, Greek, or any such knowledge you may gain. [Cf: The Advocate 01-01-02 para. 03] p. 527, Para. 3, [1902MS].

Teachers, you must have a living faith, or you will be separate from Christ. He does not ask how much favor you have with the world, and how much praise you are receiving from the world; but he does ask you to live so that he can put his seal upon you. [Cf: The Advocate 01-01-02 para. 04] p. 527, Para. 4, [1902MS].

Teachers, how much praise comes from our lips to the one to whom you should be full of gratitude for this probationary time, during which if you allow Christ to abide in you, you may obtain a fitting in character to live with him? [Cf: The Advocate 01-01-02 para. 05] p. 527, Para. 5, [1902MS].

Co-operate with God, and he will co-operate with you. Then you are God's helping hand. Then you can take hold of him, and he will hold your hand. He says, "I am at thy right hand to help thee." As you work for him with only his glory in view, he will teach you. You are to learn all these lessons that you may teach others. [Cf: The Advocate 01-01-02 para. 06] p. 527, Para. 6, [1902MS].

There are some who love the society of the world, who think it is a great deal better than the society of those who are not considered so elevated and who do not know, as they judge, half so much. Teachers, know enough to follow in the footsteps of Jesus, to wear the yoke of Christ. Then you will become fools for Christ's sake. It is not the so-called wisdom of worldlings that God accounts anything. He says their wisdom is foolishness; but to them the wisdom of God is foolishness. Do you desire to have the wisdom of God? Humble yourselves before God, walk in the way of his commandments, be determined that you will make the most of every educational privilege, gather every ray of divine light, practice the light, bring it into your life and character, and thus show that you have learned of Jesus. [Cf: The Advocate 01-01-02 para. 07] p. 527, Para. 7, [1902MS].

As soon as our minds harmonize with the mind of God, we are in touch with an intelligence that can communicate to each of us every lesson that will be beneficial in the education of the youth entrusted to us. In telling the children the precious story of the cross, our own souls will be lifted from despondency, gloom, and darkness. In considering

the Redeemer's infinite sacrifice, we shall lose all desire for the things of this world. [Cf: The Advocate 01-01-02 para. 08] p. 528, Para. 1, [1902MS].

Church school teachers should carry a burden for souls,--not that they themselves can save souls, but as God's helping hand they have the privilege of winning souls to Christ. Teachers, the words that you speak may be very precious. Let there be no folly in your conversation. In the schools you shall undertake to conduct, set a proper example before the children by presenting them to God in prayer every morning. Then look to him for strength every hour, and believe that he is working, and that you are to represent him. When you do this, you gain the affection of the children. It is not such hard work to manage children, thank God. We have a helper, one altogether above ourselves. Oh, I am so thankful that we do not have to depend upon our poor, miserable selves, but we may depend upon the strength which comes from God! [Cf: The Advocate 01-01-02 para. 09] p. 528, Para. 2, [1902MS].

Teachers, if your life is hid with Christ in God, a helper will stand by your side, and you will be one with Christ, and one with those you are teaching. Never exalt self, for this shows that you are not humbling yourself before God. Exalt him, glorify him, honor him before the world. Say, "I stand under the blood-stained banner of Prince Emmanuel. I have left the banner of the powers of darkness, and am wholly on the Lord's side." By Mrs. E. G. White. [Cf: The Advocate 01-01-02 para. 10] p. 528, Para. 3, [1902MS].

Christ is the greatest teacher, the greatest educator, that the world ever knew. If you come into close relation with him, the atmosphere surrounding your soul will exert an educative influence wherever you are. Unless you have Christ formed within, the hope of glory, all the education that you may obtain in Greek, in Latin, in the languages, or in anything else, will be of no value in securing eternal life. You must bear in mind that Christ co-operates with you when you co-operate with him. Constantly you are to be learning of the great Teacher. [Cf: The Advocate 02-01-02 para. 01] p. 528, Para. 4, [1902MS].

Teachers, be truly converted to God. Realize that in every school established, the first work is to become acquainted with God and with the principles of heaven, that in your daily work you may prove the truthfulness of the words of Christ 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," which is as "a well of water springing up into everlasting life." [Cf: The Advocate 02-01-02 para. 02] p. 528, Para. 5, [1902MS].

In obtaining an education, there is danger that spirituality will be considered of secondary importance. We often think if we only could reach the world's standard in education, we should have gained something. Those who believe this will prefer the society of the world to the society those who love and fear God. [Cf: The Advocate 02-01-02 para. 03] p. 528, Para. 6, [1902MS].

Many have imagined that in order to become educated, they should place themselves under worldly influences. According to the worldly idea, in obtaining an education spiritual things are not considered of much

value. Those who choose to enter schools where our faith is not recognized are on the losing side. They lose the very things which they should value most,--a knowledge of God and Jesus Christ, and of that life which measures with the life of God. [Cf: The Advocate 02-01-02 para. 04] p. 529, Para. 1, [1902MS].

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 not have touched the very beginning, the A B C of spirituality, the A B C of devotion, 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. [Cf: The Advocate 02-01-02 para. 05] p. 529, Para. 2, [1902MS].

The apostle Paul could meet eloquence with eloquence, logic with logic; he could intelligently enter into all controversies; but was he satisfied with this worldly knowledge? He writes: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified." [Cf: The Advocate 02-01-02 para. 06] p. 529, Para. 3, [1902MS].

Here is a very important lesson. We need to understand our whereabouts. We need to understand that the highest education ever given to mortals develops a spirit of humility; for it reveals how much more there is yet to learn. [Cf: The Advocate 02-01-02 para. 07] p. 529, Para. 4, [1902MS].

The more you learn, the more you will see the necessity of putting your whole mind and interest into learning for Christ's sake. Why are you learning? Are you acquiring knowledge so as to become intelligent in the truth? If that is your object, be assured that you will hide self in Jesus Christ. [Cf: The Advocate 02-01-02 para. 08] p. 529, Para. 5, [1902MS].

"And I was with you in weakness, and in fear, and in much trembling." Paul was a very great teacher; yet he felt that without the Spirit of God working with him all the education he might obtain would be of little account. We need to have this same experience; we need to be afraid of ourselves. We need individually to sit at the feet of Jesus, and listen to his words of instruction. Let us empty from the soul-temple all foolishness, pride, folly, and invite Jesus to take possession of heart and soul and character. When we do this, there will be no pride of spirit, for we shall more fully appreciate how much more there is to be learned. "What shall I do, that I may inherit eternal life?" is a life-and-death question,--a question which should be constantly before us. [Cf: The Advocate 02-01-02 para. 09] p. 529, Para. 6, [1902MS].

What is your object in obtaining an education? Is it to glorify yourself? Is it to say, "See how much learning I have"? Or is it that you may be able to help weak and trembling souls plant their feet upon the platform of eternal truth? Do you long to lift up and encourage others? If you are striving merely for the name of being a teacher, an educator, you might just as well be somewhere else. God invites every one to be his helping hand. He invites you to carry out the principles

of heaven, the A B C of true education. If you have never learned them before, commence to study now, and when you have thus learned, you will be fitted to teach others. [Cf: The Advocate 02-01-02 para. 10] p. 529, Para. 7, [1902MS].

If your great aim has been to learn Greek and Latin, and all these things, you need to go back to the beginning, and in love and the fear of God learn the A B C of spirituality. This is the preparation essential if you would see the King in his beauty, and behold his matchless charms. The purpose of education is to glorify God. By Mrs. E. G. White. [Cf: The Advocate 02-01-02 para. 11] p. 530, Para. 1, [1902MS].

It is of the greatest importance that every family in our churches should understand the value of Christian education. The early training of children is a subject which all should carefully study. We need to make the education of our children a business. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can educate our children. May the Lord help us to understand that their salvation largely depends upon the education given them in childhood. We are to prepare ourselves and our children for the future immortal inheritance. [Cf: The Advocate 03-01-02 para. 01] p. 530, Para. 2, [1902MS].

Mothers, it is your privilege to bind your children to your heart with the tenderest and strongest cords of love. During the first few years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. It was with sorrow and great self-denial that, in fulfillment of her vow to dedicate her son to the service of God, she gave him to Eli, the high priest, to be brought up. But the early training received by Samuel led him to refuse to yield to the evil influences surrounding him in the household of the high priest. [Cf: The Advocate 03-01-02 para. 02] p. 530, Para. 3, [1902MS].

Many parents allow children to do as they please, amusing themselves, and choosing their own associates. In the judgment such parents will learn that their children have lost heaven because of the lack of proper home restraint. [Cf: The Advocate 03-01-02 para. 03] p. 530, Para. 4, [1902MS].

Parents, teach your children the way of the Lord. In your morning and evening devotions join with them in reading the Bible and singing beautiful songs of praise. Let them learn to repeat God's law. Concerning the commandments, the Israelites were instructed: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In accordance with this command, Moses directed the Israelites to set to music the words of the law. While the older ones played on instruments, the younger children marched, singing in concert the songs of the commandments of God. In later years they retained in their minds the words of the law which they learned during childhood. [Cf: The Advocate 03-01-02 para. 04] p. 530, Para. 5, [1902MS].

If it was essential for Moses to embody the commandments in sacred song, so that the children should learn to sing the law verse by verse

as they marched in the wilderness, how necessary it is to-day to teach our children the word of God. Let us come up to the help of the Lord, instructing our children to keep the commandments of God to the letter. Let us do everything in our power to make music in our homes, that God can come in. Allow not the discordant music of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the great Teacher wisely to train their children bringing them up in the fear and admonition of the Lord. [Cf: The Advocate 03-01-02 para. 05] p. 530, Para. 6, [1902MS].

When the church school teacher tries so to train and discipline your children that they will gain eternal life, do not in their presence criticise his actions, even though you may think he is too severe, too straight-laced. You can not afford to sympathize with them when they are disciplined. If you long for them to give their hearts to Jesus, receiving the light and grace and glory of God, take up in the home the long neglected work of co-operating with the teachers' efforts for their salvation. Instead of criticism, how much better it is for children to hear from the lips of their mother, sweet and tender and loving words, commending the work of the teacher. Such words make lasting impressions, and in the school-room their influence is manifested in the respect shown to the teacher. By Mrs. E. G. White. [Cf: The Advocate 03-01-02 para. 06] p. 531, Para. 1, [1902MS].

Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage. [Cf: The Advocate 06-01-02 para. 01] p. 531, Para. 2, [1902MS].

Churches where schools are established may well tremble as they see themselves entrusted with moral responsibilities too great for words to express. Shall this work that has been nobly begun fail or languish for want of consecrated workers? Shall selfish projects and ambitions find room in this enterprise? Will the workers permit the love of gain, the love of ease, the lack of piety, to banish Christ from their hearts, and exclude him from the schools? God forbid! The work is already far advanced. In educational lines everything is arranged for an earnest reform, for a truer, more effective education. Will our people accept this holy trust? Will they humble themselves at the cross of Calvary, ready for every sacrifice and every service? [Cf: The Advocate 06-01-02 para. 02] p. 531, Para. 3, [1902MS].

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: The Advocate 06-01-02 para. 03] p. 531, Para. 4, [1902MS].

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: The Advocate 06-01-02 para. 04] p. 531, Para. 5, [1902MS].

I would say to church school teachers, 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 gain true improvement. [Cf: The Advocate 06-01-02 para. 05] p. 531, Para. 6, [1902MS].

For church school teachers to try to reform the children who have been neglected, without the co-operation of the parents, would make a very disagreeable state of things. [Cf: The Advocate 06-01-02 para. 06] p. 532, Para. 1, [1902MS].

Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. Some church members who have loved and feared God in the past are allowing their business to be all-absorbing, and are hiding their light under a bushel. They have forgotten to serve God, and are making their business the grave of their religion. [Cf: The Advocate 06-01-02 para. 07] p. 532, Para. 2, [1902MS].

Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness, giving them line upon line, precept upon precept. O where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest, but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril. [Cf: The Advocate 06-01-02 para. 08] p. 532, Para. 3, [1902MS].

The eyes of our brethren and sisters should be anointed with the heavenly eye-salve, that they may discern the necessities of the time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work he desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter. [Cf: The Advocate 06-01-02 para. 09] p. 532, Para. 4, [1902MS].

Many families, who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical, Christian education. It would be vastly better for

their children, for themselves, and for the cause of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity. [Cf: The Advocate 06-01-02 para. 10] p. 532, Para. 5, [1902MS].

Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study. [Cf: The Advocate 06-01-02 para. 11] p. 532, Para. 6, [1902MS].

We are far behind our duty in this important matter. In many places schools should have been in operation years ago. Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us [Cf: The Advocate 06-01-02 para. 12] p. 533, Para. 1, [1902MS].

Reading for Tuesday, June 17. 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: Australasian Union Conference Record 06-01-02 para. 01] p. 533, Para. 2, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 02] p. 533, Para. 3, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 03] p. 533, Para. 4, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 04] p. 533, Para. 5, [1902MS].

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 recognized 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: Australasian Union Conference Record 06-01-02 para. 05] p. 533, Para. 6, [1902MS].

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 to-day be rejoicing in the message, if those who claim to love God and keep His commandments would work as Christ worked. [Cf: Australasian Union Conference Record 06-01-02 para. 06] p. 534, Para. 1, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 07] p. 534, Para. 2, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 08] p. 534, Para. 3, [1902MS].

We are to be channels of light to the world, imparting to others the light we receive from the great Light-bearer. 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: Australasian Union Conference Record 06-01-02 para. 09] p. 534, Para. 4, [1902MS].

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 book-work 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: Australasian Union Conference Record 06-01-02 para. 10] p. 534, Para. 5, [1902MS].

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." I 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: Australasian Union Conference Record 06-01-02 para. 11] p. 534, Para. 6, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 12] p. 535, Para. 1, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 13] p. 535, Para. 2, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 14] p. 535, Para. 3, [1902MS].

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 co-operate 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: Australasian Union Conference Record 06-01-02 para. 15] p. 535, Para. 4, [1902MS].

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 not to cease their labors until they shall encircle the world. [Cf: Australasian Union Conference Record 06-01-02 para. 16] p. 535, Para. 5, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 17] p. 536, Para. 1, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 18] p. 536, Para. 2, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 19] p. 536, Para. 3, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 20] p. 536, Para. 4, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 21] p. 537, Para. 1, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 22] p. 537, Para. 2, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 23] p. 537, Para. 3, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 24] p. 537, Para. 4, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 25] p. 537, Para. 5, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 26] p. 537, Para. 6, [1902MS].

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:

Australasian Union Conference Record 06-01-02 para. 27] p. 537, Para. 7, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 28] p. 538, Para. 1, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 29] p. 538, Para. 2, [1902MS].

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: Australasian Union Conference Record 06-01-02 para. 30] p. 538, Para. 3, [1902MS].

Strengthen your souls in the Lord. I plead with God to reveal His wonder-working power to you. I am sure that He will be with you, leading and guiding you step by step. We are certainly living in perilous times, and we need to keep our minds stayed upon God every moment. He who knows the power that the enemy has over those who do not trust fully in the Lord Jesus, says, "Come unto Me. I am thy refuge, thy hiding place. I will preserve thee from trouble, I will compass thee about with songs of deliverance." He knows the depths of darkness into which Satan would cast the soul. He is the exceeding brightness of the Father's glory, and He invites us to follow Him, saying, "He that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: Australasian Union Conference Record 06-15-02 para. 01] p. 538, Para. 4, [1902MS].

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. Amid trials and perplexities, hear His voice saying to you, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." True humility never hinders the Lord's servants from undertaking the most arduous and responsible service if the Lord requires it of them. [Cf: Australasian Union Conference Record 06-15-02 para. 02] p. 538, Para. 5, [1902MS].

Patient continuance in well-doing,--this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Cf: Australasian Union Conference Record 06-15-02 para. 03] p. 538, Para. 6, [1902MS].

God's work will be carried on, though we may not always see how. His word in our hearts will give us confidence and assurance and hope. He

is the Ruler of the world. The trials that come to the members of His church are sent for their purification and their advancement. In times of darkness, let us not despond. Let us comfort our hearts by remembering that if we walk and work with God, in humility and sincerity, He will be our joy and peace and hope, and will give us precious victories. Let us consecrate ourselves to Him. Let us regard Him with holy reverence, and commit the keeping of our souls to His care. [Cf: Australasian Union Conference Record 06-15-02 para. 04] p. 538, Para. 7, [1902MS].

Christ's presence and His word, "Lo, I am with you always," is our wisdom and our righteousness. It is the living Presence that makes the living Word. The kingdom comes to us not in word only, but in power. It is unwavering faith in Christ's presence that gives us power. Press forward unitedly to the help of the Lord, all of one heart and one mind. Depend not on human wisdom. Look beyond human beings to the One appointed by God to carry our griefs and sorrows. Taking God at His word, move forward with steadfast, persevering faith. You will see of His salvation. Mrs. E. G. White. St. Helena, California, March 19, 1902. [Cf: Australasian Union Conference Record 06-15-02 para. 05] p. 539, Para. 1, [1902MS].

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 cannot attend our efforts. [Cf: Australasian Union Conference Record 07-01-02 para. 01] p. 539, Para. 2, [1902MS].

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 which they could not gain by simply preaching. As they went from house to house, they could converse with those with whom they met, carrying with them the fragrance of Christ's life. The most precious ministry that can be done is by ministers working in the canvassing field. [Cf: Australasian Union Conference Record 07-01-02 para. 02] p. 539, Para. 3, [1902MS].

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 means 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 in this line. [Cf: Australasian Union Conference Record 07-01-02 para. 03] p. 539, Para. 4, [1902MS].

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 to you, and have taught you publicly, and from house to house, testifying both to the Jew 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: Australasian Union Conference Record 07-01-02 para. 04] p. 539, Para. 5, [1902MS].

All who want 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 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: Australasian Union Conference Record 07-01-02 para. 05] p. 540, Para. 1, [1902MS].

There are some who are adapted to the work of a colporter, 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 colporter. 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: Australasian Union Conference Record 07-01-02 para. 06] p. 540, Para. 2, [1902MS].

May the Lord help every one to improve to the utmost the talents committed to His trust. May He help them to study the Bible as they should, that its practical 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: Australasian Union Conference Record 07-01-02 para. 07] p. 540, Para. 3, [1902MS].

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 broken-hearted. 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: Australasian Union Conference Record 07-01-02 para. 08] p. 540, Para. 4, [1902MS].

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: Australasian Union Conference Record 07-01-02 para. 09] p. 541, Para. 1, [1902MS].

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 which 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 which 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: Australasian Union Conference Record 07-01-02 para. 10] p. 541, Para. 2, [1902MS].

Some have a zeal which 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 we 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: Australasian Union Conference Record 07-01-02 para. 11] p. 541, Para. 3, [1902MS].

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 the words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts cannot 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 into eternal life. This is the work of the gospel evangelist. Mrs. E. G. White. [Cf: Australasian Union Conference Record 07-01-02 para. 12] p. 541, Para. 4, [1902MS].

In all lines of ministerial work there is need of greater earnestness. Time is passing, and work that should be far advanced is almost at a standstill. Ministers are not to spend their time hovering over the churches, laboring for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. They must sow the seeds of truth in fields that have not yet been sown. [Cf: Australasian Union Conference Record 07-15-02 para. 01] p. 542, Para. 1, [1902MS].

Work is to be done in various ways. Humble men, willing to make sacrifices, to work as Christ worked, are needed. Church members are to be taught to work in the Lord's home vineyard. [Cf: Australasian Union Conference Record 07-15-02 para. 02] p. 542, Para. 2, [1902MS].

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere

subjectives of religion. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. [Cf: Australasian Union Conference Record 07-15-02 para. 03] p. 542, Para. 3, [1902MS].

God's servants are to be "not slothful in business, fervent in spirit, serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions need to be changed to petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." [Cf: Australasian Union Conference Record 07-15-02 para. 04] p. 542, Para. 4, [1902MS].

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. [Cf: Australasian Union Conference Record 07-15-02 para. 05] p. 542, Para. 5, [1902MS].

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the Source of all strength. [Cf: Australasian Union Conference Record 07-15-02 para. 06] p. 542, Para. 6, [1902MS].

To every young man who desires to enter the ministry, Paul's words to Timothy are spoken: "Take heed to thyself and to the doctrine." *Thyself* needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. The tree itself must be good in order to produce good fruit. [Cf: Australasian Union Conference Record 07-15-02 para. 07] p. 542, Para. 7, [1902MS].

Let the young men and young women who are preparing for service read and study the third chapter of Colossians, and the first chapter of second Peter, and also the following Scriptures:-- [Cf: Australasian Union Conference Record 07-15-02 para. 08] p. 543, Para. 1, [1902MS].

"The Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight. But all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a great High Priest that is passed into the heaven, Jesus the Son of God, let us hold fast our profession. For 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 time of need." "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [Cf: Australasian Union Conference Record 07-15-02 para. 09] p. 543, Para. 2, [1902MS].

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. [Cf: Australasian Union Conference Record 07-15-02 para. 10] p. 543, Para. 3, [1902MS].

Christ said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil." "Sanctify them through Thy truth; Thy Word is truth." "Neither pray I for these alone, but for them also which shall believe on Me through their word." [Cf: Australasian Union Conference Record 07-15-02 para. 11] p. 543, Para. 4, [1902MS].

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. [Cf: Australasian Union Conference Record 07-15-02 para. 12] p. 543, Para. 5, [1902MS].

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. [Cf: Australasian Union Conference Record 07-15-02 para. 13] p. 543, Para. 6, [1902MS].

When young and old give careful, prayerful thought to the preparation required in order to do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: Australasian Union Conference Record 07-15-02 para. 14] p. 544, Para. 1, [1902MS].

The Reward of Earnest Endeavor.--Each worker, while preserving his

individuality, is to labor in harmony with every other worker. Each is to be united with his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive light from the Source of light. "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord." [Cf: Australasian Union Conference Record 07-15-02 para. 15] p. 544, Para. 2, [1902MS].

All are to do their best according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experience of Abraham, of Moses, of Daniel, contains lessons of great value to us at this time. [Cf: Australasian Union Conference Record 07-15-02 para. 16] p. 544, Para. 3, [1902MS].

Those whom God chooses as His workers are not always talented in the estimation of the world. Sometimes He selects unlearned men. These have a special work. They reach a class to whom no one else could obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. In every act they follow the example of their Leader. They strive to promote the well-being of their fellow-men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how they can best follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve. [Cf: Australasian Union Conference Record 07-15-02 para. 17] p. 544, Para. 4, [1902MS].

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of perfection, yet all the time feeling a sense of their weakness and insufficiency. They are drawn upward by the strong, loving admiration they have for Christ. They practise His virtues, for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth." [Cf: Australasian Union Conference Record 07-15-02 para. 18] p. 544, Para. 5, [1902MS].

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. And it is God's desire that every human instrumentality engaged in work for Him shall be recognized, however small may be the work he does. [Cf: Australasian Union Conference Record 07-15-02 para. 19] p. 544, Para. 6, [1902MS].

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they

do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life. They will be rewarded with the same commendation as those who, from outward appearances, exerted a wider influence. [Cf: Australasian Union Conference Record 07-15-02 para. 20] p. 545, Para. 1, [1902MS].

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. [Cf: Australasian Union Conference Record 07-15-02 para. 21] p. 545, Para. 2, [1902MS].

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at His word, move forward with steadfast, unfaltering faith. Christ's presence and His word, "Lo, I am with you always,"--this is our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power. Mrs. E. G. White. [Cf: Australasian Union Conference Record 07-15-02 para. 22] p. 545, Para. 3, [1902MS].

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [Cf: Australasian Union Conference Record 08-01-02 para. 01] p. 545, Para. 4, [1902MS].

True indeed are these words. Everywhere there are hearts crying out for the living God. The Lord has His representatives in all the churches. These persons have not had the special testing truths for the last days presented to them under circumstances that brought conviction to the heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those that have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has entrusted His truth. [Cf: Australasian Union Conference Record 08-01-02 para. 02] p. 545, Para. 5, [1902MS].

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his counting room, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theatre and ball-room, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are

not in the procession that is moving heavenward. They are led by the great apostate, and with him will be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the land, and souls are going to ruin because the light of truth has not been flashed upon their pathway. [Cf: Australasian Union Conference Record 08-01-02 para. 03] p. 545, Para. 6, [1902MS].

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 those who have a knowledge of the truth to impart this knowledge to their fellow-men. [Cf: Australasian Union Conference Record 08-01-02 para. 04] p. 546, Para. 1, [1902MS].

Now is the time for the last warning to be given. 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 08-01-02 para. 05] p. 546, Para. 2, [1902MS].

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has imparted to them? O that they were awake to the purposes of God and to their individual responsibility! Then would they use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be light-bearers, shining amid the darkness of this degenerate age. [Cf: Australasian Union Conference Record 08-01-02 para. 06] p. 546, Para. 3, [1902MS].

God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in His work. By an unreserved consecration we are to prepare ourselves for His service. Our ministers are not to hover over the churches, regarding the churches in some particular place as their special care. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object,--the saving of souls. [Cf: Australasian Union Conference Record 08-01-02 para. 07] p. 546, Para. 4, [1902MS].

All who know the truth should impart this knowledge to others. We need now to train men, and set them at work, giving them every facility for the impartation of truth. There is at this time a great dearth of laborers. Scores of men and women might be set at work. This need should have been foreseen. Our faith is not proportionate to the light God has given us. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. [Cf: Australasian Union Conference Record 08-01-02 para.

08] p. 546, Para. 5, [1902MS].

God is waiting for men and women to awake to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. [Cf: Australasian Union Conference Record 08-01-02 para. 09] p. 546, Para. 6, [1902MS].

Do we realize how large a number in the world are watching our movements. From quarters where we least expect, will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. Mrs. E. G. White. [Cf: Australasian Union Conference Record 08-01-02 para. 10] p. 546, Para. 7, [1902MS].

The one work more precious than any other is the work of soul-saving. The same intensity of desire for the saving of souls that marked the life of the Saviour marks the life of His true followers. The Christian has no desire to live for self. He delights to consecrate all he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service. [Cf: Australasian Union Conference Record 08-15-02 para. 01] p. 547, Para. 1, [1902MS].

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in His work of soul-saving. You are to be His helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [Cf: Australasian Union Conference Record 08-15-02 para. 02] p. 547, Para. 2, [1902MS].

Refuse to admit the worldly interests that strive for supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work, "I am not my own; Jesus has bought me. I belong to Him. Every particle of my influence is to be used to magnify the principles of His law. God is mine, and I am His, united to Him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give Him anything that is not already His. Every part of my being, every talent, every faculty belongs to Him. If I had more than one life, I would give it to Him; for it would be His. My children belong to God. From their birth I must do all in my power to train them for Him, that in their lives He may be glorified." [Cf: Australasian Union Conference Record 08-15-02 para. 03] p. 547, Para. 3, [1902MS].

I have a message for our people. They must awake, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present state of things must be changed. Our church members must awake to the situation and begin work where they are. Everywhere are souls who know not the truth. [Cf: Australasian Union Conference Record 08-15-02 para. 04] p. 547, Para. 4, [1902MS].

We are living in solemn times. The world is to be warned. Workers are needed. The truth is to be taken to men of the world, that they may see the duty the Lord has placed on them. Those belonging to the class called monied men, have been neglected. God says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [Cf: Australasian Union Conference Record 08-15-02 para. 05] p. 547, Para. 5, [1902MS].

The Lord calls for self-sacrificing workers, those who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. [Cf: Australasian Union Conference Record 08-15-02 para. 06] p. 547, Para. 6, [1902MS].

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. [Cf: Australasian Union Conference Record 08-15-02 para. 07] p. 547, Para. 7, [1902MS].

You are to hold every new-found power as a precious trust, for use in God's service. Remember that it is your sins that made the cross necessary. When you accepted Christ as your personal Saviour, you pledged yourself to unite with Him in bearing the cross. You are to unite with Him in carrying out the great plan of redemption. For life and for death you are bound up with the Saviour. You are part of His great scheme of mercy and love. Your knowledge and wisdom will increase as you seek to grasp the great science of salvation. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "He has been with Christ, and has learned of Him." The purity of your language and the unselfishness of your actions are to bear witness to the power of Christ's grace. [Cf: Australasian Union Conference Record 08-15-02 para. 08] p. 548, Para. 1, [1902MS].

Those who receive the truth must communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts. The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life-blood of God's only begotten Son. [Cf: Australasian Union Conference Record 08-15-02 para. 09] p. 548, Para. 2, [1902MS].

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can; even though it be little, it may result in great good. [Cf: Australasian Union Conference Record 08-15-02 para. 10] p. 548, Para. 3, [1902MS].

How many have a sufficient understanding of the plan of redemption to appreciate the value of human beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make every other interest subordinate to the work of saving souls? Why is it that those who have been purchased by the blood of Christ have not a deeper sense of their obligation to serve their Redeemer? [Cf: Australasian Union Conference Record 08-15-02 para. 11] p. 548, Para. 4, [1902MS].

How can I best glorify Him whose I am by creation and by redemption? This is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour. [Cf: Australasian Union Conference Record 08-15-02 para. 12] p. 548, Para. 5, [1902MS].

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those who have a living connection with Christ will labor for their children. They will not rest until they see them safe in the fold. They will make this the burden of their life. [Cf: Australasian Union Conference Record 08-15-02 para. 13] p. 548, Para. 6, [1902MS].

Parents, why do you neglect the work waiting for you in the little church in your own family? The home is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. [Cf: Australasian Union Conference Record 08-15-02 para. 14] p. 549, Para. 1, [1902MS].

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down. [Cf: Australasian Union Conference Record 08-15-02 para. 15] p. 549, Para. 2, [1902MS].

If this work were faithfully done, if fathers and mothers worked for the members of their own families, and then for those around them,

uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. [Cf: Australasian Union Conference Record 08-15-02 para. 16] p. 549, Para. 3, [1902MS].

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. [Cf: Australasian Union Conference Record 08-15-02 para. 17] p. 549, Para. 4, [1902MS].

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid on him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God. [Cf: Australasian Union Conference Record 08-15-02 para. 18] p. 549, Para. 5, [1902MS].

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. [Cf: Australasian Union Conference Record 08-15-02 para. 19] p. 549, Para. 6, [1902MS].

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who can not err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers also. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask in My name, it shall be done for them of My Father which is in heaven." [Cf: Australasian Union Conference Record 08-15-02 para. 20] p. 549, Para. 7, [1902MS].

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and for the good of our fellow-men. With earnest, unwearying fidelity, we are to seek to save the lost. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to

live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of souls. We are to be laborers together with Him, drawing others within the circle of His love. Mrs. E. G. White. [Cf: Australasian Union Conference Record 08-15-02 para. 21] p. 550, Para. 1, [1902MS].

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and, as such, to make known His will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned His will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character. [Cf: Australasian Union Conference Record 09-15-02 para. 01] p. 550, Para. 2, [1902MS].

Christ says, "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: Australasian Union Conference Record 09-15-02 para. 02] p. 550, Para. 3, [1902MS].

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them. [Cf: Australasian Union Conference Record 09-15-02 para. 03] p. 550, Para. 4, [1902MS].

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what His commands are. It was that we might understand His will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements. [Cf: Australasian Union Conference Record 09-15-02 para. 04] p. 550, Para. 5, [1902MS].

My brethren and sisters, you are without excuse if you fail to obtain a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of His children. No one can plead an excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way. [Cf: Australasian Union Conference Record 09-15-02 para. 05] p. 550, Para. 6, [1902MS].

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your life-work to gain an understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practices of those who refuse to obey Him. [Cf: Australasian Union Conference Record 09-15-02 para. 06] p. 550, Para. 7, [1902MS].

Had the inhabitants of the old world kept God's law they would have continued to enjoy His favor. But they disobeyed, and their wickedness became unbearable to Him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity:. . . clouds they are without water, carried about of winds, trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame, wandering stars, to whom is revealed the blackness of darkness forever." [Cf: Australasian Union Conference Record 09-15-02 para. 07] p. 551, Para. 1, [1902MS].

God determined to purify the world by a flood; but in mercy and love He gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was in building, the voices of Noah, Enoch, and many others were heard in warning and entreaty. And every blow struck on the ark was a warning message. [Cf: Australasian Union Conference Record 09-15-02 para. 08] p. 551, Para. 2, [1902MS].

To-day the past is repeating. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already in flood and flame, His judgments are falling upon evil doers. All who refuse to repent will perish. [Cf: Australasian Union Conference Record 09-15-02 para. 09] p. 551, Para. 3, [1902MS].

Those parents who know the truth, but who do not fulfill the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties God gives them, because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience. [Cf: Australasian Union Conference Record 09-15-02 para. 10] p. 551, Para. 4, [1902MS].

Parents, be loyal to God. Represent Him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High. Mrs. E. G. White. [Cf: Australasian Union Conference Record 09-15-02 para. 11] p. 551, Para. 5, [1902MS].

To the Brethren and Sisters in the churches of Greater New York, which are always to be united as one church in Christ Jesus: [Cf: Atlantic Union Gleaner 01-08-02 para. 01] p. 551, Para. 6, [1902MS].

You have not received that education which it is the will of God that you should have. You have not been depending upon the Bread of Life which came down from heaven. Had you studied the word of God diligently, you would have been convinced that unity, and harmonious action are always to be preserved if one would advance in grace and the knowledge of the truth. Could your understanding have been with an eye single to the glory of God, your own selfish ideas would have been dispelled and your eyes would have been opened to the secrets of the great spiritual agencies in the church. Your drawing apart--one small church from another small church--has grieved the Holy Spirit of God. For years the plan of Heaven has not been met, and time has weakened the influence of the message. The commission to you who have come to a knowledge of the binding claims of the law of God, is that you are now to reach a higher standard than that which has hitherto been reached.

[Cf: Atlantic Union Gleaner 01-08-02 para. 02] p. 551, Para. 7, [1902MS].

The differences which have existed, have left an unfavorable impression upon the minds of those who attend your meetings. By a carnality in words, the talent of speech has been an injury to the precious cause of present truth. The time has come when all the differences must be put away fully, and thoroughly, and now, without delay, attempt a united, systematic effort for the one great object,-- sanctification through Jesus Christ to the obedience of the truth. "Sanctify them through thy truth; thy Word is truth." If this were accomplished, how long would it be till the influence of one would be the influence of all? Zeal, piety, and wisdom would blend in the converted souls through sanctification of the truth, in a combined movement, and the gospel of Christ would be exerting a decided influence in vigorous action, demonstrating the power of God unto salvation, and there would be deep earnestness in the work, more united and vigorous effort--a using of all your energies, a sustaining of one another in the work of enlarging the territory of the kingdom of God in our cities. Decided results would be seen, and prayers and hands would be uplifted to heaven, saying, "Who is sufficient for these things?" [Cf: Atlantic Union Gleaner 01-08-02 para. 03] p. 551, Para. 8, [1902MS].

Agents chosen of God must be selected, and their spheres of labor appointed them, and the workers must be sustained by the prayers and the contributions of the disciples who may remain in their business stations, and thus earn the means necessary to sustain those laboring to work out God's appointed plan. The work of a united, converted church, with prayer and fasting for the Holy Spirit of God to be revealed, will bring the angelic agencies very near. As the disciples "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." God will work just as much in our day, if we will individually cooperate with him. [Cf: Atlantic Union Gleaner 01-08-02 para. 04] p. 552, Para. 1, [1902MS].

Each should labor to strengthen the faith of the other earnest workers. God does not give to any of us the commission to hinder and discourage others. Any soul who can work interestedly under the supervision of the Great Head for the presentation of Bible truth and the saving of souls ready to perish, should receive our aid and encouragement. We must labor now for the extension of the truth, and as a result many souls will come to a knowledge of the truth in our hitherto unworked cities. The very choicest instrumentalities the church contains should be selected and sent forth, and sustained in extending missionary efforts. [Cf: Atlantic Union Gleaner 01-08-02 para. 05] p. 552, Para. 2, [1902MS].

The record of the appointment to special work of Barnabas and Paul continues, "And when they had fasted and prayed, and laid their hands on them, they sent them away." They went to their appointed field of labor. The laborers moved under divine authority. These men must know for themselves the best fields in which to work. Some men can work better when they can be with their families; the church in their own home may need the influence of a God-fearing father to discipline and train his children. God would not have men ruthlessly sent to fields

far away from their families. In sending Christian workers from post to post, let the fathers and mothers be consulted before the field is appointed. The home family flock is not to be left distressed for the want of the father's judicious influence. [Cf: Atlantic Union Gleaner 01-08-02 para. 06] p. 552, Para. 3, [1902MS].

The Lord says, "Enlarge your borders." The power of the gospel is expansive, Men are to be devoted soul-savers, and should have something to show for their labors. They should be producers as well as consumers. If a tree fails to produce fruit after a trial, something may be wrong with the tree. The cost of working the vineyard must be made as little as possible, because there is a large territory to be worked. As men are employed in different places, they should always be looked after and interviewed in regard to their work, to see what is the result of their labor. Does the worker give full proof of his faithfulness in ministry? If not, it will injure the cause, and also the one employed, to retain him. If the tree bears no fruit, it may be because it needs to be pruned or transplanted. If after proper labor it still has no fruit to bear, let it be removed; let the laborer be dismissed as an unprofitable servant in the work of soul-saving, and encouraged to go into some business by which he can earn means to act his part in sustaining the laborers who can work successfully--persons with tact and wisdom, who in the fear of God will win souls to Christ. [Cf: Atlantic Union Gleaner 01-08-02 para. 07] p. 552, Para. 4, [1902MS].

Churches are to be planted. No great centers are to be established, as at Battle Creek; and yet there will be some important churches raised up, and meeting-houses provided in large cities, favorable to accommodating the believers in each locality. [Cf: Atlantic Union Gleaner 01-08-02 para. 08] p. 552, Para. 5, [1902MS].

There should not be a call to have settled pastors over our churches, but let the life-giving power of the truth impress the individual members to act, leading them to labor interestedly to carry on efficient missionary work in each locality. As the hand of God, the church is to be educated and trained to do effective service. Its members are to be the Lord's devoted Christian workers. The church of to-day is too one-sided. [Cf: Atlantic Union Gleaner 01-08-02 para. 09] p. 553, Para. 1, [1902MS].

The Greater New York Conference.--There are large interests in New York City; New York embraces a large field. It would be wise to have New York proper worked as a separate conference. It is a great missionary field. It will require a much larger outlay of means than is now anticipated. If New York is set off as a separate field, if it stands separate from the other territory and interests, we can make a specialty of this field, as a great missionary center, and more will be accomplished. Much confusion will also be avoided. [Cf: Atlantic Union Gleaner 01-08-02 para. 10] p. 553, Para. 2, [1902MS].

There is such a thing as workers' getting in one another's way, and losing time in making preparation to do something that ought to be done promptly. The best time to work New York City is now, the present, now; and let the path be made as straight as possible for the work to be done. At the same time let all the workers in New York be interested in every effort in adjoining localities. [Cf: Atlantic Union Gleaner 01-

08-02 para. 11] p. 553, Para. 3, [1902MS].

Those working the Greater New York proper must have special plans by which to work that field, and the general working forces should unite in the matter of building up the missionary interests in Greater New York. [Cf: Atlantic Union Gleaner 01-08-02 para. 12] p. 553, Para. 4, [1902MS].

The Greater New York must stand in a different relation to the General Conference from the surrounding territory and neighboring interests, which are different, and which will have to be considered in a different light as far as missionary work is concerned. New York is a world of itself; and as such should have, in some respects, a different management from that of the surrounding localities. [Cf: Atlantic Union Gleaner 01-08-02 para. 13] p. 553, Para. 5, [1902MS].

God has his appointed agencies for the enlargement of our circle of influence, and for the increasing of the number of workers who will be missionaries indeed,--laborers for the saving of the souls of their fellow men. These should set no boundaries to the sphere of their labors. The Christian church will ever meditate advancements; it will ever be educating workers for further conquests for Christ. It should ever be moving on and on, that the truth may extend to all parts of the globe. [Cf: Atlantic Union Gleaner 01-08-02 para. 14] p. 553, Para. 6, [1902MS].

The Lord would have had New York with all its suburbs and surrounding cities worked many years ago; and now that it is more plainly revealed that the opportune time has come, let our brethren and sisters in all localities, in every church, stand shoulder to shoulder, their hearts drawn out, and their interests connected with the progress of the gospel message. In all the neglected parts of the vineyard hearts should be thrilled with a genuine, living experience; and now that there is a great work started, no one must fold his hands, but all must regard with interest every movement of the church. [Cf: Atlantic Union Gleaner 01-08-02 para. 15] p. 553, Para. 7, [1902MS].

The churches now in different parts of Greater New York are to feel their sacred, God-given responsibilities. The word of the Lord is, for this wide missionary field to be faithfully worked, and every vestige of criticism and fault-finding and separating of brethren is to cease. Their prejudices, their thinking and speaking evil, are to be put away. God will not tolerate any longer the spirit that has been controlling matters in our New York churches. The fields are ready for the harvest. In whatever direction they look, our brethren must do their appointed work, which stretches to a large, unmeasured circumference. Those who would cherish and foster their prejudices, and stand in a negative position, are not to be listened to. The work is to go forward under the direction of God, and those who wish to keep up the spirit of dissension should take themselves out of the way, and let God's work move onward. [Cf: Atlantic Union Gleaner 01-08-02 para. 16] p. 554, Para. 1, [1902MS].

Every church should move in God's order, following his plan of communion and Christian oneness. The whole body of believers is to be one in spirit. They are collectively the church of Jesus Christ. Standing in this widely extended missionary territory, the church

should be calling the sinful to look at the Lamb of God who taketh away the sin of the world. This work is to go forward. Those who have taken upon themselves to carry a measuring line that they may measure everybody and say how things shall go, may now be excused from this responsibility. [Cf: Atlantic Union Gleaner 01-08-02 para. 17] p. 554, Para. 2, [1902MS].

The cross of Calvary is to be uplifted, and all who will be engaged in drawing the people to the cross, enlarging the circumference of the circle of believers more and more, will have Christ, the power of salvation. Zeal for the glory of God is to be revealed. Let all understand that we are to get rid of every root of bitterness, and through the Holy Spirit's guidance have a sanctified zeal for the saving of souls who are ready to perish. Mrs. E. G. White. Nov. 25, 1901. [Cf: Atlantic Union Gleaner 01-08-02 para. 18] p. 554, Para. 3, [1902MS].

Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy and if they do not obtain it from their parents, they will seek it from other sources, which may prove dangerous to their welfare. [Cf: Atlantic Union Gleaner 05-14-02 para. 01] p. 554, Para. 4, [1902MS].

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress--this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons which have made them what they are. [Cf: Atlantic Union Gleaner 05-14-02 para. 02] p. 554, Para. 5, [1902MS].

If half the time that the mothers spend in preparing the dress in accordance with the demands of fashion were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity. [Cf: Atlantic Union Gleaner 05-14-02 para. 03] p. 555, Para. 1, [1902MS].

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters, judgment, mercy, and the love of God. [Cf: Atlantic Union Gleaner 05-14-02 para. 04] p. 555, Para. 2, [1902MS].

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I regretted that this mother did not bring the same desire for symmetry into the government of her children. In her home she was building and fashioning characters; but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children? [Cf: Atlantic Union Gleaner 05-14-02 para. 05] p. 555, Para. 3, [1902MS].

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth. [Cf: Atlantic Union Gleaner 05-14-02 para. 06] p. 555, Para. 4, [1902MS].

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 05-14-02 para. 07] p. 555, Para. 5, [1902MS].

What an important work is that of mothers! And yet we hear them 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 so often the mother's work is not 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 sometimes

harshly. [Cf: Atlantic Union Gleaner 05-21-02 para. 01] p. 556, Para. 1, [1902MS].

The mother has perhaps done her very 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 can not speak of what she has done as some great achievement. It seems as if she had done almost nothing. But it is not so. Heavenly angels watch the care-worn 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: Atlantic Union Gleaner 05-21-02 para. 02] p. 556, Para. 2, [1902MS].

There is a God above, and the light and glory which shine from his throne rest upon the tired mother as she tries to educate her children to resist the influence of evil. [Cf: Atlantic Union Gleaner 05-21-02 para. 03] p. 556, Para. 3, [1902MS].

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: Atlantic Union Gleaner 05-21-02 para. 04] p. 556, Para. 4, [1902MS].

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 God." [Cf: Atlantic Union Gleaner 05-21-02 para. 05] p. 556, Para. 5, [1902MS].

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 color on every flower. 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. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 05-21-02 para. 06] p. 556, Para. 6, [1902MS].

"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; they shall walk, and not faint." [Cf: Atlantic Union Gleaner 08-20-02 para. 01] p. 557, Para. 1, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 02] p. 557, Para. 2, [1902MS].

Angels of God came down in mighty power, not to rule or exact homage, but to minister to those who should be heirs of salvation. They came in mighty power to camp round about the Lord's faithful servants. [Cf: Atlantic Union Gleaner 08-20-02 para. 03] p. 557, Para. 3, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 04] p. 557, Para. 4, [1902MS].

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 though 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: Atlantic Union Gleaner 08-20-02 para. 05] p. 557, Para. 5, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 06] p. 558, Para. 1, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 07] p. 558, Para. 2, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 08] p. 558, Para. 3, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 09] p. 558, Para. 4, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 10] p. 558, Para. 5, [1902MS].

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: Atlantic Union Gleaner 08-20-02 para. 11] p. 558, Para. 6, [1902MS].

"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: Atlantic Union Gleaner 08-20-02 para. 12] p. 558, Para. 7, [1902MS].

"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: Atlantic Union Gleaner 08-20-02 para. 13] p. 558, Para. 8, [1902MS].

The greatest difficulties the apostle Paul had to meet in his labours arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul wrote his second epistle to the church in order to settle their minds in reference to the gospel of Christ. The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ, and were therefore of no value since Christ's death. Paul took them on their own ground. He says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:7-9. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 01] p. 558, Para. 9, [1902MS].

The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner. The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses was reflected a glory which the people could not look upon without pain, so that Moses covered his face with a veil. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 02] p. 559, Para. 1, [1902MS].

"Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Verses 9, 10. It is the province of the law to condemn, but there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law. He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law. Christ revealed in the gospel was the propitiation for men's sins, the transgression of the law. His perfection of character was placed in man's behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ,--it was this that illuminated the face of Moses. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 03] p. 559, Para. 2, [1902MS].

If the typical sacrifices which were done away were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious. The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful--eternal life. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 04] p. 559, Para. 3, [1902MS].

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, "The commandment which was ordained to life, I found to be unto death" (Rom. 7:10), death to the sinner. The types and

ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. The law itself would have no glory were it not that Christ is embodied in it. The revelation of Jesus Christ cast its glory back into the Jewish age. The law had no power to save. It was lustreless, only as Christ was represented in the law as the One full of righteousness and truth. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 05] p. 559, Para. 4, [1902MS].

And when Christ was revealed in His advent to our world, and died man's sacrifice, type met antitype. Then the glory of that which is not typical, not to be done away, but which remaineth, God's law of ten commandments, the standard of righteousness, was plainly discerned as immutable by all who saw to the end of that which was abolished. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 06] p. 559, Para. 5, [1902MS].

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. Without Christ, the law of itself was only condemnation and death to the transgressor. It has no saving quality,--no power to shield the transgressor from its penalty. The full penalty of the law will be executed upon the transgressor if he does not receive Christ as his atoning sacrifice and personal Saviour. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-04-02 para. 07] p. 559, Para. 6, [1902MS].

"Talk not words of censure. Lay not the blame upon this one or that one. It is a fact that there is now need of the help which all can bring to heal the breach that has been made. Do it cheerfully. Do it nobly. Come up to the help of the Lord, to the help of the Lord against the mighty. Redeem at once the institution that is in great peril. This can be done if all will take hold interestedly, and redeem this heavily debt-burdened institution; and in doing this the blessing of the Lord will be upon you. It can be done; and in the name of the Lord lay hold of it. Let all work with courage and with cheerfulness and with joy, and this very work will prove a great blessing in the experience of all who lay hold of it and carry it through successfully." [Cf: General Conference Bulletin 01-01-02 para. 01] p. 560, Para. 1, [1902MS].

Special instruction has been given me in regard to our ministers. It is not the will of God that they shall seek to be rich. They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things. But they are to receive wages enough to support themselves and their families. They are not to have so many burdens laid upon them that they can not give proper attention to the church in their own home. It is their duty to train their children for the Lord. [Cf: General Conference Bulletin 07-01-02 para. 01] p. 560, Para. 2, [1902MS].

It is a great mistake to keep a minister constantly at work in business lines, going from place to place, attending board meetings and committee meetings, sitting up late at night. This brings to him weariness and discouragement. Ministers should have time to rest, to obtain from God's word the rich nourishment of the bread of life. They should have time to drink refreshing draughts of consolation from the

stream of living water. [Cf: General Conference Bulletin 07-01-02 para. 02] p. 560, Para. 3, [1902MS].

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. [Cf: General Conference Bulletin 07-01-02 para. 03] p. 560, Para. 4, [1902MS].

When ministers and teachers, pressed under the burden of financial responsibility, enter the pulpit or the schoolroom with wearied brain and over-taxed nerves, what else can be expected than that common fire will be used instead of the sacred fire of God's kindling. The strained, tattered efforts disappoint the listeners and hurt the speaker. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit. [Cf: General Conference Bulletin 07-01-02 para. 04] p. 560, Para. 5, [1902MS].

In order for the efforts of God's workers to be successful, they must receive that grace, that efficiency, which He alone can give. "Ask, and ye shall receive," is the promise. Then why not take time to ask, to open the mind to the impressions of the Holy Spirit, that the soul may be revived by a fresh supply of life? Christ himself was much in prayer. Whenever He had opportunity, He went apart, to be alone with God. As we bow before God in humble prayer, He places a live coal from His altar on our lips, sanctifying them to the work of giving Bible truth to the people. [Cf: General Conference Bulletin 07-01-02 para. 05] p. 560, Para. 6, [1902MS].

I am instructed to say to my fellow workers, If you would have the rich treasures of heaven, you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you can not take time to talk with God, how can you expect power in your work? [Cf: General Conference Bulletin 07-01-02 para. 06] p. 560, Para. 7, [1902MS].

The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention. Unless there is constant growth in grace, we shall be wanting in words suitable for the occasion. Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion. [Cf: General Conference Bulletin 07-01-02 para. 07] p. 561, Para. 1, [1902MS].

Ministers and teachers, let your work be fragrant with rich spiritual grace. Do not make it common by mixing it with common things. Move onward and upward. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. [Cf: General Conference Bulletin 07-01-02 para. 08] p. 561, Para. 2, [1902MS].

We need to be converted daily. Our prayers should be more fervent; then they will be more effectual. Stronger and stronger should be our confidence that God's Spirit will be with us, making us pure and holy,

as upright and fragrant as the cedars of Lebanon. By Mrs. E. G. White. [Cf: General Conference Bulletin 07-01-02 para. 09] p. 561, Para. 3, [1902MS].

Reading for Thursday, December 25. Christ is our example. Of His work we read: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." [Cf: General Conference Bulletin 07-01-02 para. 01] p. 561, Para. 4, [1902MS].

Christ healed the people, and then to those whom He healed and to those who had witnessed His healing, He preached the gospel of the kingdom. This is the work outlined before those who have in trust the greatest wealth of truth ever committed to mortals. The question for us to answer is, "Are we willing to leave self out of the consideration? Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice all evil thinking and evil speaking? Are our affections set on things above, or are they twined about the things on this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen?" [Cf: General Conference Bulletin 07-01-02 para. 02] p. 561, Para. 5, [1902MS].

Christ's life was one of constant self-sacrifice. His work was not confined to any time or place. It was bounded only by His love and sympathy for the souls for whom He was soon to give His life. His compassion knew no limit. On so large a scale did he conduct His work of healing and teaching that there was no building in Palestine large enough to hold the multitudes that thronged to Him. In every town and village through which He passed was to be found His hospital. On the hillsides of Galilee, in the great thoroughfares of travel, on the seashore, in the synagogues, in every place where there were hearts ready to hear His message, Jesus healed the people, and pointed them to their Heavenly Father. In the evening, after the hours of toil were over. He talked with those who through the day must work to earn a pittance for the support of their families. [Cf: General Conference Bulletin 07-01-02 para. 03] p. 561, Para. 6, [1902MS].

If we only realized how earnestly Jesus worked to sow the gospel seed, we would not confine our efforts to attending Sabbath services. We would labor untiringly to give the bread of life to perishing souls. God calls upon His people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work He did while on this earth. He calls upon His church to do this work, and He declares that He will give them power as they go forth in obedience to His command. [Cf: General Conference Bulletin 07-01-02 para. 04] p. 562, Para. 1, [1902MS].

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Care for the sick, and prepare their minds to hear the

words, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: General Conference Bulletin 07-01-02 para. 05] p. 562, Para. 2, [1902MS].

No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,--the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. [Cf: General Conference Bulletin 07-01-02 para. 06] p. 562, Para. 3, [1902MS].

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and redemption. They should be taught that all their powers of body, mind, and soul are His. They should be trained to help in various lines of unselfish service. By helping others they increase their own happiness and usefulness. [Cf: General Conference Bulletin 07-01-02 para. 07] p. 562, Para. 4, [1902MS].

The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to Him, if they would practice self-denial in the home, relieving the care-worn mother, the mother could find time for neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. [Cf: General Conference Bulletin 07-01-02 para. 08] p. 562, Para. 5, [1902MS].

Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families. [Cf: General Conference Bulletin 07-01-02 para. 09] p. 562, Para. 6, [1902MS].

I can not too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eight chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: "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." Verse 12. [Cf: General Conference Bulletin 07-01-02 para. 10] p.

563, Para. 1, [1902MS].

God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Verses 13, 14. [Cf: General Conference Bulletin 07-01-02 para. 11] p. 563, Para. 2, [1902MS].

Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church. [Cf: General Conference Bulletin 07-01-02 para. 12] p. 563, Para. 3, [1902MS].

The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy. [Cf: General Conference Bulletin 07-01-02 para. 13] p. 563, Para. 4, [1902MS].

In the time of trial before us, God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones, "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." Isa. 26:20. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law, is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. [Cf: General Conference Bulletin 07-01-02 para. 14] p. 563, Para. 5, [1902MS].

Brethren, to whom the truths of God's word have been opened, what part will you act in the closing scenes of this world's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; "for the time is at hand." Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, 'Who shall be able to stand?' Have you, in these last precious hours of probation,

been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith? Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the judgments of God; and in this day, which is big with eternal results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ. Mrs. E. G. White. [Cf: General Conference Bulletin 07-01-02 para. 15] p. 563, Para. 6, [1902MS].

Reading for Sabbath, December 27. From manuscript prepared for a forthcoming volume on Education, by Mrs. E. G. White.) Life's Great Aim. Success in any line demands a definite aim. He who would achieve true success in life must choose and keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The Heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched. [Cf: General Conference Bulletin 07-01-02 para. 01] p. 564, Para. 1, [1902MS].

God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot, those whom He has seen faithful have in times past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and India and China, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us on the Saviour's mercy. And it rests with us who have received the knowledge; with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child, upon whom has shone the light of the gospel of the Son of God, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether *thou* art come to the kingdom for such a time as this?" Esther 4:14. [Cf: General Conference Bulletin 07-01-02 para. 02] p. 564, Para. 2, [1902MS].

God's Participation in Suffering. The result of hastening or hindering the gospel, we think of, if at all, in relation to ourselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that sin, from its very inception, has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach God's ideal, brings grief to Heaven. When there came upon Israel the calamities that inevitably followed

separation from God,--subjugation by their enemies, oppression, cruelty, and death,--it is said of God, that "His soul was grieved for the misery of Israel." Judges 10:16. "In all their affliction He was afflicted;... and He bare them, and carried them all the days of old." Isa. 63:9. [Cf: General Conference Bulletin 07-01-02 para. 03] p. 564, Para. 3, [1902MS].

His Spirit "maketh intercession for us with groanings, which cannot be uttered." Rom. 8:26. As the "whole creation groaneth and travaileth together in pain" (Rom. 8:26, 22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar-house, a scene of misery that no pen can picture, misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, by cooperation with Him, to bring this scene of misery to an end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. [Cf: General Conference Bulletin 07-01-02 para. 04] p. 564, Para. 4, [1902MS].

Mistakes in Education. "Go ye into all the world, and preach the gospel to every creature," is Christ's command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Christ in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given. [Cf: General Conference Bulletin 07-01-02 para. 05] p. 565, Para. 1, [1902MS].

In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is truth must be, "I know you not"? [Cf: General Conference Bulletin 07-01-02 para. 06] p. 565, Para. 2, [1902MS].

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its Spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man. [Cf: General Conference Bulletin 07-01-02 para. 07] p. 565, Para. 3, [1902MS].

Training in Service.--He who came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor; but during this time He was studying the word and the works of God, and helping, comforting, teaching all whom His influence could reach. When His public ministry began, He went about healing the sick, comforting the sorrowful, and preaching the gospel to the poor. This is the work of every one of His children. [Cf: General Conference Bulletin 07-01-02 para. 08] p. 565, Para. 4, [1902MS].

"He that is greatest among you," Christ said, "let him be as the younger, and he that is chief as he that doth serve. For... I am among

you as he that serveth." Luke 22:26, 27. [Cf: General Conference Bulletin 07-01-02 para. 09] p. 565, Para. 5, [1902MS].

Personal love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. Let this desire be encouraged and rightly guided. Whether in the home, the neighborhood, or the school, the presence of the poor, the afflicted, the ignorant, or the unfortunate, should be regarded, not as a misfortune, but as affording precious opportunity for service. [Cf: General Conference Bulletin 07-01-02 para. 10] p. 565, Para. 6, [1902MS].

Skill in this work, as in every other, is gained in the work itself. It is by training in the common duties of life and in ministry to the afflicted and suffering, that efficiency is assured. Without this the most sincere purposes and efforts are often useless, and even harmful. It is in the water, not on the land, that men learn to swim. [Cf: General Conference Bulletin 07-01-02 para. 11] p. 565, Para. 7, [1902MS].

Church Relationship.--There is another obligation, too often lightly regarded, which to the youth awakened to the claims of Christ, needs to be made plain,--the obligation of church relationship. [Cf: General Conference Bulletin 07-01-02 para. 12] p. 565, Para. 8, [1902MS].

Very close and sacred is the relation between Christ and His church,--He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church. [Cf: General Conference Bulletin 07-01-02 para. 13] p. 566, Para. 1, [1902MS].

The church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps. Loyalty to Christ demands the faithful performance of church duties. This is an important part of one's training; and in a church imbued with its Master's life, will lead directly to effort for the world without. [Cf: General Conference Bulletin 07-01-02 para. 14] p. 566, Para. 2, [1902MS].

Young People's Societies.--There are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the cooperation will prove an assistance and an encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experiences, and can help them to make their efforts effective for good. [Cf: General Conference Bulletin 07-01-02 para. 15] p. 566, Para. 3, [1902MS].

Foreign Missions.--It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. Instead of dwelling on the exploits of the Alexanders and the Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, Judson, and Williams, and Morrison, and the present daily-unfolding of history of missionary effort. Instead of

burdening their memories with an endless array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom they rarely give a thought, let them study all lands in the light of missionary effort, and become acquainted with the people and their needs. [Cf: General Conference Bulletin 07-01-02 para. 16] p. 566, Para. 4, [1902MS].

Workers from the Common People.--In this closing work of the gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the plow, from the vineyard, and from various other branches of labor, and sent forth by the Master to give His message. Many of these have had little opportunity for education. To human wisdom the outlook for them would seem discouraging. But Christ sees in them qualifications that will enable them to take their place in His vineyard. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him. [Cf: General Conference Bulletin 07-01-02 para. 17] p. 566, Para. 5, [1902MS].

He who understands the terrible depths of the world's misery and despair, understands by what means to bring relief. He sees on every hand souls in ignorance and darkness, bowed down with sin and sorrow and pain. But He sees also man's possibilities, the height to which he may attain. Even though human beings have abused their mercies, wasted their talents, and lost the dignity of God-like manhood, the Creator is to be glorified in their redemption. [Cf: General Conference Bulletin 07-01-02 para. 18] p. 566, Para. 6, [1902MS].

The burden of labor for these needy ones in the rough places of the earth Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those who are susceptible to pity though their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. In calamities will be recognized disguised blessings; in woes, mercies. Laborers from the common people, sharing the sorrows of their fellow men as their Master shared the sorrows of the whole human race, will by faith see Him working with them. [Cf: General Conference Bulletin 07-01-02 para. 19] p. 567, Para. 1, [1902MS].

"The great day of the Lord is near, it is near, and hasteth greatly." Zeph, 1:14. And a world is to be warned. [Cf: General Conference Bulletin 07-01-02 para. 20] p. 567, Para. 2, [1902MS].

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker; and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks. [Cf: General Conference Bulletin 07-01-02 para. 21] p. 567, Para. 3, [1902MS].

Results of True Service.--There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in

ministry are God's helping-hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? [Cf: General Conference Bulletin 07-01-02 para. 22] p. 567, Para. 4, [1902MS].

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,--the end of suffering and sorrow and sin. How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. E. G. White. [Cf: General Conference Bulletin 07-01-02 para. 23] p. 567, Para. 5, [1902MS].

I am pleased with the Gospel Herald, and should be glad to see it have a large circulation. [Cf: The Gospel Herald 04-16-02 para. 01] p. 567, Para. 6, [1902MS].

I am intensely interested in the Southern field. Especially am I interested in the salvation of those who know not their Saviour. Patient labor should be bestowed upon those who have been the most unfortunate. The ignorant are in need of wise instruction. The Lord desires that many should be awakened to act a part in this work. [Cf: The Gospel Herald 04-16-02 para. 02] p. 567, Para. 7, [1902MS].

All who love and serve the Lord Jesus, all who have a knowledge of the truth, are anxious to help their fellow men. They heed the charge that God has given them through the apostle Paul: "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 [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; 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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him". Col. 3:12-17. This scripture points out an excellent way by which man may learn to be an overcomer. [Cf: The Gospel Herald 04-16-02 para. 03] p. 568, Para. 1, [1902MS].

I address every professing Christian, and especially the young men and the young women: Will you prove the Lord? Will you put into practice these words so full of grace and power? Will you, as the "elect of God, holy and beloved," open the door of the heart, and "put on" the graces of the Holy Spirit? Will you cherish and cultivate the Christian graces, that in this world you may be Christ's representatives? If you individually choose to follow the instruction given in this scripture, you will ever be doing a class of work that will constitute you co-workers with Jesus Christ, and that will secure for you the confidence and the esteem of those with whom you associate. [Cf: The Gospel Herald

04-16-02 para. 04] p. 568, Para. 2, [1902MS].

I wish you to consider what opportunities you have for helping others to maintain integrity and steadfastness of purpose, and for teaching them ever to be kind, honest, and just. Live out the teachings of this scripture yourself. By your godly example lead others not only to esteem you, but to be encouraged to believe that they, too, can do the same good works. Thus every, young man and every young woman can exert a saving influence. [Cf: The Gospel Herald 04-16-02 para. 05] p. 568, Para. 3, [1902MS].

'Let the peace of God rule in your hearts.'" His peace is waiting to gain an entrance into the heart. Let it come in. "And be ye thankful." How much better it is to be thankful, as enjoined in this scripture, than always to be surmising and speaking evil! And have you not every reason to be thankful? [Cf: The Gospel Herald 04-16-02 para. 06] p. 568, Para. 4, [1902MS].

"Let the word of Christ dwell in you richly in all wisdom." It is the privilege of every one to be ready and willing to help those in need of help. Meet together for prayer and mutual encouragement. Let your hearts be bound together by one common interest--the saving of souls. Let your words be well chosen. In the place of speaking foolishly and unwisely, speak words that are a savor of life unto life, even life eternal; "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Cf: The Gospel Herald 04-16-02 para. 07] p. 568, Para. 5, [1902MS].

My brother, my sister, will you begin the good work of doing all that you possibly can to advance the interests of the cause in the Southern field? You are to reflect the light of the Sun of Righteousness both upon those who know the truth and upon those who know it not. Do the good works that the Lord is pleased to have all his children do. If you pray and watch unto prayer, you will surely gain precious victories. Faithfully, earnestly strive to win souls to Christ. The winning of one soul to him is of far more consequence in his estimation than is the acquirement of great earthly riches. Let every believer be the Master's helping hand, working for the salvation of perishing souls. The faithful laborer will be richly rewarded. [Cf: The Gospel Herald 04-16-02 para. 08] p. 568, Para. 6, [1902MS].

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." [Cf: The Gospel Herald 04-16-02 para. 09] p. 569, Para. 1, [1902MS].

The reason why so many are in perplexity is because they take their cases into their own hands, and manufacture yokes that are not pleasant for them to wear. They worry and plan and devise, when Christ stands inviting, "Take my yoke." [Cf: The Gospel Herald 04-23-02 para. 01] p. 569, Para. 2, [1902MS].

If you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon your shoulders burdens that weigh you down to the earth? All your trouble comes because you are so anxious to run

things yourself that you do not wear the yoke of Christ, which he declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light. [Cf: The Gospel Herald 04-23-02 para. 02] p. 569, Para. 3, [1902MS].

Christ gives rest to all who receive him by faith. You are not to conjure up a variety of things that you are to enter into in order to find rest, assurance, confidence. Just leave that work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, Come unto me, and I will give you rest. Have you come to him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, ready to die. [Cf: The Gospel Herald 04-23-02 para. 03] p. 569, Para. 4, [1902MS].

What is the "rest"? It is the consciousness that God is true, that he never disappoints a soul who comes to him. His pardon is full and free, and his acceptance of you means rest to your soul, rest in his love. [Cf: The Gospel Herald 04-23-02 para. 04] p. 569, Para. 5, [1902MS].

But be sure that you act your part by cooperating with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Ghost is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this could have been, the Prince of heaven would never have come to our world. [Cf: The Gospel Herald 04-23-02 para. 05] p. 569, Para. 6, [1902MS].

"Work out your own salvation with fear and trembling." How is this done? Fear lest you shall weave into the fabric threads of your own selfishness; fear lest you shall err in choosing the timber for your character-building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies; well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will may be done in him. God welcomes those who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment which Christ has prepared, and drop the citizen's dress; then you can sit down in heavenly places with Christ. [Cf: The Gospel Herald 04-23-02 para. 06] p. 569, Para. 7, [1902MS].

While you have been walking in meekness and lowliness, a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of his good pleasure. And that good pleasure is to have you abide in Christ; rest in his love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's terms. Entire surrender of your ways, which seem so very wise, and taking Christ's ways, is the secret of perfect rest in his love. Giving up the life to him means much more than we suppose. We must learn his meekness and lowliness before we can realize the fulfillment of the promise, "Ye

shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,--by taking Christ's yoke and then submitting to learn. There is no one who has not much to learn. All must come under the training of Jesus. When they fall upon Christ, their own hereditary and cultivated tendencies are taken away as hindrances to their being partakers of the divine nature. When self dies, Christ lives in the human agent; the man abides in Christ, and Christ lives in him. [Cf: The Gospel Herald 04-23-02 para. 07] p. 570, Para. 1, [1902MS].

Christ desires all to become his students. He says, Yield yourself to my training; submit your soul to me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower to the higher grade. Submit all things to me. Let my life, my patience, my longsuffering, my forbearance, my meekness, my lowliness, be worked out in your character, as one that abides in me and I in him. Then you have power. Christ says not only, "I will give," but, "You shall find rest to your [Cf: The Gospel Herald 04-23-02 para. 08] p. 570, Para. 2, [1902MS].

God calls for an entire surrender. You can not receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest-- who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire self-surrender is required. [Cf: The Gospel Herald 04-23-02 para. 09] p. 570, Para. 3, [1902MS].

In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you. [Cf: The Gospel Herald 04-23-02 para. 10] p. 570, Para. 4, [1902MS].

You may be tall and well proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you can not be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door, nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts, for God has wiped all tears from their eyes. You can never see the King of beauty, if you are not yourself a representative of the

loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ as he has invited you to do, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mould, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship. [Cf: The Gospel Herald 04-23-02 para. 11] p. 570, Para. 5, [1902MS].

Unless these conditions are complied with, you can not have rest. Rest is in Christ; it can not be found as something he gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. [Cf: The Gospel Herald 04-23-02 para. 12] p. 571, Para. 1, [1902MS].

Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when you are converted, you will not be a hindrance, but will strengthen your brethren. [Cf: The Gospel Herald 04-23-02 para. 13] p. 571, Para. 2, [1902MS].

Love and Confidence. We must have the habit stronger and stronger to be always thinking of him who is our life, our crown of rejoicing. He has bought us with the price of his own blood. The Lord has a right to claim that all his disciples shall trust him. Let not a doubt be entertained that those who err can be Christ's; Jesus will be our all-sufficient helper, therefore we shall not remain erring, but be enabled to attain to that holiness to which we are called, through close communion with Christ. If we fall short, it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling his word. [Cf: The Gospel Herald 05-14-02 para. 01] p. 571, Para. 3, [1902MS].

The Purpose of Christ. If our souls are saved at last, we must look to him who has given his rich and abundant promises to be our strength and our salvation. All his approaches to our hearts, all his blessed agencies within, are for our renovation. Thus he would uplift us, and restore in us the moral image of God. The Holy Spirit is promised to illuminate, purify, elevate, and transform all who believe, into the likeness of Christ. He finds in us the spirit of the world, selfishness, pride, and rebellion against God. The Lord Jesus would detach us from the world, and recall us to be his children, and as his children, to obedience, to be doers of his word and will. This is his purpose. [Cf: The Gospel Herald 05-14-02 para. 02] p. 571, Para. 4, [1902MS].

The Will. Truth is omnipotent, but it does not work in the human agent in opposition to the human will. Here is the turning point of freedom

and responsibility. [Cf: The Gospel Herald 05-14-02 para. 03] p. 571, Para. 5, [1902MS].

God's Proving. All profit, all pay, our time, our talents, our opportunities, all are to be accounted for him who gives them. He will have the richest reward who loves God supremely and his neighbor as himself. The Lord would not have the first thread of selfishness woven into the fabric of his work. He proves us, to see if our works are free from all selfishness and pride. [Cf: The Gospel Herald 05-14-02 para. 04] p. 571, Para. 6, [1902MS].

The Crisis. We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived; new controversies will arise. We have a great work to do. Our ministerial work must not cease. The last warning must be given to the world. There is a special power in the presentation of the truth at the present time. How long will it last?--Only a little while. If ever there was a crisis it is now. The inquiry of every one should be, What am I? To whom do I owe allegiance? Is my heart renewed? Is my soul reformed? Are my sins forgiven? Will they be blotted out when the time of refreshing shall come? [Cf: The Gospel Herald 05-14-02 para. 05] p. 571, Para. 7, [1902MS].

The Leaven. When one soul is converted, he is the one particle of leaven introduced into the mass; and there should not be a withdrawal of the leaven, so that the mass shall be left without a correcting influence. The value of the consistent example of one truly converted soul, no human being can estimate. There is a moral power given by God, by which the lowest subject, if properly instructed, will become an instrument of righteousness. [Cf: The Gospel Herald 05-14-02 para. 06] p. 572, Para. 1, [1902MS].

Both the understanding and the heart need to maintain the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration. [Cf: The Gospel Herald 05-14-02 para. 07] p. 572, Para. 2, [1902MS].

Too Many Studies. Educate in such a thorough manner that students will have time to consult God, time to live in hourly, conscious communion with the principles of truth, righteousness, and mercy. It is not the right thing to do to crowd in all the studies possible in our schools, and glut the mind. In all our studies, eternity should be kept in our minds. At this time, straightforward investigation of the heart is essential. The student must place himself where he can draw from the deep resources of all moral and intellectual power. He must inquire into every cause which asks his sympathy and co-operation to have the approval of the reason which God has given him and the conscience which the Holy Spirit is controlling. He is not to perform an action which does not harmonize with the deep and holy principles of the word of God, which minister light to his own soul and vigor to his own will. Only thus can he do the living God the highest service. (Continued.) [Cf: The Gospel Herald 05-14-02 para. 08] p. 572, Para. 3, [1902MS].

Spiritual Life. The Lord has need of men of an intense spiritual life. How are we prepared to work for time and for eternity? The Lord has declared the source of the strength of his people. "Not by might nor by

power, but by my Spirit, saith the Lord of hosts." [Cf: The Gospel Herald 05-28-02 para. 01] p. 572, Para. 4, [1902MS].

Timothy. Paul wrote to Timothy, his son in the gospel, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardiness as a good soldier of Christ Jesus." [Cf: The Gospel Herald 05-28-02 para. 02] p. 572, Para. 5, [1902MS].

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his Father in the gospel. He is to treasure up these truths, and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he heard, and commit them to others, that nothing be lost. [Cf: The Gospel Herald 05-28-02 para. 03] p. 572, Para. 6, [1902MS].

Helping the Inexperienced. This Scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God, we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with him. Be careful, my brother; be careful, my sister. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." [Cf: The Gospel Herald 05-28-02 para. 04] p. 573, Para. 1, [1902MS].

Patience and Prayer. There must be a great deal of patience cultivated, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you who shall connect with men of different organisms and different temperaments, put on Christ, and respect one another as you desire to be respected? [Cf: The Gospel Herald 05-28-02 para. 05] p. 573, Para. 2, [1902MS].

The Wedding Garment. They must not put on their citizen's dress, but the wedding garment. They have been married to Christ, and the robe of his righteousness is to clothe them. The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments. [Cf: The Gospel Herald 05-28-02 para. 06] p. 573, Para. 3, [1902MS].

Prayer That Is Answered. When a man breathes an intensely earnest prayer to God (Jesus Christ is the only name given under heaven whereby we can be saved), there is in that intensity and earnestness a pledge from God that he is about to answer that prayer exceeding abundantly, above all that we can ask or think. We must not only pray in the name of Jesus, but by the inspiration and kindling of the Holy Spirit. This explains what is meant when it is said, "the Spirit itself maketh intercession for us with groanings which can not be uttered." The petitions must be offered in earnest faith. Then they will reach the mercy-seat. Unwearyingly persist in prayer. God does not say, Pray once, and I will answer you. His word is pray, be instant in prayer, believing ye have the things ye ask, and ye shall receive them; I will

answer you. [Cf: The Gospel Herald 05-28-02 para. 07] p. 573, Para. 4, [1902MS].

The Bible. The word of God is to be presented as it is in Jesus. It is not enough to present the Bible as other books are presented. That it may be understood savingly, the Holy Spirit must work upon the heart of the receiver. The same Spirit that inspired the Word must inspire the readers of the Word. Then we shall hear the voice of heaven in all its harmony, and impressions will be made and an intelligent knowledge attained. "Thy word, O God, is truth," will be the language of the soul. (Continued.) [Cf: The Gospel Herald 05-28-02 para. 08] p. 573, Para. 5, [1902MS].

The Gospel.--The gospel--what a treasure-house of knowledge! It is not as a pool that evaporates; not as a broken cistern that loses its treasure, leaving mud and decaying vegetation behind; not as a fountain that once sent forth a living, refreshing, cooling stream, but has ceased to send forth its cooling waters. Your life may be a living spring, that leaps from rock to rock, clear and sparkling with life, refreshing the weary, the thirsty, the heavy-laden. [Cf: The Gospel Herald 06-11-02 para. 01] p. 573, Para. 6, [1902MS].

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared in sending his Son to our world to die in our behalf, that through faith in him we should become one with God. The praise and glory of his grace, power, and wisdom is the effectual salvation of a peculiar people, zealous of good works. [Cf: The Gospel Herald 06-11-02 para. 02] p. 574, Para. 1, [1902MS].

Predestination. Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination, or election, of which God speaks, includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. "To as many as received him, to them he gave power to become the sons of God, even to as many as believed on him." [Cf: The Gospel Herald 06-11-02 para. 03] p. 574, Para. 2, [1902MS].

Seal of God. What is the seal of the living God, which is placed in the foreheads of his people? It is a mark which angels, not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands. [Cf: The Gospel Herald 06-11-02 para. 04] p. 574, Para. 3, [1902MS].

The Church. The Lord's church is to him the dearest object on earth. Creation itself was originated in the purpose of God that he might glorify himself in the redemption of his people. [Cf: The Gospel Herald 06-11-02 para. 05] p. 574, Para. 4, [1902MS].

The Plan of Redemption. By Christ the work upon which the fulfillment of God's purpose rests, was accomplished. This was the agreement in the

councils of the God-head. The Father purposed in counsel with his Son that the human family should be tested and proved, to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to his Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of his own life. [Cf: The Gospel Herald 06-11-02 para. 06] p. 574, Para. 5, [1902MS].

The Holy Spirit's Work. When Christ ascended to heaven, the Holy Spirit took his place, and was a perfect representation of him. It is the work of the Spirit to administer the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made. [Cf: The Gospel Herald 06-11-02 para. 07] p. 574, Para. 6, [1902MS].

Much work remains to be done in proclaiming the third angel's message. Notwithstanding the great needs of the cause, there are many workers who are content to do for the Master but little in comparison with what he has done for them. Why, O why, is man willing to remain so inactive, so helpless, when he could be accomplishing a great work in saving souls? The Saviour is asking us, "Why stand ye here all the day idle?" We should engage in his service, however great a sacrifice this may at first appear. Poor deluded souls must be aroused from the fatal lethargy of sin. The power of sin over them must be broken, else it will grow stronger and stronger, and at last result in their ruin. [Cf: The Gospel Herald 12-10-02 para. 01] p. 575, Para. 1, [1902MS].

Every one who is truly converted has the spirit of service. When Christ is indeed formed within, the hope of glory, his Holy Spirit works through the human agent to save other souls for whom he has died. [Cf: The Gospel Herald 12-10-02 para. 02] p. 575, Para. 2, [1902MS].

God invites his workers to call upon him for help, and he promises to hear and answer them. As they take up the cross, fully resolved to do what they can, he gives them strength to bear the burden. Why do we not enlist the help of Omnipotence? In these precious days of probation, let every laborer reach forth the hand in faith for the help and strength that will enable him to be a strong worker, in the Lord's vineyard. Let him pray for soundness of judgment and for heavenly wisdom. God is a mighty Helper. He will sustain every one who trusts in him. He is a sure, tried Anchor, holding his children fast to himself amidst every storm of opposition, every tempest of trial and adversity. When the heavens seem dark, when the strength seems to fail, he will give light and confidence to all who believe in him. To every troubled heart he will speak peace. [Cf: The Gospel Herald 12-10-02 para. 03] p. 575, Para. 3, [1902MS].

The Lord hears and answers prayer. He lays upon us no burden greater than we can bear in his strength and by his grace. In every time of need he is a present help. O that we might have faith to ask him for strength according to our great need. Faith is the hand by which we grasp the hand of the mighty Helper. God's promises are sure. Why should we not take him at his word? "Jesus knows our every weakness; Take it to the Lord in prayer." [Cf: The Gospel Herald 12-10-02 para. 04] p. 575, Para. 4, [1902MS].

Will not the Lord be pleased to let the light of his countenance shine upon us? O that his arm of power might be revealed. [Cf: The Gospel Herald 12-10-02 para. 05] p. 575, Para. 5, [1902MS].

Faith is "the substance of things hoped for, the evidence of things not seen." But I fear that, with many of us, our faith does not reach any farther than our sight. Let no one allow his strength to be wasted by vain conflicts, or his heart wearied and saddened because of unanswered desires. Amidst the fiercest conflicts there is rest for every weary soul who trusts in Christ. To those who are afflicted with either physical or spiritual maladies, Jesus is saying, "Wilt thou be made whole?" He is ready and willing to do great things for those who trust in him. With tenderness and pity he is looking upon his children. He offers help to those who, doing the best they can, plead for capabilities that will enable them to do more for him. [Cf: The Gospel Herald 12-10-02 para. 06] p. 575, Para. 6, [1902MS].

O that I could impress the members of the church of Christ with the importance of using aright the talents that have been entrusted to them. O that I could make them see what an influence for good they might exert, if they would use their powers to God's glory. [Cf: The Gospel Herald 12-10-02 para. 07] p. 576, Para. 1, [1902MS].

We should not allow indifference or carelessness to mark our actions; for Satan is an untiring foe. Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Of us is required the fullest consecration, the most earnest devotion. The world is to be warned. The masses of the people will not heed God's solemn warning; nevertheless his message must be proclaimed to "every nation, and kindred, and tongue." [Cf: The Gospel Herald 12-10-02 para. 08] p. 576, Para. 2, [1902MS].

The greatest work, the noblest effort, in which man can engage, is to point his fellow-men to the Lamb of God. O let us urge the importance of this work with greater earnestness than we have manifested in the past. Let our church-members begin to work. Let them reveal Christ in every thought, word, and act. If they represent him aright, they will receive the reward of life eternal and a home in heaven. Mrs. E. G. White. [Cf: The Gospel Herald 12-10-02 para. 09] p. 576, Para. 3, [1902MS].

All our young people should be taught the science of healthful cooking. They should be taught to be neat and quick in performing the common duties of life. So many are deficient in this respect. If those who are trained for missionary work do not gain this experience, there is great loss. [Cf: The Hygenic Caterer 02-01-02 para. 01] p. 576, Para. 4, [1902MS].

Grimsby, England, July 23, 1887. I Have been unable to sleep much during the past night. I have thought of the church at which must be left much of the time without preaching. It is the duty of those who are connected with the church to feel an individual responsibility to do their utmost to strengthen it, and make the meetings so interesting that unbelievers will be attracted. Nothing can weaken a church so manifestly as disunion and strife. "By their fruits ye shall know

them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." [Cf: The Missionary Worker 05-07-02 para. 01] p. 576, Para. 5, [1902MS].

Let not anyone place himself forward as having great wisdom and ability; for if he has these talents, he will not be the one to make them the most prominent. It is those who have the most distrust of self, whom God will use as his willing instruments. These will show by their conversation that they have been communing with God, and receiving the lessons taught by Christ. They have exalted views of Jesus, and words of wisdom flow forth from their souls in words that will stir other hearts. Their works are made manifest, not by pompous words of self praise, but in meekness of wisdom. They have no words to the demerit of others and only a very humble opinion of themselves, because they have had a clear view of Jesus, His holy character, His self-denial, His self-sacrifice, and His holy mission. [Cf: The Missionary Worker 05-07-02 para. 02] p. 576, Para. 6, [1902MS].

It is when men lose sight of Jesus, His purity, His spotless perfection, that they lift up themselves, and are self-sufficient, self-important, puffed up, self-inflated; then if others do not give them all that deference and respect that they think they should have, they are uneasy, dissatisfied, and think themselves ill used. They reveal their true character in an unmistakable manner, showing their defects in fault-finding and complaining, ready to combat anything that does not meet their mind, even when assembled to worship God. If they had wisdom, they could see the result of their own unchristlike course; but blinded with self-importance, they do not discern their weakness, and manifest to all that they cannot be trusted. These will go through the world doing but very little good, boisterous, and obtrusive, pushing themselves to the front, and thus by the want of wisdom misrepresent in every way the religion of Jesus Christ. They, in the place of bringing people to Christ, disgust them, and turn them away from the truth, so that souls are lost. [Cf: The Missionary Worker 05-07-02 para. 03] p. 577, Para. 1, [1902MS].

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." If I should say these words of myself, how many would say, "Sister White has a hard spirit, she does not understand me." But God understands you, and He plainly declares that if you have envying and strife, you need not glory, calling it a Christian boldness, for it is not of God but of the devil. Though you may profess to believe the truth, and your judgment assents to it, yet if you have not the truth as it is in Jesus, you cannot properly present it. Your very words and appearance will show that you have not brought the truth into your life, and woven it into your character, but tied the truth on to the tree that bears thorn-berries. [Cf: The Missionary Worker 05-07-02 para. 04] p. 577, Para. 2, [1902MS].

"This wisdom descendeth not from above . . . But the wisdom that is from above is first pure, then peaceable, gentle and [mark the fruits here stated] easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Are there any of the church who are not easy to be entreated, who will argue for their own way, who

will in self-confidence hold to their own ideas, and will not give them up, but will talk as though they were the only ones whose ways were perfect and unquestionable,--these are not easily entreated because they are not converted. They are not divested of self. They are full of self-esteem, and are sure to disgust unbelievers with their words and ways, by talking the objectionable features of our faith, in all proud boasting, and self-confidence. "By their fruits ye shall know them." "And the fruit of righteousness is sown in peace of them that make peace." Mrs. E.G. White. (*Concluded next week*) [Cf: The Missionary Worker 05-07-02 para. 05] p. 577, Para. 3, [1902MS].

In the small meetings of our people there is danger of killing the interest by imprudence. Let there be no long prayers. Have your long prayers for the closet. Let not your prayers be all over the world. Pray right to the point, for the blessing of God upon yourselves and upon those assembled then and there. When you pray alone in your closet, then lay before God all the burden of your heart; but in the assembly, such prayers are all out of place; they kill the interest, and make the meetings tedious. Look at the example of prayer given by Christ to His disciples. How brief, how comprehensive that prayer. When approaching God, pray briefly and in simplicity. Do not dishonour God by your oratorical prayers, or by preaching the Lord a sermon in your prayers; but come to God in your soul's need, and just tell Him what you want, as a child to an earthly parent. Trust your Heavenly Father as a child trusts its earthly parent. [Cf: The Missionary Worker 05-21-02 para. 01] p. 578, Para. 1, [1902MS].

When the meeting is carried on in the absence of the minister, let one take the lead, but not devote long time to sermonizing. Speak in the Spirit and in the love of Jesus, thus setting an example for others that no one shall talk for the sake of talking, which kills the interest of the meeting. Let all bear a part in diligently presenting the experiences of their soul. Let them state their own individual experience, their soul struggles, the victories obtained, and above everything, let them offer to God a tribute of praise from a thankful heart, that Jesus has died for them. Here is subject matter that each may dwell upon with profit. It is the duty of all to feel that they must contribute a part to the life and soul of the meeting. Do this, and the blessing of God will come into your midst in large measure. Ellen G. White. [Cf: The Missionary Worker 05-21-02 para. 02] p. 578, Para. 2, [1902MS].

Man came from the hand of God perfect in organization and beautiful in form. All his faculties of mind and body were fully developed and harmoniously balanced. His nature was in harmony with the will of God. His affections were pure; his appetites and passions were under the control of reason. His mind was capable of comprehending divine things. He stood before his Maker in the strength of manhood, the crowning glory of the creative work. [Cf: Pacific Health Journal 02-01-02 para. 01] p. 578, Para. 3, [1902MS].

In infinite wisdom, the world which God had newly formed was placed under fixed laws. Laws were ordained, not only for the government of living beings, but for the operations of nature. Man was created subject to law. He was to glorify God by a life of obedience to the divine laws, including those that relate to his physical organization. But God's laws are not merely an expression of His selfish or arbitrary

authority. He is love, and in all that He did, He had the well-being of humanity in view. He would have been glorified in the work of His hands had man retained his first perfection, and had all his varied capabilities of mind and soul and body been developed so as to reach the highest possible degree of excellence. [Cf: Pacific Health Journal 02-01-02 para. 02] p. 579, Para. 1, [1902MS].

The appetites of our physical nature were given us for important purposes. Kept, as they were at first created, in subjection to reason and to the laws that God made for their regulation, they would have worked only for good. Their legitimate action would have prompted health and happiness; but the Creator's benevolent purpose has been interfered with. By the fall, man was brought into bondage to sin. He lost his moral uprightness and his physical perfection. The appetites and passions that were given to him as blessings were perverted, and became warring lusts, the ministers of death. And so man passed under the dominion of the grave. Sin is the cause of physical degeneration; sin has blighted the race, and introduced disease, misery, and death. [Cf: Pacific Health Journal 02-01-02 para. 03] p. 579, Para. 2, [1902MS].

Since the fall the tendency of the race has been continually downward, the effects of sin becoming more marked with every successive generation. But so great was the vitality with which man was endowed that the patriarchs from Adam to Noah, with a few exceptions, lived nearly a thousand years. Moses, the first historian, gives an account of social and individual life in the early days of the world's history; but we find no record that an infant was born blind, deaf, crippled, or imbecile. Not an instance is recorded of a death in infancy, childhood, or early manhood. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." Concerning another, the record states, "He died in a good old age, an old man, and full of years." It was so rare for a son to die before his father that such an occurrence was thought worthy of record: "Haran died before his father Terah." [Cf: Pacific Health Journal 02-01-02 para. 04] p. 579, Para. 3, [1902MS].

Since the flood, the average length of life has been decreasing. Had Adam possessed no greater physical force than men now have, the race would before this have become extinct. [Cf: Pacific Health Journal 02-01-02 para. 05] p. 580, Para. 1, [1902MS].

At the time of Christ's first advent, humanity had so degenerated that many endured a terrible weight of misery; and not only the old but the middle-aged and the young were brought to the Saviour from all the country around, to be healed of their diseases. [Cf: Pacific Health Journal 02-01-02 para. 06] p. 580, Para. 2, [1902MS].

Still more deplorable is the condition of the human family at the present time. Diseases of every type have been developed. Thousands of poor mortals with deformed, sickly bodies and shattered nerves, are dragging out a miserable existence. The infirmities of the body affect the mind, and lead to gloom, doubt, and despair. Even infants in the cradle suffer from diseases resulting from the sins of their parents. [Cf: Pacific Health Journal 02-01-02 para. 07] p. 580, Para. 3, [1902MS].

Disease and premature death have so long prevailed, with an ever-increasing weight of suffering, that they have come to be regarded as the appointed lot of humanity. But this is not the case. God is not the author of the many woes to which mortals are subject; it is not because He desires to see His creatures suffer that there is so much misery in this world. Neither is it all due to Adam's transgression. We may mourn over the fall in Eden, and think that our first parents showed great weakness in yielding to temptation, thus opening the door for sin to enter our world, with all its attendant evils. But the first transgression is not the only cause of our unhappy lot. A succession of falls has occurred since Adam's day. [Cf: Pacific Health Journal 02-01-02 para. 08] p. 580, Para. 4, [1902MS].

The same subtle enemy that beguiled Adam and Eve still attends our steps, and employs his strength and skill to urge us on in the way that leads to death. He was working to thwart the purpose of God when he presented the first temptation in Eden; and he has ever since been trying to deface the image by marring the body and depraving the soul. Wherever we look, we see evidences of his success in this work in the indulgence of depraved appetites and lustful passions, in defilement and corruption, deformity and sin. It is to these causes, and not to the providence of God, that the physical degeneration of the race is attributable. Men have listened to the suggestions of the arch-deceiver, and he delights in the ruin he has wrought. [Cf: Pacific Health Journal 02-01-02 para. 09] p. 580, Para. 5, [1902MS].

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, they have become weakened through their own immoral practises and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison to what it might be even now if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this, how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind! [Cf: Pacific Health Journal 02-01-02 para. 10] p. 581, Para. 1, [1902MS].

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. [Cf: Pacific Health Journal 02-01-02 para. 11] p. 581, Para. 2, [1902MS].

Many complain of providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days,

with every organ in health, doing its appointed work. It is unjust to charge Him with a result which, in many cases, is due to the individual's own transgression of natural law. [Cf: Pacific Health Journal 02-01-02 para. 12] p. 581, Para. 3, [1902MS].

Because mankind have, by the transgression of these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake, and win back their God-given manhood. [Cf: Pacific Health Journal 02-01-02 para. 13] p. 582, Para. 1, [1902MS].

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment, and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,--men who will be an honor to God and a blessing to the world. [Cf: Pacific Health Journal 02-01-02 para. 14] p. 582, Para. 2, [1902MS].

In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation. [Cf: Pacific Health Journal 02-01-02 para. 15] p. 582, Para. 3, [1902MS].

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both soul and body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,--health of body as well as health of mind. By Mrs. E. G. White. [Cf: Pacific Health Journal 02-01-02 para. 16] p. 582, Para. 4, [1902MS].

To obey nature's laws is a duty we owe to ourselves, to our fellow-men, and to God. To preserve the powers unimpaired, one must observe strict temperance in the use of all that is good, as well as total abstinence from everything that is injurious or debasing. Many are considered learned in the sciences who do not understand the laws that govern their own being. Intemperance is seen everywhere, and how few realize the fearful results that are sure to follow. Education on this line is sadly needed; for intemperance is on the increase, in spite of the effort put forth to prevent it. We should gain knowledge in regard to what and how to eat and drink, that we may have both mental and physical health, and thus be fortified against this great evil. [Cf: Pacific Health Journal 05-01-02 para. 01] p. 583, Para. 1, [1902MS].

The home is the place where this education must begin. The youth should be taught the great evil of intemperance. A desire should be created in their minds to make the most of their God-given powers. They should be taught that all their habits, tastes, and inclinations are to be in harmony with the laws of life, that the very best physical

conditions may be secured, and that they may have mental clearness to discern between the evil and the good. They should be made to understand that right physical habits promote mental superiority, intellectual power, physical strength, and that longevity depends on immutable laws; that there is no happen so, no chance about this matter. [Cf: Pacific Health Journal 05-01-02 para. 02] p. 583, Para. 2, [1902MS].

Those who have the youth under their care are in a large degree responsible for the stamp of character and the training given them, but as the youth go out into the world, on themselves rests the responsibility of carefully heeding the instruction that has been given, if they would fill positions of usefulness. No one can turn from the light and knowledge that he has received, sacrificing principle either to fashion or to taste, without great loss. God will not interfere to preserve man from the consequences of a violation of nature's laws. "Whatsoever a man soweth, that shall he also reap." There is much real truth in the proverb, "Every man is the architect of his own fortune." [Cf: Pacific Health Journal 05-01-02 para. 03] p. 583, Para. 3, [1902MS].

Many a person who might have accomplished great and lasting good for his fellow-men has been ruined through intemperate habits. Some do not understand their danger until it is too late, but others refuse to control the appetite, though they know that it means their being utterly unfitted for the solemn realities of life, and that the end is destruction. [Cf: Pacific Health Journal 05-01-02 para. 04] p. 584, Para. 1, [1902MS].

It is often in the home that intemperance begins. By the use of rich, unhealthful food the digestive organs are weakened, and a craving is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poisons; and as it becomes more and more debilitated, the greater is the desire for these things, until the will is overcome, and there seems to be no power to check the unnatural craving. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind, will load their table with food that creates such a thirst for strong drink that to resist the temptation is almost impossible. A wrong course of eating and drinking destroys the health and paves the way for drunkenness. Gluttony degrades, as well as intoxication by strong drink. [Cf: Pacific Health Journal 05-01-02 para. 05] p. 584, Para. 2, [1902MS].

The use of tobacco is closely associated with the use of liquor. It is a slow but terrible poison. Its effects are more difficult to clear from the system than the effects of strong drink. It binds its victim in even stronger bands of slavery than does the intoxicating cup. [Cf: Pacific Health Journal 05-01-02 para. 06] p. 584, Para. 3, [1902MS].

The people of to-day are suffering because of the wrong habits of past generations, and yet in many things they do not heed the laws of health as well as their forefathers heeded them, though they have far less moral and physical strength to combat the tide of intemperance that rises before them. The people must be educated to see the cause of all

this evil. Reform must begin in the home life. Instead of the home being the place where intemperance is fostered, it must be the school where the principles of true temperance are thoroughly learned, the place from which influences reach out to keep and save mankind from the ruin of intoxicating liquor. [Cf: Pacific Health Journal 05-01-02 para. 07] p. 584, Para. 4, [1902MS].

When all intemperate habits are put away, when the eating and drinking are such as to give health instead of disease, then the appetite for intoxicating liquor will not be found. Then the demand for the accursed stuff will be forever at an end. By Mrs. E. G. White. [Cf: Pacific Health Journal 05-01-02 para. 08] p. 585, Para. 1, [1902MS].

In the prayer Christ offered for His disciples just before His crucifixion, He said: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. 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: Pacific Union Recorder 02-13-02 para. 01] p. 585, Para. 2, [1902MS].

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart,--an impression of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and may appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them will be called on in the day of the Lord to answer for their refusal to accept the great gift placed within their reach. [Cf: Pacific Union Recorder 02-13-02 para. 02] p. 585, Para. 3, [1902MS].

"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." Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, Can this be? It can; for God has said it, and He means every word He says. He will not alter the thing that has gone out of His lips. [Cf: Pacific Union Recorder 02-13-02 para. 03] p. 585, Para. 4, [1902MS].

"Father, I will that they also, whom Thou hast given Me, be with Me where I am. . . . I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." [Cf: Pacific Union Recorder 02-13-02 para. 04] p. 585, Para. 5, [1902MS].

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being, filling you with a desire so to live that His prayer may be answered? Who can look into the heart of the great mystery of redemption, and find it to be love without catching the same spirit that led Christ to die for sinners? As we think of His sacrifice, our life is bound up with His. A desire to serve Him takes possession of every fiber of the being. [Cf: Pacific

Union Recorder 02-13-02 para. 05] p. 585, Para. 6, [1902MS].

God has united believers in church capacity, in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven, if the members were of one mind and one faith. It is those who are not moved by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God has devised. They will not bring human depravity into things small or great. They will do nothing to perpetuate division in the church. [Cf: Pacific Union Recorder 02-13-02 para. 06] p. 585, Para. 7, [1902MS].

It is true that there are tares among the wheat; in the body of Sabbath-keepers evils are seen: but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place? [Cf: Pacific Union Recorder 02-13-02 para. 07] p. 586, Para. 1, [1902MS].

Our great need is unity, perfect oneness in God's work. We are nearing the end of this earth's history and God calls upon all to lift the standard bearing the inscription. "Here are they that keep the commandments of God and the faith of Jesus." He calls upon His people to work in harmony. He calls upon those engaged in our medical work to unite with the ministry: He calls upon the ministers to cooperate with the medical missionary workers: and He calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to be spoken to discourage any, for this grieves the heart of Christ, and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the coworkers with Christ are carrying. "Press together, press together," are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat. Mrs. E. G. White. [Cf: Pacific Union Recorder 02-13-02 para. 08] p. 586, Para. 2, [1902MS].

There must be a reformation in our churches in regard to evil thinking and evil speaking. These sins are stumbling-blocks over which sinners stumble to perdition. They create disturbances that never need to exist. God will not justify us in giving expression to ill feeling against those whom we think have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his side, and try to hurt and destroy. [Cf: Pacific Union Recorder 03-13-02 para. 01] p. 586, Para. 3, [1902MS].

"Ye are not your own; for ye are bought with a price." Every part of the being is the Lord's, paid for by the precious blood of Jesus. We are to remember this in dealing with one another. We are to treat our fellow-workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless, we are to unite with them in Christian

fellowship. [Cf: Pacific Union Recorder 03-13-02 para. 02] p. 586, Para. 4, [1902MS].

Think of the importance Christ places on unity. He prayed that the oneness existing between Him and His Father might exist among His followers, that the world might know that God had indeed sent His Son into the world to save sinners. How shall this prayer be answered?--By every believer putting away evil thinking and evil speaking. [Cf: Pacific Union Recorder 03-13-02 para. 03] p. 586, Para. 5, [1902MS].

The Lord desires His servants to show His forbearance in dealing with one another. Do not speak or write one word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let no word of evil surmising escape your lips. God is dishonored by those who accuse their brethren. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them. [Cf: Pacific Union Recorder 03-13-02 para. 04] p. 586, Para. 6, [1902MS].

Do not admit a wrong that God has not charged upon you. But do not take time to contradict the false reports that are made. Shall we destroy our fragrance of spirit because others clothe themselves with bitterness?--God forbid. Is it not sufficient for us to know that God does not record these reports in the books of heaven as true? [Cf: Pacific Union Recorder 03-13-02 para. 05] p. 587, Para. 1, [1902MS].

Open your heart to Christ's forbearance. Let not a day pass in which you do not realize your accountability to work for God, an accountability placed on you by the death of His Son in your behalf. Let not a day pass on which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love. [Cf: Pacific Union Recorder 03-13-02 para. 06] p. 587, Para. 2, [1902MS].

We are under obligation to will to do the will of God. The Saviour is working for us. He is our Advocate in the heavenly courts, ever making intercession for us. The cry of the one ready to perish finds swift entrance to His ear. "He shall deliver the needy when he crieth, the poor also, and him that hath no helper." Shall we not work for Him on the lines He has marked out? Shall we not be Christlike advocates of those who err? [Cf: Pacific Union Recorder 03-13-02 para. 07] p. 587, Para. 3, [1902MS].

Christ suffered, being tempted; therefore He always sympathizes with the tempted ones whom Satan is seeking to destroy. That He might be a merciful and faithful high priest, He was in all things made like those He came to help. He has compassion on the ignorant, and on those who are out of the way; for when on this earth He was compassed with infirmity. He is able to help us in our perplexities. As He works for us, let us work for one another. Let us reveal His love for our fellow-workers, acting in such a way that they will have full confidence in us. [Cf: Pacific Union Recorder 03-13-02 para. 08] p. 587, Para. 4, [1902MS].

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of

cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow-beings? In love and pity Christ helps us. Shall we not impart His grace to others, by speaking to them words of hope and courage? Mrs. E. G. White. [Cf: Pacific Union Recorder 03-13-02 para. 09] p. 587, Para. 5, [1902MS].

[Read at the conference at Portland.] Some provision should be made for the care of ministers and others of God's faithful servants who, through exposure or overwork in His cause, have become ill and need rest and restoration, or who, through age or loss of health, are no longer able to bear the burden and heat of the day. Ministers are often appointed to a field of labor which they know will be detrimental to their health; but, unwilling to shun trying places, they venture, hoping to be a help and blessing to the people. After a time they find their health failing. A change of climate and of work is tried, without bringing relief; and now what are they to do? [Cf: Pacific Union Recorder 03-27-02 para. 01] p. 587, Para. 6, [1902MS].

These faithful laborers, who for Christ's sake have given up worldly prospects, choosing poverty rather than pleasure or riches; who, forgetful of self, have labored earnestly to win souls to Christ; who have given liberally to advance various enterprises in the cause of God, and have then sunk down in the battle, wearied and ill, and with no means of support, must not be left to struggle on in poverty and suffering, or to feel that they are paupers. When sickness or infirmity come upon them, let not our workers be burdened with the anxious query, "What will become of my wife and little ones, now that I can no longer labor and supply their necessities?" It is but just that provision be made to meet the needs of these faithful laborers and the needs of those who are dependent on them. [Cf: Pacific Union Recorder 03-27-02 para. 02] p. 587, Para. 7, [1902MS].

Generous provision is made for the veterans who have fought for their country. These men bear the scars and lifelong infirmities that tell of their perilous conflicts, their forced marches, their exposure to storms, their sufferings in prison. All these evidences of their loyalty and self-sacrifice give them a just claim upon the nation they have helped to save, a claim that is recognized and honored. But what provision have Seventh-day Adventists made for the soldiers of Christ? [Cf: Pacific Union Recorder 03-27-02 para. 03] p. 588, Para. 1, [1902MS].

Workers Neglected. Our people have not felt as they should the necessity of this matter, and it has therefore been neglected. The churches have been thoughtless, and, though the light of the Word of God has been shining upon their pathway, they have neglected this most sacred duty. The Lord is greatly displeased with this neglect of His faithful servants. Our people should be as willing to assist these persons when in adverse circumstances as they have been willing to accept their means and services when in health. [Cf: Pacific Union Recorder 03-27-02 para. 04] p. 588, Para. 2, [1902MS].

God has laid upon us the obligation of giving special attention to the poor among us. But these ministers and workers are not to be ranked with the poor. They have laid up for themselves a treasure in the heavens that faileth not. They have served the conference in its necessity, and now the conference is to serve them. When cases of this

kind come before us, we are not to pass by on the other side. We are not to say, "Be ye warmed and filled" (James 2: 16), and then take no active measures to supply their necessities. This has been done in the past, and thus in some cases Seventh-day Adventists have dishonored their profession of faith, and have given the world opportunity to reproach the cause of God. [Cf: Pacific Union Recorder 03-27-02 para. 05] p. 588, Para. 3, [1902MS].

Providing Homes for Workers. It is now the duty of God's people to roll back this reproach by providing these servants of God with comfortable homes, with a few acres of land, on which they can raise their own produce and feel that they are not dependent on the charities of their brethren. With what pleasure and peace would these worn laborers look to a quiet little home where their just claim to its rest would be recognized! [Cf: Pacific Union Recorder 03-27-02 para. 06] p. 588, Para. 4, [1902MS].

The duty we owe to these persons has been referred to again and again, but no decided action has been taken in reference to it. As a people we should feel our responsibility in this matter. Every church-member should feel an interest in all that concerns the human brotherhood and the brotherhood in Christ. We are members one of another; but if one member suffers, all the members suffer with him. Something must be done, and the conference should have spiritual discernment that they may understand the privileges and comforts which these worn-out workers need and deserve. [Cf: Pacific Union Recorder 03-27-02 para. 07] p. 588, Para. 5, [1902MS].

Our Sanitariums a Refuge for Workers. Often these ministers will need special care and treatment. Our sanitariums should be a refuge for such and for all our worn workers who need rest. Rooms should be prepared where they can have a change and rest, without constant anxiety as to how they are to meet the expenses. When the disciples were worn with labor, Christ said to them, "Come ye yourselves apart, . . . and rest awhile." Mark 6:31. He would have arrangements made whereby His servants now may have opportunity to rest and recover strength. Our sanitariums are to be opened to our hard-working ministers, who have done all in their power to secure funds for the erection and support of these institutions; and at any time when they are in need of the advantages here offered, they should be made to feel at home. [Cf: Pacific Union Recorder 03-27-02 para. 08] p. 588, Para. 6, [1902MS].

These workers should not at any time be charged a high price for board and treatment, neither should they be regarded as beggars, or in any way made to feel as such by those whose hospitality they receive. To manifest liberality in the use of the facilities God has provided for His worn and overworked servants is genuine medical missionary work in His sight. The souls of God's workers are bound to Him, and, when they are received, it should be remembered that Christ is received in the person of His messengers. He requires this, and is dishonored and displeased when they are treated indifferently or dealt with in a small or selfish manner. God's blessing will not attend close dealing with any of His chosen ones. Among the medical fraternity there has not always been a keenness of perception to discern these matters. Some have not regarded them as they should. May the Lord sanctify the perception of those who have charge of our institutions, that they may know who should have true sympathy and care. [Cf: Pacific Union

Recorder 03-27-02 para. 09] p. 589, Para. 1, [1902MS].

That branch of the cause for which these worn-out laborers have worked should show an appreciation of their labors by helping them in their time of need, thus sharing largely with the sanitarium in the burden of expense. [Cf: Pacific Union Recorder 03-27-02 para. 10] p. 589, Para. 2, [1902MS].

Some workers are so situated as to be able to lay by a little from their salary, and this they should do, if possible, to meet an emergency; yet even these persons should be welcome as a blessing to the sanitarium. But most of our laborers have many and great obligations to meet. At every turn when means are needed, they are called upon to do something, to lead out, that the influence of their example may stimulate others to liberality and the cause of God be advanced. They feel such an intense desire to plant the standard in new fields that many even hire money to help various enterprises. They have not given grudgingly, but felt that it was a privilege to work for the advancement of the truth. By thus responding to calls for means, they often are left with very little surplus. The Lord has kept an accurate account of their liberality to the cause. He knows what a good work they have done, a work of which the younger laborers have no conception. He has been cognizant of all the privations and self-denial they have endured. He has marked every circumstance of these cases. It is all written in the books. These workers are a spectacle before the world, before angels, and before men, and they are an object lesson to test the sincerity of our religious principles. The Lord would have our people come to their senses and understand that the pioneers in this work deserve all that our institutions can do for them. God calls upon us to understand that those who have grown old in His service deserve our love, our honor, our deepest respect. [Cf: Pacific Union Recorder 03-27-02 para. 11] p. 589, Para. 3, [1902MS].

Experienced Workers as Counselors. Tried and aged servants of God are most precious in His sight, and they are not to be cast off or made to feel that they are no longer of use in His cause. They should not be expected to engage in active labor and carry the heavy burdens which they once bore; younger men should put their shoulder to the wheel and work disinterestedly, carrying the work strongly and zealously forward; but, though called to bear responsibilities, they should, with true humility of mind, know how to value and use the wisdom and counsel of these more experienced ones. If they have that connection with God that they should have, they will prize above gold and silver the advice and instruction of these worn and tried servants of the Lord. Those who for years have labored as the chosen of God, who have ever shown that their hearts were in the work, deserve our fullest confidence. The Lord will certainly use these old standard-bearers, who have served Him with heart and pen, and voice and means, if they will continue to cling fast to Him. He is, and ever will be, with the veterans who have held fast to the truth in times of peril. When the foundation of the faith of younger men seems to be giving way, and their house falling, the testimony of these older warriors, like Caleb, will be heard, "Let us go up at once, and possess it [the land]; for we are well able to overcome it." Num. 13:30. When the voice of unbelief is heard, their faith will turn the tide to a glorious victory. [Cf: Pacific Union Recorder 03-27-02 para. 12] p. 589, Para. 4, [1902MS].

A Workers' Fund. A fund should be raised for such workers as are unable to labor. We can not be clear before God unless we make every reasonable effort in this matter, and that without delay. There are some among us who will not see the necessity of this move, but their opposition should have no influence with us. Those who purpose in their hearts to be right and do right should move steadily forward for the accomplishment of a great work, a work which God requires to be done. There are many who are at their ease, who have postponed the work of doing good with their substance, but shall it be so longer? Shall we love money so well that we shall bury it in the earth? [Cf: Pacific Union Recorder 03-27-02 para. 13] p. 590, Para. 1, [1902MS].

God calls for the cooperation of all in this enterprise. The affluent should give of their abundance; but if they give grudgingly, longing to have every dollar to invest in some worldly enterprise, they will receive no reward. The humble gift from the poorer class is not, in the sight of God, inferior to the larger offerings of the more wealthy. The Lord will add His blessing to the gift, making its errand of love fruitful in accordance with the whole-hearted cheerfulness with which it is bestowed. The mites from every source should be carefully cherished. [Cf: Pacific Union Recorder 03-27-02 para. 14] p. 590, Para. 2, [1902MS].

The ardor of the youth is now needed. They should put away vanity and restrict their wants. I would urge upon them and upon all our people that the money usually invested in unnecessary things be put to a higher, holier use. Do what you can toward creating a fund for the aged ministers, worn out with constant labor and care. Consecrate all that you have to the Lord. Do not use your money to gratify self. Put it into the Lord's treasury. Do not allow means to pass recklessly out of your hands merely to gratify the wishes of yourselves or others. In your expenditure of means consider that it is the Lord's money which you are handling, and that you must render to Him an account for its use. [Cf: Pacific Union Recorder 03-27-02 para. 15] p. 590, Para. 3, [1902MS].

To the aged, who are losing their hold on this life, I appeal to make a right disposition of your Lord's goods before you fall asleep in Jesus. Remember that you are God's stewards. Give back to the Lord His own while you live. Do not fail to attend to this while you have reason. As age comes upon us, it is our duty to make a disposition of our means to the instrumentalities which God has established. Satan is using every device to divert from the Lord's cause means so much needed. Many are binding up their talent of means in worldly enterprises, when the cause of God needs every dollar to advance His truth and glorify His name. I ask, Shall we not lay up for ourselves treasure in heaven, in bags that wax not old? I would especially urge the aged, who are soon to make a disposal of their means, to remember the wants of those who have ministered faithfully in word and doctrine. Place your means where, should health and life fail, they can be invested in the cause of God. Thus they will be put out to the exchangers, and be constantly accumulating. [Cf: Pacific Union Recorder 03-27-02 para. 16] p. 590, Para. 4, [1902MS].

I call upon the church as a whole, upon its individual members, to render to God His own intrusted capital with interest. Thus you will have treasure in heaven. Let your heart be true to Jesus. Although you

may feel that you are the least of all saints, yet you are members of Christ's body, and through Him you are identified with all His human agencies and with the excellence and power of the heavenly intelligences. None of us liveth to himself. To each is assigned a post of duty, not for his own narrow, selfish interests, but that the influence of each may be a strength to all. If we really believed we were individually a spectacle to the world, to angels, and to men, would we not as a church manifest a very different spirit from that which we now manifest? Would we not be a living, working church? [Cf: Pacific Union Recorder 03-27-02 para. 17] p. 590, Para. 5, [1902MS].

The small and the larger streams of beneficence should be kept flowing. God's providence is far ahead of us, moving onward much faster than our liberalities. The way for the advancement and upbuilding of the cause of God is blocked by selfishness, pride, covetousness, extravagance, and love of display. The whole church is charged with a solemn responsibility to life in every branch of the work. If its members follow Christ, they will deny the inclination for display, the love of dress, the love of elegant houses and furniture. There must be far greater humility, a much greater distinction from the world among Seventh-day Adventists, else God will not accept us, whatever our position or character of the work in which we are engaged. Economy and self-denial will furnish many in moderate circumstances with means of benevolence. It is the duty of all to learn of Christ, to walk humbly in the self-denying path in which the Majesty of heaven trod. The whole Christian life should be one of self-denial, that, when calls for help are made, we shall be ready to respond. [Cf: Pacific Union Recorder 03-27-02 para. 18] p. 591, Para. 1, [1902MS].

As long as Satan works with unremitting energy to destroy souls; as long as there shall be a call for laborers in any part of the wide harvest field, so long will there be a call to give for the support of the work of God in some one of its many lines. We relieve one need, only to make way to relieve another of like character. The self-denial required to obtain means to invest in that which God values most highly will constantly develop habits and a character which will win for us the approbation, "Well done," and make us fit to dwell forever in the presence of Him who gave all things for us, who for our sake became poor, that we through His poverty might inherit eternal riches. Mrs. E. G. White. [Cf: Pacific Union Recorder 03-27-02 para. 19] p. 591, Para. 2, [1902MS].

In the parable of the lost sheep is represented Christ's love for the erring, wandering ones. The shepherd who discovers that one of his sheep is missing does not look carelessly upon the flock that is safely housed, and say: "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety and the more earnest his search. He makes every effort to find that one lost sheep. [Cf: Pacific Union Recorder 04-10-02 para. 01] p. 591, Para. 3, [1902MS].

With what relief he hears in the distance its first faint cry! Following the sound, he climbs the steepest height; he goes to the very edge of the precipice, at the risk of his life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his bosom; if it is bruised and wounded, he gathers it in his arms. With gratitude that his search has not been in vain, he bears it back to the fold. [Cf: Pacific Union Recorder 04-10-02 para. 02] p. 591, Para. 4, [1902MS].

This lesson is for us. The agony that Christ endured on the cross testifies to the high estimate He places on the human soul. It was to seek and save the lost that He came to this earth. His mission was to [save] sinners--sinners of every grade, of every tongue and nation. The most erring, the most sinful, were not passed by; His efforts were especially for those who needed the salvation He came to bring. The greater their need of reform, the deeper was His interest, the greater His sympathy, the more earnest His labor. His great heart of love was stirred to its depths for the ones whose condition was most hopeless, and who most needed His transforming grace. [Cf: Pacific Union Recorder 04-10-02 para. 03] p. 591, Para. 5, [1902MS].

Those who accept the great salvation brought to them by Christ pledge themselves to be coworkers with Him, to work as He worked, to love those in ignorance and sin, even as He loved them. [Cf: Pacific Union Recorder 04-10-02 para. 04] p. 592, Para. 1, [1902MS].

Often the newly-converted soul has fierce conflicts with established habits or with some special form of temptation, and, being overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's Word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." [Cf: Pacific Union Recorder 04-10-02 para. 05] p. 592, Para. 2, [1902MS].

But how little of the pitying tenderness of Christ is manifested by His professed followers! There has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and erring. Many have shown great coldness and sinful neglect, passing by on the other side, keeping as far as possible from those who most need help. [Cf: Pacific Union Recorder 04-10-02 para. 06] p. 592, Para. 3, [1902MS].

When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of as great sins in some other direction will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into wilful, premeditated sin. Some, seeing souls going astray, fold their hands, and say: "I told you so. I knew there was no dependence to be placed on them." [Cf: Pacific Union Recorder 04-10-02 para. 07] p. 592, Para. 4, [1902MS].

Unless we cultivate the precious plant of love, we are in danger of becoming narrow, unsympathetic, bigoted, and critical, esteeming ourselves to be righteous when we are far from being approved by Christ. Some are uncourteous, abrupt, harsh. These do incalculable harm by their misrepresentation of the loving Saviour. [Cf: Pacific Union Recorder 04-10-02 para. 08] p. 592, Para. 5, [1902MS].

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and He will call us to account for pursuing a course that will drive them to discouragement, despair, and ruin. He declares, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [Cf: Pacific Union Recorder 04-10-02 para. 09] p. 592, Para. 6, [1902MS].

Can you stand before God and plead a faultless character, a blameless life? Often you have needed the forgiveness of Jesus. You are continually dependent on His compassion and love. Yet have you not failed of manifesting toward others the love Christ has manifested toward you? Have you felt a burden for the one you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him and for him? Have you, by tender words and kindly acts, shown him that you love him? As you have associated with those who were faltering and staggering under the load of infirmities of disposition and faulty habits, have you left them to fight the battle alone? Have you passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy and to allure them into Satan's snare? Have you said, like Cain, "Am I my brother's keeper?" How must the great Head of the church regard the great work of your life? To Him every soul is precious. How, then, must He look upon your indifference with regard to those who stray from right paths? Be sure that He who is the true Watchman of the Lord's house marks every neglect. [Cf: Pacific Union Recorder 04-10-02 para. 10] p. 592, Para. 7, [1902MS].

It is not yet too late to redeem the neglect of the past. Let there be a renewal of the first love. Search out the ones you have driven away; bind up by confession the wounds you have made. Many have become discouraged in the struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Come close to the great heart of pitying love, and let the current of that divine compassion flow into your heart and from you to the hearts of others. Never, never become cold, heartless, unsympathetic. Never lose an opportunity to say a word that will encourage hope. We can not tell how far-reaching may be the influence of our words of kindness, our efforts to lighten some burden. Mrs. E. G. White. [Cf: Pacific Union Recorder 04-10-02 para. 11] p. 593, Para. 1, [1902MS].

Our large cities are fast reaching 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." God-dishonoring sins are practised by people living in lordly homes; 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 special truths for this time will feel the conviction of the Spirit as they listen to the message of startling importance. [Cf: Pacific Union Recorder 04-24-02 para. 01] p. 593, Para. 2, [1902MS].

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work with their means and their influence. [Cf: Pacific Union Recorder 04-24-02 para. 02] p. 593, Para. 3, [1902MS].

With intense earnestness God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying: "I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use to the glory of My name the talents intrusted to them. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind shall receive sight, and shall see My salvation. Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism." [Cf: Pacific Union Recorder 04-24-02 para. 03] p. 593, Para. 4, [1902MS].

God will set in operation many plans for the accomplishment of His work. The means that He has intrusted to wealthy men will be used to sustain His cause. His people will concentrate their forces more and more directly on the great consummation, believing and obeying the commission:-- [Cf: Pacific Union Recorder 04-24-02 para. 04] p. 593, Para. 5, [1902MS].

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Cf: Pacific Union Recorder 04-24-02 para. 05] p. 594, Para. 1, [1902MS].

Oh, what a work there is before us! Our ministers are not to hover over those who have received the message. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters God's messengers are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. [Cf: Pacific Union Recorder 04-24-02 para. 06] p.

594, Para. 2, [1902MS].

Just as soon as a church is organized, let the minister set the members to work. The newly-formed churches will need to be educated. The minister should devote more of his time to educating than to preaching. He should teach the people how to extend the knowledge of the truth. While the new converts should be taught to ask counsel of those more experienced in the work, they should also be taught not to put ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the One to whom all are to look for guidance. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [Cf: Pacific Union Recorder 04-24-02 para. 07] p. 594, Para. 3, [1902MS].

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 God that they will at once enter the work, imparting that which they have received. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the message of truth to the regions beyond. Mrs. E. G. White. [Cf: Pacific Union Recorder 04-24-02 para. 08] p. 594, Para. 4, [1902MS].

Special talent should be given to the education of the youth. Few have the necessary instruction in religious lines. Few understand distinctly what they must do to be saved. If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given only by those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. Teachers must love the children because they are the younger members of the Lord's family. The Lord will inquire of them, as of the parents, "What have you done with My flock, My beautiful flock?" [Cf: Pacific Union Recorder 04-24-02 para. 01] p. 594, Para. 5, [1902MS].

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve Him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church-schools. Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point. [Cf: Pacific Union Recorder 04-24-02 para. 02] p. 595, Para. 1, [1902MS].

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the

two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. The blood upon the lintel of the door symbolized the blood of Christ, which alone saved the first-born of the Hebrews from the curse. [Cf: Pacific Union Recorder 04-24-02 para. 03] p. 595, Para. 2, [1902MS].

We have a special work to do in educating and training our children that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [Cf: Pacific Union Recorder 04-24-02 para. 04] p. 595, Para. 3, [1902MS].

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians, who are themselves under the discipline of God. They will then have a sense of their responsibility, which, as Christians, they will maintain under all circumstances and provocations, never displaying a passionate or an arbitrary spirit. They will reveal sound principles, unswerving integrity, pure sentiments. These are the high thoughts which will draw the youth to the higher education. . . . [Cf: Pacific Union Recorder 04-24-02 para. 05] p. 595, Para. 4, [1902MS].

Establish schools for the children wherever there are churches. Where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. Schools should have been placed in different localities instead of centering so many large buildings in one vicinity. Various places should have representatives of the truth in their midst, that character might be given to the work of the Lord. We are far behind what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect to make provision for the improvement of the children, when Providence has so abundantly supplied us with facilities with which to work. [Cf: Pacific Union Recorder 04-24-02 para. 06] p. 595, Para. 5, [1902MS].

Can we wonder that the children and youth drift into temptation, and become educated in wrong lines, when they are continually associating

with other neglected children? These children are not wisely educated to use their minds and muscles to do a helpful work. There is a world to receive the light of truth, and workers must be educated. Schools which will provide for the education of children and youth must be opened in places where they are so much needed. In the last days children's voices will be heard proclaiming the message. As Christ, in the temple, solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education." Then let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God.--Mrs. E. G. White. [Cf: Pacific Union Recorder 04-24-02 para. 07] p. 596, Para. 1, [1902MS].

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love. [Cf: Pacific Union Recorder 05-08-02 para. 01] p. 596, Para. 2, [1902MS].

We are now reorganizing, and we need much of the help of the Lord. Those in responsible positions must stand where God can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to God. Then will Christ be glorified. Then will His prayer for His followers be answered. They will be one with Him and with one another, and the world will see that God did indeed send His Son into the world. [Cf: Pacific Union Recorder 05-08-02 para. 02] p. 596, Para. 3, [1902MS].

Human instrumentalities are the Lord's helping hand. God expects men and women to work for Him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to be brought into captivity to the will of Christ. Not that man can in his own strength conform to the mind of God, but he can place himself where the Spirit can guide and control him. [Cf: Pacific Union Recorder 05-08-02 para. 03] p. 596, Para. 4, [1902MS].

"We are laborers together with God." In His service divine and human agencies are to cooperate. Without the Lord's cooperation we can gain no success. Without His aid the efforts of human labor, human science, are worthless. All true knowledge comes from Him. When man accomplishes anything good, it is because he has cooperated with his Maker. By the partnership of God and man, the work of warning the world is to be carried to completion. [Cf: Pacific Union Recorder 05-08-02 para. 04] p. 596, Para. 5, [1902MS].

God is to be brought into every pursuit of life. With every enterprise He is concerned. But He is especially interested in the various branches of His work, and in the institutions consecrated to the advancement of this work. The offices of publication, by means of which the truth is to be given to the world, are sacred to His service. The

sanitariums are His helping hand. Their work--the restoration of the sick to health, and the relief of suffering--is the work for this time. Our schools where children and youth are to be trained for God, are a very important part of His great plan. [Cf: Pacific Union Recorder 05-08-02 para. 05] p. 596, Para. 6, [1902MS].

There are to be no walls of partition between the different lines of God's work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of His great plan. Our sanitariums also are to be thus regarded. Medical missionary work is to be sacredly cherished and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth. [Cf: Pacific Union Recorder 05-08-02 para. 06] p. 597, Para. 1, [1902MS].

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be guarded carefully. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness and could never bear the Lord's endorsement. [Cf: Pacific Union Recorder 05-08-02 para. 07] p. 597, Para. 2, [1902MS].

Our publishing houses are to make more of an effort to help our schools than they have made in the past. The Lord will not excuse any movement to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement. [Cf: Pacific Union Recorder 05-08-02 para. 08] p. 597, Para. 3, [1902MS].

God is no respecter of persons. Those that honor Him He will honor. Of those who obey His commandments it is written, "Ye are complete in Him." They cooperate with Him in the work of soul-saving. God says to them: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating [Cf: Pacific Union Recorder 05-08-02 para. 09] p. 597, Para. 4, [1902MS].

In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without Me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness. [Cf: Pacific Union Recorder 05-08-02 para. 10] p. 597, Para. 5, [1902MS].

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. All who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly

principles. [Cf: Pacific Union Recorder 05-08-02 para. 11] p. 597, Para. 6, [1902MS].

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is His design that His work shall be done by men who realize the broadness of His law and the greatness of His love, men who jealously guard their words and actions, lest they shall fail of doing His work exactly in His way. When men grow careless, the history of their past failures is repeated, greatly to the disadvantage of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to His claims, more determined to carry out His plans in harmony with His high standard, regardless of human policy, He will turn and overturn. After test and trial He will remove those who are not spiritualized, whose words and works do not harmonize with His will. Ellen G. White. [Cf: Pacific Union Recorder 05-08-02 para. 12] p. 597, Para. 7, [1902MS].

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptation; and unless some mighty arm is stretched out to rescue him, man goes where the arch rebel leads the way. [Cf: Pacific Union Recorder 05-22-02 para. 01] p. 598, Para. 1, [1902MS].

And yet in this time of fearful peril some who profess to be Christians have no family prayer. They do not honor God in the home; they do not teach their children to love and fear Him. There are many who, like unruly children, have separated themselves so far from God that they feel under condemnation in approaching Him. They can not "come boldly unto the throne of grace", "lifting up holy hands, without wrath or doubting." They have not a living connection with God. Theirs is a form of godliness without power. [Cf: Pacific Union Recorder 05-22-02 para. 02] p. 598, Para. 2, [1902MS].

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the fountain of wisdom, the source of strength and peace and happiness. Jesus prayed to the Father "with strong crying and tears." Paul exhorts believers to "pray without ceasing," "in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Pray one for another," James says; "the effectual fervent prayer of a righteous man availeth much." [Cf: Pacific Union Recorder 05-22-02 para. 03] p. 598, Para. 3, [1902MS].

By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power. [Cf: Pacific Union Recorder 05-22-02 para. 04] p. 598, Para. 4, [1902MS].

In the family, order should prevail. The members should be trained to regular habits. There should be a fixed time for rising, a time for breakfast, and a time for worship, either directly before or directly

after the morning meal. How appropriate it is for parents to gather their children about them before the fast is broken, and point them to the heavenly Father, who so liberally gives them the bounties of His providence! How fitting for them to thank Him for His protection during the night, and to ask for His help and grace and the watchcare of His angels during the day! How fitting, also, when evening comes, to gather once more before Him, and praise Him for the mercies and blessings of the day that is past! [Cf: Pacific Union Recorder 05-22-02 para. 05] p. 598, Para. 5, [1902MS].

The father and, in his absence, the mother should conduct the morning and evening worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service becomes wearisome, and a sense of relief is felt at its close. God is dishonored when it is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it. [Cf: Pacific Union Recorder 05-22-02 para. 06] p. 598, Para. 6, [1902MS].

There is no reason why the hour of worship should not be the most interesting and enjoyable hour of the day. Questions may be asked, and a few earnest, timely remarks made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. From time to time let the service be varied. As circumstances permit, let the children unite in reading and in prayer. [Cf: Pacific Union Recorder 05-22-02 para. 07] p. 598, Para. 7, [1902MS].

Fathers and mothers, make the hour of worship intensely interesting. A little thought given to preparation for this hour will enable you to make it both pleasant and profitable. Eternity alone will reveal the good results with which such seasons of worship are fraught. [Cf: Pacific Union Recorder 05-22-02 para. 08] p. 599, Para. 1, [1902MS].

The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which was offered the morning and evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there; and when he had pitched his tent, he repaired the altar, and worshiped the living God. [Cf: Pacific Union Recorder 05-22-02 para. 09] p. 599, Para. 2, [1902MS].

So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew His mercies and blessings will descend upon the suppliants. [Cf: Pacific Union Recorder 05-22-02 para. 10] p. 599, Para. 3, [1902MS].

Fathers and mothers, each morning and evening gather your children round you, and in humble supplication lift your hearts to God for help. Your dear ones are exposed to temptation and trial. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Victory can be gained only by resolute and unwavering purpose, constant watchfulness, and continual help from God. [Cf: Pacific Union Recorder 05-22-02 para. 11] p. 599, Para. 4, [1902MS].

Parents, each morning consecrate yourselves and your family to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be moulded more and more after the divine Example. And "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Mrs. E. G. White. [Cf: Pacific Union Recorder 05-22-02 para. 12] p. 599, Para. 5, [1902MS].

"By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." [Cf: Pacific Union Recorder 06-05-02 para. 01] p. 599, Para. 6, [1902MS].

I am pained as I see so little faith among those who claim to be children of God. Nearly all carry a heavy burden of unbelief. This darkens their Christian experience. They do not believe except where they can see. They walk by sight, not by faith. When difficulties arise, they do not go to God, asking Him to strengthen their faith and give them power to overcome. The Lord can do little for them, because of their lack of faith in His power. [Cf: Pacific Union Recorder 06-05-02 para. 02] p. 599, Para. 7, [1902MS].

Many make a serious mistake in their religious life by-keeping their attention fixed upon their feelings, thus judging of their advancement or decline. Feelings are not a safe guide. We are not to look within for evidence of our acceptance with God. We shall find nothing there but that which will discourage us. Our only hope is in looking unto Jesus, the author and finisher of our faith. In Him there is everything to inspire us with hope, with faith, with courage. He is our righteousness, our consolation, our rejoicing. [Cf: Pacific Union Recorder 06-05-02 para. 03] p. 599, Para. 8, [1902MS].

Those who look within for comfort will become weary and disappointed. But relying on Christ's merits, we shall find rest and peace and joy. He saves to the uttermost all who come to God by Him. [Cf: Pacific Union Recorder 06-05-02 para. 04] p. 600, Para. 1, [1902MS].

We need to trust Jesus daily, hourly. He has promised that as our day is, so shall our strength be. By His grace we may bear all the burdens of the present, and perform its duties. Many are weighed down by the anticipation of future troubles. They are constantly seeking to bring to-morrow's burdens into to-day. But Jesus promises grace only for to-day. He bids us not to burden ourselves with the cares and troubles of to-morrow. [Cf: Pacific Union Recorder 06-05-02 para. 05] p. 600, Para. 2, [1902MS].

Self-exaltation, as well as unbelief, robs us of many blessings. The Lord would work for us in mighty power if we would humble our hearts before Him, and remain humble when we see of His salvation, giving the glory to Him, not to man. We have deprived ourselves of many blessings

by being so ready to exalt self when the Lord has blessed us. [Cf: Pacific Union Recorder 06-05-02 para. 06] p. 600, Para. 3, [1902MS].

When we are closely united to Christ, our self-confidence will disappear. Our self-important words will be left unspoken. We shall humble ourselves under the mighty hand of God. We shall pray, we shall believe, we shall be kind and true and tender-hearted, loving one another as Christ has loved us. Unkind criticism will die when we live the truth. [Cf: Pacific Union Recorder 06-05-02 para. 07] p. 600, Para. 4, [1902MS].

Christianity means more than making good resolutions, more than having a fitful, spasmodic experience. Our thoughts must be brought into captivity to Christ. There must be a steady, persevering cultivation of Christ-like thoughts. There must be earnest prayer. Weaken the hands of the enemy by wrestling with God in prayer. Pray in the name of Christ for what you need, and then in His strength answer your prayer by bringing your actions into harmony with it. Remember that unless you follow Christ in self-denial, your prayers will not reach the throne of God. Christ points you to the path of self-denial, saying, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He has made abundant provision for the sufficiency of those who will to do His requirements. As soon as He sees a child of His in contrite, persevering prayer, He comes to him with the words, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." Mrs. E. G. White. [Cf: Pacific Union Recorder 06-05-02 para. 08] p. 600, Para. 5, [1902MS].

The church is the channel through which the Lord works to save those who are perishing in sin. By the members of the church are to be made known His mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us from fulfilling God's purpose for us. Selfishness is hiding the Saviour from His people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do His work. He needs men of sound minds, clear heads, and tender hearts. [Cf: Pacific Union Recorder 06-19-02 para. 01] p. 600, Para. 6, [1902MS].

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practise the Word of God, they will never see the King in His beauty. God's law is His standard of character. And the foundation principles of this law are, "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." Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness. [Cf: Pacific Union Recorder 06-19-02 para. 02] p. 600, Para. 7, [1902MS].

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice? [Cf: Pacific Union Recorder 06-19-02 para. 03] p. 601, Para. 1, [1902MS].

When you see a fellow-being striving to climb the hill, will you,

standing securely at the top, reproach him because he is not there also? Or will you descend the hill, and, linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage? [Cf: Pacific Union Recorder 06-19-02 para. 04] p. 601, Para. 2, [1902MS].

Have you not seen a fellow-worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? Or did you selfishly seek gain for yourself at his expense,--you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow-worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself on your financial gain? [Cf: Pacific Union Recorder 06-19-02 para. 05] p. 601, Para. 3, [1902MS].

How did the pitying Redeemer look upon such a course? Think you that He placed on it the seal of His approval? [Cf: Pacific Union Recorder 06-19-02 para. 06] p. 601, Para. 4, [1902MS].

Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." We are commanded to remember them that are bound as bound with them. God asks, "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?" [Cf: Pacific Union Recorder 06-19-02 para. 07] p. 601, Para. 5, [1902MS].

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needs not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend of those for whom the Son of God died. [Cf: Pacific Union Recorder 06-19-02 para. 08] p. 601, Para. 6, [1902MS].

"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 the earth. For ye are dead, and your life is hid with Christ in God. . . . Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. 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." [Cf: Pacific Union Recorder 06-19-02 para. 09] p. 601, Para. 7, [1902MS].

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom we ought

to have helped instead of criticising. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness He is inviting them to come to Him, that He may use them as channels for the communication of His grace. But those whom He has appointed to cooperate with Him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and inexperienced. Not only do they themselves fail of following Jesus; they keep others from His side. How can the Lord bless them? Let us break the crust of selfishness that surround us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this His brethren. [Cf: Pacific Union Recorder 06-19-02 para. 10] p. 602, Para. 1, [1902MS].

A great work is to be done, and in doing this work, we are to labor on a much higher plane than that on which we have labored in the past. Brethren, this matter has been so forcibly presented to me that I can not hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the love of Christ from our hearts. These principles have been followed in our conferences and institutions. But selfishness does not become a grace, an agreeable, fragrant element, by being woven into a sacred work. [Cf: Pacific Union Recorder 06-19-02 para. 11] p. 602, Para. 2, [1902MS].

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." At an immense cost a probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal to God. They will think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." [Cf: Pacific Union Recorder 06-19-02 para. 12] p. 602, Para. 3, [1902MS].

The world is to see God in His followers. Life and immortality are brought to light through those who are one with God. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. Those who have this spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Then our business matters will be conducted with that higher wisdom which the world calls foolishness. [Cf: Pacific Union Recorder 06-19-02 para. 13] p. 602, Para. 4, [1902MS].

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of His people and quicken their dulled senses, that they may comprehend the great truths of the gospel,--the power of God unto salvation to them that believe. I desire, if possible, to impress the minds of our people with the importance of giving so pure and righteous a representation of God that the world will see Him in His beauty. I desire them to be so filled with the Spirit that dwells in Him that worldly policy will have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives and believes Christ. My heart is so full of this matter that sleep departs from my eyes and

slumber from my eyelids. Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. Ellen G. White. [Cf: Pacific Union Recorder 06-19-02 para. 14] p. 602, Para. 5, [1902MS].

Christ said to His disciples: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "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." [Cf: Pacific Union Recorder 07-03-02 para. 01] p. 603, Para. 1, [1902MS].

After Christ's ascension the disciples were joyful, not because He had left them, but because He had ascended to stand in the presence of His Father, that He might secure for His waiting, watching, praying church on earth the gift of the Holy Spirit. And while the disciples were praying, the Saviour's promise was verified. The Comforter came to the bereaved church, and as the Holy Spirit rested on the apostles, they became mighty in power. God's chosen messengers "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." [Cf: Pacific Union Recorder 07-03-02 para. 02] p. 603, Para. 2, [1902MS].

In His last intercessory prayer Christ pleaded, "Neither pray I for these alone, but for them also which shall believe on Me through their word." These words include all who have believed on Christ and all who believe on Him at the present time. "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." Oneness, harmony, unity of spirit with the Saviour,--these are the signs by which Christians may be distinguished. Thus they show to the world that Christ is the Son of the living God, and that He is able to give salvation, even eternal life, to all who believe on Him. [Cf: Pacific Union Recorder 07-03-02 para. 03] p. 603, Para. 3, [1902MS].

"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 has sent Me, and hast loved them, as Thou hast loved Me." When shall we take hold of God's work in earnest? We all need a deeper, broader experience. When we are one with Christ, we shall be united with one another, and shall manifest steadfast loyalty to God, to His Word, and to our brethren. The true believer will have confidence in his brethren and sisters. He will be conscientious in every transaction, because his lips have been touched and cleansed by the live coal from the altar. [Cf: Pacific Union Recorder 07-03-02 para. 04] p. 603, Para. 4, [1902MS].

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." We must set ourselves to the task of laying hold of eternal realities. We must link up with Christ, that we may be hid with Him in God. When we understand this union, we shall not depend on human beings for strength. God will be to us all and in all. In Him will be our confidence, our trust. [Cf: Pacific Union Recorder 07-03-02 para. 05] p. 603, Para. 5, [1902MS].

Christ made His soul an offering for sin. Thus He made it possible for

man to hate sin--that which requires such an offering, such a sacrifice, to rescue the sinner from its terrible influence. [Cf: Pacific Union Recorder 07-03-02 para. 06] p. 603, Para. 6, [1902MS].

The Saviour claims much in His prayer. To His Father He declared: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." In representing to the world His Father's attributes, He cast over God's character no shadow to dim its glory. He revealed to the world His Father's likeness. Neither in word nor in spirit did He perpetuate sin. [Cf: Pacific Union Recorder 07-03-02 para. 07] p. 603, Para. 7, [1902MS].

In this prayer Christ said, "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." Christ expects much from us. Concerning His faithful followers He will declare to His Father, "They have kept Thy Word." [Cf: Pacific Union Recorder 07-03-02 para. 08] p. 604, Para. 1, [1902MS].

Continuing His prayer, Christ pleaded: "I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." Oh, what a lesson Christ's prayer should teach every one who bears any responsibility in God's service! Can Christ say concerning us, "I am glorified in them"? Should not a thorough transformation take place in the hearts of even the men who have long known the truth, but who have not earnestly endeavored to glorify Christ? Let every worker carefully search his heart to detect the motives prompting wrong words and actions. Have men become so blinded that they can not distinguish between sin and righteousness? [Cf: Pacific Union Recorder 07-03-02 para. 09] p. 604, Para. 2, [1902MS].

It is time for a spiritual awakening to take place in every sanitarium, every publishing house, every divinely-established institution. Let the workers connected with our institutions awake to a realization of the sacredness of their trust, so that Christ may not be compelled to say: "Take these hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Unfaithful stewardship must be met and accounted for. There is now need of a most thorough self-examination. Shall unholy works testify against us as a people? [Cf: Pacific Union Recorder 07-03-02 para. 10] p. 604, Para. 3, [1902MS].

Christ continued: "Sanctify them through Thy truth; Thy Word is truth. As Thou has 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." Are there not those connected with God's work who have not been sanctified through the truth? Have not many in positions of responsibility thought that *position* glorifies man? Have not many lost their spirit of obedience to God's Word? They continue to do those things that are sinful in God's sight. Is it not time for such ones to begin to search the heart, that they may discern what spirit they are of? Is it not time for them to cease to corrupt their ways before God? Let every man, whatever his position, realize that true greatness is attained only by appropriating truth, to the

sanctification of body, soul, and spirit. Only thus is it possible to be a partaker of the divine nature, having overcome the corruption that is in the world through lust. [Cf: Pacific Union Recorder 07-03-02 para. 11] p. 604, Para. 4, [1902MS].

"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 has 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 has loved Me." [Cf: Pacific Union Recorder 07-03-02 para. 12] p. 604, Para. 5, [1902MS].

Study this prayer carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart, an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is possible for us to live in close communion with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the great promises they contain. Those who do not avail themselves of the blessings so graciously offered them will be called upon in the day of final accounts to answer for their refusal to accept the great gift placed within their reach. Mrs. E. G. White. [Cf: Pacific Union Recorder 07-03-02 para. 13] p. 604, Para. 6, [1902MS].

The Lord calls for faithful stewards,--stewards who realize that God expects them to preserve their individuality. All who are connected with our conferences and institutions should now take up their work manfully. They are not to be dependent on men, or to submerge their identity in any organization or institution. For the strength he receives, the human agent is wholly dependent on God. How foolish it is for human agents to reach out for and depend on human power! Unless that which is imparted by man comes from the Source of all strength, it is of no value. The word of the Lord to every man is, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." [Cf: Pacific Union Recorder 07-17-02 para. 01] p. 605, Para. 1, [1902MS].

Shall we not feel the weight of our personal responsibility, and maintain our individuality? While we should respect and love one another, we are to remember that no one can fight our battles for us. Every one has his appointed work, and upon the accomplishment of this work depends his salvation. [Cf: Pacific Union Recorder 07-17-02 para. 02] p. 605, Para. 2, [1902MS].

When the apostles stood in their appointed places, doing the work entrusted to them, they became mighty in word and deed. God inspired them to write the gospels. With accuracy they traced an account of the incidents to which they had been eyewitnesses, giving us a record of the truths uttered by our Saviour, and showing us things to come. [Cf: Pacific Union Recorder 07-17-02 para. 03] p. 605, Para. 3, [1902MS].

And to us the Lord will manifest Himself as one who can save to the uttermost. My brethren, while God has entrusted us with talents for which we are responsible to Him alone,--while He requires us to

preserve our individuality,--yet He desires every one of us to be so closely united with Christ that our personal identity will be hid with Him in God. Because human agents have not realized that Christ alone is their efficiency, great spiritual weakness has resulted. If we yield our individuality to other men, allowing them to think and to act for us, we become weaklings; for we obtain no experience of our own. Let every one trust in Jesus as his sufficiency. He is our only sure covert and dependence. [Cf: Pacific Union Recorder 07-17-02 para. 04] p. 605, Para. 4, [1902MS].

It is high time for us to realize the responsibility resting upon us. We may learn many lessons from the sixth chapter of Isaiah. The prophet declares: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." [Cf: Pacific Union Recorder 07-17-02 para. 05] p. 605, Para. 5, [1902MS].

As never before, we are in need of spiritual discernment. Our eyes should be turned from visible to invisible things. Continuing, the prophet says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,"--a people who do not practice what they say,--"for mine eyes have seen the King, the Lord of hosts." Why did Isaiah come to this conclusion?--He was given a vision of the Lord's glory, and this made him sensible of the great contrast between the purity and holiness of God and the impurity and sinfulness of the professed people of God,--a people who had neglected to practice the principles of strict integrity, equity, and justice. Because men had not walked in the great light with which they were blessed, blindness and hardness of heart came upon them. The value of the many words spoken by them was measured by the degree of fidelity with which they obeyed heaven-sent counsels. [Cf: Pacific Union Recorder 07-17-02 para. 06] p. 605, Para. 6, [1902MS].

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." This is the position in which God's servants should stand at the present time. "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." [Cf: Pacific Union Recorder 07-17-02 para. 07] p. 606, Para. 1, [1902MS].

With attentive ears and perceptive minds some will receive the message. The Holy Spirit will work with power through all who realize that a deep and thorough transformation must take place in the heart,--a transformation represented by the touching of the lips of God's servant with a live coal. [Cf: Pacific Union Recorder 07-17-02 para. 08] p. 606, Para. 2, [1902MS].

In this vision, Isaiah saw the Lord seated on a throne in the most

holy place, above the ark containing His commandments, and surrounded by the cherubim and His appointed attendants--His ministers. From this holy place the glory shone forth. Those who are now engaged in carrying forward the Lord's work in the earth, should keep their eyes fixed on the place where the Lord God of heaven is enthroned. From Him they should obtain their orders. [Cf: Pacific Union Recorder 07-17-02 para. 09] p. 606, Para. 3, [1902MS].

We have a risen, ascended Saviour. Through the uplifted gates He entered heaven as our representative, the representative of all His people. We have an Advocate with the Father, even Jesus Christ the righteous. Today He is pleading in our behalf. With His own blood He has redeemed us. He has given the assurance that as He was raised from the dead, even so shall all His followers be raised from their graves. And He will lift up His people to sit together with Him in heavenly places. He has promised that those who believe on Him shall be justified; and those whom He justifies, He will also glorify. He is our Head, our Hope, our Rejoicing. Have we not every reason to rejoice, and to sing praises to our Redeemer? Mrs. E. G. White. [Cf: Pacific Union Recorder 07-17-02 para. 10] p. 606, Para. 4, [1902MS].

In all lines of ministerial work there is need of greater earnestness. Time is passing, and work that should be far advanced is almost at a standstill. Ministers are not to spend their time hovering over churches, laboring for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. They must sow the seeds of truth in fields that have not yet been sown. Work is to be done in various ways. Humble men, willing to make sacrifices, to work as Christ worked, are needed. And church members are to be taught to work in the Lord's home vineyard. [Cf: Pacific Union Recorder 07-31-02 para. 01] p. 606, Para. 5, [1902MS].

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting and vigilant working are, to be combined. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. We are to receive and impart light to those perishing in darkness. [Cf: Pacific Union Recorder 07-31-02 para. 02] p. 606, Para. 6, [1902MS].

God's servants are to be "not slothful in business; fervent in spirit, serving the Lord." The lamps of the soul are to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless prayers need to be changed to petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." [Cf: Pacific Union Recorder 07-31-02 para. 03] p. 607, Para. 1, [1902MS].

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. [Cf: Pacific Union Recorder 07-31-02 para. 04] p. 607, Para. 2, [1902MS].

Young ministers should not be encouraged to preach to the churches.

This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the Source of all strength. [Cf: Pacific Union Recorder 07-31-02 para. 05] p. 607, Para. 3, [1902MS].

To every young man who desires to enter the ministry, Paul's words to Timothy are spoken: "Take heed to thyself and to the doctrine." Thyself needs the first attention. First give yourself to the Lord for purification and sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. In order for the life to produce good fruit, the root must be holy. [Cf: Pacific Union Recorder 07-31-02 para. 06] p. 607, Para. 4, [1902MS].

Let the young men and young women who are preparing for God's service read and study the third chapter of Colossians and the first chapter of 2 Peter, and also the following scriptures:-- [Cf: Pacific Union Recorder 07-31-02 para. 07] p. 607, Para. 5, [1902MS].

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. 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 can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "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: Pacific Union Recorder 07-31-02 para. 08] p. 607, Para. 6, [1902MS].

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. [Cf: Pacific Union Recorder 07-31-02 para. 09] p. 608, Para. 1, [1902MS].

Christ said: "For their sakes I sanctify Myself, that they also might be sanctified through the truth." "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "Sanctify them through Thy truth; Thy Word is truth." "Neither pray I for these alone, but for them also which shall believe on Me through their word." [Cf: Pacific Union Recorder 07-31-02 para. 10] p.

608, Para. 2, [1902MS].

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourself to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of true holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. [Cf: Pacific Union Recorder 07-31-02 para. 11] p. 608, Para. 3, [1902MS].

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Few realize the guile that lurks in the natural heart. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfil the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such an one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. [Cf: Pacific Union Recorder 07-31-02 para. 12] p. 608, Para. 4, [1902MS].

When young and old give careful, prayerful thought to the preparation required in order to do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "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." Ellen G. White. [Cf: Pacific Union Recorder 07-31-02 para. 13] p. 608, Para. 5, [1902MS].

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from Me, ye that work iniquity. [Cf: Pacific Union Recorder 08-14-02 para. 01] p. 608, Para. 6, [1902MS].

These words portray the sad ending of the self-deceived. They see the good that they might have done in this life, and they plead that they have performed some good actions. But their good was so alloyed with selfishness and greed that they turned souls from God, causing them to lose faith in all professing Christians. In the minds of those with whom they were connected, they created a sense of suspicion, distrust, and injustice, which strengthened the spirit of criticism. Though claiming to be in the service of God, they educated themselves in dishonesty. Their sense of justice became confused. Their hearts were hardened, and they left undone many things that would have glorified God. Self-complacency filled their hearts, leading them to say, "I have done this and that good work." But the Lord did not accept their work, for it was defiled with selfishness. [Cf: Pacific Union Recorder 08-14-02 para. 02] p. 608, Para. 7, [1902MS].

Their wrong course began with the cherishing of wrong principles. The spirit of cupidity, not at first apparent to themselves, grew until it led to actions that meant robbery. Their unfaithfulness, commended by the world, was cherished for a lifetime under the decent garb of frugality and honest industry. Constantly it was working the destruction of themselves and others. Parsimoniousness is covetousness; it is the frugality of selfishness. [Cf: Pacific Union Recorder 08-14-02 para. 03] p. 609, Para. 1, [1902MS].

Selfishness is as contagious as the leprosy. Selfishness in dealing with the Lord's goods ought to be seen as it is; for it is the greatest curse that can come into any man's life. It is hard to reconcile the selfishness shown by many church-members with their claim to be the Lord's helping hand. The half-hearted Christians who are working in the Lord's vineyard are the cause of the great dearth of means in the treasury. Will those to whom this is well known continue to reveal a hardheartedness that is lessening the revenue which is to support the Lord's work in the world? [Cf: Pacific Union Recorder 08-14-02 para. 04] p. 609, Para. 2, [1902MS].

Godliness is becoming more and more rare. Unless the divine leaven of renovation works in the church, little will be done to convert souls who will be not only consumers, but producers. The church is now as a vast hospital, filled with the spiritually sick. The future of the church depends on the efforts made by the members to understand the sinfulness of selfishness, and their willingness to take the remedy that will cure the disease. Let a reformation take place, that those who accept the truth in the future may not be contaminated by the corrupting influence of selfishness. [Cf: Pacific Union Recorder 08-14-02 para. 05] p. 609, Para. 3, [1902MS].

As Seventh-day Adventists we must reach a higher standard. God brings against His professing people a terrible charge:-- [Cf: Pacific Union Recorder 08-14-02 para. 06] p. 609, Para. 4, [1902MS].

"These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." [Cf: Pacific Union Recorder 08-14-02 para. 07] p. 609, Para. 5, [1902MS].

Many who are condemned by men are vindicated by God; many who are exalted by human judgment are by God pronounced wretched, and miserable, and poor, and blind, and naked. Human judgment often errs. Often, because of defective judgment, man condemns his brother. God looks at the heart. He reads the motives that prompt to action. [Cf: Pacific Union Recorder 08-14-02 para. 08] p. 609, Para. 6, [1902MS].

There is a work to be done among the churches of Seventh-day Adventists that has not yet been done. Ministering angels are waiting to see who will take up this work in the right spirit. You may ask, "Where must we change? What have we done?" It is not my work to enter into details. Let all humble themselves before God, asking for grace and wisdom, that they may see wherein they have violated His holy law. Unless His Spirit enlightens them, they will never know, even though it is set before them by their brethren. Those who refuse to come into right relation with God, who will not obey the rules of His government, can not bear His sign. [Cf: Pacific Union Recorder 08-14-02 para. 09] p. 609, Para. 7, [1902MS].

No one need walk in darkness. No one need say, "Specify to me the precise wrongs of which I am guilty," To all who say this I give the word of the Lord, "Search prayerfully, and you will know." [Cf: Pacific Union Recorder 08-14-02 para. 10] p. 610, Para. 1, [1902MS].

Let all who claim to be reformers be such in the fullest sense of the word. The Lord is merciful. He does not chastise His people because He hates them, but because He hates the sins that they are committing. If they will turn from their wrong ways, and seek counsel from Him, He will be spared a repetition of their chastisement. He waits long for His erring people to repent, that He may remove the rod from them, and grant them His forgiveness and love, filling their hearts with His peace and joy. But those who in self-complacency strengthen themselves in their own way must be left to suffer the consequence of their wrong course. Cause will be followed by the sure result. Ellen G. White. [Cf: Pacific Union Recorder 08-14-02 para. 11] p. 610, Para. 2, [1902MS].

The fields are ripe, ready for the harvest. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This is indeed true. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [Cf: Pacific Union Recorder 08-28-02 para. 01] p. 610, Para. 3, [1902MS].

As a people we have had great light. Oh, that we were awake to the purposes of God and to our individual responsibility! Then would we use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. [Cf: Pacific Union Recorder 08-28-02 para. 02] p. 610, Para. 4, [1902MS].

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has entrusted to them? Darkness has covered the world, and gross darkness the people. Men and women are in need of the light of heaven. God's people are to be lightbearers, shining amid the darkness of this degenerate age. [Cf: Pacific Union Recorder 08-28-02 para. 03] p. 610, Para. 5, [1902MS].

All who know the truth should be impressed with the importance of giving this knowledge to others. We need now to train men, and set them to work, giving them every facility for the impartation of the truth. There is at this time a great dearth of laborers. Scores of men and women might be set at work. This need should have been foreseen. We

must learn to provide for emergencies. [Cf: Pacific Union Recorder 08-28-02 para. 04] p. 610, Para. 6, [1902MS].

Do we realize how large a number in the world are watching our movements. From quarters where we least expect, will come voices, urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every advantage offered in the turning wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let every soul who knows the way of salvation move forward to victory. Let there be perfect unity throughout the ranks of God's servants. Let them press the battle to the gates. As a mighty conqueror the Lord will work for them. [Cf: Pacific Union Recorder 08-28-02 para. 05] p. 610, Para. 7, [1902MS].

Our faith is not proportionate to the light God has given us. The reason for this is that the carnal mind, which is at enmity with God, has not been cleansed. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. [Cf: Pacific Union Recorder 08-28-02 para. 06] p. 611, Para. 1, [1902MS].

God is waiting for men and women to awaken to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. [Cf: Pacific Union Recorder 08-28-02 para. 07] p. 611, Para. 2, [1902MS].

God has given us all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. Let them press forward in harmonious action, on a plane that marks the work as elevating and ennobling. [Cf: Pacific Union Recorder 08-28-02 para. 08] p. 611, Para. 3, [1902MS].

Those who are successful in working for God must obtain wisdom from on high. Of himself man can do nothing aright. And when success crowns the efforts of a worker, he is in no case to glorify himself. Those who work for God must hide self in Christ. [Cf: Pacific Union Recorder 08-28-02 para. 09] p. 611, Para. 4, [1902MS].

"Learn of Me," said the great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls," Even in the busiest activities of life we are to hold quiet communion with Jesus; only thus can we gain the clear discernment that enables us to seize every advantage that God presents for the blessing of the world. [Cf: Pacific Union Recorder 08-28-02 para. 10] p. 611, Para. 5, [1902MS].

God has no use for those who seek a safe and easy place. By an unreserved consecration we are to prepare ourselves for God's service. Our ministers are not to hover over the churches, regarding the churches in some particular territory as their special care. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object,--the saving of souls. Mrs. E. G. White. [Cf: Pacific Union Recorder 08-28-02 para. 11] p. 611, Para. 6, [1902MS].

Each worker, while preserving his individually, is to labor in harmony with every other worker. Each is to be united to his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of the truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive light from the Source of light. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." [Cf: Pacific Union Recorder 09-11-02 para. 01] p. 611, Para. 7, [1902MS].

All are to do their best, according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experience of Abraham, of Moses, of Daniel, contains lessons of great value to us at this time. [Cf: Pacific Union Recorder 09-11-02 para. 02] p. 611, Para. 8, [1902MS].

Those whom God chooses as His workers are not always talented in the estimation of the world. Sometimes He selects unlearned men. These have a special work. They reach a class to which no one else could obtain access. Opening the heart to receive the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. In every act they follow the example of their Leader. They strive to promote the well-being of their fellow-men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how they can best follow the Saviour's example of cross bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve. [Cf: Pacific Union Recorder 09-11-02 para. 03] p. 612, Para. 1, [1902MS].

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of perfection, yet all the time feeling a sense of their weakness and inferiority. They are drawn upward by the strong, loving admiration they have for Christ. They practise his virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth." [Cf: Pacific Union Recorder 09-11-02 para. 04] p. 612, Para. 2, [1902MS].

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. And it is God's desire that every human instrumentality who works for Him shall be recognized, however small may [Cf: Pacific Union Recorder 09-11-02 para. 05] p. 612, Para. 3, [1902MS].

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they

do to help those in need of help. In heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom Christ gave His life. They will be rewarded with the same commendation as those who, from outward appearances, exerted a wider influence. The reward given to a worker is determined by the spirit that prompted him to action. [Cf: Pacific Union Recorder 09-11-02 para. 06] p. 612, Para. 4, [1902MS].

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? Oh, put your whole heart into the work! Let nothing cause your zeal to flag. [Cf: Pacific Union Recorder 09-11-02 para. 07] p. 612, Para. 5, [1902MS].

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at His word, move forward with steadfast, persevering faith. Christ's presence and His word, "Lo, I am with you always,"--this is our wisdom and righteousness. It is the living presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power. Ellen G. White. [Cf: Pacific Union Recorder 09-11-02 para. 08] p. 612, Para. 6, [1902MS].

If any work is more precious than another, it is the work of soul-saving. The same intensity of desire for the salvation of souls that marked the life of the Saviour, marks the life of His true follower. He has no desire to live for self. He delights to consecrate all he has and is to the Master's service. He is filled with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better begin to feel concerned for their own soul's salvation. Let them wrestle with God in the name of Jesus Christ of Nazareth for the spirit of labor. [Cf: Pacific Union Recorder 09-25-02 para. 01] p. 613, Para. 1, [1902MS].

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your cooperation in His work of soul-saving. You are to be His helping hand, to do in this world the work that needs to be done, to place the truth before as many as possible. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [Cf: Pacific Union Recorder 09-25-02 para. 02] p. 613, Para. 2, [1902MS].

Refuse to admit the worldly interests that strive for supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work: "I am not my own; Jesus has bought me. I belong to Him. Every particle of my influence is to be used to magnify the principles of His law. God is

mine, and I am His, united to Him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give Him anything that is not already His. Every part of my being, every talent, every faculty, belongs to Him. If I had more than one life, I would give it to Him; for it would be His. My children belong to God. From their birth I must do all in my power to train them for Him, that in their lives He may be glorified." [Cf: Pacific Union Recorder 09-25-02 para. 03] p. 613, Para. 3, [1902MS].

I have a message for all our people. They must awaken, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present state of things must be changed. Our church-members must awake to the situation, and begin work where they are. Everywhere are persons who know not the truth. [Cf: Pacific Union Recorder 09-25-02 para. 04] p. 613, Para. 4, [1902MS].

We are living in solemn times. The world is to be warned. Workers are needed. The money God has entrusted to men of the world, is needed. The truth is to be taken to these men, that they may see the duty the Lord has placed on them. Those belonging to the class called moneyed men have been neglected. God says, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." [Cf: Pacific Union Recorder 09-25-02 para. 05] p. 613, Para. 5, [1902MS].

Christ said to Nicodemus: "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Well may the apostle say, "Ye are not your own; for ye are bought with a price." [Cf: Pacific Union Recorder 09-25-02 para. 06] p. 613, Para. 6, [1902MS].

Do those who present the truth to the people fasten the faith of their hearers to Christ? Do they make the Saviour the most prominent figure? He whose faith is not firmly fastened to Christ is far from being what God desires him to be. He whose faith centers in any human being is converted to a man, not to Christ. He needs a reconversion. [Cf: Pacific Union Recorder 09-25-02 para. 07] p. 614, Para. 1, [1902MS].

The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. [Cf: Pacific Union Recorder 09-25-02 para. 08] p. 614, Para. 2, [1902MS].

Let not church-members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. [Cf: Pacific Union Recorder 09-25-02 para. 09] p. 614, Para. 3, [1902MS].

Every new-found power is to be held as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your personal Saviour, you pledged yourself to unite with Him in bearing the cross. You are to unite with Him in carrying out the great plan of redemption. For life

and for death you are bound up with the Saviour. You are a part of His great scheme of mercy and love. Your knowledge and wisdom will increase as you seek to grasp the great science of salvation. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "He has been with Christ, and has learned of Him." The purity of your language and the unselfishness of your actions are to bear witness to the power of Christ's grace. Ellen G. White. [Cf: Pacific Union Recorder 09-25-02 para. 10] p. 614, Para. 4, [1902MS].

Those who receive the truth must be taught to communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, they will reach hearts. The transforming power of Christ's grace moulds the one who yields himself to the Saviour. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. His eye is single to the glory of God. The truly converted soul realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin, that every moment of his future has been bought with the precious life blood of God's only-begotten Son. [Cf: Pacific Union Recorder 10-09-02 para. 01] p. 614, Para. 5, [1902MS].

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can; even though it be little, it may result in great good. [Cf: Pacific Union Recorder 10-09-02 para. 02] p. 614, Para. 6, [1902MS].

How many have a sufficient understanding of the plan of redemption to appreciate the value of human beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make every other interest subordinate to the work of saving souls? Why is it that blood-bought souls have not a deeper sense of their obligation to serve Him to whom they belong? [Cf: Pacific Union Recorder 10-09-02 para. 03] p. 614, Para. 7, [1902MS].

Our question is to be, How can I best glorify Him whose I am by creation and redemption? With anxious solicitude the truly converted soul seeks to rescue those who are still in Satan's power. The one aim and object of his life is the saving of souls. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. The souls of his children are exceedingly precious to Him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring efforts so to train his children that they will never be hostile to the Saviour. [Cf: Pacific Union Recorder 10-09-02 para. 04] p. 615, Para. 1, [1902MS].

God has placed on fathers and mothers the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those who have a living connection with Christ will labor for their children. They will not

rest until they see them safely in the fold. They will make this the burden of their life. [Cf: Pacific Union Recorder 10-09-02 para. 05] p. 615, Para. 2, [1902MS].

Parents, why do you neglect the work waiting for you in the little church in your own family? The home is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, but always decidedly. Take them with you into the work of opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. [Cf: Pacific Union Recorder 10-09-02 para. 06] p. 615, Para. 3, [1902MS].

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Thus the walls of prejudice will be broken down. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. [Cf: Pacific Union Recorder 10-09-02 para. 07] p. 615, Para. 4, [1902MS].

If this work were faithfully done, if fathers and mothers worked for the members of their own families and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. [Cf: Pacific Union Recorder 10-09-02 para. 08] p. 615, Para. 5, [1902MS].

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood around their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. [Cf: Pacific Union Recorder 10-09-02 para. 09] p. 615, Para. 6, [1902MS].

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God, and his work testifies that he is born of God. [Cf: Pacific Union Recorder 10-09-02 para. 10] p. 616, Para. 1, [1902MS].

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one and then still another? In our churches let companies be formed for service. There are to be no idlers in the Lord's vineyard. Let different ones combine to be fishers of men. Let them seek to gather precious souls from the corruption of the world into the saving purity of Christ's love. [Cf: Pacific Union Recorder 10-09-02 para. 11] p. 616, Para. 2, [1902MS].

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who can not err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church-members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the other. Let them exercise Christ's forbearance and patience, speaking no hasty words, but using their talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside of the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour declares: "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [Cf: Pacific Union Recorder 10-09-02 para. 12] p. 616, Para. 3, [1902MS].

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded a sacred trusts, to be used to the glory of God and the good of our fellow-men. We are a part of the cross of Christ. With earnest, unwearying fidelity we are to seek to save the lost sheep of the house of Israel. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of the lost. We are to be laborers together with Him, drawing others within the circle of His love. Ellen G. White. [Cf: Pacific Union Recorder 10-09-02 para. 13] p. 616, Para. 4, [1902MS].

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions. [Cf: Pacific Union Recorder 10-09-02 para. 01] p. 616, Para. 5, [1902MS].

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dulness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused. [Cf: Pacific Union Recorder 10-09-02 para. 02] p. 616, Para. 6, [1902MS].

The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health. [Cf: Pacific Union

Recorder 10-09-02 para. 03] p. 617, Para. 1, [1902MS].

Some may ask, What has this to do with board meetings?--Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain, and often makes a man obstinate in maintaining erroneous opinions. The supposed wisdom of such a man is foolishness with God. [Cf: Pacific Union Recorder 10-09-02 para. 04] p. 617, Para. 2, [1902MS].

I present this state of affairs as the cause of the situation in many councils and board meetings, where questions demanding careful study are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again. [Cf: Pacific Union Recorder 10-09-02 para. 05] p. 617, Para. 3, [1902MS].

I present these matters now, because I am instructed to say to my brethren in the gospel ministry: By intemperance in eating you disqualify yourselves for seeing clearly the difference between the sacred and common fire. And by this intemperance you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon His God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." [Cf: Pacific Union Recorder 10-09-02 para. 06] p. 617, Para. 4, [1902MS].

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, all unholy, lustful passions, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in the fear of the Lord we may perfect holiness of character? [Cf: Pacific Union Recorder 10-09-02 para. 07] p. 617, Para. 5, [1902MS].

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." All are now being tested and proved. Many to whom precious light has been given desire to return to the fleshpots of Egypt. Many who are supported by the tithe from God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and the warnings that God has given during the past twenty-five or thirty years, some continue to gratify their desire for flesh-meat. [Cf: Pacific Union Recorder 10-09-02 para. 08] p. 617, Para. 6, [1902MS].

We are not to make the use of flesh-meat a test. But we may and should consider the influence that professed believers who use flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten it

decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating. [Cf: Pacific Union Recorder 10-09-02 para. 09] p. 617, Para. 7, [1902MS].

As God's messengers shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains, which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it? [Cf: Pacific Union Recorder 10-09-02 para. 10] p. 618, Para. 1, [1902MS].

The parents who know the truth in regard to the indulgence of appetite should not permit their children to eat to excess, or to eat flesh-meat or other foods that excite the passions. Man is built up from what he eats. The use of flesh-meat strengthens the lower propensities, and excites them to increased activity. Parents should discard everything that endangers the moral and physical health of their children. They should not place flesh-meat on the table. And if they allow their children to eat meat freely, use butter and eggs, disease in some form will surely result, impairing the health of mind and body. Thus spirituality is weakened and often destroyed. [Cf: Pacific Union Recorder 10-09-02 para. 11] p. 618, Para. 2, [1902MS].

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practises are now being revealed on every hand! As a people we are to exercise great care in guarding our children against depraved associates. [Cf: Pacific Union Recorder 10-09-02 para. 12] p. 618, Para. 3, [1902MS].

If we could know what abominable iniquities are practised by the members of many families who claim to be Christians, we should be more deeply concerned in regard to the spiritual atmosphere surrounding our children, not only in the public schools, but in all other schools--even Seventh-day Adventist church-schools. If the children of Sabbath-keepers are not carefully instructed line upon line, precept upon precept; if they are not kept from associating with corrupt children, they are in danger of being corrupted. [Cf: Pacific Union Recorder 10-09-02 para. 13] p. 618, Para. 4, [1902MS].

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of to-day humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. "The heavens are Thine, the earth also is Thine," "and they that dwell therein." [Cf: Pacific Union Recorder 10-09-02 para. 14] p. 618, Para. 5, [1902MS].

If, after so much light has been given, God's people still cherish

wrong habits, indulging self and refusing to reform, they will suffer the sure consequence of transgression. If they are determined to gratify perverted appetite at any cost, God will not work miracle after miracle to save them. They shall lie down in sorrow. [Cf: Pacific Union Recorder 10-09-02 para. 15] p. 618, Para. 6, [1902MS].

"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. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And 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. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." [Cf: Pacific Union Recorder 10-09-02 para. 16] p. 619, Para. 1, [1902MS].

"Ye shall diligently keep the commandments of the Lord your God." Every one who transgresses the laws of health will surely be visited with God's displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practising the virtues of Christ's character! [Cf: Pacific Union Recorder 10-09-02 para. 17] p. 619, Para. 2, [1902MS].

"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 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?" Ellen G. White. [Cf: Pacific Union Recorder 10-09-02 para. 18] p. 619, Para. 3, [1902MS].

The Lord is soon to come. The angels are holding the four winds, in order that God's people may do their long-neglected work. We are not half awake to what might be done in our world. The work moves slowly, because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Present truth has almost lost its power because of the way in which it has been handled. [Cf: Pacific Union Recorder 10-23-02 para. 01] p. 619, Para. 4, [1902MS].

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of His work. Decided proclamations of truth are to be made. But in regard to this line of work I am instructed to say to our people: Be guarded. In bearing the message make no personal thrusts at other churches, not

even the Roman Catholic Church. In the different denominations angels of God see many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the mysteries of iniquity. Upon these themes often silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving some one a thrust. That thrust may do much harm and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of those in error. [Cf: Pacific Union Recorder 10-23-02 para. 02] p. 619, Para. 5, [1902MS].

People can not be expected to see at once the advantage of truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness. [Cf: Pacific Union Recorder 10-23-02 para. 03] p. 620, Para. 1, [1902MS].

You may have opportunity to speak to other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you would close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism. Restrain all harsh expressions. There are many souls to be saved. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and good-will to men. Wonderful are the results we shall see if we enter the work imbued with the Spirit of Christ. If we carry the Word forward, in righteousness, mercy, and love, help will come in our necessity. Truth will triumph and bear away the victory. [Cf: Pacific Union Recorder 10-23-02 para. 04] p. 620, Para. 2, [1902MS].

The Work for the Lower Classes. God's servants are not to exhaust their time and strength in working especially for those whose whole lifetime has been devoted to the service of Satan, till the entire being is corrupted. As the outcasts come--and they will come, as they came to Christ--we are to forbid them not. We are to reach out to them a helping hand. But God calls for workers to reach those of the higher classes, who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence in the ministry enlisted in His service. The Lord is working upon men and women of talent and influence, leading them to connect with those who are giving the last message of mercy to the world. [Cf: Pacific Union Recorder 10-23-02 para. 05] p. 620, Para. 3, [1902MS].

A mistake has been made in setting young men and young women at work in the slums of our great cities. Few will be saved as a result of this work. The Lord desires to see an altogether different condition of things. Much of the time and means spent for the uplifting of those who through self-indulgence have fallen to the lowest depths of evil, has been thrown away. Some do accept the truth and show forth in the life true conversion. But very few of those who have given themselves to evil, whose life has been spent in intemperance, ever learn to

represent Christ. [Cf: Pacific Union Recorder 10-23-02 para. 06] p. 620, Para. 4, [1902MS].

Had the money and talent so largely spent in trying to reach the lower classes been spent in taking the truth with special tact to the higher classes, many would have been added to the church of such as should be saved. God desires His servants to labor for those men and women who have fallen low. But in no case are they to neglect those who, if converted, would be a blessing, not a curse, to the world. The Lord has shown me that our work is to bring into the truth those who will be producers as well as consumers. There are men of talent and influence who are longing for something they have not yet received. Let the truth in its simplicity be presented to them. If converted, they would exert a powerful influence for the truth. [Cf: Pacific Union Recorder 10-23-02 para. 07] p. 620, Para. 5, [1902MS].

God has men whom He will call into His service, men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will come into the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make some mistakes, and will need to be corrected and instructed. But have not men who have been longer in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with His banner to hold aloft. [Cf: Pacific Union Recorder 10-23-02 para. 08] p. 621, Para. 1, [1902MS].

God selects His messengers, and gives them His message; and He says, "Forbid them not." New methods must be introduced. God's people must awaken to the necessity of the time in which they are living. [Cf: Pacific Union Recorder 10-23-02 para. 09] p. 621, Para. 2, [1902MS].

The Work In Our Cities. Christ said: "Say not yet, 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." He knew that when the Holy Spirit should be poured out on the disciples, the harvest of His seed-sowing would be reaped. Thousands would be converted in a day. [Cf: Pacific Union Recorder 10-23-02 para. 10] p. 621, Para. 3, [1902MS].

To us, as surely as to the disciples of that time, Christ speaks these words. Time is passing, and the Lord calls upon the workers in all lines of His work to lift up their eyes and behold the fields all ripe for the harvest. [Cf: Pacific Union Recorder 10-23-02 para. 11] p. 621, Para. 4, [1902MS].

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must yet be accomplished. When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of

the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. [Cf: Pacific Union Recorder 10-23-02 para. 12] p. 621, Para. 5, [1902MS].

The heathen in the cities at our doors have been strangely neglected. Organized effort should be made to save them. We are now to work to convert the heathen who are in the midst of us,--those who are living within the shadow of our doors. A new song is to be put in their mouths, and they are to go forth to impart to others now in darkness, the light of the third angel's message. [Cf: Pacific Union Recorder 10-23-02 para. 13] p. 621, Para. 6, [1902MS].

We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the light given us to enter the cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. Many are longing for spiritual food. We are to continue working until a church is organized and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons. [Cf: Pacific Union Recorder 10-23-02 para. 14] p. 621, Para. 7, [1902MS].

Our workers laboring in cities should read carefully the tenth and eleventh chapters of Hebrews and appropriate to themselves the instruction that this scripture contains. The eleventh chapter is a record of the experiences of the faithful. Those who undertake to work for God in our cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. "Faith is the substance of things hoped for, the evidence of things not seen." [Cf: Pacific Union Recorder 10-23-02 para. 15] p. 622, Para. 1, [1902MS].

My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold camp-meetings. In these meetings the very best talent is to be used, that the truth may be proclaimed with power. Men of varied talents are to be brought in. One man has not all the gifts required for the work. To make a camp-meeting successful, several workers are needed. No one man should feel it his prerogative to do all the important work. [Cf: Pacific Union Recorder 10-23-02 para. 16] p. 622, Para. 2, [1902MS].

If in the camp-meetings held in our cities the speakers are careful in all they say, hearts will be reached as the truth is proclaimed in the power of the Spirit. The love of Christ received into the heart will banish the love of error. The love and benevolence manifested in the life of Christ are to be manifested in the lives of those who work for Him. The earnest, untiring activity that marked His life is to mark their lives. The character of the Christian is to be a reproduction of the character of Christ. [Cf: Pacific Union Recorder 10-23-02 para. 17] p. 622, Para. 3, [1902MS].

There is need of camp-meetings like those held in the early stages of the work,--camp-meetings separate from the business work of the conference. At a camp-meeting the workers should be free to put forth

efforts to give the knowledge of the truth to those who attend from the outside. [Cf: Pacific Union Recorder 10-23-02 para. 18] p. 622, Para. 4, [1902MS].

At our camp-meetings there should be a restaurant where the poor can obtain wholesome, well-prepared food as cheaply as possible. There should also be another restaurant in which food is especially prepared for the education of outsiders, where they may see a representation of health-reform diet. [Cf: Pacific Union Recorder 10-23-02 para. 19] p. 622, Para. 5, [1902MS].

This line of work is not to be looked upon as separate and distinct from other lines of camp-meeting work. Each line of God's work is closely related with every other line. And while the different lines are distinct, they are to advance in perfect harmony. [Cf: Pacific Union Recorder 10-23-02 para. 20] p. 622, Para. 6, [1902MS].

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let the indifferent ones arouse and act their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities, a work that has been looked at and then passed by on the other side, as the wounded man was passed by, by the priest and Levite. Take up the work in the cities, whole-heartedly, intelligently, unselfishly. [Cf: Pacific Union Recorder 10-23-02 para. 21] p. 622, Para. 7, [1902MS].

Evangelistic Canvassers. Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings can not be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. [Cf: Pacific Union Recorder 10-23-02 para. 22] p. 623, Para. 1, [1902MS].

I feel very sorry that the books which should be finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young men and women to enter the canvassing field as canvassing evangelists. By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short. Many, very many, need the promptitude of the "quickly" in them, to lead them to arouse and go to work. The Lord calls for workers just now. [Cf: Pacific Union Recorder 10-23-02 para. 23] p. 623, Para. 2, [1902MS].

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." [Cf: Pacific Union Recorder 10-23-02 para. 24] p. 623, Para. 3, [1902MS].

Why is there not now more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, "the Lord working with them, and confirming the Word with signs following"? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preachers. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of the truth. [Cf: Pacific Union Recorder 10-23-02 para. 25] p. 623, Para. 4, [1902MS].

Let Christian youth be selected to handle the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they can not properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ. [Cf: Pacific Union Recorder 10-23-02 para. 26] p. 623, Para. 5, [1902MS].

The youth who go into this work should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for Him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of His good pleasure. [Cf: Pacific Union Recorder 10-23-02 para. 27] p. 623, Para. 6, [1902MS].

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan. [Cf: Pacific Union Recorder 10-23-02 para. 28] p. 623, Para. 7, [1902MS].

I am instructed to encourage decided efforts to secure helping hands to do missionary work, to give Bible instruction, and to sell books containing present truth. Thus skilful work may be done in hunting for souls. Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of His work. He is your sufficiency. "Be strong, yea, be strong." Ellen G. White. [Cf: Pacific Union Recorder 10-23-02 para. 29] p. 624, Para. 1, [1902MS].

There are in the world those who are longing for truth, and who when converted will be successful workers in the Lord's great vineyard, by their faith and works showing that the labor put forth for them has not been in vain. To these souls we are to give the message that God has sent them. Every effort should be put forth to lead them to see the importance of the truth for this time. [Cf: Pacific Union Recorder 11-06-02 para. 01] p. 624, Para. 2, [1902MS].

Camp-Meetings. The means and talents that God has given His people must not be wasted in desultory effort. Decidedly and earnestly His work is to be carried forward. At our camp-meetings present truth is to be presented in clear lines. The third angel's message is to find its place in the world. Daniel is to stand in his lot and place, bearing his message that the time of the end is near. [Cf: Pacific Union Recorder 11-06-02 para. 02] p. 624, Para. 3, [1902MS].

It is difficult to find a welcome in the denominational churches, and therefore the Lord has directed that camp-meetings should be held. Thus the third angel's message is to be proclaimed. The Lord has specially

endorsed this means of reaching the masses. Thus high and low, rich and poor, free and bond, may hear the message for this time. It is a pleasure to see thousands of people sitting as if riveted to their seats, listening with wonder to the presentation of 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 treasure-house of the Word! [Cf: Pacific Union Recorder 11-06-02 para. 03] p. 624, Para. 4, [1902MS].

Through the efforts made at our camp-meetings, many from the higher as well as the lower classes have received the special truths for this time. The Holy Spirit has impressed minds, and men and women through whom God could work have been brought together in church-fellowship. [Cf: Pacific Union Recorder 11-06-02 para. 04] p. 624, Para. 5, [1902MS].

For years at the camp-meetings held in Australia, a call for Bibles was made by the outsiders attending the meetings. The people asked for Bibles "just like those used by Seventh-day Adventists." They had been told that our ministers used a Bible different from theirs. We assured them that our Bible was no different from the Bible used by others, but it was of no avail. A Bible like ours they were determined to have. At our camp-meetings large numbers of Bibles have been sold. [Cf: Pacific Union Recorder 11-06-02 para. 05] p. 624, Para. 6, [1902MS].

After a minister has faithfully done his duty in presenting the truth from the pulpit, he is to make personal efforts for his hearers. Our ministers are not to exhaust their vitality by preaching long sermons. They are to save their strength for personal effort. Only thus can the light of truth be carried to all parts of the world. [Cf: Pacific Union Recorder 11-06-02 para. 06] p. 624, Para. 7, [1902MS].

During a camp-meeting an interest is aroused, and a company of workers should remain to follow up the interest. The workers should have stated hours for study, and the remainder of the time should be given to personal labor among the people. [Cf: Pacific Union Recorder 11-06-02 para. 07] p. 625, Para. 1, [1902MS].

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 seek for the truth that saves the soul. [Cf: Pacific Union Recorder 11-06-02 para. 08] p. 625, Para. 2, [1902MS].

Medical Missionary Work. Medical missionary work is to be so conducted that by it God's claims shall be presented to those who have never heard the truth for this time. This work is to be to the third angel's message as the right hand to the body, increasing its usefulness and efficiency. [Cf: Pacific Union Recorder 11-06-02 para. 09] p. 625, Para. 3, [1902MS].

Medical missionary work is not to be centered in the slums of our large cities. This work is to be done everywhere. 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, the halt, and the blind." As in our meetings the subject of temperance is presented, angels of God pass through the congregation, convicting and converting souls. [Cf: Pacific Union Recorder 11-06-02 para. 10] p. 625, Para. 4, [1902MS].

The Canvassing Work. 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 the Revelation," "Great Controversy," "Patriarchs and Prophets," and "Desire of Ages," should now go to the world. The grand instruction contained in "Daniel and the Revelation" has been eagerly read in many lands by those who were hungering for truth. This book has been the means of bringing many precious souls from darkness to light. It should everywhere be given a wide circulation. [Cf: Pacific Union Recorder 11-06-02 para. 11] p. 625, Para. 5, [1902MS].

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 colporter evangelists, bearing the truth to many who otherwise would never be enlightened. Those who take up this line of work should 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 go forth to advocate the precious principles of health reform. [Cf: Pacific Union Recorder 11-06-02 para. 12] p. 625, Para. 6, [1902MS].

Many who have been long in the truth are asleep. They need to arouse and go to work. The third angel's message is to be proclaimed. 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. Ellen G. White. [Cf: Pacific Union Recorder 11-06-02 para. 13] p. 625, Para. 7, [1902MS].

We are living in a time when a great work is to be done. There is a famine in the land for the pure gospel, and the bread of life is to be given to hungry souls. There is no better opportunity to do this work than that offered by the consecrated canvasser. Thousands of books containing the precious light of present truth should be placed in the homes of the people in our large cities. [Cf: Pacific Union Recorder 11-20-02 para. 01] p. 626, Para. 1, [1902MS].

Canvassers are needed to take up the work of carrying these silent messengers of truth to the people,--canvassers who feel a burden for souls, and who can speak words in season to those who are seeking for light. Some may say, "I am not a minister; I can not preach to the people." You may not be able to preach, but you can be an evangelist, ministering to the needs of those with whom you come in contact; you can be God's helping hand, working as the disciples worked; you can ask those you meet if they love the Lord Jesus. [Cf: Pacific Union Recorder 11-20-02 para. 02] p. 626, Para. 2, [1902MS].

The canvassing work is a work of great responsibility, and it means much not only to those who are engaged in it, but to the people for whom they labor. Let the canvasser remember that his work is

evangelistic in its nature, and that God wants those whom he meets to be saved. Let him keep his heart under the influence of the Holy Spirit. Let him keep the Bible near him for reference, and when an opportunity presents itself to speak words of truth, let him pray for grace to speak wisely, that to those to whom he speaks his words may be a savor of life unto life. [Cf: Pacific Union Recorder 11-20-02 para. 03] p. 626, Para. 3, [1902MS].

The canvasser should make every effort in his power to let the light of truth shine forth in good works. In his discharge of duty he should shed about him the fragrance of Christian courtesy, improving every opportunity to perform acts of helpful service. He should educate himself to speak distinctly and impressively. He should learn daily in the school of the great Teacher. Christ will surely help those who hide in Him, depending on Him for strength. [Cf: Pacific Union Recorder 11-20-02 para. 04] p. 626, Para. 4, [1902MS].

The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and, that this may be done, every Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors. [Cf: Pacific Union Recorder 11-20-02 para. 05] p. 626, Para. 5, [1902MS].

The sale of our health literature will in no way hinder the sale of publications dealing with other phases of the third angel's message. All are to prepare the way for the coming of the Lord. [Cf: Pacific Union Recorder 11-20-02 para. 06] p. 626, Para. 6, [1902MS].

Canvassers should call the attention of those they visit to our health publications, telling them of the valuable instruction these periodicals contain regarding the care of the sick and the treatment of disease. Tell them this instruction, studied and practised, will bring health to the family. Explain how important it is for every family to understand the science of life. Direct their minds to Him who formed and who keeps in motion the wonderful machinery of the body. Tell them that it is our part to cooperate with God, caring wisely for all our faculties and organs. The proper care of the body is a great responsibility, and requires an intelligent knowledge of its parts. Tell them that God is dishonored when, for the gratification of appetite and passion, man misuses the machinery of the body, so that it does its work feebly and with difficulty. Tell them that the books you have for sale give much valuable instruction regarding health, and that, by practising this instruction, much suffering, and also much of the money spent in paying doctors' bills, will be saved. Tell them that in these books there is advice which they can not possibly obtain from their physician during the short visits he makes. [Cf: Pacific Union Recorder 11-20-02 para. 07] p. 626, Para. 7, [1902MS].

In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel,

he should if possible obtain lodging with a private family. As he sits at the table with the family, let him practise the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, "No, thank you; I do not eat meat." If tea is offered, let him refuse it, explaining that it is harmful that, though for a time stimulating, the stimulating effect passes off, and a corresponding depression is felt. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain. [Cf: Pacific Union Recorder 11-20-02 para. 08] p. 627, Para. 1, [1902MS].

As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and in simplicity for the sick, pointing them to the great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. What a wide field for missionary effort lies before the faithful, consecrated canvasser! what a blessing he will receive in the diligent performance of his work! [Cf: Pacific Union Recorder 11-20-02 para. 09] p. 627, Para. 2, [1902MS].

Young men, young women, you are called by the Master to take up His work. His requirements are too sacred to be tampered with. In the name of the Lord, I ask you to conquer every unlawful appetite and passion and to purify your souls by a belief of the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength. [Cf: Pacific Union Recorder 11-20-02 para. 10] p. 627, Para. 3, [1902MS].

Church-members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people, papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost. Let many give themselves willingly and unselfishly to the canvassing work, and thus help to a warning that is greatly needed. When the church takes up her appointed work, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners." Ellen G. White. [Cf: Pacific Union Recorder 11-20-02 para. 11] p. 627, Para. 4, [1902MS].

"Before His ascension, Jesus told His disciples not to depart from Jerusalem till they had received the promise of the Father. 'Ye shall be baptized with the Holy Ghost not many days hence,' He declared. 'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' [Cf: Pacific Union Recorder 11-20-02 para. 01] p. 627, Para. 5, [1902MS].

"The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church-members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To

scatter His representatives abroad, where they could work for others, the Lord permitted persecution to come upon His church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power 'in all Judea, and in Samaria, and unto the uttermost part of the earth.' [Cf: Pacific Union Recorder 11-20-02 para. 02] p. 627, Para. 6, [1902MS].

"In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth as missionaries for God. We thank the Lord that during this camp-meeting several of our workers have given themselves as missionaries to go to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you [Cf: Pacific Union Recorder 11-20-02 para. 03] p. 628, Para. 1, [1902MS].

"Years ago, I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with missionary spirit, and, although nearly seventy-five years old, I feel such a desire to see souls saved that it seems to me I could go to the ends of the earth to bring men and women a knowledge of the truth for this time. [Cf: Pacific Union Recorder 11-20-02 para. 04] p. 628, Para. 2, [1902MS].

"To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people who you meet. Christ took a personal interest in men and women while He lived on this earth. Wherever He went He was a medical missionary. We are to go about doing good even as He did. We are instructed to feed the hungry, clothe the naked, heal the sick, and comfort the sorrowing. [Cf: Pacific Union Recorder 11-20-02 para. 05] p. 628, Para. 3, [1902MS].

"The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment. Help the care-worn, anxious mother to relieve her suffering child. [Cf: Pacific Union Recorder 11-20-02 para. 06] p. 628, Para. 4, [1902MS].

"Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two together will have a power that words alone could never have. [Cf: Pacific Union Recorder 11-20-02 para. 07] p. 628, Para. 5, [1902MS].

"When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water-bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. [Cf: Pacific Union Recorder 11-20-02 para. 08] p. 628, Para. 6, [1902MS].

"My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compassion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with Him to open doors for you. He will hear our prayers, He has promised to hear us. And He is just as ready to answer your prayers for strength and wisdom to do your work. He has said that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. Wherever you go, pray to Him in the morning, at noon, and at night. Pray in faith, without wavering. [Cf: Pacific Union Recorder 11-20-02 para. 09] p. 628, Para. 7, [1902MS].

"Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field can not be done by the few who remain. But this is not the proper view to take of the matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church-members go to work. Let them communicate to others the knowledge they have received. In many churches in California, the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in Australia, many of them sent letters to me across the broad Pacific inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, 'Lo, I am with you always, even unto the end of the world.' They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow-beings, enslaved by appetite, of the divine power which will enable them to overcome the desire for every harmful indulgence. [Cf: Pacific Union Recorder 11-20-02 para. 10] p. 629, Para. 1, [1902MS].

"Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christ-like sympathy and tenderness, that we may win souls to the truth we teach. [Cf: Pacific Union Recorder 11-20-02 para. 11] p. 629, Para. 2, [1902MS].

"None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually, even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of His stewards to use the talent entrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence in order that we may reveal Christ to our fellowmen. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should labor as those who must give an account. [Cf: Pacific Union Recorder 11-20-02 para. 12] p. 629, Para. 3, [1902MS].

"Brethren and sisters, when these workers go to their fields of labor across the seas, will you close up the ranks in the home conference?

Will you put on the Christian armor? '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.' Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on the whole armor of God;' and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour. [Cf: Pacific Union Recorder 11-20-02 para. 13] p. 629, Para. 4, [1902MS].

"Your feet shod with the preparation of the gospel of peace,' you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in faith, the Lord will go before you and His light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say Christ never smiled. How mistaken their ideas in regard to the Saviour! There was joy in His heart. We learn from the Word that there is joy among the heavenly angels over the repentant sinner, and that the Lord Himself rejoices over His church with singing. [Cf: Pacific Union Recorder 11-20-02 para. 14] p. 629, Para. 5, [1902MS].

"What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but by faith we may know that they are with us. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become His helping hand. To fit us to do this work, He will strengthen our minds as verily as He strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God. [Cf: Pacific Union Recorder 11-20-02 para. 15] p. 630, Para. 1, [1902MS].

"May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us. [Cf: Pacific Union Recorder 11-20-02 para. 16] p. 630, Para. 2, [1902MS].

"May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept

the truth shall enter in, there to hear Christ saying: 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' 'Enter into the joy of thy Lord.' Then, with all the redeemed, we shall cast our crowns at His feet, crying, 'Worthy, worthy is the Lamb that was slain.' [Cf: Pacific Union Recorder 11-20-02 para. 17] p. 630, Para. 3, [1902MS].

"As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. Oh, what songs of praise for redeeming love will resound through the heavenly courts! [Cf: Pacific Union Recorder 11-20-02 para. 18] p. 630, Para. 4, [1902MS].

"While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practise self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us, in our homes, a contribution box in which to place offerings for missions? [Cf: Pacific Union Recorder 11-20-02 para. 19] p. 630, Para. 5, [1902MS].

"Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving His Son, gave all heaven to save not only us, but those who as yet have not so much as heard of Him. Let us tell them how, in order to redeem mankind, Christ laid aside His kingly crown and royal robe, left His high Command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall He have died in vain for us? Shall He have died in vain for those whom by self-sacrifice we could save? [Cf: Pacific Union Recorder 11-20-02 para. 20] p. 630, Para. 6, [1902MS].

"Brethren and sisters, will you to-day pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them by your tithes and offerings? Will you pledge yourselves to practise strict self-denial in order that you may have more to give for the advancement of the work in the 'regions beyond'? We feel moved by the Spirit of God to ask you to pledge yourselves before Him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God to-day, signify it by rising to their feet. [Nearly the whole congregation--about a thousand--arose.] [Cf: Pacific Union Recorder 11-20-02 para. 21] p. 631, Para. 1, [1902MS].

"Thank the Lord. As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents can not bear. Let us all stand ready to respond to God's

call to duty, whatever the sacrifice." [Cf: Pacific Union Recorder 11-20-02 para. 22] p. 631, Para. 2, [1902MS].

After choosing His disciples, Christ appointed them as His representatives, and gave them their ordination charge, their commission. They were to go forth as His witnesses, to declare what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. [Cf: Pacific Union Recorder 12-04-02 para. 01] p. 631, Para. 3, [1902MS].

He who called the first disciples is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Him, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. [Cf: Pacific Union Recorder 12-04-02 para. 02] p. 631, Para. 4, [1902MS].

God desires His workers to make the world their field of labor, rather than to work only for those who already know the truth. Never did the Lord Jesus confine His labors to one place. We read of Him that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Cf: Pacific Union Recorder 12-04-02 para. 03] p. 631, Para. 5, [1902MS].

We read again: "When the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak; for they knew that He was Christ. And when it was day, He departed and went into a desert place; and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." [Cf: Pacific Union Recorder 12-04-02 para. 04] p. 631, Para. 6, [1902MS].

Christian missionary work was to be done in all places. The truth was to go from point to point. Christ worked as He desired His disciples and all other laborers to work. The towns and cities of Palestine resounded with the truths that fell from His lips. [Cf: Pacific Union Recorder 12-04-02 para. 05] p. 632, Para. 1, [1902MS].

To-day the truth is to be proclaimed in the same way. The world is our field. Everywhere the light of truth is to shine forth, that hearts now in the sleep of ignorance may be awakened and converted. In all lands the gospel is to be proclaimed. God's servants are to labor in places nigh and afar off, going to the regions beyond, ever preparing to embrace a wider circumference. They are to work while the day lasts;

for the night cometh, in which no man can work. They are to point to a Saviour uplifted on the cross. From many voices are to be heard the words, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Pacific Union Recorder 12-04-02 para. 06] p. 632, Para. 2, [1902MS].

Churches are to be organized, and plans are to be laid for work to be done by the members of the newly-organized churches. The workers are to keep reaching out, annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it encircles the world. [Cf: Pacific Union Recorder 12-04-02 para. 07] p. 632, Para. 3, [1902MS].

As workers go forth, filled with earnest, happy zeal, thrilling with the love of God, the whole church at home is revived. [Cf: Pacific Union Recorder 12-04-02 para. 08] p. 632, Para. 4, [1902MS].

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. The Lord's people are weighted with the most solemn responsibilities. There are before them the most glorious possibilities. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon 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, their confidence will increase, and their talents will be multiplied. Obstacles will be removed. The mountain will become a plain. The desert will rejoice and blossom as a rose. [Cf: Pacific Union Recorder 12-04-02 para. 09] p. 632, Para. 5, [1902MS].

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; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee." Ellen G. White. [Cf: Pacific Union Recorder 12-04-02 para. 10] p. 632, Para. 6, [1902MS].

I think the Lord has given you the right ideas. These silent messengers that we have accomplish a work which the ministry can not do. [Cf: The Southern Review 01-23-02 para. 01] p. 632, Para. 7, [1902MS].

I spoke to the people once in Launceston in Tasmania. As soon as I got through, a tall, fine-looking lady came up to me and threw her arms around my shoulders and wept and wept and could not speak for a little time. My son tried to get her to let go and told her that I was weary, but she would not let go, and said, I am going to tell my story, so he had to stand back. She said she had a son who was very sick and was visited by ministers and had read a number of books, but he said: [Cf: The Southern Review 01-23-02 para. 02] p. 632, Para. 8, [1902MS].

"I can not understand it; they don't speak right to my heart. Haven't you got something in the whole library that I have not read?" [Cf: The Southern Review 01-23-02 para. 03] p. 633, Para. 1, [1902MS].

"Why," said she, "there is a book that the canvassers brought around here; I have never read it, but I will find it." [Cf: The Southern Review 01-23-02 para. 04] p. 633, Para. 2, [1902MS].

So she brought the book to him and he read and re-read it. [Cf: The Southern Review 01-23-02 para. 05] p. 633, Para. 3, [1902MS].

Said he, "Mother, I've got it, I think I have found the way, I'll be on the rock." [Cf: The Southern Review 01-23-02 para. 06] p. 633, Para. 4, [1902MS].

He read the book through and said, "I've got it, I know my Saviour and I am His child." [Cf: The Southern Review 01-23-02 para. 07] p. 633, Para. 5, [1902MS].

"After that," said the mother, "he was just as happy as could be every moment that he lived. But before he died, he said: [Cf: The Southern Review 01-23-02 para. 08] p. 633, Para. 6, [1902MS].

"Now, mother, promise me one thing, if ever Mrs. White shall come into our country and you see her, will you tell her that that book was the means of saving my soul? Will you lend this book to all our neighbors?" [Cf: The Southern Review 01-23-02 para. 09] p. 633, Para. 7, [1902MS].

Said she, "I have done it and it's about worn out and I will have to replace it. There are several that know now what faith is and what dependence upon God is." [Cf: The Southern Review 01-23-02 para. 10] p. 633, Para. 8, [1902MS].

That is one testimony. (W. C. White : It was "Great Controversy.") [Cf: The Southern Review 01-23-02 para. 11] p. 633, Para. 9, [1902MS].

My husband and I were lost once in the section of country near Charlotte, Michigan, in the woods. We had to have an ax to cut our way through the woods. My husband was well acquainted in that region and he could not understand it. He kept saying, "This beats all, this beats all; why, I know the way just as well as anything." [Cf: The Southern Review 01-23-02 para. 12] p. 633, Para. 10, [1902MS].

We had an appointment that evening, too, but we could not fill it. I was tired and worn out, but they did not dare give me any water for it was a malarious district. We kept on and chopped our way through until we came to a log house. We found that it was twenty-miles from where we wanted to go and it was so near dark we could not go further. So they told us to come in and we did so. They gave us some bread and milk and baked apples. We were hungry enough to eat them. After we had eaten, we talked with them and I had with me "Experience and Views," and read chapters from it. They were very much interested in it. We prayed with them and the next morning we left them. I gave them the book. [Cf: The Southern Review 01-23-02 para. 13] p. 633, Para. 11, [1902MS].

About twenty years after that, we were in a Charlotte camp meeting, and just as the meeting closed, as I had been speaking, there was a gentleman came up with some twenty people around him and wanted to talk to me. My husband said, "My wife is weary and tired and you can not speak to her now." But the gentleman insisted and asked if we

remembered leaving a little book in a log house a good many years before. Said he, "We have read it through and through and have worn it all out loaning it to our neighbors. There are now about forty in a church there, about forty keeping the Sabbath. Twenty of them are here, the rest are at home with their families and taking care of their farms. And I want to tell you that we have the truth and we understand the Bible now." He seemed to be very thankful and they were all bright faced, cheerful people. [Cf: The Southern Review 01-23-02 para. 14] p. 634, Para. 1, [1902MS].

One instance more. We were in New Castle but were told we need not expect anything in New Castle, but such a meeting as we had. I can not tell you how many thousand were at that meeting. It was the most powerful one I had ever witnessed. Such voices, such singing, there seemed to be nothing like it. The moment I get through, I am in a perspiration and have to go where my home is and take a cold bath to keep from nervous exhaustion. I was leaving after speaking at a meeting when a man said, "I must bear my testimony. My wife was sick quite a long time. She had ministers and doctors to condole with her and pity her. But she was not satisfied," said he, "I want to know that my feet are on the rock, she would say." He brought her the book, "Patriarchs and Prophets," and she read it and with joy told him, "I've found it, I have found that I can trust in Jesus Christ, I have found that He will receive me just as I am." She died happy, without a single doubt, and, said he, "It's worth thousands of dollars to me." [Cf: The Southern Review 01-23-02 para. 15] p. 634, Para. 2, [1902MS].

These things have encouraged me a great deal and from the light God has given me, it is that canvassers' work is a very important work. When you enter the family, if you see any chance where you can help bring in a little wood, or if there is a pail empty, find where the water is and get the water. Do simple little errands and let them see that you want to be helpful. They will say, there is a kind man, he is courteous. You are preaching a sermon in that. [Cf: The Southern Review 01-23-02 para. 16] p. 634, Para. 3, [1902MS].

Again, there may be somebody sick there. You want to know how to use the common methods, the simple remedies of water. It is a simple power. Although my husband and I were not physicians, yet we were. We could go around when the doctors children were cut down, four and five in the families of physicians. We never lost a case. That is in diphtheria, and we used only the simple treatments. In doing this, we gained the confidence of the physicians. When persons would go to the physicians for help, they would say, "If anybody can help you, it is up there at Elder White's. He and his wife go around and help people, I don't know how they do it." It may be that God will send you to some such homes where help is needed for the sick. You can melt your way into the hearts of the worst souls and they be converted. [Cf: The Southern Review 01-23-02 para. 17] p. 634, Para. 4, [1902MS].

It is best not to see the discouraging features. It is best when you can talk light and faith, and the more faith you will talk, the more faith you will have, and the more light you talk, the more light you will have. Let us open the windows heavenward and close them earthward. [Cf: The Southern Review 01-23-02 para. 18] p. 634, Para. 5, [1902MS].

What is there beyond? Christ, life, happiness, peace, comfort, joy.

God has a place for every one of us. He will give every one of us an opportunity to do the very work that he has appointed for us to do. Don't go to looking on the dark side. Every woman in the house can write a few lines to a friend, but I do not believe in a mother having a family of children going out to canvass. She should teach her children, step by step, here a little and there a little. If she brings her children up in the nurture and admonition of the Lord, she has so many to add to the Lord's army, to join His ranks. Let us everyone do our appointed work. [Cf: The Southern Review 01-23-02 para. 19] p. 635, Para. 1, [1902MS].

Don't criticize some one else; criticize yourself as severely as you please. Don't feel that God has appointed you to bear the sins of the world. There is only one man who was appointed to bear the sins of the world. He is our Sin-bearer, there is only one sin-bearer. If He laid other sins on us, they would crush us; we can not even bear our own sins; but he can bear them, He can take them away. "Behold the Lamb of God which taketh away the sins of the world." You just think of that. Be very anxious that He take away your sins, but don't you begin to judge a brother or sister; you lose your chance of eternal life, you can't afford it. Let us everyone seek the Lord with all the heart that we may find Him. Do the very best you can and wrestle your way through the very best you can and God will give you a blessing in standing the trial. The Saviour says, "I am with you even unto the end of the world." By Mrs. E. G. White. [Cf: The Southern Review 01-23-02 para. 20] p. 635, Para. 2, [1902MS].

The believers in the South are in need of a thorough conversion. The Lord calls upon them to show a zeal proportionate to the great truth they have accepted. The message to the Laodicean church is applicable to many of those who claim to believe present truth. They are neither cold nor hot. They have not been doing the work God has given them to do. Christ says to them, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [Cf: The Southern Review 02-27-02 para. 01] p. 635, Para. 3, [1902MS].

He who truly believes the truth will show the sincerity of his belief by revealing in his life the principles of the truth. This is the test by which God proves his followers. It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim to the world the message of mercy and warning. [Cf: The Southern Review 02-27-02 para. 02] p. 635, Para. 4, [1902MS].

The work that is neglected brings the denunciation of God upon many. If those in the Southern field wait to see a large work accomplished without first giving themselves to the advancement of the cause of God, with much prayer and daily consecration, making self-sacrificing efforts for its advancement, they will be disappointed. God can not use those who do not sincerely co-operate with the ones he has accepted because they gave themselves to his work, and did all they possibly could to make a beginning. He does not look with pleasure on those who find fault when things do not move in accordance with their ideas. [Cf: The Southern Review 02-27-02 para. 03] p. 635, Para. 5, [1902MS].

The hand of God, working through unseen agencies, has opened the way for the advancement of the work in the Southern field. But some of the

men in responsible positions have hindered the progress of this work. Throughout the field there have been men who have put stones before instead of behind the wheels of the car that the workers are trying to push uphill. Unconverted men have brought forward theories and suggestions that have sown seeds of jealousy and evil-surmising. The Lord can do without such men. The message he desires them to proclaim he can give to the stones of the field to proclaim. This message will be given to the world; for prophecy has pointed out this work as one that must be accomplished. Why do some do all in their power to hinder? Such men would better go to some hard part of the field, and begin to work. [Cf: The Southern Review 02-27-02 para. 04] p. 635, Para. 6, [1902MS].

Few are willing to strip for the race, laying aside every weight, and the sin that so easily besets. Few are willing to gird themselves for the battle, putting on the whole armor of God. From henceforth let every believer in the South labor to the utmost of his ability to advance the work. Let not this work continue to be neglected, bringing dishonor to God. I urge this matter upon you, that you may be impressed with its importance. On your submission to Christ, and your obedience to his command to work out your own salvation with fear and trembling and to labor unselfishly for the salvation of others, depends your present and future happiness. [Cf: The Southern Review 02-27-02 para. 05] p. 636, Para. 1, [1902MS].

Those who believe in Christ will reveal the same spirit that Christ revealed. Converted to God, made partakers of the spirit and love of the Saviour, they are set apart to do the same work that he did on this earth. They lose their identity in Christ, becoming one with him. By searching the word of God diligently, receiving it as the leaves of the tree of life, they gain a knowledge of the plan of salvation. They learn from Jesus how to work successfully for others. [Cf: The Southern Review 02-27-02 para. 06] p. 636, Para. 2, [1902MS].

Christ says, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Then comes the explanation, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Connecting these words with those found in the fifteenth chapter of John: "Now ye are clean through the word which I have spoken unto you," we can better understand their meaning. Will we understand? [Cf: The Southern Review 02-27-02 para. 07] p. 636, Para. 3, [1902MS].

In the prayer Christ offered for his disciples just before his crucifixion, he said, "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 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: The Southern Review 02-27-02 para. 08] p. 636, Para. 4, [1902MS].

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart,--an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them, will be called upon in the day of the Lord to answer for their refusal to accept the great gift placed within their reach. [Cf: The Southern Review 02-27-02 para. 09] p. 636, Para. 5, [1902MS].

"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." Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, Can this be? It can; for God has said it, and he means every word he says. He will not change or alter the thing that has gone out of his lips. [Cf: The Southern Review 02-27-02 para. 10] p. 637, Para. 1, [1902MS].

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Cf: The Southern Review 02-27-02 para. 11] p. 637, Para. 2, [1902MS].

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being? [Cf: The Southern Review 02-27-02 para. 12] p. 637, Para. 3, [1902MS].

The love of Christ has thrown open to us the gates of Paradise. Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of his sacrifice, our life is bound up with his. A desire to serve him takes possession of every fiber of our being. [Cf: The Southern Review 02-27-02 para. 13] p. 637, Para. 4, [1902MS].

The Lord is working. The Saviour has been promised the salvation of his people. "Thy people shall be willing in the day of thy power." He who is the source of all power gives energy to souls by his Holy Spirit. His power is the light of life, a soul-energizing light. By his Spirit he works in the children of disobedience, raising to newness of life the dead in trespasses and sins, leading the transgressor to put away his sins and live the life of Christ. Henceforth the surrendered soul lives in harmony with God. The Spirit takes of the things of Christ, and shows them to him with so transforming an effect that he becomes a new man in Christ. By Mrs. E. G. White. [Cf: The Southern Review 02-27-02 para. 14] p. 637, Para. 5, [1902MS].

Let God's Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. And let no words of murmuring be spoken. If you have words of encouragement to say, say them; but if not, keep silent. Silence is often eloquence. And I have a word from the Lord:

Grieve not the Holy Spirit by giving expression to your feelings when you see the need of more means to advance the work, and your soul is grieved by the indifference of those who ought to help. If through lack of means you are brought into trying positions, carry the matter to God. When the treasury is empty, and when letter after letter comes calling for means to meet emergencies, the men at the heart of the work feel perplexed and discouraged. Let your words be carefully chosen words, choice and pure, fraught with love and sympathy. Then you will not bruise and wound the souls of your fellow workers. You will strengthen and encourage them. [Cf: The Southern Review 03-06-02 para. 01] p. 637, Para. 6, [1902MS].

The Lord desires his servants to show his forbearance in dealing with one another. Let not the workers in Nashville speak a word of recrimination or discouragement. In his providence God has given you facilities for the publication and sale of books. Thank him for this. Let no word of evil-surmising escape your lips. God is dishonored by those who accuse their brethren. Close the door quickly against this temptation, and keep it closed. Open the heart to Christ's forbearance. Refuse to drink the turbid, murky waters of the valley; drink only the water that flows from the refreshing streams of Lebanon. Let not a day pass in which you do not realize your accountability to work for God,-- an accountability placed on you by the death of his Son in your behalf. Let not a day pass in which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love. [Cf: The Southern Review 03-06-02 para. 02] p. 637, Para. 7, [1902MS].

"Ye are not your own; for ye are bought with a price." Every part of the being is the Lord's paid for by the precious blood of Jesus. In dealing with one another, we are to remember this. We are to treat our fellow workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless we are to unite with them in Christian fellowship. [Cf: The Southern Review 03-06-02 para. 03] p. 638, Para. 1, [1902MS].

Think of the importance that Christ places on unity. He prayed that the oneness existing between him and his Father might exist among his followers, that the world might know that God had indeed sent his Son into the world to save sinners. How shall this prayer be answered?--By every believer's putting away all evil thinking and evil speaking. [Cf: The Southern Review 03-06-02 para. 04] p. 638, Para. 2, [1902MS].

Do not admit a wrong that God has not charged you with. But do not take time to contradict the false reports that are made. Shall we sacrifice our fragrance of spirit because others clothe themselves with bitterness? God forbid. Is it not sufficient for us to know that God does not record these false reports in the books of heaven as true? [Cf: The Southern Review 03-06-02 para. 05] p. 638, Para. 3, [1902MS].

Do not speak or write a word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them. [Cf: The Southern Review 03-06-02 para. 06] p. 638, Para. 4, [1902MS].

Many trials will come. But keep the door of the lips against hasty words. Such words hurt your soul and are displeasing to the Lord. [Cf: The Southern Review 03-06-02 para. 07] p. 638, Para. 5, [1902MS].

There must be a reformation in our churches in regard to evil thinking and evil speaking. These sins are stumbling blocks over which sinners stumble to perdition. They cause men and women to be misunderstood and misjudged. They create disturbances that should never exist. God will not justify us in giving expressions to ill feeling against those who we suppose have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his side, and try to hurt and destroy. [Cf: The Southern Review 03-06-02 para. 08] p. 638, Para. 6, [1902MS].

When tempted to find fault, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of his hands are verity and judgment, all his commandments are sure. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous." By Mrs. E. G. White. [Cf: The Southern Review 03-06-02 para. 09] p. 638, Para. 7, [1902MS].

I am so glad that the Lord knows the full measure of the trials which he permits to come upon his people. There is help for us in God. The obstructions that seem to us like impossibilities, God can and will remove. He desires us to learn our lessons of humiliation, and in learning these, we shall learn lessons of encouragement. We shall be led to depend on God as we see how unable we are to carry out his purposes in our own strength. [Cf: The Southern Review 03-13-02 para. 01] p. 638, Para. 8, [1902MS].

Let all the workers in Nashville seek the Lord in prayer. He has placed means in the hands of his stewards for the advancement of his work. Wealthy unbelievers will be impressed to return to the Lord his own. God has led such ones to help the work in New York. Men not of our faith, but favorable to the truth, have helped in many ways, and we are praying and expecting that they will help still more. [Cf: The Southern Review 03-13-02 para. 02] p. 639, Para. 1, [1902MS].

While I feel all the interest in the Southern field that I have ever felt, I realize that there is much to be done in other parts of the vineyard. The State of New York has been presented before me, and also the great city of New York, with Brooklyn and Jersey City and their suburbs. [Cf: The Southern Review 03-13-02 para. 03] p. 639, Para. 2, [1902MS].

When trials come, do not give way to discouragement. Complaining and murmuring weaken the soul and dishonor God. Does it become us to be so ready with complaint? Are not the tokens of God's love sufficient to fill our hearts with thanksgiving and praise? Jesus desires us to trust in him, bearing patiently the delays we can not help. He remembers every word he has spoken to lead his children to trust in him. He is ever mindful of his covenant. His word will never fail. May the Lord increase our faith in our Intercessor. [Cf: The Southern Review 03-13-

02 para. 04] p. 639, Para. 3, [1902MS].

We are under obligation to *will to do* the will of God. By striving to be like the Saviour, we are to prepare ourselves for service. He is working for us. We have an advocate in the heavenly courts, who is ever making intercession for us. The cry of the one ready to perish finds swift entrance to his ear. "He shall deliver the needy when he crieth, the poor also, and him that hath no helper." Shall we not work for Christ on the lines that he has marked out? Shall we not be advocates of those who are in need of help? "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." [Cf: The Southern Review 03-13-02 para. 05] p. 639, Para. 4, [1902MS].

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." [Cf: The Southern Review 03-13-02 para. 06] p. 639, Para. 5, [1902MS].

Christ suffered, being tempted; therefore he always sympathizes with the tempted ones, whom Satan is seeking to destroy. That he might be a merciful and faithful high priest, he was in all things made like those he came to help. He has compassion on the ignorant and on those who are out of the way; for when he was on this earth he was compassed with infirmities. He is able to help us in our perplexities. As he works for us, let us work for one another, striving to promote unity and harmony. Let us reveal Christ-like love for our fellow workers, acting in such a way that they will have full confidence in us. Think of the rich encouragement the Saviour has given us, which we in turn are to give to others. [Cf: The Southern Review 03-13-02 para. 07] p. 639, Para. 6, [1902MS].

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow beings? [Cf: The Southern Review 03-13-02 para. 08] p. 640, Para. 1, [1902MS].

Let those with whom the Lord has dealt so mercifully say, not one good thing has failed of all that the Lord has spoken. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." God's promises are Yea and Amen. Let us open the door of the lips to speak words of hope and courage to our fellow workers. In love and pity God has helped us. Shall we not impart his grace to others? By Mrs. E. G. White. [Cf: The Southern Review 03-13-02 para. 09] p. 640, Para. 2, [1902MS].

I Feel an intense interest in the Southern field. That neglected vineyard of the Lord must be cultivated. The fields in the South need faithful, persevering workers, not merely preachers, but those who can minister. [Cf: The Southern Review 04-24-02 para. 01] p. 640, Para. 3, [1902MS].

It is not depth of reasoning that is to be productive of the most good. The world by human wisdom knew not God, but holy men spake as they were moved by the Holy Spirit. [Cf: The Southern Review 04-24-02 para. 02] p. 640, Para. 4, [1902MS].

No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty creative power of God through Jesus Christ. "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" ("are now present to the eye"). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement. Reasoning we must have. It is one of the masterly talents intrusted to the human agent, and is of great advantage at every step we advance from earth to heaven. [Cf: The Southern Review 04-24-02 para. 03] p. 640, Para. 5, [1902MS].

The faculty of reason, trained and cultivated as a precious entrusted gift, will be taken to heaven with all its improvements and sanctified abilities, to be perfected more and more in the heavenly school above. Paul reasoned out of the Scriptures. Jesus reasoned with his hearers out of the Scriptures. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "As it is written, 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." This is the faith, that although we do not see, we believe his word, and sit at the feet of Jesus and learn of him. He speaks as one having authority,--"It is written." He himself was the author. The motive power of the gospel is the science of patience, love, faith, prayer, obedience, hope, and the joy of Christ in the human soul. [Cf: The Southern Review 04-24-02 para. 04] p. 640, Para. 6, [1902MS].

The Word. The possession of the Word is a talent, a treasure house of knowledge; and in all who believe, it creates a responsibility to impart. Receive the seed in good soil, and then let it spring up, first the *blade*, then the *ear*, then the full *corn* in the ear, then the *harvest*. You have much work before you, but go no faster than you can move solidly. Teach the word in the very simplest way possible. You will need to illustrate to many of the colored people with cheap pictures. This will be a necessity. If they had been educated to read, then the illustrations would not be necessary. May the Lord help the laborers in the South to *walk* and *work*, trusting in Jesus Christ. But the fact must be understood that the Scriptures do not depend upon a process of reasoning in bringing souls from darkness to light, from sin to repentance, but it is faith that accepts the divine, God-given testimony that the Scripture is the great power of God. Many things testify that Jesus "was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him [by faith as the Son of God], to them gave he power to become the sons of God, even to them that believe on his name." John 1:9. [Cf: The Southern Review 04-24-02

para. 05] p. 640, Para. 7, [1902MS].

Believers are to be developed. This is the mission of our publishing work. There is much to be done in this line, especially in some parts of the country. The matter--Bible truth--must go forth as a light that burneth. Gather up the rays of light, put the truth in its simplicity, and carry on your own publishing in the Southern field. You have the facilities, and therefore can do this. It needs talent that has been engaged in making books. You understand this. You know what you need to meet high and low. Well, take hold like men that have souls before you to save, and God will help you. Come up to the help of the Lord, to the help of the Lord against the mighty. God will lead you if you fully trust in him. He will never leave or forsake a soul who trusts in him. The Lord give you wisdom and great grace, is my prayer. By Mrs. E. G. White. [Cf: The Southern Review 04-24-02 para. 06] p. 641, Para. 1, [1902MS].

To my brethren who are working in the south: I would say to you, obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement. The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of his goodness. He has at his disposal all the resources of heaven. Before those who trust and obey him, he will open ways of advance. In emergencies, he will give them special help. [Cf: The Southern Review 05-29-02 para. 01] p. 641, Para. 2, [1902MS].

There is a large work to be done in the South. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor be discouraged. Again and again he was compelled to leave his field of labor because of the unbelief of those who should have received him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation he left the heavenly courts would not yield their proud hearts to him. But it filled him with joy to see souls delivered from the thralldom of sin. This was the joy that was set before him, the joy for the sake of which he endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross he could bring life, eternal life, to all who believe. The conversion of one soul fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day shall it be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Cf: The Southern Review 05-29-02 para. 02] p. 641, Para. 3, [1902MS].

The workers in the South have had to struggle long against the obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them. If all in our ranks knew how difficult it has been to establish the work in places which have since

become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, we will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, can not understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work. [Cf: The Southern Review 05-29-02 para. 03] p. 641, Para. 4, [1902MS].

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving which have proved so successful, have, at the beginning, been carried forward amidst great difficulty. [Cf: The Southern Review 05-29-02 para. 04] p. 642, Para. 1, [1902MS].

I am instructed to say to you, move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve him. He will work in behalf of his afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to him, and will make them a praise in the earth. Nothing in this world is so dear to God as his church. He will work with mighty power through humble, faithful men. [Cf: The Southern Review 05-29-02 para. 05] p. 642, Para. 2, [1902MS].

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity. Ellen G. White. "*Elmshaven.*" *Sanitarium*. May 2, 1902. [Cf: The Southern Review 05-29-02 para. 06] p. 642, Para. 3, [1902MS].

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: The Southern Review 05-29-02 para. 01] p. 642, Para. 4, [1902MS].

We are to pray without ceasing, and we are to live our prayers. 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. [Cf: The Southern Review 05-29-02 para. 02] p. 642, Para. 5, [1902MS].

The Lord imparts a fitness for the work to every man who will cooperate with divine power. If the worker will pray for, believe for, and trust in the Holy Spirit, his power will be poured upon him in strong, heavenly currents. He will drink in the spirit of the book, and will put his whole soul into the work of presenting it to the people. His strength, his courage, his success, will depend on how fully the truth presented in the book is woven into his own experience and developed in his character. Pray, O, pray for a deeper experience. Drink deeply of the water of salvation. Learn of Christ. Have faith in

his power to help and save you. [Cf: The Southern Review 05-29-02 para. 03] p. 642, Para. 6, [1902MS].

Faith is the life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. 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: The Southern Review 05-29-02 para. 04] p. 642, Para. 7, [1902MS].

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 co-operating, will impress the heart. [Cf: The Southern Review 05-29-02 para. 05] p. 643, Para. 1, [1902MS].

In all the self-denial required of us in this work, amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people. By Mrs. E. G. White. [Cf: The Southern Review 05-29-02 para. 06] p. 643, Para. 2, [1902MS].

Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. [Cf: The Southern Review 06-12-02 para. 01] p. 643, Para. 3, [1902MS].

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. Nothing could be more deserving than this enterprise at this time. This work is a means of education. Those who 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. By engaging in work at the camp-meeting, all may be learning how to work successfully in their home churches. [Cf: The Southern Review 06-12-02 para. 02] p. 643, Para. 4, [1902MS].

A mistake has been made in holding our camp-meetings in out-of-the-way places. At some of our camp-meetings strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons have been secured as regular attendants. We must take every justifiable means to bring the light before the people. Those who are in training for work in the cause in any line should improve every opportunity to work at the camp-meeting. [Cf: The Southern Review 06-12-02 para. 03] p. 643, Para. 5, [1902MS].

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others, and let all be taught how to work. If set to work, the

despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. Mrs. E. G. White. [Cf: The Southern Review 06-12-02 para. 04] p. 643, Para. 6, [1902MS].

Many have asked the question, Why did J. E. White and his associates select Nashville as a center for work? I answer, Because the Lord in his wisdom directed them to this place. It is His purpose that light shall shine forth from the memorials established for him in and near Nashville. [Cf: The Southern Review 06-19-02 para. 01] p. 643, Para. 7, [1902MS].

There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there. [Cf: The Southern Review 06-19-02 para. 02] p. 644, Para. 1, [1902MS].

There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people; and the sentiment in favor of these efforts will be a security to our people in their work. [Cf: The Southern Review 06-19-02 para. 03] p. 644, Para. 2, [1902MS].

There are in Nashville large educational institutions for the colored people, in which much excellent work has been done, and is being done for them. The teachers and students in these institutions are to hear the message of present truth. It is for this reason that God has directed that different institutions be established in Nashville. [Cf: The Southern Review 06-19-02 para. 04] p. 644, Para. 3, [1902MS].

The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race, that their prejudice against the Bible Sabbath may be removed. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we possibly can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with the will of God, many among them will be convicted and converted. The Lord works in a way that causes light to shine on the pathway of those who are seeking for light. [Cf: The Southern Review 06-19-02 para. 05] p. 644, Para. 4, [1902MS].

The Lord has a great work to be done in the Southern States of America,--the most neglected and the most sinful part of his vineyard. It was in accordance with God's purpose that the publishing work was started in Nashville. In his providence he has brought together in this place a company of workers who are to act their respective parts in the Publishing House, standing as representatives of Christianity. This institution is to give character to our work in the South. It will be instrumental in establishing the faith of many in Bible truth. [Cf: The Southern Review 06-19-02 para. 06] p. 644, Para. 5, [1902MS].

A school for colored people should be established outside the city of Nashville, on land that can be utilized for Industrial purposes. God himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people and raise them from their

degradation. [Cf: The Southern Review 06-19-02 para. 07] p. 644, Para. 6, [1902MS].

In every place those who accept the truth are to be a light to those around them. The Lord says to us, "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." By Mrs. E. G. White. [Cf: The Southern Review 06-19-02 para. 08] p. 644, Para. 7, [1902MS].

Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition. [Cf: The Southern Review 07-03-02 para. 01] p. 644, Para. 8, [1902MS].

If every church member had sought to enlighten others, thousands upon thousands would to-day be standing with God's commandment-keeping people. [Cf: The Southern Review 07-03-02 para. 02] p. 645, Para. 1, [1902MS].

We are not to feel that the work of the gospel depends principally upon the minister. To every man God has given a work to do in connection with his kingdom. Every one who names the name of Christ is to be an earnest, disinterested worker. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ. [Cf: The Southern Review 07-03-02 para. 03] p. 645, Para. 2, [1902MS].

To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to draw with Christ, beseeching men to be reconciled to God. [Cf: The Southern Review 07-03-02 para. 04] p. 645, Para. 3, [1902MS].

It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. The churches are withering up because they have failed to use their talents in diffusing light. [Cf: The Southern Review 07-03-02 para. 05] p. 645, Para. 4, [1902MS].

Many are rusting from inaction because they do not know how to set themselves at work in missionary lines. [Cf: The Southern Review 07-03-02 para. 06] p. 645, Para. 5, [1902MS].

Do not pass by the little things, and look for a large work. Take hold wherever you see there is work to be done. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for a larger work. [Cf: The Southern Review 07-03-02 para. 07] p. 645, Para. 6, [1902MS].

There are ways in which all may do personal service for God. Angels are saying to every true saint, "There is work for you to do." "Go, stand and speak to the people all the words of this life." Acts 5:20. [Cf: The Southern Review 07-03-02 para. 08] p. 645, Para. 7, [1902MS].

Let none feel that because they are uneducated, they cannot take part

in the Lord's work. God has a work for you to do. [Cf: The Southern Review 07-03-02 para. 09] p. 645, Para. 8, [1902MS].

Let not the youth be ignored; let them share in the labor and responsibility. Let ministers put to use all their ingenuity in devising plans whereby the young members of the church may be led to co-operate with them in missionary work. Let those who have charge of the flock of Christ awake to their duty, and set many souls to work. Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. [Cf: The Southern Review 07-03-02 para. 10] p. 645, Para. 9, [1902MS].

We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. *We can not be too much in earnest.* If there ever was a crisis, it is now. [Cf: The Southern Review 07-03-02 para. 11] p. 645, Para. 10, [1902MS].

"We are nearing the close of this earth's history. There are men who will be taken from the plough, from the vineyard, from various other branches of work, and sent forth by the Lord to give the message to the world. Men will be called to work for the Master in all parts of the earth. [Cf: The Southern Review 08-14-02 para. 02] p. 646, Para. 1, [1902MS].

"The world is out of joint. As we look at the picture, the prospect seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. He sees qualifications in them not altogether unsuited to enable them to take a place in his vineyard. If they will continually be learners, through his providence he will make them men and women fitted to do a work that is not beyond their capabilities; for he will give them tongue and utterance through the impartation of his Holy Spirit. [Cf: The Southern Review 08-14-02 para. 03] p. 646, Para. 2, [1902MS].

"Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many souls, who, if they begin in humility and put their hearts into the work, will be found to be right men for the time and the place. Christ sees all the misery and despair of the world, the sight of which would bow down some of our ministers of large capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, 'Come up where we are.' But the poor souls do not know where to put their feet. [Cf: The Southern Review 08-14-02 para. 04] p. 646, Para. 3, [1902MS].

"Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by his view of the ill-used ones who are meek, and of those bowed down with the sorrows of bereavement; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those who are so much in need of help, by meeting them where they are. [Cf: The Southern Review 08-14-02 para. 05] p. 646, Para. 4, [1902MS].

"The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places to men and women of adaptability who have hearts that can feel for the ignorant and for those who are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woes so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be [Cf: The Southern Review 08-14-02 para. 06] p. 646, Para. 5, [1902MS].

"Christ pronounces his blessing upon those who hunger and thirst after righteousness. In Luke we read, 'Blessed be ye poor.' The poor have not a hundredth part of the delusive temptations of the rich. In Matthew we read, 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.' Poverty of spirit signifies wealth to be supplied by the riches of the grace of God. [Cf: The Southern Review 08-14-02 para. 07] p. 646, Para. 6, [1902MS].

"We must have workers. We must arouse the people. The common people are to take their place as workers. Sharing the sorrows of their fellow-men as the Saviour shared the sorrows of humanity, they will by faith see him working with them." [Cf: The Southern Review 08-14-02 para. 08] p. 647, Para. 1, [1902MS].

There come, in the providence of God, particular periods when we must rise 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. [Cf: The Southern Review 08-28-02 para. 01] p. 647, Para. 2, [1902MS].

Just now, in our great necessity, God has made a way through the difficulty, and invites us to co-operate with him in accomplishing this 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. A decided work is to be done just now to accomplish God's plan. God desires his people to be vitalized for work as they have never been before, both for their own good and for the upbuilding of his cause. [Cf: The Southern Review 08-28-02 para. 02] p. 647, Para. 3, [1902MS].

The work 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 obedience. [Cf: The Southern Review 08-28-02 para. 03] p. 647, Para. 4, [1902MS].

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 can not 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 himself to God, and let the children also act a part. Let all work together. Let not this opportunity be lost. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make this an occasion for witnessing for him and his truth in a world of darkness. Let 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." [Cf: The Southern Review 08-28-02 para. 04] p. 647, Para. 5, [1902MS].

Much painstaking effort will be required of those who have the burden of this work; 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-sacrifice at every step. Christ made sacrifices that none of his followers can ever make because they have never occupied the position that he occupied. [Cf: The Southern Review 08-28-02 para. 05] p. 647, Para. 6, [1902MS].

In all the self-denial and self-sacrifice required of us in this important 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. [Cf: The Southern Review 08-28-02 para. 06] p. 648, Para. 1, [1902MS].

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. Ellen G. White. [Cf: The Southern Review 08-28-02 para. 07] p. 648, Para. 2, [1902MS].

To My Brethren Bearing Responsibilities in the Southern Union Conference: I have not slept since two o'clock. I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established. [Cf: The Southern Review 09-04-02 para. 01] p. 648, Para. 3, [1902MS].

The Southern field, with its encouraging and discouraging features, has been kept before me for many years. The other day, as I was sitting in my office room, I seemed to lose all sense of where I was. A company was before me. It seemed to be a business meeting, and differences of opinion were expressed regarding the subjects under consideration. . . . [Cf: The Southern Review 09-04-02 para. 02] p. 648, Para. 4,

[1902MS].

Instruction was then given by One who has authority. All that is now said regarding the Southern field is to be said with a full comprehension of the existing difficulties. No hasty movements are to be made in taking men out of positions and putting other men in their places. [Cf: The Southern Review 09-04-02 para. 03] p. 648, Para. 5, [1902MS].

The principle that is to regulate the proceedings of the last great assize is contained in the words, "Justified by faith; judged by works." This is our day of trust, a time of solemn privilege. Soon is to come our day of reckoning. [Cf: The Southern Review 09-04-02 para. 04] p. 648, Para. 6, [1902MS].

God is the absolute owner and director of all people, and in a special manner of his church. To every human being are entrusted gifts. There is no child of God, high or low, rich or poor, who is not the possessor of some sacred trust. We are stewards of the manifold grace given to every man to profit withal. All that we have we receive from Christ. Of ourselves we can do nothing. [Cf: The Southern Review 09-04-02 para. 05] p. 648, Para. 7, [1902MS].

Some are filled with self-complacency. They think that were they entrusted with greater talents and larger responsibilities, they could do a work that would be of much advantage. Often such ones are self-deceived. Let every one beware. Some are filled with restless desire for a higher place. With ourselves it is well to be discontented, if this strengthens our efforts to do something better, to reach a nobler good. But let none mourn that they can not glorify God in the use of talents that he has not entrusted to their keeping. He holds us responsible only for the work that he has placed in our hands. [Cf: The Southern Review 09-04-02 para. 06] p. 648, Para. 8, [1902MS].

One thing all can do. They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the wheels of the car they are trying to push uphill. If they are unwilling to help, to put their shoulder to the wheel, let them at least refrain from hindering those who are working. God calls for workers who will refuse to discourage their fellow-workers. [Cf: The Southern Review 09-04-02 para. 07] p. 649, Para. 1, [1902MS].

There is room for all to use their God-given talents. What are we doing with our gifts? Men are needed who can plan for the successful performance of the many duties waiting to be done. Who will fit himself for the position of sacred trust that God wishes him to occupy? Do the work for which you are adapted. Do not exhaust your mental and physical strength by complaining of what others are doing. No one has any excuse for murmuring about the work of his neighbor. Take hold somewhere, and prove yourself a successful worker. Each office has a burden proportionate to its importance. [Cf: The Southern Review 09-04-02 para. 08] p. 649, Para. 2, [1902MS].

The Southern work has been the subject of prejudice and evil surmising. The spirit of wicked opposition has been manifested by some who were more in need of correction than were those criticised. This field, in its unsightly barrenness, has stood before heaven as a

witness against the unfaithfulness of those who have had great light. When I think of this long-neglected field, and of the way in which it has been treated, there comes over me an intensity of feeling that words can not express. I can only pray that the Lord will raise up workers to enter this field. [Cf: The Southern Review 09-04-02 para. 09] p. 649, Para. 3, [1902MS].

As yet, there are only a few places in the South that have been worked. There are many, many cities in which nothing has been done. Why did not those who felt so free to criticise, go to work in this needy field, and do something as wise and just and righteous as that which they required from those whom they criticized? If men know so well what ought to be done, why do they not take hold of the work that for years has been urged upon them? . . . [Cf: The Southern Review 09-04-02 para. 10] p. 649, Para. 4, [1902MS].

Those who have not borne the burden of opening up the work among the colored people, can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. And those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans, men who are willing to reach to the lowest sinner, and lead him upward to the light. [Cf: The Southern Review 09-04-02 para. 11] p. 649, Para. 5, [1902MS].

In their determination to meet the people where they were, the pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school, needed sympathy. The teachers had to adapt their instruction to many varied minds. [Cf: The Southern Review 09-04-02 para. 12] p. 649, Para. 6, [1902MS].

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence. [Cf: The Southern Review 09-04-02 para. 13] p. 650, Para. 1, [1902MS].

Some mistakes were made; for it was a difficult matter to know how to advance the various interests. The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory. Reverses taught them caution. They learned much by what they suffered, and gained a valuable experience. By Mrs. E. G. White. [Cf: The Southern Review 09-04-02 para. 14] p. 650, Para. 2, [1902MS].

Be of Good Courage. My fellow-laborers, never let your courage fail. Never complain. Never talk unbelief because appearances are against you. As you work for the Master, you will feel pressure for want of means, but the Lord will hear and answer your 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: The Southern Review 12-04-02 para. 01] p. 650, Para. 3, [1902MS].

Look on the Bright Side. Difficulties will arise that will try your faith and patience. Face them bravely. Remember that Christ has said, "Be of good cheer; I have overcome the world." You are not asked to fight alone. Christ and the heavenly angels are fighting with you. Look on the bright side. If the work that you are doing is hindered, be sure that it is not your fault, and then go forward, rejoicing in the Lord. Heaven is full of joy. It resounds with the praises of him who made so wonderful a sacrifice for the redemption of the human race. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is praise and thanksgiving. [Cf: The Southern Review 12-04-02 para. 02] p. 650, Para. 4, [1902MS].

Turn Defeat into Victory. If you make a mistake, turn your defeat into victory. The lessons that God sends will always, if well learned, bring help in due time. Put your trust in God. Pray much, and believe that in his work the Lord will guide you step by step. Trusting, hoping, believing, holding fast the hand of infinite power, you will be more than conquerors. [Cf: The Southern Review 12-04-02 para. 03] p. 650, Para. 5, [1902MS].

The Water of Life Free. Come to the water of life, and drink. Do not stay away, and complain of thirst. The water of life is free for all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of his salvation. [Cf: The Southern Review 12-04-02 para. 04] p. 650, Para. 6, [1902MS].

Study the Word. Depend on this: If you study the Word of God with a sincere desire to get help, the Lord will fill your soul with light. Your work will be approved by God, and your influence will be a savor of life. [Cf: The Southern Review 12-04-02 para. 05] p. 650, Para. 7, [1902MS].

Work in Faith. Have faith in God. Unbelief can only deny and destroy. Faith lifts the head in confidence and trust. True workers walk and work by faith. Sometimes they grow weary with watching the slow advance 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 with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness. [Cf: The Southern Review 12-04-02 para. 06] p. 651, Para. 1, [1902MS].

Work in faith, and leave the results with God. Pray in faith, and the mystery of God's providence will bring its answer. At times it may seem that you can not succeed; but work and believe, putting into your efforts faith and life and hope and courage. 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: The Southern Review 12-04-02 para. 07] p. 651, Para. 2, [1902MS].

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [Cf: The Southern Review 12-04-02 para. 08] p. 651, Para. 3, [1902MS].

Victory through Christ. "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: The Southern Review 12-04-02 para. 09] p. 651, Para. 4, [1902MS].

As a people, we profess to believe sacred truths. Because of our belief in these truths, are we happier and holier, more earnest, self-denying, and fervent, than the people of other denominations? What evidence do we give to the world that our faith is above that of the ordinary religionist? By the fruit that we bear in word and work, we reveal the influence that advanced truth and increased light have on us. "By their fruits," Christ declares, "ye shall know them." Do our works correspond to the sacredness of our faith? [Cf: The Southern Review 12-18-02 para. 01] p. 651, Para. 5, [1902MS].

The true Christian "cometh to the light, that his deeds may be made manifest, that they are wrought in God." His godly life is a daily testimony against sin. He is a representative of the truth he professes. Of these true-hearted followers, Jesus declares that he is not ashamed to call them brethren. [Cf: The Southern Review 12-18-02 para. 02] p. 651, Para. 6, [1902MS].

Weighty responsibilities rest upon all who have received the message of truth for this time. Entrusted with great light, we should remember that "unto whomsoever much is given, of him shall much be required." As stewards of the manifold grace of God, we are to be a blessing to those around us, exerting an influence that will draw them to the light of God's Word. "Even Christ pleased not himself." He lived for the good of others, and we are to work as he worked. We are to love our neighbor as ourselves. We are our brother's keeper. [Cf: The Southern Review 12-18-02 para. 03] p. 652, Para. 1, [1902MS].

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," And that faith which fills us with godly zeal is the only genuine faith. Christ abides in the hearts of those who abide in him. Only those who are one with him can bear rich clusters of fruit. [Cf: The Southern Review 12-18-02 para. 04] p. 652, Para. 2, [1902MS].

All that we are and all that we have should be consecrated to the Lord's service. Our voice, our influence, and our means should be used

in proclaiming to the world God's message of invitation. "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely." [Cf: The Southern Review 12-18-02 para. 05] p. 652, Para. 3, [1902MS].

Christ declares that for the fulfilment of his purpose of mercy, the co-operation of divine and human agencies is required. Angels of mercy are sent to our world to minister to those who shall be heirs of salvation. [Cf: The Southern Review 12-18-02 para. 06] p. 652, Para. 4, [1902MS].

Unitedly God's children, with voice, with pen, and with their entrusted earthly treasures, are to give Christ's invitation, "Come." The heavenly agencies are holding themselves in readiness to co-operate with human agencies in laboring for the salvation of sinners. [Cf: The Southern Review 12-18-02 para. 07] p. 652, Para. 5, [1902MS].

We call upon you, brethren and sisters, to unite with the heavenly agencies in advancing God's great work. Use your influence and your means in his service, doing what you can in the closing years of earth's history to diffuse the light of the gospel message. [Cf: The Southern Review 12-18-02 para. 08] p. 652, Para. 6, [1902MS].

If we are true believers in Jesus, we shall shed light on the darkened pathway of those around us, revealing the gracious character of our Redeemer. And by our influence many will be drawn to "behold the Lamb of God, that taketh away the sin of the world." [Cf: The Southern Review 12-18-02 para. 09] p. 652, Para. 7, [1902MS].

They will yield themselves to his service; for Jesus will be in them "a well of water, springing up unto everlasting life." Those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down with him on his throne, to share in his eternal glory. Mrs. E. G. White. [Cf: The Southern Review 12-18-02 para. 10] p. 652, Para. 8, [1902MS].

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. The religion that consists in professions merely is but a pretence. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light. [Cf: The Southern Review 12-25-02 para. 01] p. 652, Para. 9, [1902MS].

God's 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 those for whom they labor. [Cf: The Southern Review 12-25-02 para. 02] p. 653, Para. 1, [1902MS].

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 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. [Cf: The Southern Review 12-25-02 para. 03] p. 653, Para. 2, [1902MS].

The recovery of souls from sin is to be a revenue of goodness to men and of glory to God. The Lord is to receive all the praise for the wonderful change wrought. 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 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 praise to his Heavenly Father. Let all appreciate the blessing of the Lord. We reflect bright beams of light when in the home and the church we express our appreciation of the Lord's goodness. [Cf: The Southern Review 12-25-02 para. 04] p. 653, Para. 3, [1902MS].

Through his human instrumentalities, God desires to reveal the power of his grace,--to make known the riches of redemption. [Cf: The Southern Review 12-25-02 para. 05] p. 653, Para. 4, [1902MS].

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 leave a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines deal faithfully with 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 a strong impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can work through 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: The Southern Review 12-25-02 para. 06] p. 653, Para. 5, [1902MS].

Elmshaven, St. Helena, Cal. *Dear Brethren and Sisters of the Iowa Conference:* I am instructed to say to you, that, as Christians, it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord's work in this earth. God's people are to reveal the attributes of Christ,--the tenderness, the compassion, the unselfish generosity that He always manifested toward 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 from him: for those who do this are deprived of the Spirit of God. [Cf: The Workers' Bulletin 09-09-02 para. 01] p. 653, Para. 6, [1902MS].

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God can not approve of wrong words and actions, for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis. [Cf: The Workers' Bulletin 09-09-02 para. 02] p. 654, Para. 1, [1902MS].

The Sin of Selfishness. All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin was Satan's declaration that it was possible for man to attain to something more than he already enjoyed, possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world. God desires every one to understand the evil of selfishness, and to co operate with Him in guarding the human family against its terrible, deceptive powers. The design of the gospel is to confront this evil by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of benevolence. [Cf: The Workers' Bulletin 09-09-02 para. 03] p. 654, Para. 2, [1902MS].

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "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." Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the 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 uplift 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: The Workers' Bulletin 09-09-02 para. 04] p. 654, Para. 3, [1902MS].

Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The church is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection. [Cf: The Workers' Bulletin 09-09-02 para. 05] p. 655, Para. 1, [1902MS].

Christ Our Righteousness. I am sorry that so many are doubtful in regard to justification by faith, and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's

law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin,--a curse,--for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free. If sinners repent their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the glorious, wondrous plan of salvation. They will not desire to argue just what is meant by Christ being our righteousness, nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not 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 justified or condemned by the holy precepts of God's law. [Cf: The Workers' Bulletin 09-09-02 para. 06] p. 655, Para. 2, [1902MS].

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 safe must set things right in his own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reprov'd them, 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: The Workers' Bulletin 09-09-02 para. 07] p. 655, Para. 3, [1902MS].

Some in our day by their attitude toward the law as revealed in Galatians have brought a sad chapter into their life-experience. Let none repeat the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third chapter of Matthew describes the condition of those who are so blinded spiritually that they can not discern the relative importance of things which they should understand. 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 were spiritually blind. Men have been overbearing and imperious in spirit; and their wrong course of action, their lack 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: The Workers' Bulletin 09-09-02 para. 08] p. 656, Para. 1, [1902MS].

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed love and mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with very great severity wrongs that do not begin to compare

with their own sin in cherishing and working out wrong principles. They should remember that righteousness exalts a nation and that sin brings its reward, and this is as true of individuals as of nations. [Cf: The Workers' Bulletin 09-09-02 para. 09] p. 656, Para. 2, [1902MS].

My brethren and sisters in Iowa, with humble, contrite hearts, study your Bibles. That which is revealed in the Scriptures is for you and your children. Eat the Word and digest it, for it is the Bread of Life. Do not be eager to know something in regard to things which are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God their minds would not be so full of conjectures in regard to things which they need not understand. [Cf: The Workers' Bulletin 09-09-02 para. 10] p. 657, Para. 1, [1902MS].

In every place God is working to bring men to a knowledge of God and His righteousness. He speaks to them in His Word. The Bible is the key which 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 shine in all parts of the world that sin may be revealed. The Bible is a chart pointing out the way-marks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty wherever they may be called to go. [Cf: The Workers' Bulletin 09-09-02 para. 11] p. 657, Para. 2, [1902MS].

Let us notice the answer that 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." "Thou hast answered right," Christ said, "this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" In answer Christ gave the parable of the good Samaritan, relating an incident which had actually taken place. "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 which fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." In this parable are summed up all the principles contained in the law of God. On every hand we can see the terrible results of the selfishness which led Adam to transgress God's law. The taking of the forbidden fruit, seemingly so small a matter, resulted in opening the floodgates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of

the world the principles of justice and mercy are in any way violated in word or deed there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents. [Cf: The Workers' Bulletin 09-09-02 para. 12] p. 657, Para. 3, [1902MS].

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past. Determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of God in your hearts? Let not selfishness springing from self-love separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful you will hear from the Saviour's lips the words: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Cf: The Workers' Bulletin 09-09-02 para. 13] p. 658, Para. 1, [1902MS].

As we look at a beautiful garden, with its opening buds, let us remember that this is an expression of our Father's love. As we note the varied tints of the flowers and inhale their delicate fragrance, let us think of the words, "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." God has given us the flowers to teach us lessons of trust. "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?" If the great Master Artist makes perfect and lovely that which is today, and tomorrow is cast into the oven, will he not care much more for the beings purchased by the blood of his only begotten Son? [Cf: The Youth's Instructor 01-23-02 para. 01] p. 658, Para. 2, [1902MS].

We are pilgrims and strangers on this earth, looking for a city which hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for self-denial and self-sacrifice. We meet with trial and conflict. But God has not left us to travel without help. Our pathway to the heavenly Canaan is bordered with the fair flowers of promise. They blossom all along the way, sending forth their rich fragrance, like the flowers in the gardens of this earth. [Cf: The Youth's Instructor 01-23-02 para. 02] p. 658, Para. 3, [1902MS].

To blot the promises of God from the word would be like blotting the sun from the sky. There would then be nothing to gladden our experience. God has placed the promises in his word to lead us to have faith in him. In these promises he draws back the veil from eternity, giving us a glimpse of the far more exceeding and eternal weight of glory which awaits the overcomer. Let us, then, rest in God. Let us praise him for giving us such a glorious revelation of his purposes. [Cf: The Youth's Instructor 01-23-02 para. 03] p. 658, Para. 4, [1902MS].

All along our pathway, God places the flowers of promise to brighten our journey. But many refuse to gather these flowers, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord because he has made the road to heaven so pleasant. [Cf: The Youth's Instructor 01-23-02 para. 04] p. 658, Para.

5, [1902MS].

As we look at the promises of God, we find comfort and hope and joy; for they speak to us the words of the Infinite One. Properly to appreciate these precious promises, we should study them carefully, examining them in detail. How much joy we might bring into life, how much goodness into the character, if we would but make these promises our own! As we journey in the upward way, let us talk of the blessings strewn along the path. As we think of the mansions Christ is preparing for us, we forget the petty annoyances which we meet day by day. We seem to breathe the atmosphere of the heavenly country to which we are journeying, and we are soothed and comforted. [Cf: The Youth's Instructor 01-23-02 para. 05] p. 659, Para. 1, [1902MS].

Do not think to find happiness in selfish amusement. The flowers thus gathered soon wither and die. True happiness is found only in the Master's service. In him who is the Light of the world we shall find comfort and hope. Our happiness comes not from what is around us, but from what is within us; not from what we have, but from what we are. [Cf: The Youth's Instructor 01-23-02 para. 06] p. 659, Para. 2, [1902MS].

It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our own hearts and into the hearts of others. God wants us to gather his promises, that we may be strengthened and refreshed. Let us take our eyes from the curse, and fix them on the grace so abundantly provided for us. God is dishonored when we fret and worry. Thus we show that we are not trusting in him, but in ourselves. [Cf: The Youth's Instructor 01-23-02 para. 07] p. 659, Para. 3, [1902MS].

This life will have much brightness for us if we will gather the flowers and leave the briars alone. Comfort, encouragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no trial that he has not borne. He knows each one of us by name. When a burden is placed on us, he stands by, to lift the heaviest weight. He has given us precious promises to lighten every burden. He assures us that his grace is sufficient. Today we have his help. Tomorrow we may be placed in new circumstances of trial, but the promise stands fast, "As thy days, so shall thy strength be." [Cf: The Youth's Instructor 01-23-02 para. 08] p. 659, Para. 4, [1902MS].

Let us rejoice in the love of God. Let us praise him who has made us such royal promises. Let these promises keep our hearts in perfect peace. Let us honor God by weaving more of Jesus and heaven into our lives. Jesus lives. His hand is guiding us. This present life is not the summer but the winter of the Christian, nevertheless he may constantly enjoy the sunbeams of Christ's righteousness. He may have in his heart the peace "which passeth all understanding," even the peace which Christ gives. Mrs. E. G. White. [Cf: The Youth's Instructor 01-23-02 para. 09] p. 659, Para. 5, [1902MS].

In his infinite mercy and love God has given us light from his word, and Christ says to us, "Freely ye have received, freely give." Let the light God has given you shine forth to those in darkness. As you do this, heavenly angels will be beside you, helping you win souls for

Christ. The Master is saying to us: "Come to me. Right counsel and sound judgment belong to me. I have understanding and strength for you." [Cf: The Youth's Instructor 02-06-02 para. 01] p. 659, Para. 6, [1902MS].

Dear young friends, remember that it is not necessary to be an ordained minister in order to serve the Lord. There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for his service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, he will give you words to speak for him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord. [Cf: The Youth's Instructor 02-06-02 para. 02] p. 659, Para. 7, [1902MS].

Do all in your power to gain perfection; but do not think that because you make mistakes, you are excluded from God's service. The Lord knows our frame; he remembers that we are dust. As you use faithfully the talents God has given you, you will gain knowledge that will make you dissatisfied with self. You will see the need of sifting away harmful habits, lest by a wrong example you injure others. [Cf: The Youth's Instructor 02-06-02 para. 03] p. 660, Para. 1, [1902MS].

Work diligently, giving to others the truth so precious to you. Then when there are vacancies to be filled, you will hear the words, "Come up higher." You may be reluctant to respond; but move forward in faith, bringing into God's work a fresh, honest zeal. [Cf: The Youth's Instructor 02-06-02 para. 04] p. 660, Para. 2, [1902MS].

The secret of winning souls can be learned only from the great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death. Mrs. E. G. White. [Cf: The Youth's Instructor 02-06-02 para. 05] p. 660, Para. 3, [1902MS].

Wonderful are the possibilities before the youth who grasp the assurances of God's word. Scarcely can the human mind comprehend the spiritual attainments which can be reached by them as they become partakers of the divine nature. Daily correcting mistakes and gaining victories, they grow into wise, strong men and women in Christ. [Cf: The Youth's Instructor 02-13-02 para. 01] p. 660, Para. 4, [1902MS].

The Lord says to every one of you, "My son, give me thine heart." He sees your disorders. He knows that your soul is diseased with sin, and he desires to say to you, "Thy sins are forgiven." The Great Physician has a remedy for every ill. He understands your case. Whatever may have been your errors, he knows how to deal with them. Will you not trust yourself to him? [Cf: The Youth's Instructor 02-13-02 para. 02] p. 660, Para. 5, [1902MS].

Before you are two ways, the broad road of self-indulgence and the

narrow path of self-sacrifice. Into the broad road you can take selfishness, pride, love of the world; but those who walk in the narrow way must lay aside every weight, and the sin which doth so easily beset. Which road have you chosen, the road which leads to everlasting death, or the road which leads to glory and immortality? [Cf: The Youth's Instructor 02-13-02 para. 03] p. 660, Para. 6, [1902MS].

The Lord has given you your life as a sacred trust. Spend it for him. Visit the sick; comfort the poor and sorrowful, speaking to them of the compassionate Redeemer. This work will bring to you health of body and peace of mind. Your countenance will reflect the joy that comes as the reward of unselfish service. The price of Christlike love is beyond computation; it makes human beings like Him who lived not to please himself. [Cf: The Youth's Instructor 02-13-02 para. 04] p. 660, Para. 7, [1902MS].

In the history of Timothy are found precious lessons. He was a mere lad when chosen by God as a teacher; but so fixed were his principles by a correct education that he was fitted for this important position. He bore his responsibilities with Christlike meekness. He was faithful, steadfast, and true, and Paul selected him to be his companion in labor and travel. Lest Timothy should meet with slights because of his youthfulness, Paul wrote to him, "Let no man despise thy youth." He could safely do this, because Timothy was not self-sufficient, but continually sought guidance. [Cf: The Youth's Instructor 02-13-02 para. 05] p. 660, Para. 8, [1902MS].

There are many youth who move from impulse rather than from judgment. But Timothy inquired at every step, "Is this the way of the Lord?" He had no specially brilliant talents, but he consecrated all his abilities to the service of God, and this made his work valuable. The Lord found in him a mind that he could mold and fashion for the indwelling of the Holy Spirit. [Cf: The Youth's Instructor 02-13-02 para. 06] p. 661, Para. 1, [1902MS].

God will use the youth today as he used Timothy, if they will submit to his guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Saviour unless they see his virtues in his followers? [Cf: The Youth's Instructor 02-13-02 para. 07] p. 661, Para. 2, [1902MS].

Take time to ask yourself, What am I doing for the Master? Work for him while the day lasts; the night is coming, and then you will not be able to work. Do not seek some great undertaking. Do the work nearest you, be it ever so humble. "He that is faithful in that which is least is faithful also in much." At the close of each day review your record, noting where you have failed to improve the precious opportunities that have come to you. Ask the Lord to pardon your neglect, and seek for strength to act with greater fidelity on the morrow. [Cf: The Youth's Instructor 02-13-02 para. 08] p. 661, Para. 3, [1902MS].

Many youth are ready to make excuses for not entering the service of Christ. "I do not profess to be a Christian," one says, "and those who make a profession are no more Christlike than I am. If I professed to be a Christian, I would certainly do the works of a Christian." To the self-deceived ones who speak thus, come the words, He that knoweth his

Master's will, and doeth it not, "shall be beaten with many stripes." If you have a clear understanding of the duties of the Christian life, and yet refuse to accept Christ, choosing rather to make yourself a stumblingblock by pointing to the errors of others, great will be your punishment. [Cf: The Youth's Instructor 02-13-02 para. 09] p. 661, Para. 4, [1902MS].

At the eleventh hour the Lord will call into his service many faithful workers. Self-sacrificing men and women will step into the places made vacant by apostasy and death. To young men and young women, as well as to those who are older, God will give power from above. With converted minds, converted hands, converted feet, and converted tongues, their lips touched with a living coal from the divine altar, they will go forth into the Master's service, moving steadily onward and upward, carrying the work forward to completion. Mrs. E. G. White. [Cf: The Youth's Instructor 02-13-02 para. 10] p. 661, Para. 5, [1902MS].

One of the first laws of the being is that of action. Every organ of the body has its appointed work, upon the development of which depends its strength. The normal action of all the organs gives vigor and life; inaction brings decay and death. [Cf: The Youth's Instructor 02-27-02 para. 01] p. 661, Para. 6, [1902MS].

God placed our first parents in Paradise, surrounding them with all that was useful and lovely. In their Eden home nothing was wanting that could minister to their comfort and happiness. And to Adam was given the work of caring for the garden. The Creator knew that Adam could not be happy without employment. The beauty of the garden delighted him, but this was not enough. He must have labor to call into exercise the wonderful organs of the body. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who created man knew what would be for his happiness; and no sooner had he created him, than he gave him his appointed work. The promise of future glory, and the decree that man must toil for his daily bread, came from the same throne. [Cf: The Youth's Instructor 02-27-02 para. 02] p. 661, Para. 7, [1902MS].

Today thousands are sick and dying who might get well if they would; but imagination keeps them sick. Self-made invalids, they think that to work would make them worse, when work is just what they need to make them well. Without labor, they can never improve. When the body is inactive, the blood flows sluggishly, and the muscles decrease in size and strength. Rising above their aches and pains, forgetting that they have aching backs, sides, and heads, they should engage in useful employment. Physical exercise, and a free use of air and sunlight, blessings which heaven has abundantly bestowed on all, would give life and strength to many an emaciated invalid. [Cf: The Youth's Instructor 02-27-02 para. 03] p. 662, Para. 1, [1902MS].

When not actively engaged in preaching, the apostle Paul labored at his trade as tent maker. Before he accepted Christianity, he had occupied a high position, and was not dependent upon his trade for support. But among the Jews it was customary to teach children a trade, however high the position they were expected to fill, that a reverse of circumstances might not leave them incapable of sustaining themselves. In accordance with this rule, Paul learned the tent maker's trade; and when his means had been expended in advancing the cause of God and in

his own support, Paul resorted to his trade in order to gain a livelihood. Although feeble in health, he labored during the day in serving the cause of Christ, and then toiled a large part of the night, and frequently all night, that he might provide for his own and others' necessities. [Cf: The Youth's Instructor 02-27-02 para. 04] p. 662, Para. 2, [1902MS].

Work is a blessing, not a curse. Diligent labor keeps many, young and old, from the snares of him who "finds some mischief still for idle hands to do." Let no one be ashamed of work; for honest toil is ennobling. While the hands are engaged in the most common tasks, the mind may be filled with high and holy thoughts. [Cf: The Youth's Instructor 02-27-02 para. 05] p. 662, Para. 3, [1902MS].

Drowsiness and indolence destroy godliness, and grieve the Spirit of God. A stagnant pool is offensive; but a pure, flowing stream spreads health and gladness over the land. No man or woman who is converted can be anything but a worker. There certainly is and ever will be employment in heaven. The redeemed will not live in a state of dreamy idleness. There remaineth a rest for the people of God, rest which they will find in serving him to whom they owe all they have and are. Mrs. E. G. White. [Cf: The Youth's Instructor 02-27-02 para. 06] p. 662, Para. 4, [1902MS].

Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul. The warning is given: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." He who reads the hearts of men as an open book says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." And the apostle Paul, writing by the Holy Spirit, says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [Cf: The Youth's Instructor 03-06-02 para. 01] p. 662, Para. 5, [1902MS].

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" [Cf: The Youth's Instructor 03-06-02 para. 02] p. 663, Para. 1, [1902MS].

Christ pointed him to the commandments, and the young man answered, "All these things have I kept from my youth up: what lack I yet?" [Cf: The Youth's Instructor 03-06-02 para. 03] p. 663, Para. 2, [1902MS].

"Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." [Cf: The Youth's Instructor 03-06-02 para. 04] p. 663, Para. 3, [1902MS].

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." He chose his riches instead of Jesus. He

wanted eternal life, but he would not receive into the soul that unselfish love which alone is life. With a sorrowful heart he turned away from Christ. [Cf: The Youth's Instructor 03-06-02 para. 05] p. 663, Para. 4, [1902MS].

As the young man turned away, Jesus said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" These words astonished the disciples. They had been taught to look upon the rich as the favorites of heaven: worldly power and riches they themselves hoped to receive in the Messiah's kingdom; and now if the rich were to fail of entering the kingdom, what hope could there be for them? [Cf: The Youth's Instructor 03-06-02 para. 06] p. 663, Para. 5, [1902MS].

"Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." [Cf: The Youth's Instructor 03-06-02 para. 07] p. 663, Para. 6, [1902MS].

My dear young friends, God knows what your besetting sin is just as surely as he knew the ruler's. His word to him is a message to you. You must decide between Christ and the world. If you choose Christ, you must deny self, take up the cross, and follow him. The Saviour says to you: Withdraw your love from earthly treasure. Follow me, and you shall have treasure in heaven--a "far more exceeding and eternal weight of glory." [Cf: The Youth's Instructor 03-06-02 para. 08] p. 663, Para. 7, [1902MS].

Christ does not ask his children to follow where he has not led the way. He was rich, but for our sake he became poor. He left the heavenly courts, and came to this earth to share the poverty of the poor and the toil of the laborer. He said of himself, "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 03-06-02 para. 09] p. 663, Para. 8, [1902MS].

God is testing and proving his children to see if he can trust them with eternal riches. Are you living for him? Have you placed all you have at his disposal? Are you day by day revealing the unselfishness of the Redeemer? Life is uncertain. One may count on years of worldly pleasure, but accident or disease may suddenly cut him off. Are you ready for death? [Cf: The Youth's Instructor 03-06-02 para. 10] p. 663, Para. 9, [1902MS].

God asks you: "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?" "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Mrs. E. G. White. [Cf: The Youth's Instructor 03-06-02 para. 11] p. 664, Para. 1, [1902MS].

It is a solemn thing to live, because we are not our own, but the Lord's, bought with the blood of his only begotten Son. Think of the estimate God has placed on us! When we were ready to perish, he sent his Son to die for us, that we might have an opportunity to regain what

has been lost by sin. "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 infinite sacrifice connects us with God. Satan can not hold us if we will accept Christ as our hope, our life, our personal Saviour. The spotless, sinless Son of God has borne our sins in his own body on the cross, that we might live unto God. When we truly receive Christ, we live his life, not our own. Our highest aim is to do his will, and represent his character. [Cf: The Youth's Instructor 03-20-02 para. 01] p. 664, Para. 2, [1902MS].

Christ bore our sins that we might live unto righteousness. We were as sheep going astray, but he came from the heavenly courts to bring us back to the fold. [Cf: The Youth's Instructor 03-20-02 para. 02] p. 664, Para. 3, [1902MS].

He died to make it possible for us to keep the law. But all are left to make their choice for themselves. God forces no one to accept the advantages secured for him at an infinite cost. [Cf: The Youth's Instructor 03-20-02 para. 03] p. 664, Para. 4, [1902MS].

A large number of God's subjects have taken their position under the banner of rebellion; but God has not treated them as they deserve. They have declared of Christ, "We will not have this man to reign over us;" but the Lord's hand of love is stretched out still. Men have become bondmen of Satan, but the Lord is entreating them to enlist in his army. [Cf: The Youth's Instructor 03-20-02 para. 04] p. 664, Para. 5, [1902MS].

Christ lived on this earth the life he desires his disciples to live, a life of unselfish service. Let his children remember that he has a work for each one of them to do. He has given them talents, which they are to hold and use for him. But do we appreciate the privilege thus placed within our reach for blessing those around us? Do we use our talents to the best advantage? Are not many of us asleep, doing nothing to save our fellow men? Is not the Bible, God's great textbook of education, superficially read, and therefore superficially understood and superficially practiced? [Cf: The Youth's Instructor 03-20-02 para. 05] p. 664, Para. 6, [1902MS].

Time is fast passing. Let us remember that while life is ours, we are under the solemn responsibility of working for God. Let us throw aside our narrow, selfish plans, and do our very best to accomplish the work God desires to have accomplished. Let us give the invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Let us think of the sacrifice Jesus made to obtain our redemption. Let us study how we can most intelligently work for him. We have been bought with a price; therefore let us do all in our power to glorify him who has purchased us. God calls upon us to go to those in error, and point them to the right way. It is not only the ordained ministers who are to do this work. Ministering angels will cooperate with all who will labor unselfishly for the Master. Mrs. E. G. White. [Cf: The Youth's Instructor 03-20-02 para. 06] p. 664, Para. 7, [1902MS].

This question is broad and deep. We may try our best to compute by addition and multiplication the debt we owe to our Creator, but we

shall fall far short of making a correct estimate of the favors and blessings he has bestowed upon us. [Cf: The Youth's Instructor 04-17-02 para. 01] p. 665, Para. 1, [1902MS].

I have been trying to enumerate some of the blessings we receive from God. Two or three times a day we sit down to a table spread with food to supply us with strength. This food is the Lord's. Those who eat three times a day are indebted to the Lord for one thousand and ninety-five meals in one year. But how few remember, when they partake of food, that they are sitting at the Lord's table! How few bring the poor to their homes to share their blessings! Many are afraid to share with the poor that which the Lord has given them. They think that thus they would be made poor, forgetting the words, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." [Cf: The Youth's Instructor 04-17-02 para. 02] p. 665, Para. 2, [1902MS].

Many who profess to be waiting for the coming of the Lord are absorbed in the things of this life. Many who are already wealthy think only of how they can obtain more wealth. They take little or no interest in the advancement of Christ's kingdom. Dollars and cents are more to them than the souls of men. These may have earthly treasure, but in the sight of God they are poorer than the poorest. They may have houses and land and money at their disposal, but every year their soul poverty increases. The record in the courts above shows them to be bankrupt. They may be adding to their earthly gain, but each day they are adding to their eternal loss. [Cf: The Youth's Instructor 04-17-02 para. 03] p. 665, Para. 3, [1902MS].

A professed Christian once said, "I have been a Christian for many years, and it has cost me only twenty-five cents." Think you that this man could expect to be a partaker in the glory of Him who gave his life for sinners? Could he look for a seat beside the One who counted not his life dear unto himself, that he might rescue the perishing? This professed Christian has been "rich in good works" to the value of twenty-five cents! Such was his estimate of the worth of redemption. [Cf: The Youth's Instructor 04-17-02 para. 04] p. 665, Para. 4, [1902MS].

His testimony called forth from the minister the well deserved reproof, "The Lord have mercy on you, poor, stingy soul!" And to this we say, Amen. [Cf: The Youth's Instructor 04-17-02 para. 05] p. 665, Para. 5, [1902MS].

God tests all men. To some he intrusts riches. This he does to see if they will use earthly riches in such a way that he can bestow on them the heavenly riches. To others he sends poverty and affliction, to lead them to turn to him in trusting confidence. [Cf: The Youth's Instructor 04-17-02 para. 06] p. 665, Para. 6, [1902MS].

Many who endure the test of poverty and sickness fail when prosperity comes to them. While they feel that they are dependent on their Heavenly Father for all they have, they preserve their purity and simplicity. But when prosperity comes to them, and they accumulate riches, they forget the Giver. They lose their trust in God. Self-confident and self-sufficient, they look upon their prosperity as the result of their own wisdom and perseverance. They forget that as their

money increases, God desires them to use it in doing good. [Cf: The Youth's Instructor 04-17-02 para. 07] p. 665, Para. 7, [1902MS].

The world says, It is of more consequence to be rich than good. And many in the church have adopted this standard, and are acting accordingly. Men who can make money are applauded. The love of money is lowering the standard of Christianity. [Cf: The Youth's Instructor 04-17-02 para. 08] p. 666, Para. 1, [1902MS].

God's Son was sold for money. Filled with covetousness, Judas betrayed him to the priests for thirty pieces of silver. Thus is illustrated the power of covetousness over the human heart. Today men sell truth and righteousness for worldly gain. Covetousness has taken its abode in the hearts of professing Christians. Those who have all for which heart can wish, live for self-gratification, while the poor lie at their gates, unnoticed and unhelped. [Cf: The Youth's Instructor 04-17-02 para. 09] p. 666, Para. 2, [1902MS].

Money is a curse unless it is used in the Master's service. With our means and our influence we are to work for him. God forbid that we should live for self, devoting time and means to selfish interests. When Jesus comes in the clouds of heaven, he will then have no use for the money he has intrusted to us. It is now that we are to give it to him. He calls upon us to bring him our tithes and offerings now, and he promises, if we do this, to pour upon us such a blessing that there will not be room enough to receive it. [Cf: The Youth's Instructor 04-17-02 para. 10] p. 666, Para. 3, [1902MS].

Shall we take him at his word? His claims upon us transcend every other claim. The first and best of all that we have belongs to him. Mrs. E. G. White. [Cf: The Youth's Instructor 04-17-02 para. 11] p. 666, Para. 4, [1902MS].

The sun shone brilliantly on the dazzling snow of one of the highest mountains of the Alps, as a traveler followed his guide along the narrow path. The Englishman reveled in the scenes of beauty through which he passed. He had confidence in his guide, and followed fearlessly in his footsteps, though the track was entirely new to him. Suddenly he hesitated; for the bold mountaineer stepped across a narrow but very deep chasm, and then, holding out his hand, asked the Englishman to take it, and step across. Still the traveler hesitated, but the guide encouraged him to obey, saying, reassuringly. "Take my hand; that hand never lets go." [Cf: The Youth's Instructor 05-01-02 para. 01] p. 666, Para. 5, [1902MS].

Dear young friends, One greater than any human guide calls upon you to follow him over the heights of patience and self-sacrifice. The path is not an easy one. Christ says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." In order to follow this path, we must lay aside every weight, and the sin which so easily besets us. Directly at the entrance of the path lies the cross of self-denial. This we must lift if we would follow the Saviour. We must rid ourselves of pride and selfishness. While weighed down by them, we can not scale the heights over which Christ bids us follow him. [Cf: The Youth's Instructor 05-01-02 para. 02] p. 666, Para. 6, [1902MS].

All the way along, Satan has prepared pitfalls for the feet of the unwary. But following our Guide, we may walk with perfect security; for the path is consecrated by his footsteps. It may be steep and rugged, but he has traveled it; his feet have pressed down the thorns to make the way easier for us. Every burden we are called upon to bear, he himself has borne. Personal contact with him brings light and hope and power. Of those who follow him, he says, "They shall never perish, neither shall any man pluck them out of my hand." "I the Lord . . . will hold thy right hand, saying unto thee, Fear not; I will help thee." More precious in the Saviour's sight than the whole world is the soul who gives himself to Jesus. Christ would have passed through the agony of Calvary that one soul might be saved in his kingdom. He will never abandon one for whom he has died. Unless his children choose to leave him, he will hold them fast. [Cf: The Youth's Instructor 05-01-02 para. 03] p. 666, Para. 7, [1902MS].

Christ's true disciples follow him through sore conflicts, enduring self-denial and experiencing bitter disappointment; but this teaches them the guilt and woe of sin, and they are led to look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of his glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Mrs. E. G. White. [Cf: The Youth's Instructor 05-01-02 para. 04] p. 667, Para. 1, [1902MS].

Every day the youth are exposed to the perils of self-confidence. The enemy knows how to work most effectually to cripple their usefulness. He tries to fill their minds with thoughts of themselves, of their knowledge, of what they are able to accomplish. And with many he succeeds. Filled with self-sufficiency, they make no effort to correct the objectionable traits of character that have been handed down to them as a birthright. They feel that they need no cautions. They are constantly making mistakes, but when corrected, they show impatience. "Pride compasseth them about." They think that by their course they are raising themselves in the estimation of others, but how greatly they mistake! The self-conceited youth gains little respect. It is reticence and modesty that win respect. [Cf: The Youth's Instructor 06-05-02 para. 01] p. 667, Para. 2, [1902MS].

It is the superficial thinker who deems himself wise. Men of solid worth and high attainments are generally most ready to admit the weakness of their own understanding. Humility is the constant attendant of true wisdom. [Cf: The Youth's Instructor 06-05-02 para. 02] p. 667, Para. 3, [1902MS].

I entreat our youth to guard against boastfulness and conceit. When placed in positions of responsibility, how many persons of great natural ability have fallen, while in the same position men of less ability and less education have succeeded. The reason is that the former trusted in themselves, while the latter trusted in Him who is wonderful in counsel and mighty in power. [Cf: The Youth's Instructor 06-05-02 para. 03] p. 667, Para. 4, [1902MS].

Before honor is humility. To fill a high place before men, Heaven chooses the worker, who, like John the Baptist, takes a lowly place before God. Simplicity, self-forgetfulness, self-distrust, are attributes that Heaven values. These are the characteristics of real greatness. [Cf: The Youth's Instructor 06-05-02 para. 04] p. 667, Para. 5, [1902MS].

The youth have many difficult lessons to learn before they are prepared for usefulness. In order to be fitted to fill positions of trust, they must submit to the stern teaching of rebuff and disappointment. Days of suffering are necessary to teach wisdom. [Cf: The Youth's Instructor 06-05-02 para. 05] p. 667, Para. 6, [1902MS].

For the self-confident there is a lesson in the history of the apostle Peter. In his early discipleship, Peter thought himself strong. When on the eve of betrayal, Christ forewarned his disciples, "All ye shall be offended because of me this night," Peter confidently declared, "Though all men shall be offended because of thee, yet will I never be offended." Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord. [Cf: The Youth's Instructor 06-05-02 para. 06] p. 667, Para. 7, [1902MS].

When the crowing of the cock reminded him of the words of Christ, surprised and shocked at what he had just done, he turned and looked at his Master. At this moment, Christ looked upon Peter; and beneath that grieved look, in which compassion and love were blended, Peter understood himself. He went out, and wept bitterly. [Cf: The Youth's Instructor 06-05-02 para. 07] p. 668, Para. 1, [1902MS].

The evil that led to Peter's fall is proving the ruin of thousands today. There is nothing so offensive to God, or so dangerous to the soul, as pride and self-sufficiency. [Cf: The Youth's Instructor 06-05-02 para. 08] p. 668, Para. 2, [1902MS].

The nearer we come to Jesus, and the more clearly we discern the purity of his character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. Those whom Heaven recognizes as holy ones are the last to parade their own goodness. Men who have lived near to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold the Saviour. Mrs. E. G. White. [Cf: The Youth's Instructor 06-05-02 para. 09] p. 668, Para. 3, [1902MS].

There can be no self-seeking in the life of him who follows the Saviour. The true Christian banishes all selfishness from his heart. How can he live for self as he thinks of Christ hanging on the cross, giving his life for the life of the world? [Cf: The Youth's Instructor 06-12-02 para. 01] p. 668, Para. 4, [1902MS].

In your behalf Jesus died a death of shame. Are you willing to consecrate yourself to his service? to hold yourself ready to be or to

do anything he may require? Are you willing to put self aside, and speak a word of warning to the companion you see yielding to Satan's temptations? Are you willing to sacrifice some of your plans for the sake of trying to lead him in safe paths? [Cf: The Youth's Instructor 06-12-02 para. 02] p. 668, Para. 5, [1902MS].

Many youth are in peril who might be saved if Christians would manifest toward them a loving, unselfish interest. By faithful effort they might be led to Jesus. But how many professing Christians there are who are so absorbed in self that they make no effort to help those in need of their help. Terrible will be their remorse in the day of judgment, when their mistake will be plainly revealed. The Spirit of God was striving with the straying ones, striving to lead them home. But those who should have cooperated with God were occupied with their own plans, too busy to see the opportunity that he offered them to work with him. Thus the connection between heaven and earth was broken. Those upon whom God called for help did not respond. [Cf: The Youth's Instructor 06-12-02 para. 03] p. 668, Para. 6, [1902MS].

Remember that when you accepted Christ as your Saviour, you entered into a solemn covenant to employ your powers in his service. Into this work you are to put earnest, wholehearted effort. Christ will not accept divided service. It is expected of a steward that he be found faithful. You are to make all temporal matters subordinate to the work the Lord has placed in your hands. He will call for a strict account of the use you have made of his gifts. The true Christian works unselfishly and untiringly for the Master. He does not seek ease or self-gratification, but holds all, even life itself, subject to God's call. And to him are spoken the words, "He that loseth his life for my sake shall find it." [Cf: The Youth's Instructor 06-12-02 para. 04] p. 668, Para. 7, [1902MS].

To the indolent, those who are doing nothing for God, comes the inquiry: Why stand ye here all the day idle? Is there nothing to be done in my vineyard? Are there no souls for you to help? Have you forgotten that the judgment is coming? Work while it is called today; the night cometh, in which no man can work. [Cf: The Youth's Instructor 06-12-02 para. 05] p. 669, Para. 1, [1902MS].

You are God's lightbearer. He has placed in your hands a lamp that you are to keep trimmed and burning for him. [Cf: The Youth's Instructor 06-12-02 para. 06] p. 669, Para. 2, [1902MS].

By all that has given us advantage over another, be it education and refinement, nobility of character, Christian training, religious experience, we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, make such their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most disagreeable. And in this ministry, Christ's true followers will cooperate. Mrs. E. G. White. [Cf: The Youth's Instructor 06-12-02 para. 07] p. 669, Para. 3, [1902MS].

I wish I could portray the beauty of the Christian life. Beginning in the morning of life, controlled by the laws of nature and of God the

Christian moves steadily onward and upward, daily drawing nearer his heavenly home, where await for him a crown of life, and a new name, "which no man knoweth saving him that receiveth it." Constantly he grows in happiness, in holiness, in usefulness. The progress of each year exceeds that of the past year. [Cf: The Youth's Instructor 06-26-02 para. 01] p. 669, Para. 4, [1902MS].

God has given the youth a ladder to climb, a ladder that reaches from earth to heaven. Above this ladder is God, and on every round fall the bright beams of his glory. He is watching those who are climbing, ready, when the grasp relaxes, and the steps falter, to send help. Yes, tell it in words full of cheer, that no one who perseveringly climbs the ladder will fail of gaining an entrance into the heavenly city. [Cf: The Youth's Instructor 06-26-02 para. 02] p. 669, Para. 5, [1902MS].

Satan presents many temptations to the youth. He is playing the game of life for their souls, and he leaves no means untried to allure and ruin them. But God does not leave them to fight unaided against the tempter. They have an all-powerful Helper. Stronger far than their foe is he who in this world and in human nature met and conquered Satan, resisting every temptation that comes to the youth today. He is their Elder Brother. He feels for them a deep and tender interest. He keeps over them a constant watch care, and he rejoices when they try to please him. As they pray, he mingles with their prayers the incense of his righteousness, and offers them to God as a fragrant sacrifice. In his strength the youth can endure hardness as good soldiers of the cross. Strengthened with his might, they are enabled to reach the high ideal before them. The sacrifice made on Calvary is the pledge of their victory. [Cf: The Youth's Instructor 06-26-02 para. 03] p. 669, Para. 6, [1902MS].

The church of God is made up of vessels large and small. The Lord does not ask for anything unreasonable. He does not expect the smaller vessels to hold the contents of the larger ones. He looks for returns according to what a man has, not according to what he has not. Do your best, and God will accept your efforts. Take up the duty lying nearest you, and perform it with fidelity, and your work will be wholly acceptable to the Master. Do not, in your desire to do something great, overlook the smaller tasks awaiting you. [Cf: The Youth's Instructor 06-26-02 para. 04] p. 670, Para. 1, [1902MS].

Beware how you neglect secret prayer and a study of God's word. These are your weapons against him who is striving to hinder your progress heavenward. The first neglect of prayer and Bible study makes easier the second neglect. The first resistance to the Spirit's pleading prepares the way for the second resistance. Thus the heart is hardened, and the conscience seared. [Cf: The Youth's Instructor 06-26-02 para. 05] p. 670, Para. 2, [1902MS].

On the other hand, every resistance of temptation makes resistance more easy. Every denial of self makes self-denial easier. Every victory gained prepares the way for a fresh victory. Each resistance of temptation, each self-denial, each triumph over sin, is a seed sown unto eternal life. Every unselfish action gives new strength to spirituality. No one can try to be like Christ without growing more noble and more true. [Cf: The Youth's Instructor 06-26-02 para. 06] p.

670, Para. 3, [1902MS].

The Lord will recognize every effort you make to reach his ideal for you. When you make failures, when you are betrayed into sin, do not feel that you can not pray, that you are not worthy to come before the Lord. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." With outstretched arms he waits to welcome the prodigal. Go to him, and tell him about your mistakes and failures. Ask him to strengthen you for fresh endeavor. He will never disappoint you, never abuse your confidence. [Cf: The Youth's Instructor 06-26-02 para. 07] p. 670, Para. 4, [1902MS].

Trial will come to you. Thus the Lord polishes the roughness from your character. Do not murmur. You make the trial harder by repining. Honor God by cheerful submission. Patiently endure the pressure. Even though a wrong is done you, keep the love of God in the heart. "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are over the righteous, and his ears are open unto their cry." "Beware of desperate steps; the darkest day, Wait but tomorrow, will have passed away." [Cf: The Youth's Instructor 06-26-02 para. 08] p. 670, Para. 5, [1902MS].

"In quietness and in confidence shall be your strength." Christ knows the strength of your temptations and the strength of your power to resist. His hand is always stretched out in pitying tenderness to every suffering child. To the tempted, discouraged one he says, Child for whom I suffered and died, can not you trust me? "As thy days, so shall thy strength be." [Cf: The Youth's Instructor 06-26-02 para. 09] p. 670, Para. 6, [1902MS].

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. . . . Rest in the Lord, and wait patiently for him." He will be to you as the shadow of a great rock in a weary land. He says, "Come unto me, . . . and I will give you rest," rest that the world can neither give nor take away. Come unto me, and your heart will be filled with the peace that passes all understanding. [Cf: The Youth's Instructor 06-26-02 para. 10] p. 670, Para. 7, [1902MS].

Words can not describe the peace and joy possessed by him who takes God at his word. Trials do not disturb him, slights do not vex him. Self is crucified. Day by day his duties may become more taxing, his temptations stronger, his trials more severe; but he does not falter; for he receives strength equal to his need. Mrs. E. G. White. [Cf: The Youth's Instructor 06-26-02 para. 11] p. 671, Para. 1, [1902MS].

When Paul was summoned to appear before Nero for his trial, it was with the near prospect of certain death. The nature of the crime charged against him, and the prevailing animosity against Christians, left little ground for hope of a favorable issue. [Cf: The Youth's Instructor 07-03-02 para. 01] p. 671, Para. 2, [1902MS].

It was the practise among the Greeks and Romans to allow an accused person an advocate, to present his case and to plead in his behalf. By force of argument, by impassioned eloquence, or by entreaties, prayers, and tears, the advocate would often secure a decision in favor of the

prisoner; or failing in this, would lessen the severity of the sentence. But no man ventured to act as Paul's advocate; no friend was at hand even to preserve a record of the charges brought against him by his accusers, or of the arguments he urged in his own defense. [Cf: The Youth's Instructor 07-03-02 para. 02] p. 671, Para. 3, [1902MS].

Paul before Nero--how striking the contrast! The height of earthly power, authority, and wealth, as well as the lowest depths of crime and iniquity, had been reached by the haughty monarch before whom the man of God was to answer for his faith. In power and greatness, Nero stood unrivaled. There was none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command. The ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions of subjects bowed in obedience to his mandates. To incur his displeasure was to lose property, liberty, life. His frown was more to be dreaded than a pestilence. [Cf: The Youth's Instructor 07-03-02 para. 03] p. 671, Para. 4, [1902MS].

Without money, without friends, without counsel, Paul had been brought forth from a dungeon to be tried for his life. His experience had been one of poverty, self-denial, and suffering. With a sensitive nature, that thirsted for love and sympathy, he had braved misrepresentation, reproach, and abuse. Shrinking with nervous dread from pain and peril, he had fearlessly endured both. Like his Master, he had been a homeless wanderer; he had lived and suffered for the truth's sake, seeking to bless humanity and to live the Christlife. How could Nero, a capricious, passionate tyrant, appreciate the character and motives of this son of God? [Cf: The Youth's Instructor 07-03-02 para. 04] p. 671, Para. 5, [1902MS].

Paul and Nero face to face!--the countenance of the monarch bearing the shameful record of the passions that raged within; the countenance of the prisoner telling the story of a heart at peace with God and man. The result of opposite systems of education stood that day contrasted, a life of unbounded self-indulgence and a life of entire self-sacrifice. Here were the representatives of two theories of life, all-absorbing selfishness, which counts nothing too valuable to be sacrificed for momentary gratification, and self-denying endurance, ready to give up life itself, if need be, for the good of others. [Cf: The Youth's Instructor 07-03-02 para. 05] p. 671, Para. 6, [1902MS].

The Jews brought against Paul the old charge of sedition and heresy, while both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved unbroken serenity. The people and the judges looked upon him with surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for some evidence of guilt. [Cf: The Youth's Instructor 07-03-02 para. 06] p. 672, Para. 1, [1902MS].

When Paul was permitted to speak in his own behalf, all listened with eager interest to his words. Once more he had opportunity to uplift before a wondering multitude the banner of the cross. With more than

human eloquence and power he presented the truths of the gospel. His words struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shown into the minds of many who afterward gladly followed its rays. The words spoken on this occasion were destined to shake nations. They were endowed with a power that would enable them to live through all time, influencing the hearts of men when he who uttered them would be silent in a martyr's grave. [Cf: The Youth's Instructor 07-03-02 para. 07] p. 672, Para. 2, [1902MS].

As Paul gazed upon the throne before him,--Jews, Greeks, Romans, with strangers from many lands,--his souls was stirred with an intense desire for their salvation. He lost sight of the occasion, of the perils surrounding him, of the terrible fate that seemed so near. He saw only Jesus, the Intercessor, pleading before God in behalf of sinful men. He pointed his hearers to the sacrifice made for the fallen race. An infinite price had been paid for man's redemption. Provision had been made for him to share the throne of God. By angel messengers, earth was connected with heaven, and all the deeds of men, whether good or evil, were open to the eye of infinite Justice. [Cf: The Youth's Instructor 07-03-02 para. 08] p. 672, Para. 3, [1902MS].

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement, in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares that the cause to which he has devoted his life is the only cause that can never fail. Though he may perish for the truth's sake, the gospel will not perish. God lives, and his truth will triumph. [Cf: The Youth's Instructor 07-03-02 para. 09] p. 672, Para. 4, [1902MS].

Paul's countenance beams with the light of heaven. Many who looked upon him "saw his face as it had been the face of an angel." Tears dimmed many eyes. The gospel found its way to the hearts of many who, but for Paul's witness, would never have been led to the Saviour. Mrs. E. G. White. [Cf: The Youth's Instructor 07-03-02 para. 10] p. 672, Para. 5, [1902MS].

From the judgment hall, Paul returned to his prison house, knowing that he had gained for himself only a brief respite. He knew that his enemies would compass his death; but he was not afraid. His heart was full of courage, his eyes shone with heavenly brightness: by faith he beheld the glories of the unseen. [Cf: The Youth's Instructor 07-10-02 para. 01] p. 672, Para. 6, [1902MS].

The apostle's speech had gained him many friends, and he was visited by persons of rank, who accounted his blessing of greater value than the favor of the emperor of the world. But there was one friend for whose sympathy and companionship he longed in those last trying days. That friend was Timothy, to whom he had committed the care of the church at Ephesus, and who had therefore been left behind when Paul made his last journey to Rome. The affection between Paul and Timothy began with Timothy's conversion; and the tie had strengthened as they had shared the hopes, the perils, and the toils of missionary life,

till they seemed to be as one. The disparity in their age and the difference in their character made their love for each other more earnest. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring disposition of Timothy. The faithful ministrations and tender love of this tried companion had brightened many a dark hour in the apostle's life. All that Melancthon was to Luther, all that a son could be to a loved and honored father, the youthful Timothy was to the tried and lonely Paul. [Cf: The Youth's Instructor 07-10-02 para. 02] p. 673, Para. 1, [1902MS].

And now, sitting alone in his gloomy cell, knowing that at a word or nod from Nero, his life may be sacrificed, Paul thinks of Timothy, and determines to send for him. Under the most favorable circumstances, several months must elapse before Timothy can reach Rome. Paul knows that his own life is uncertain, and that Timothy may arrive too late. He has important counsel for him; and while urging him to come without delay, he dictates the charge that he may not be spared to utter. His heart is filled with loving solicitude for his son in the gospel, and for the church under his care; and he seeks to impress Timothy with the importance of fidelity to his trust. "I charge thee therefore," he says, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [Cf: The Youth's Instructor 07-10-02 para. 03] p. 673, Para. 2, [1902MS].

Paul has almost finished his course, and he desires Timothy to take his place, guarding the churches from the fables and heresies with which Satan and his agents would endeavor to lead them from the truth. He admonishes him to shun temporal pursuits and entanglements, which would prevent him from giving himself wholly to God's work. He is to endure with cheerfulness the opposition, reproach, and persecution to which his faithfulness would expose him. He is to make full proof of his ministry, employing every means of doing good to his fellow men. [Cf: The Youth's Instructor 07-10-02 para. 04] p. 673, Para. 3, [1902MS].

Never had Paul been ashamed to confess Christ before men. Under all circumstances he had fearlessly placed himself on the side of right. Firmly believing the principles of truth, he never shrank from declaring them. His life was an illustration of the truths he taught; and in this lay his power. To him the voice of duty was the voice of God. His soul was filled with a deep sense of his responsibility, and he lived in close and constant communion with God. He clung to the cross of Christ as the only guaranty of success. The love of the Saviour was the power that upheld him in his conflicts with himself and with the power of Satan, in his struggles against spiritual wickedness in high places, in his lifelong labors as he pressed forward against the unfriendliness of the world and the burden of his own infirmities. [Cf: The Youth's Instructor 07-10-02 para. 05] p. 673, Para. 4, [1902MS].

What the church needs today is an army of workers who, like Paul, have a deep experience in the things of God, and who are filled with an earnest desire to do his service. Cultivated, refined, sanctified men

are needed; men who will not shun trial and responsibility; men who are burden bearers; men who are brave and true; men in whose hearts Christ is formed, and who, with lips touched with holy fire, will preach the word to those who are starving for the bread of life. For the lack of such workers, the cause of God languishes, and fatal errors, like deadly poison, taint the morals and blight the hopes of a large part of the race. [Cf: The Youth's Instructor 07-10-02 para. 06] p. 674, Para. 1, [1902MS].

As the faithful, toil worn standard bearers are offering up their lives for the truth's sake, *who among the youth will come forward to take their place?* Will our young men accept the holy trust at the hand of their fathers? Are they now preparing to fill the vacancies made by the death of the faithful? Will they heed God's call to service? Mrs. E. G. White. [Cf: The Youth's Instructor 07-10-02 para. 07] p. 674, Para. 2, [1902MS].

This is the word that comes to us from Christ. Had it been essential for us to search the Fathers, he would have told us to do so. But the Fathers do not all speak the same thing. Which of them should we chose as a guide? There is no need for us to trust to such uncertainty. We pass by the Fathers to learn of God out of his word. This is life eternal, to know God. O, 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. [Cf: The Youth's Instructor 07-24-02 para. 01] p. 674, Para. 3, [1902MS].

The commentaries written about the word do not all agree. 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, knowing 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: The Youth's Instructor 07-24-02 para. 02] p. 674, Para. 4, [1902MS].

God did not leave his word to be preserved in the memory 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, and we should have been asked to receive the teachings of men. Let us thank God for his written word. [Cf: The Youth's Instructor 07-24-02 para. 03] p. 674, Para. 5, [1902MS].

The Bible was not given for ministers and learned men only. The poor man needs it as much as the rich man, the unlearned as much as the learned. Every person, young and old alike, should read the Bible for himself. Do not depend on the minister to read it for you. The Bible is God's word to you. 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; for among kings, governors, statesmen, and the world's most highly educated men, there is none greater than he. [Cf: The Youth's Instructor 07-24-02 para. 04] p. 674, Para. 6, [1902MS].

"Search the Scriptures; for in them ye think ye have eternal life." To search means to look diligently for something which has been lost. Search for the hidden treasures in God's word. You can not afford to be without them. Study the difficult passages, comparing verse with verse,

and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before. Some of their difficulties have been solved; for the Holy Spirit has done the work spoken of in the fourteenth chapter of John: "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: The Youth's Instructor 07-24-02 para. 05] p. 674, Para. 7, [1902MS].

Nothing worth having is obtained without earnest, persevering effort. In business, only those who have a will to do, see successful results. Without earnest toil we can not expect to obtain a knowledge of spiritual things. Those who obtain the jewels of truth must dig for them as a miner digs for the precious ore hidden in the earth. Those who work indifferently and halfheartedly will never succeed. Young and old should read the word of God; and not only should they read it, but they should study it with diligent earnestness, praying, believing, and searching. Thus they will find the hidden treasure; for the Lord will quicken their understanding. [Cf: The Youth's Instructor 07-24-02 para. 06] p. 675, Para. 1, [1902MS].

In your study of the word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what the Lord 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 Bible, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation. [Cf: The Youth's Instructor 07-24-02 para. 07] p. 675, Para. 2, [1902MS].

Do not read the word in the light of former opinions; but with a mind free from prejudice, search it carefully and prayerfully. If, as you read, conviction comes, and you see that your 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 practised 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: The Youth's Instructor 07-24-02 para. 08] p. 675, Para. 3, [1902MS].

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 your duty. You need to know what you must do to be saved. And it is God's will that you shall know what he has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that he rewards those who diligently seek him. [Cf: The Youth's Instructor 07-24-02 para. 09] p. 675, Para. 4, [1902MS].

O search the Bible with a heart hungry for spiritual food! Dig into the word as a miner digs into the earth to find the veins of gold. Do not give up your search till you have learned your relation to God and his will concerning you. Mrs. E. G. White. [Cf: The Youth's Instructor 07-24-02 para. 10] p. 675, Para. 5, [1902MS].

The Saviour's denunciation of the fruitless fig tree is a warning to

all who claim to be Christians, and yet remain in blind unbelief. Thus from age to age the Lord would teach the danger of rejecting light. Christ has worked for and invited all. He will enlighten all who will search the Scriptures candidly. Today he is knocking at the door of the heart. Shall he have to say of us, In vain do ye worship me, teaching for doctrine the commandments of men? [Cf: The Youth's Instructor 07-31-02 para. 01] p. 675, Para. 6, [1902MS].

The words spoken to the fig tree are applicable to all whose lives, though pretentious, are fruitless. The tree may have every indication of prosperity, but the Lord takes not its luxuriant foliage as an evidence of fruitfulness. His search for the fruit which alone makes the tree of value is close and critical. How is it with us? Can we bear the search made by him who never makes a mistake, or do we bear only the leaves of profession? Profession is nothing if it is only a mask to spiritual barrenness. [Cf: The Youth's Instructor 07-31-02 para. 02] p. 675, Para. 7, [1902MS].

When the Saviour appears in the clouds of heaven, no one will be given another opportunity to gain salvation. All will have made their decision. Before the close of this world's history those who are willing to accept evidence will have the dark veil removed from their minds. Hearts will be cleansed through accepting Christ during the time that the whole world is lighted with the glory of the angel who comes down from heaven. [Cf: The Youth's Instructor 07-31-02 para. 03] p. 676, Para. 1, [1902MS].

The time is right upon us when every kind of deception will be practised. Christ says, "Beware of false prophets, which come to you in sheep's clothing." They speak fair words, but all the time they are watching to see how they can get gain for themselves. They are full of selfishness, and work at cross purposes with God. "Ye shall know them by their fruits," the Saviour declares. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Nothing but repentance and faith can make an impure heart pure. [Cf: The Youth's Instructor 07-31-02 para. 04] p. 676, Para. 2, [1902MS].

God weighs every man in the balances of the sanctuary. In one scale is placed his perfect, unchangeable law, demanding perfect obedience. If in the other there are years of forgetfulness, of rebellion, of self-pleasing, with no repentance, no confession, no effort to do right, God says, "Thou art weighed in the balances, and art found wanting." [Cf: The Youth's Instructor 07-31-02 para. 05] p. 676, Para. 3, [1902MS].

Thus the deciding line is drawn. Claiming to be righteous without manifesting the fruits of true conversion, is utterly worthless. External forms, even though they be such as God has commanded, are of no value unless accompanied by an inward work of cleansing. Outward works alone will never make a man perfect before God. Nothing but repentance and faith can make an impure heart pure. [Cf: The Youth's Instructor 07-31-02 para. 06] p. 676, Para. 4, [1902MS].

In the great day of judgment how will transgressors appear in their own sight as they are permitted to see the record of their life as they have chosen to make it, regardless of the law which through eternity will govern the universe? During their lifetime they utterly refused to be made better. The efforts put forth in their behalf were in vain.

They knew the claims of God, but they refused to comply with the conditions laid down in his word. By their own choice they united with the enemy. The powers given them to use in God's service they used in the service of self. They made self their god, refusing to submit to any other control. They arrayed themselves on the side of the power of darkness, and encouraged others to do the same. [Cf: The Youth's Instructor 07-31-02 para. 07] p. 676, Para. 5, [1902MS].

As they stand before the bar of God, this opens before them. A flash of light will come to all lost souls. Scene after scene will rise before them. They will see the power of the mystery of godliness, which in this life they despised and hated. They will see what they might have become through the power of Christ. They will understand the robbery they have practised toward God. They will see the good they might have done but did not do. [Cf: The Youth's Instructor 07-31-02 para. 08] p. 676, Para. 6, [1902MS].

The picture can not be changed. Their cases are forever decided. They realized that they must perish with the one whose ways and works they have chosen, and in terror they 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 face of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" Mrs. E. G. White. [Cf: The Youth's Instructor 07-31-02 para. 09] p. 676, Para. 7, [1902MS].

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: The Youth's Instructor 08-21-02 para. 01] p. 677, Para. 1, [1902MS].

John can not find words to describe the great love that God has bestowed upon us. He can only call upon us to behold it. That God should consent to let his only begotten Son come to a world all seared and marred with the curse, to walk a man among men, and to suffer death by crucifixion, does not this bear eloquent witness to the power of God's love? [Cf: The Youth's Instructor 08-21-02 para. 02] p. 677, Para. 2, [1902MS].

God's love is as high as heaven and as broad as eternity. Why was it bestowed on us? That we might be called his sons. "But," says the young man, "I am not ready to be a Christian. I have not yet sown my wild oats." I once spoke to a company of prisoners. One of their number was a young man who had just been graduated from college. During his school life he had studied hard, and he had planned to have a good time after his graduation. He came in contact with evil companions; a crime was committed; they were brought before the court; and this young man was imprisoned for seven years. A sad result of his sowing of wild oats! [Cf: The Youth's Instructor 08-21-02 para. 03] p. 677, Para. 3, [1902MS].

Young man, are you one of those who believe in sowing wild oats? Remember that the harvest time is coming, and that as you have sown, so you will reap. No frost will blight the crop, no storm blast it, no cankerworm destroy it. You are sure of a bountiful yield. If you spend your time in idleness, in amusement, in self-gratification, you will reap a harvest of sorrow. When adversity comes, you will find that the service of Satan is indeed bitter. [Cf: The Youth's Instructor 08-21-02 para. 04] p. 677, Para. 4, [1902MS].

As I was pleading with a young man to turn to the Saviour, he said: "I am not ready. This band of music would be broken up should I leave it. I am needed in this circle of society. And besides, I want my liberty." But he did not know of what he was talking. There is no liberty save that which has been brought to us by Christ. We can find in sin nothing but slavery. What was Adam after he had disobeyed? A captive to sin, his dark future illuminated only by the promise of the Saviour to come. [Cf: The Youth's Instructor 08-21-02 para. 05] p. 677, Para. 5, [1902MS].

Those who think that a surrender to Christ means loss of liberty are in bondage to the worst of all tyrants. Satan binds them in chains of darkness, and exults in their ruin. And yet they talk of liberty! Liberty to sin, when the wages of sin is death! [Cf: The Youth's Instructor 08-21-02 para. 06] p. 677, Para. 6, [1902MS].

Christ gives us all the blessings we enjoy. The beautiful things of nature are the work of his hands. Every breath we draw is an evidence of what we owe to divine power. But where is our devotion, our love for God? Many who profess to serve him are Christians in name only. [Cf: The Youth's Instructor 08-21-02 para. 07] p. 677, Para. 7, [1902MS].

God has done so much to make it possible for us to be free in Christ, free from the slavery of wrong habits and evil inclinations. Dear young friends, will you not strive to be free in Christ? You point to this and that professed Christian, saying, We have no confidence in them. If their lives are examples of Christianity, we want none of it. Look not at those around you. Look instead at the only perfect pattern, the man Christ Jesus. Beholding him, you will be changed into the same image. [Cf: The Youth's Instructor 08-21-02 para. 08] p. 677, Para. 8, [1902MS].

Will you not try to show those with whom you come in contact the better way, even the way which leads to the city whose builder and maker is God? If you walk humbly with God, the Holy Spirit will be your efficiency. As you let your light shine in good works, those with whom you associate will see light in your light. Let not your light grow dim; for this is dangerous not only to your own soul, but to the souls of others. Keep your light burning brightly. Be cheerful, hopeful, and steadfast. Gather grace and strength, daily becoming more trustful and hopeful. Pray and watch and work, lest the day of the Lord come on you as a thief in the night. Duties and responsibilities will increase with success. Satan will try to divert your mind from Jesus. He will try to make you believe that you will not reap what you have sown. Listen not to him. Make God supreme. Hide self in Christ. Welcome the Saviour into the heart as a cherished guest. You can do nothing without him, but with him you can do "all things." He is the Mighty God, the Everlasting Father, the Prince of Peace. He is invincible, and those who work in his strength will be more than conquerors. Mrs. E. G. White. [Cf: The Youth's Instructor 08-21-02 para. 09] p. 678, Para. 1, [1902MS].

In the incident of the Samaritan woman at the well, is shown one of the Saviour's ways of winning souls. While the woman was extolling Jacob's well, Christ was speaking to her of the water of everlasting life. He who drinks of the water of Jacob's well "shall thirst again," he said, but he who drinks "of the water that I shall give him shall

never thirst." [Cf: The Youth's Instructor 09-11-02 para. 01] p. 678, Para. 2, [1902MS].

Instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," he said, "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." He turned the conversation to the treasure he had to bestow, which would satisfy the craving of mind and heart. He offered the woman something better than anything she possessed, even living water, the joy and hope of the gospel of his kingdom. [Cf: The Youth's Instructor 09-11-02 para. 02] p. 678, Para. 3, [1902MS].

This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure lovers, theater goers, drunkards, and gamblers, and scathingly rebuke them for their sins. We must offer them something better than that which they have, even "the peace of God, which passeth all understanding." We must make it as plain as possible to them that the law of God is binding upon all human beings, and that this law is a transcript of the divine character, an expression of that which the Creator wishes his children to become. [Cf: The Youth's Instructor 09-11-02 para. 03] p. 678, Para. 4, [1902MS].

These poor souls are engaged in a wild chase after worldly pleasure and earthly riches. They have no knowledge of anything more desirable. But pleasure will not satisfy the soul. Show them how infinitely superior to the fleeting joys of the world is the imperishable glory of heaven. Seek to convince them of the freedom and hope and rest and peace to be found in the gospel. [Cf: The Youth's Instructor 09-11-02 para. 04] p. 678, Para. 5, [1902MS].

God's people, young and old, are to lift up Jesus, who alone can satisfy the restless craving of the heart, and give repose to the mind. Wealth can not do this. Intoxicating drink can not do it. Worldly pleasure can not do it. Title, rank, learning, power, all are worthless unless the name is enrolled in the Lamb's book of life. [Cf: The Youth's Instructor 09-11-02 para. 05] p. 678, Para. 6, [1902MS].

In the prayer which Christ offered to his Father just before the crucifixion, he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Only the religion that comes from God will lead to God. "He that believeth on the Son hath everlasting life." There is in his heart a well of living water, the influence of which is felt by all with whom he associates. [Cf: The Youth's Instructor 09-11-02 para. 06] p. 679, Para. 1, [1902MS].

To the weary and heavy laden Christ says, "Come unto me, . . . and I will give you rest." Restless, craving, exhausted heart, think of the Saviour's words, "Whosoever drinketh of this water that I shall give him shall never thirst." Drink from the wells of worldly pleasure, and you will thirst again. Drink of the water of life, and you will be satisfied and refreshed; for it will be in you "a well of water springing up into everlasting life." Love and light and truth and life are found in the everlasting gospel. Come, ye who labor and are heavy laden, come to the living water. "Let him that is athirst come. And

whosoever will, let him take the water of life freely." Mrs. E. G. White. [Cf: The Youth's Instructor 09-11-02 para. 07] p. 679, Para. 2, [1902MS].

Sometimes one who professes to be a follower of Christ is heard saying, "You must not be surprised if I am rough, if I speak bluntly, if I manifest temper: it is my way." [Cf: The Youth's Instructor 10-02-02 para. 01] p. 679, Para. 3, [1902MS].

You ask us not to be surprised! Is not Heaven surprised at such manifestations, since the plan of salvation has been devised, since an infinite sacrifice has been made on Calvary's cross, that you might reflect the image of Jesus? Will "your way" enter heaven? Suppose someone comes up to the pearly gates, and says, "I know that I have been rude and unkind, and that it is my disposition to lie and steal; but I want an entrance to the heavenly mansions." Will such a disposition find entrance through the portals of the heavenly city? No, no! only those who keep God's way will enter there. [Cf: The Youth's Instructor 10-02-02 para. 02] p. 679, Para. 4, [1902MS].

The manifestation of natural and cultivated tendencies to wrongdoing can not be excused by the plea, "It is my way." Christians realize that in order to bring the principles of Christianity into the daily life, they need much of the grace of Christ. [Cf: The Youth's Instructor 10-02-02 para. 03] p. 679, Para. 5, [1902MS].

The youth who cooperate with Christ will find that their way is full of errors needing to be corrected. Brought into the character building, these errors are as rotten timbers. Let no one allow them to remain. Let no one plead for the privilege of clinging to his imperfections, excusing himself by saying, "It is my way." Those who please self, refusing to give up their way for Christ's way, will suffer the sure result. They will find themselves strengthless, Christless. [Cf: The Youth's Instructor 10-02-02 para. 04] p. 679, Para. 6, [1902MS].

Are you striving to walk in the way of truth and righteousness? Then be not discouraged by temptation. True, you will be tempted; but remember that temptation is not sin; it is no indication of the Lord's displeasure. He suffers you to be tempted, but he measures the temptation by the power which he imparts to enable you to resist and overcome. It is in the time of temptation and trial that you are to measure the degree of your faith in God, and to estimate the stability of your Christian character. [Cf: The Youth's Instructor 10-02-02 para. 05] p. 679, Para. 7, [1902MS].

Do not say, "It is impossible for me to overcome." Do not say, "It is my nature to do thus and so, and I can not do otherwise. I have inherited weaknesses that make me powerless before temptation." In your own strength you can not overcome, but help has been laid upon One that is mighty. Breathe the prayer, "Show me thy ways, O Lord; teach me thy paths." Then believe the promise, "The meek will he guide in judgment: and the meek will he teach his way." Yes, the Lord says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." [Cf: The Youth's Instructor 10-02-02 para. 06] p. 680, Para. 1, [1902MS].

In order to receive the virtue of the blood of Christ, even the

forgiveness of your sins, you must consent to the conditions he imposes. "If any man will come after me," he says, "let him deny himself, and take up his cross, and follow me." Seeking pardon of sin from his cross, you will seek direction from his throne. Looking to and believing in Christ as your personal Saviour, is your only hope of salvation. Receiving Christ in all his completeness, you are in truth able to sing:--"I will follow thee, my Saviour, Wheresoe'er my lot may be. Where thou goest, I will follow; Yes, my Lord, I'll follow thee." [Cf: The Youth's Instructor 10-02-02 para. 07] p. 680, Para. 2, [1902MS].

God has given his Holy Spirit as a power sufficient to subdue all your hereditary and cultivated tendencies to wrongdoing. By yielding the mind to the control of the Spirit, you will grow into the likeness of God's perfect character, and will become an instrumentality through which he can reveal his mercy, his goodness and his love. [Cf: The Youth's Instructor 10-02-02 para. 08] p. 680, Para. 3, [1902MS].

Whatever may be your defects, the Holy Spirit will reveal them, and grace will be given you to overcome. Through the merits of the blood of Christ you may be a conqueror, yes, more than a conqueror. Will you who read these words resolve never again to excuse your defects of character by saying, "It is my way"? Let no one again declare, "I can not change my natural habits and tendencies." Let the truth be admitted into the soul, and it will work to sanctify the character. [Cf: The Youth's Instructor 10-02-02 para. 09] p. 680, Para. 4, [1902MS].

Beholding Christ, we are changed through the power of the Holy Spirit. When this change takes place, the hands, the tongue, the feet, act in accord with the heart's spiritual advancement. Faith is a shining light, shining more and more unto the perfect day. We no longer plead for our will to be done, or for our old ways and habits to be left undisturbed. The converting power of God molds us after the divine similitude, after the likeness of the One who is "the Way, the Truth, and the Life." Mrs. E. G. White. [Cf: The Youth's Instructor 10-02-02 para. 10] p. 680, Para. 5, [1902MS].

Education is but a preparation of the physical, intellectual, and spiritual powers for the best performance of all the duties of life. The powers of endurance, and the strength and activity of the brain, are lessened or increased by the way in which they are employed. The mind should be so disciplined that all its powers will be symmetrically developed. [Cf: The Youth's Instructor 10-09-02 para. 01] p. 680, Para. 6, [1902MS].

Many youth are eager for books. They desire to read everything that they can obtain. Let them take heed what they read as well as what they hear. I have been instructed that they are in the greatest danger of being corrupted by improper reading. Satan has a thousand ways of unsettling the minds of youth. They can not safely be off guard for a moment. They must set a watch upon their minds, that they may not be allured by the enemy's temptations. [Cf: The Youth's Instructor 10-09-02 para. 02] p. 680, Para. 7, [1902MS].

Satan knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story books, tales, and other literature. The

readers of such literature become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to study the great truths that relate to the mission and work of Christ, truths that would fortify the mind, awaken the imagination, and kindle a strong, earnest desire to overcome as Christ overcame. [Cf: The Youth's Instructor 10-09-02 para. 03] p. 681, Para. 1, [1902MS].

Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon mind and heart. Love stories, frivolous and exciting tales, and even that class of books called religious novels, books in which the author attaches to his story a moral lesson, are a curse to the readers. Religious sentiments may be woven all through a story book, but, in most cases, Satan is but clothed in angel robes, the more effectively to deceive and allure. None are so confirmed in right principles, none so secure from temptation, that they are safe in reading these stories. [Cf: The Youth's Instructor 10-09-02 para. 04] p. 681, Para. 2, [1902MS].

The readers of fiction are indulging an evil that destroys spirituality, eclipsing the beauty of the sacred page. It creates an unhealthy excitement, fevers the imagination, unfits the mind for usefulness, weans the soul from prayer, and disqualifies it for any spiritual exercise. [Cf: The Youth's Instructor 10-09-02 para. 05] p. 681, Para. 3, [1902MS].

God has endowed many of our youth with superior capabilities; but too often they have enervated their powers, confused and enfeebled their minds, so that for years they have made no growth in grace or in a knowledge of the reasons of our faith, because of their unwise choice of reading. Those who are looking for the Lord soon to come, looking for that wondrous change, when "this corruptible shall put on incorruption," should in this probationary time be standing upon a higher plane of action. [Cf: The Youth's Instructor 10-09-02 para. 06] p. 681, Para. 4, [1902MS].

My dear young friends, question your own experience as to the influence of exciting stories. Can you, after such reading, open the Bible and read with interest the words of life? Do you not find the Book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix the attention upon the important, solemn truths that concern your eternal welfare. [Cf: The Youth's Instructor 10-09-02 para. 07] p. 681, Para. 5, [1902MS].

The nature of one's religious experience is revealed by the character of the books he chooses to read in his leisure moments. In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through his word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. It contains the most interesting and the most instructive history and biography that were ever written. Those whose imagination has not become perverted by the reading [Cf: The Youth's Instructor 10-09-02 para. 08] p. 681, Para. 6, [1902MS].

Resolutely discard all trashy reading. It will not strengthen your

spirituality, but will introduce into the mind sentiments that pervert the imagination, causing you to think less of Jesus and to dwell less upon his precious lessons. Keep the mind free from everything that would lead it in a wrong direction. Do not encumber it with trashy stories, which impart no strength to the mental powers. The thoughts are of the same character as the food provided for the mind. [Cf: The Youth's Instructor 10-09-02 para. 09] p. 681, Para. 7, [1902MS].

The Bible is the book of books. If you love the word of God, searching it as you have opportunity, that you may come into possession of its rich treasures, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to himself. But to read the Scripture in a casual way, without seeking to comprehend Christ's lesson that you may comply with his requirements, is not enough. There are treasures in the word of God that can be discovered only by sinking the shaft deep into the mine of truth. [Cf: The Youth's Instructor 10-09-02 para. 10] p. 682, Para. 1, [1902MS].

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The book that before was unattractive because it revealed truths which testified against the sinner, now becomes the food of the soul, the joy and consolation of the life. The Sun of righteousness illuminates the sacred pages, and the Holy Spirit speaks through them to the soul. To those who love Christ the Bible is as the garden of God. Its promises are as grateful to the heart as the fragrance of flowers is to the senses. [Cf: The Youth's Instructor 10-09-02 para. 11] p. 682, Para. 2, [1902MS].

Let all who have cultivated a love for light reading, now turn their attention to the sure word of prophecy. Take your Bibles, and begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently you study the Bible, the more beautiful will it appear, and the less relish you will have for light reading. Bind this precious volume to your hearts. It will be to you a friend and guide. Mrs. E. G. White. [Cf: The Youth's Instructor 10-09-02 para. 12] p. 682, Para. 3, [1902MS].

Several years ago, while journeying from Christiania, Norway, to Goteborg, Sweden, I was favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky, a picture painted by the great Master Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay. [Cf: The Youth's Instructor 10-23-02 para. 01] p. 682, Para. 4, [1902MS].

Angels of mercy seemed whispering: "Look up! This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the

haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of his love for our encouragement. Never while memory lingers, can I forget that vision of beauty, and the comfort and peace it brought. [Cf: The Youth's Instructor 10-23-02 para. 02] p. 682, Para. 5, [1902MS].

As God's children, it is our privilege ever to look up, keeping the eye of faith fixed on Christ. As we constantly keep him in view, the sunshine of his presence floods the chambers of the mind. The light of Christ in the soul temple brings peace. The soul is stayed on God. All perplexities and anxieties are committed to Jesus. As we continue to behold him, his image becomes engraved on the heart, and is revealed in the daily life. [Cf: The Youth's Instructor 10-23-02 para. 03] p. 682, Para. 6, [1902MS].

But if, after conversion, we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change. The view of Jesus is eclipsed. The vision of his purity, his goodness, his matchless love, is dimmed. Peace is gone. No longer is the soul committed to him in simple, perfect trust. The whole Christian life seems uncertain. [Cf: The Youth's Instructor 10-23-02 para. 04] p. 683, Para. 1, [1902MS].

My dear young friends, ever keep Christ in view. Thus only can you keep the eye single to God's glory. Jesus is your light and life and peace and assurance forever. By beholding him you are changed from glory to glory--from character to character. [Cf: The Youth's Instructor 10-23-02 para. 05] p. 683, Para. 2, [1902MS].

"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." "Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." In Him is no darkness at all. [Cf: The Youth's Instructor 10-23-02 para. 06] p. 683, Para. 3, [1902MS].

When the soul is illumined by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections, no longer centered upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory. Mrs. E. G. White. [Cf: The Youth's Instructor 10-23-02 para. 07] p. 683, Para. 4, [1902MS].

Multitudes are vainly seeking happiness in worldly amusements. They crave something which they do not have. They are spending their money for that which is not bread, and their labor for that which satisfieth not. The hungering, thirsting soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. O that every such one would listen to the voice of Jesus, "If any man thirst, let him come unto me, and drink." Those who drink of the living water will thirst no more for frivolous, exciting amusements. Christ, the wellspring of life, is the fountain of peace and happiness. [Cf: The Youth's Instructor 11-06-02 para. 01] p. 683, Para. 5, [1902MS].

God bestows various talents and gifts upon men, not that they may lie useless, nor that they may be employed in amusements or selfish

gratification, but that they may be a blessing to others by enabling men to do earnest, self-sacrificing missionary work. God grants man time for the purpose of promoting his glory. When this time is used in selfish pleasure and amusement, it is lost to all eternity. [Cf: The Youth's Instructor 11-06-02 para. 02] p. 683, Para. 6, [1902MS].

The youth, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They hold their destiny in their own hands. They may rise to the highest excellence, or they may sink to the lowest depth of depravity. Every person is a free moral agent, by his daily life deciding his future. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as candidates for eternal life, or shall we fail of fulfilling the great end of our creation? [Cf: The Youth's Instructor 11-06-02 para. 03] p. 683, Para. 7, [1902MS].

In our character building we must work in union with our Heavenly Father, our will conformed to his will. We are to work in union with him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Then why should we doubt him? Let us not stop, my dear young friends, with a work half done. Let us not rest satisfied before we receive a new and sanctified nature, in which will appear the fruits of righteousness. Those who stop short of this are Christians only in name. We are to make diligent work for eternity. Helping one another, and walking in all humility, we shall receive grace for grace. [Cf: The Youth's Instructor 11-06-02 para. 04] p. 684, Para. 1, [1902MS].

Let the youth magnify the name of the Lord for his great goodness, his loving mercy, his tender compassion. They can magnify his name by revealing his grace through a well ordered life and a godly conversation. And as they do this, the disposition is sweetened; irritability passes away. [Cf: The Youth's Instructor 11-06-02 para. 05] p. 684, Para. 2, [1902MS].

To every young man and young woman I would say: Come to Jesus just as you are. With humility and contrition express to him your penitence. Make a vigilant, earnest effort to serve him, and perseveringly keep up this effort. Cherish constantly the spirit of gentleness and kindness. Cultivate sympathy--not for yourself, but for others; "in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: The Youth's Instructor 11-06-02 para. 06] p. 684, Para. 3, [1902MS].

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Mrs. E. G. White. [Cf: The Youth's Instructor 11-06-02 para. 07] p. 684, Para. 4, [1902MS].

In the city of Capernaum a nobleman's son lies sick unto death. In vain his father has tried to save him. A messenger comes with hurried steps to the mansion, and asks to see the nobleman. He tells him that he has just come from Jerusalem, and that there is in Galilee a prophet

of God, declared by some to be the long expected Messiah. His work has awakened an intense interest in the city of Jerusalem, the messenger says, and crowds follow him wherever he goes. It may be that he can heal the child. [Cf: The Youth's Instructor 12-04-02 para. 01] p. 684, Para. 5, [1902MS].

As the nobleman listens, the expression of his countenance changes from despair to hope. Determined to leave no means untried to save his child's life, he decides to go himself to see this prophet. The hope born in his soul strengthens as he prepares for his journey. Before the day dawns, he is on his way to Cana of Galilee, where Jesus is supposed to have gone. The journey is long and the road rough, but nothing can deter the anxious father. [Cf: The Youth's Instructor 12-04-02 para. 02] p. 684, Para. 6, [1902MS].

Finding Jesus, he beseeches him to come to Capernaum and heal his son. "Except ye see signs and wonders, ye will not believe," Jesus answers. To a certain extent, the nobleman did believe, else he would not have taken the long journey at that critical time. But Christ desired to increase his faith. [Cf: The Youth's Instructor 12-04-02 para. 03] p. 684, Para. 7, [1902MS].

With heartbroken entreaty the father cries, "Sir, come down ere my child die." He fears that each passing moment will place his son beyond the power of the Healer. But his faith is yet imperfect. Desiring to lead him to perfect faith, the Saviour replies, "Go thy way; thy son liveth." [Cf: The Youth's Instructor 12-04-02 para. 04] p. 685, Para. 1, [1902MS].

"And the man believed the word that Jesus had spoken unto him, and he went his way." Assured that the death he has dreaded will not come to his son, the nobleman does not ask any question, nor seek any explanation. He believes. Over and over again he repeats the words, "Thy son liveth." [Cf: The Youth's Instructor 12-04-02 para. 05] p. 685, Para. 2, [1902MS].

And the power of the words of the Redeemer flashes like lightning from Cana to Capernaum, and the child is healed. The nobleman shows his faith by not insisting on the presence of Jesus, and immediately the power of Satan is rebuked. The dying boy feels the joy of restoration. [Cf: The Youth's Instructor 12-04-02 para. 06] p. 685, Para. 3, [1902MS].

The watchers by the bedside mark with bated breath the conflict between life and death. And when in an instant the burning fever disappears, they are filled with amazement. Knowing the anxiety of the father, they go to greet him with the joyful tidings. He has only one question to ask, When did the child begin to mend? They tell him, and he is satisfied. He believed when he turned his face homeward; now his faith is crowned with assurance. A holy atmosphere surrounds him, and as he looks upon his son, healed of all disease, spiritual life sanctifies his soul. He is converted. With the simple faith of a little child he receives the great gift of the kingdom of heaven. The same power which restores the child to health, banishes unbelief from the father's heart. [Cf: The Youth's Instructor 12-04-02 para. 07] p. 685, Para. 4, [1902MS].

What a witness Christ has in this nobleman! He had asked for the life of his son, not expecting to receive anything himself. But he realized that a great power had taken possession of his soul. He recognized Christ as the physician of the soul as well as the body. Overjoyed, filled with peace and gladness, he exclaimed, Today is salvation come to this house. Spiritual life, with all its transforming power, was breathed into his soul, and he proclaimed in Capernaum the wonderful power of the Saviour. [Cf: The Youth's Instructor 12-04-02 para. 08] p. 685, Para. 5, [1902MS].

In our work for Christ, we need more of the unquestioning faith of the nobleman. "Faith is the substance of things hoped for, the evidence of things not seen." By faith we behold God in his promises, and are armed with stability. The Christian knows in whom he has believed. He does not only read the Bible; he experiences the power of its teaching. He has not only heard of Christ's righteousness; he has opened the windows of the soul to the light of the Sun of righteousness. He has a knowledge which can not be wrested from him. The one who trusts his Saviour implicitly finds the gates of heaven ajar and flooded with glory from the throne of God. Mrs. E. G. White. [Cf: The Youth's Instructor 12-04-02 para. 09] p. 685, Para. 6, [1902MS].

God calls for workers. His cause needs men who are self-made, who, placing themselves in his hands as humble learners, have proved themselves workers together with him. These are the men that are needed in the work today. Let those who have shown themselves to be men, move out and do what they can in the Master's service. Let them step into the ranks, and by patient, continuous effort prove their worth. It is in the water, not on land, that we learn to swim. Let them fill with fidelity the place to which they are called, that they may be qualified for still higher responsibilities. God gives all opportunity to perfect themselves in his service. [Cf: The Youth's Instructor 12-11-02 para. 01] p. 685, Para. 7, [1902MS].

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan that God has given for the perfect development of the physical, mental, and spiritual powers. [Cf: The Youth's Instructor 12-11-02 para. 02] p. 686, Para. 1, [1902MS].

Young men and young women, gather a store of knowledge. Do not wait till some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge that you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light, and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping in view eternal realities, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one have, the indorsement of God. [Cf: The Youth's Instructor 12-11-02 para. 03] p. 686, Para. 2, [1902MS].

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing and trying you, giving you opportunity to prove yourself true. To him you are indebted for all

your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill, all must be accounted for to him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher. Mrs. E. G. White. [Cf: The Youth's Instructor 12-11-02 para. 04] p. 686, Para. 3, [1902MS].

I am glad to see so many here this morning. Students, I desire to say to you that the prosperity of the school depends largely upon your endeavors. Your teachers will do all that they can to help you. They will try to show you what you must do to inherit eternal life. They will try to show you how to become conversant with the living principles of truth, that you may stand before God and men on vantage ground. Will you cooperate with your teachers? Will you strive earnestly to become useful men and women? Christ is waiting to help you, and He is an all-powerful Helper. When God gave Him to our world, He gave all heaven. He placed in His hands every power, every facility of heaven, to give to those who receive Him. Christ came to our world to give us an example of what we may become, to show us that we may live a perfect life. He says to us, "Lo, I am with you alway, even unto the end of the world" [Matt. 28:28]. [Cf: Sermons and Talks, Volume 1 p. 331 para. 01] p. 686, Para. 4, [1902MS].

Students, you are here to obtain an education that will help you to stand by the side of Christ in unselfish service. This is the highest education that you can possibly obtain. The Word of God declares, "Ye 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" [Phil. 2:12, 13]. As you stand firm for God, filled with courage and perseverance, constantly revealing self-denial, angels from heaven will come into this school. They will keep guard over you. Your health will be precious in God's sight, because you keep His commandments. [Cf: Sermons and Talks, Volume 1 p. 331 para. 02] p. 686, Para. 5, [1902MS].

Do not let self-assertion mingle with your work. Remember the lesson that Christ gave to His disciples when they were contending as to who among them should be the greatest. Placing a little child in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" [Matt. 18: 3,4]. [Cf: Sermons and Talks, Volume 1 p. 332 para. 01] p. 687, Para. 1, [1902MS].

In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive first to speak the English language correctly. Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are. [Cf: Sermons and Talks, Volume 1 p. 332 para. 02] p. 687, Para. 2, [1902MS].

Remember constantly your need of a union with Christ. United with Him, you will bring into your work the fragrance of His character, and your well-ordered life will be a blessing to your teachers and your fellow-

students. The sanctifying presence of God will be with you as you seek to do His will with a sincere desire to glorify Him. [Cf: Sermons and Talks, Volume 1 p. 332 para. 03] p. 687, Para. 3, [1902MS].

Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you and bless your efforts. The number of our missionaries is not half large enough. The fields are white, ready to harvest, but the laborers are few. God is waiting to endow you with power from on high, that you may go forth to work for him. [Cf: Sermons and Talks, Volume 1 p. 332 para. 04] p. 687, Para. 4, [1902MS].

There will come to you many opportunities to help one another. Not all are able to grasp ideas quickly. If you see that a fellow-student has difficulty in understanding his lessons, explain them to him. Be patient and persevering, and by-and-by his hesitancy and dullness will disappear. He will gain courage and strength to endure trial. And in the effort to help others, you, too, will be blessed. God will give you power to advance in your studies. He will cooperate with you in your effort to help your fellow-students, and in heaven the words will be spoken of you, "Well done, good and faithful servant." [Cf: Sermons and Talks, Volume 1 p. 332 para. 05] p. 687, Para. 5, [1902MS].

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow-students. The lives of such ones will exert a powerful influence for good on those who scoff at religion. [Cf: Sermons and Talks, Volume 1 p. 333 para. 01] p. 687, Para. 6, [1902MS].

Let your faith be pure and strong and steadfast. Bring all the pleasantness you can into the school, Let gratitude to God fill your hearts. Remember the words, "Whoso offereth praise glorifieth God" [see Ps. 50:23]. When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfill the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ. [Cf: Sermons and Talks, Volume 1 p. 333 para. 02] p. 687, Para. 7, [1902MS].

Live in this world to some purpose. If you waste the life that God has given you, when Christ comes to gather His children home you will have no place in the mansions that He is preparing for those that love Him. [Cf: Sermons and Talks, Volume 1 p. 333 para. 03] p. 688, Para. 1, [1902MS].

God wants you to receive the wisdom that He has for you. He wants you to be Bible students and Bible believers, living in obedience to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself" [Luke 10:27]. Then He can bestow on you the power of His truth. Then He can mold and fashion you after the divine similitude. Living in conformity to Christ's will, you will be changed into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and you will enter to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" [Rev. 22:14]. In your hands

will be placed a golden harp and, touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and to His Son. [Cf: Sermons and Talks, Volume 1 p. 333 para. 04] p. 688, Para. 2, [1902MS].

Students, do your best. This is all that God asks of you. He who has given His life for you will aid you in your efforts to win eternal life. God wants you to have a far more exceeding and eternal weight of glory. Obey Him and in this school His salvation will be revealed. I want to meet you all around the throne of God. Learn here the lessons God desires to teach you, and you will join in the song of triumph in the heavenly courts.--Ms 125a, 1902. ("The Student's Privilege." Portion of an address given at the opening of the Fernando, California, School, Oct. 1, 1902.) (MR 900.6) [Cf: Sermons and Talks, Volume 1 p. 334 para. 01] p. 688, Para. 3, [1902MS].

(A Talk given by Ellen White at the opening of the Fernando School, October 1, 1902.) I am indeed glad to see so many here this morning. Students, will you remember that the prosperity of the school depends in a large degree on your endeavors? Will you remember that you are to help to make the school a success? Your teachers will find their task difficult as they try to understand for themselves and to help you to understand what the Word of God means and what its requirements comprehend. Will you resolve not to make the work of your teachers harder by your perversity? I plead with you as Christ's purchased possession to help your teachers and your fellow-students by being so closely connected with God that into this school heavenly angels can enter and abide. Let everyone see what he can do to bring into the school sunshine and sweetness. Let everyone manifest that conformity to God's will that brings His rich blessing. [Cf: Sermons and Talks, Volume 1 p. 335 para. 01] p. 688, Para. 4, [1902MS].

Students, you are here to fit yourselves to enter the higher school. You are here to obtain a knowledge of God, to learn how to obey His commandments. Obedience is our life in this world, and it will be our life in the world to come. And remember that a knowledge of God and of Christ is the sum of all science. God teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. To know God and Christ--this is eternal life. Incorporated with the life, this knowledge fits us for heaven. And all other knowledge, however high or broad, unless charged with it, is valueless in God's sight. [Cf: Sermons and Talks, Volume 1 p. 335 para. 02] p. 688, Para. 5, [1902MS].

You have been bought with a price--and what a price! Who can measure the line let down from heaven for the saving of the subjects of sin. Who can compass a love that is as broad as eternity? Think of the sacrifice that Christ made for you. He stepped down from His high command, and came to this world with the treasures of heaven, that every human being might have power to reach the standard set before him in God's law. Clothing His divinity with humanity, He came to stand at the head of the human race, in our behalf to live a perfect life, that He might know how to help us in our conflict with sin. Through His sacrifice, human beings may reach the high ideal set before them, and hear at last the words, You are complete in Him, not having your own righteousness, but the righteousness that He wrought out for you, Your imperfection is no longer seen; for you are clothed with the robe of

Christ's perfection. [Cf: Sermons and Talks, Volume 1 p. 335 para. 03] p. 689, Para. 1, [1902MS].

After His baptism, Christ knelt on the banks of Jordan and offered prayer to His Father, 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 there came the voice, "This is my beloved Son, in whom I am well pleased" [Matt. 3:17]. Christ's prayer was offered for us, and it cleaves through every shadow that Satan casts between us and God. In our behalf the Saviour laid hold of the power of Omnipotence, and as we pray to God, we may know that Christ's prayer has ascended before, and that God has heard and answered it. With all our sins and weaknesses we are not cast aside as worthless. "He hath made us accepted in the beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells of the power of prayer-- how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. The light that fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice that spoke to Jesus says to every believing soul, "This is My beloved child, in whom I am well pleased." [Cf: Sermons and Talks, Volume 1 p. 336 para. 01] p. 689, Para. 2, [1902MS].

You remember the experience of Daniel. He received wisdom and understanding because he placed himself in right relation with God. God has intelligence for you, just as He had for Daniel. He has knowledge for you that is far above all human knowledge. If you stand where Daniel stood, you will gain a progressive education, and a progressive education means a progressive sanctification. Such an education will prepare you to inherit the kingdom that from the foundation of the world has been prepared for God's faithful ones. As you strive to obtain a knowledge of God, He will commune with you as He communed with Daniel and his companions, and will give you power that will prevail. [Cf: Sermons and Talks, Volume 1 p. 337 para. 01] p. 689, Para. 3, [1902MS].

Your teachers will do all that they can to help you. They will try to show you what you must do to inherit eternal life. They will try to show you how to become conversant with the living principles of truth, that you may stand before God and men on vantage ground. Will you cooperate with your teachers? Will you strive earnestly to become useful men and women? Christ is waiting to help you, and He is an all-powerful Helper. When God gave Him to our world, He gave all heaven. He placed in His hands every power, every facility of heaven, to give to those who receive Him. Christ came to our world to give us an example of what we may become, to show us that we may live a perfect life. He says to us, "Lo, I am with you always, even unto the end of the world" [Matt. 28:20]. [Cf: Sermons and Talks, Volume 1 p. 337 para. 02] p. 689, Para. 4, [1902MS].

What are you here for? Is it to obtain an education that will help you to stand by the side of Christ in unselfish service? This is the highest education that you can possibly obtain. The Word of God declares, "Ye 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" [Phil. 2:12,13]. As you stand firm for God, filled with courage and perseverance, constantly

revealing self-denial, angels from heaven will come into this school. They will keep guard over you. Your health will be precious in God's sight because you keep His commandments. [Cf: Sermons and Talks, Volume 1 p. 337 para. 03] p. 690, Para. 1, [1902MS].

Do not let self-assertion mingle with your work. Remember the lesson that Christ gave to His disciples when they were contending as to whom among them should be the greatest. Placing a little child in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" [Matt. 18:3,4]. [Cf: Sermons and Talks, Volume 1 p. 338 para. 01] p. 690, Para. 2, [1902MS].

In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive first to speak the English language correctly. Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are. [Cf: Sermons and Talks, Volume 1 p. 338 para. 02] p. 690, Para. 3, [1902MS].

Remember constantly your need of a union with Christ. United with Him, you will bring into your work the fragrance of His character, and your well-ordered life will be a blessing to your teachers and your fellow-students. The sanctifying presence of God will be with you as you seek to do His will with a sincere desire to glorify Him. [Cf: Sermons and Talks, Volume 1 p. 338 para. 03] p. 690, Para. 4, [1902MS].

Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you, and bless your efforts. The number of our missionaries is not half large enough. The fields are white, ready to harvest, but the laborers are few. God is waiting to endow you with power from on high, that you may go forth to work for Him. [Cf: Sermons and Talks, Volume 1 p. 338 para. 04] p. 690, Para. 5, [1902MS].

I want to speak a few more words to you about helping one another. Not all are able to grasp ideas quickly. If you see that a fellow-student has difficulty in understanding his lessons, explain them to him. Be patient and persevering, and by-and-by his hesitancy and dullness will disappear. He will gain courage and strength to endure trial. And in the effort to help others, you, too, will be helped. God will give you power to advance your studies. He will cooperate with you in your efforts to help your fellow-students, and in heaven the words will be spoken of you, "Well done, good and faithful servant." [Cf: Sermons and Talks, Volume 1 p. 339 para. 01] p. 690, Para. 6, [1902MS].

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow-students. The lives of such ones will exert a powerful influence for good on those who scoff at religion. [Cf: Sermons and Talks, Volume 1 p. 339 para. 02] p. 690, Para. 7, [1902MS].

Let your faith be pure and strong and steadfast. Bring all the pleasantness you can into the school. Let gratitude to God fill your hearts. Remember the words, "Whoso offereth praise glorifieth God."

When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfill the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ. [Cf: Sermons and Talks, Volume 1 p. 339 para. 03] p. 691, Para. 1, [1902MS].

Live in this world to some purpose. If you waste the life that God has given you, when Christ comes to gather His children home, you will have no place in the mansions that He is preparing for those that love Him. [Cf: Sermons and Talks, Volume 1 p. 339 para. 04] p. 691, Para. 2, [1902MS].

God wants you to receive the wisdom that He has for you. He wants you to be Bible students and Bible believers, living in obedience to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" [Luke 10:27]. Then he can bestow on you the power of His truth. Then He can mold and fashion you after the divine similitude. Living in conformity to Christ's will, you will be changed into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and you will enter to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" [Rev. 22:14]. In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son. [Cf: Sermons and Talks, Volume 1 p. 339 para. 05] p. 691, Para. 3, [1902MS].

Students, do your best. This is all that God asks of you, He who has given His life for you will aid you in your efforts to win eternal life. God wants you to have a far more exceeding and eternal weight of glory. Obey Him, and in this school His salvation will be revealed. I want to meet you all around the throne of God. Learn here the lessons God desires to teach you, and you will join in the song of triumph in the heavenly courts. --Ms 125, 1902. ("Words to Students," a talk given at the opening of the Fernando School, Oct. 1, 1902.) (MR 900.7) [Cf: Sermons and Talks, Volume 1 p. 340 para. 01] p. 691, Para. 4, [1902MS].

[Hebrews 2:1-4, quoted.] "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" [verse 9]. Thank God for the words, "every man." [Cf: Sermons and Talks, Volume 2 p. 191 para. 01] p. 691, Para. 5, [1902MS].

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Clothing His divinity with humanity, Christ came to this world to stand at the head of the human race. He came to bear the trials that we must bear, to overcome the temptations that we must overcome. He came to show that by the power received from on high man can live an unsullied life. He was tempted as we are tempted, but not once did He yield. [Cf: Sermons and Talks, Volume 2 p. 191 para. 02] p. 691, Para. 6, [1902MS].

"For both he that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Leaving His high command, he came to this earth to be our Elder Brother. [Cf: Sermons and Talks, Volume 2 p. 191 para. 03] p. 692, Para. 1, [1902MS].

[Hebrews 4:14-16, quoted.] What hope and courage and confidence these words should inspire in us! Let us not sink into hopeless discouragement because we make mistakes. [Cf: Sermons and Talks, Volume 2 p. 191 para. 04] p. 692, Para. 2, [1902MS].

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" [chapter 5:1, 2]. Let those who have little compassion for the ones who make mistakes, read and study these words. [Cf: Sermons and Talks, Volume 2 p. 191 para. 05] p. 692, Para. 3, [1902MS].

Our Saviour did not live in mysterious seclusion during the years that preceded His public ministry. He lived with His parents at Nazareth, and worked with Joseph at the carpenter's trade. His life was simple, free from any extravagance or display. When the time came for His public work to begin, He went forth proclaiming the gospel of the kingdom. To the close of His work He preserved the simplicity of habit. He chose His helpers from the lower ranks of life. His first disciples were humble fishermen of Galilee. His teaching was so simple that little children understood Him, and afterward might be heard repeating His words. All that He said and did possessed the charm of simplicity. [Cf: Sermons and Talks, Volume 2 p. 191 para. 06] p. 692, Para. 4, [1902MS].

Christ was a close observer, noticing many things that others passed by. He was ever helpful, ever ready to speak words of hope and sympathy to the discouraged and the bereaved. He allowed the crowd to press round Him, and complained not, though sometimes almost lifted off His feet. When He met a funeral, He did not pass by indifferently. Sadness came over His face as He looked upon death, and He wept with the mourners. [Cf: Sermons and Talks, Volume 2 p. 192 para. 01] p. 692, Para. 5, [1902MS].

As the children gathered the wild flowers growing so abundantly around them, and crowded up to present to Him their little offerings, He received them gladly, smiled upon them, and expressed His joy at seeing so many varieties of flowers. [Cf: Sermons and Talks, Volume 2 p. 192 para. 02] p. 693, Para. 1, [1902MS].

These children were His heritage. He knew that He had come to ransom them from the enemy by dying on the cross of Calvary. He spoke words to them that ever after they carried in their hearts. They were delighted to think that He appreciated their gifts and spoke so lovingly to them. [Cf: Sermons and Talks, Volume 2 p. 192 para. 03] p. 693, Para. 2, [1902MS].

Christ watched children at their play, and often expressed His approval when they gained an innocent victory over something they were determined to do. He sang to children in sweet and blessed words. They

knew that He loved them. He never frowned on them. He shared their childish joys and sorrows. Often He would gather flowers, and after pointing out their beauties to the children, would leave them with them as a gift. He had made the flowers, and He delighted to point out their beauties. [Cf: Sermons and Talks, Volume 2 p. 192 para. 04] p. 693, Para. 3, [1902MS].

It has been said that Jesus never smiled. This is not correct. A child in its innocence and purity called forth from His lips a joyous song. [Cf: Sermons and Talks, Volume 2 p. 192 para. 05] p. 693, Para. 4, [1902MS].

To those who followed Him He explained the Word of God so clearly that they loved to be in His company. He led their minds from the inferior things of earth to the holy principles of truth and righteousness. He prepared them to understand what is comprehended in transformation of character after the divine similitude. His words encouraged faith. He carried the minds of His hearers from this world, with its busy cares, to the higher, nobler world, which so many had lost sight of. He showed that every moment of life is fraught with eternal significance. He declared that the things of this world are of minor importance in comparison with the things of the world to come. [Cf: Sermons and Talks, Volume 2 p. 192 para. 06] p. 693, Para. 5, [1902MS].

Christ always encouraged industry. "Why stand ye here all the day idle?" He said to the indolent. "Work while the day lasts; for the night cometh, in which no man can work." He showed them that God has entrusted everyone with talents, which are to be improved and multiplied by faithful use. Seeing men absorbed in pursuit of worldly riches, using their entrusted capabilities to obtain advantage over one another, He exclaimed, "How hardly shall they that have riches enter into the kingdom of heaven." [Cf: Sermons and Talks, Volume 2 p. 192 para. 07] p. 694, Para. 1, [1902MS].

Our Saviour was the Majesty of heaven, the King of glory. But He laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and temptations of human beings. He came to be their surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over sin. [Cf: Sermons and Talks, Volume 2 p. 193 para. 01] p. 694, Para. 2, [1902MS].

He came saying, "I will declare Thy name unto My brethren: in the midst of the church will I sing praise unto thee." [See Ps. 22:22.] He placed Himself on a level with human beings, saying, "I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God to My brethren. I will put My trust in Him, just as I desire My disciples to do." [Cf: Sermons and Talks, Volume 2 p. 193 para. 02] p. 694, Para. 3, [1902MS].

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" [Heb. 2:14,15]. [Cf: Sermons and Talks, Volume 2 p. 193 para. 03] p. 694, Para. 4, [1902MS].

Only by bearing the penalty of our disobedience could He deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him. Thus He placed us on vantage ground, where we could live pure, sinless lives. The guilty who come to Him for pardon, confessing their sins, stand before the Father as innocent, because the Innocent One has borne their guilt. The undeserving are made deserving, while in their behalf the deserving became the undeserving. [Cf: Sermons and Talks, Volume 2 p. 193 para. 04] p. 695, Para. 1, [1902MS].

Behold the Son of God bowed in Gethsemane in an agony of grief. He who was ever touched with human woe, who ever sought, by word and deed, to relieve human suffering, now seems to be as a bruised reed. [Cf: Sermons and Talks, Volume 2 p. 193 para. 05] p. 695, Para. 2, [1902MS].

"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 to succor them that are tempted" [verses 16-18].--Ms 20, 1902 (MR 900.43). [Cf: Sermons and Talks, Volume 2 p. 193 para. 06] p. 695, Para. 3, [1902MS].

[Sermon preached by Ellen G. White at the California Conference camp meeting, Petaluma, California, Sabbath Afternoon, June 7, 1902.] "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied (notice this expression; we shall refer to it again) unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things (nothing is withheld) that pertain unto life (eternal life) and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises." Mark carefully the language, because in the Judgment every person who has ever had the privilege of hearing or reading these words will be held accountable for the way in which he has received them. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature," partakers of divine power, divine grace, divine possibilities. [Cf: Sermons and Talks, Volume 2 p. 194 para. 01] p. 695, Para. 4, [1902MS].

Is it possible for the fallen sons and daughters of Adam to stand on vantage ground, able to overcome? Yes, this is the great privilege that is granted them. They may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: Sermons and Talks, Volume 2 p. 194 para. 02] p. 696, Para. 1, [1902MS].

The Christian life is a constant warfare. The church militant is not the church triumphant. Paul says, "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" (Eph. 6:12). We must meet human beings of power and influence who are on Satan's side of the controversy; and we must also meet

unseen agencies of evil. Let us be found in the right position. [Cf: Sermons and Talks, Volume 2 p. 194 para. 03] p. 696, Para. 2, [1902MS].

Working on the Plan of Addition. To those who are preparing for heaven I wish to say, In the Christian life we are to work upon the plan of addition. If we are faithful in working on this plan, God works for us on the plan of multiplication. We are not to deviate from virtue or fail to cherish and cultivate all the graces of the Spirit. To enable us to be partakers of the divine nature, God has given us exceeding great and precious promises. These promises are mentioned in the following verses: [Cf: Sermons and Talks, Volume 2 p. 194 para. 04] p. 696, Para. 3, [1902MS].

"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." [Cf: Sermons and Talks, Volume 2 p. 195 para. 01] p. 696, Para. 4, [1902MS].

"Add to Your Faith Virtue." "Giving all diligence, add to your faith virtue." Let not those who profess to have faith in Christ, fail of having virtue. They are under obligation to place themselves where they will reveal to others the virtue of His character. [Cf: Sermons and Talks, Volume 2 p. 195 para. 02] p. 697, Para. 1, [1902MS].

God has called us to glory and virtue. We have no right to assimilate with the world--dressing, talking, and living as worldlings do. God has given us a high standard to reach. To enable man to reach this standard, God sent into the world His only begotten Son. In our behalf Christ made an infinite sacrifice. He laid aside His kingly crown and royal robe, clothed His divinity with humanity, and came into our world to teach men and women the laws of life and salvation, which they must carry out to the letter in order to have everlasting life in the kingdom of glory. Satan claimed that it was impossible for human beings to keep God's law. In order to prove the falsity of this claim, Christ left His high command, took upon Himself the nature of man, and came to the earth to stand at the head of the fallen race, in order to show that humanity could withstand the temptations of Satan. He became the Head of humanity, to be assaulted with temptations on every point as fallen human nature would be tempted, that He might know how to succor all who are tempted. On this earth He worked out the problem of how to live in accordance with God's standard of right. Bearing our nature, He was true to God's standard of righteousness, gaining the victory over Satan. He was tempted in all points like as we are, yet He was without sin. [Cf: Sermons and Talks, Volume 2 p. 195 para. 03] p. 697, Para. 2, [1902MS].

Before Christ came in person to reveal His Father's character, Satan thought that he would have the whole world on his side. And today the enemy is still playing the game of life with everyone. He seeks to bring in dissension and division. But if we are partakers of the divine nature, we will stand as a united whole. Let us not think that our churches can enjoy God's blessing while in a state of disunion. In this world we are to be representatives of Christ. He has called us to glory

and virtue. As He represented the Father, so we are to represent Him to the world, for in representing Him we are representing the Father, who is in every place to help where help is needed. [Cf: Sermons and Talks, Volume 2 p. 195 para. 04] p. 697, Para. 3, [1902MS].

We have a great work to perform for the Master. After Jesus has sacrificed so much in our behalf, giving His life for our salvation, shall we by our course of action make Him ashamed of us? [Cf: Sermons and Talks, Volume 2 p. 196 para. 01] p. 698, Para. 1, [1902MS].

It is to the glory of God for Him to give us of His virtue. He desires to see us rise to the highest standard. When by living faith we lay hold of the power of a living Christ; when we plead His unfailing promises, and claim them as ours; when we seek for the power of the Holy Spirit, we are eating the flesh and drinking the blood of the Son of God. And "whoso . . . eateth My flesh," said Christ, "and drinketh My blood, dwelleth in Me, and I in him. . . . The words that I speak unto you, they are spirit, and they are life" (John 6:54, 56, 63). [Cf: Sermons and Talks, Volume 2 p. 196 para. 02] p. 698, Para. 2, [1902MS].

"And to Virtue Knowledge." "And to virtue knowledge." Oh, we can have a knowledge of God and His truth--a knowledge that is beyond expression! Tell me, what language can we find to express the knowledge that comes to us when Christ reveals His presence to us, and our hearts are softened and subdued by His power? Such knowledge is beyond expression. We cannot explain it, nevertheless we know that we possess it. [Cf: Sermons and Talks, Volume 2 p. 196 para. 03] p. 698, Para. 3, [1902MS].

Let those who claim to have a knowledge of God, work in cooperation with Christ. Christ is depending upon everyone to do his best. To every man and to every woman He has given a work. [Cf: Sermons and Talks, Volume 2 p. 196 para. 04] p. 698, Para. 4, [1902MS].

God's promises are conditional. In order to make it possible for Him to bless us, we must do our part. We cannot expect that all His blessings will come to us naturally, if we fold our hands in inactivity. We are to be laborers together with God. It is our privilege and duty to labor for souls ready to perish. [Cf: Sermons and Talks, Volume 2 p. 196 para. 05] p. 698, Para. 5, [1902MS].

If you have a knowledge of God and have taken your position under the banner of Prince Emmanuel, remember that you are not to allow yourself to come under the control of the powers of darkness--the fallen angels. You are to keep in mind the promises that pertain to eternal life and godliness, and seek for divine power that is given to enable you to escape everything that would lead you astray. [Cf: Sermons and Talks, Volume 2 p. 196 para. 06] p. 699, Para. 1, [1902MS].

"And to Knowledge Temperance." "And to knowledge temperance." This is a point that every one of us should consider. The strength of natural appetites depends very much on the treatment they receive. Those who indulge appetite, eating and drinking with the drunken; those who practice gluttony, eating double the amount that they should eat, bring the system into such a condition that it is next to impossible for them to be partakers of the divine nature, because they do not escape the

corruption that is in the world through lust. The temple of God, which should be kept holy, is polluted and defiled. [Cf: Sermons and Talks, Volume 2 p. 196 para. 07] p. 699, Para. 2, [1902MS].

Think of all the wickedness that is committed as the result of the sale of liquor! The men who sell liquor are familiar with the evil effects that it produces. Not only the man who sells liquor, but also the man who buys and drinks it, is held accountable for the wicked deeds committed under its influence. God stands ready to give divine power to any sincere man to enable him to overcome appetite for liquor; but oh, how much better it is for parents to teach their children from babyhood never to use a drop of intoxicating liquor! And parents, besides helping their children by setting an example of strict temperance, should shield them from the so-called friends who would lead them to indulge appetite. [Cf: Sermons and Talks, Volume 2 p. 197 para. 01] p. 699, Para. 3, [1902MS].

The food that we eat has much to do with the question of temperance. Parents should take into account the relation of food to morals. The use of flesh-meat animalizes the nature. There needs to be an awakening on this point. How can anyone desire to live on the flesh of dead animals, when they have the privilege of using the fruit, grains, vegetables, and nuts that God has given us in such abundance? [Cf: Sermons and Talks, Volume 2 p. 197 para. 02] p. 700, Para. 1, [1902MS].

The enemy does everything in his power to gain control of the minds of men and women. He leads them to cultivate a perverted appetite, so that rather than deprive themselves of injurious things, they go on in indulgence after indulgence. Self-denial is a virtue. [Cf: Sermons and Talks, Volume 2 p. 197 para. 03] p. 700, Para. 2, [1902MS].

We hope that at this meeting those who understand the principles of health reform will exert a strong influence on the side of temperance. Let Christ's followers abstain not only from alcohol, tobacco, tea, and coffee, but also from every other harmful thing that beclouds the brain. The enemy has arranged matters so as to ensnare the greatest number. He leads men and women to use stimulating food and food that beclouds the nerve-power of the brain, so that they are unable to distinguish between right and wrong, between good and evil. Parents, teach the members of your household that indulgence of appetite is the work of the enemy. Teach them to guard against his deceptions. Such instruction should be given by everyone who takes the responsibility of bringing children into the world; and especially at this stage of the world's history fathers and mothers should realize that their children are the property of God, and that He holds them accountable to bring up their children in the nurture and admonition of the Lord. [Cf: Sermons and Talks, Volume 2 p. 197 para. 04] p. 700, Para. 3, [1902MS].

We are to practice temperance on every point; for we need all the brain nerve-power that it is possible for us to have in order that we may be able to resist Satan's temptations. We are not to pamper appetite, diseasing our digestive organs by indulgence. God desires us to be true to the principles of health reform. Let us remember that we have a heaven to win and a hell to shun. [Cf: Sermons and Talks, Volume 2 p. 198 para. 01] p. 701, Para. 1, [1902MS].

"And to Temperance Patience." We are to realize that the divine Presence is constantly by our side. Christ has said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Remember that He hears every unkind word, every harsh, cutting expression. Could you see Jesus standing by your side, would you speak such words? Then guard carefully every word and action. Walk in all lowliness of mind, cherishing a spirit of meekness and kindness. Live so that others may see that there is a difference between the disposition of a Christian and the disposition of those who make no claim to be Christ's followers. [Cf: Sermons and Talks, Volume 2 p. 198 para. 02] p. 701, Para. 2, [1902MS].

Words that create heart-burnings and disunion should never escape the lips of Christ's followers. We must put on Christ; we must be Christlike in every word and action. Thus we shall be partakers of the divine nature. Only by partaking of the divine nature can we live the Christ-life. [Cf: Sermons and Talks, Volume 2 p. 198 para. 03] p. 701, Para. 3, [1902MS].

Fathers and mothers, wherever you are, whether in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly, "This is from Satan. He wants me to perpetuate his words, his spirit, but I will not do it." Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why? Because you are a Christian; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who leads men and women to speak unkindly to one another. [Cf: Sermons and Talks, Volume 2 p. 198 para. 04] p. 701, Para. 4, [1902MS].

Never should parents scold their children. Never should they administer punishment while in a fit of passion. Children cannot be trained aright in this manner. Angry parents need to be chastened by the rod themselves, instead of chastening their children. Punishment in anger only hurts and provokes. Do you want a home in heaven? We are all desirous of reaching heaven. But does anyone desire to reach heaven in order that he may fret and scold or punish in anger, and exercise arbitrary authority? On the other hand, do we not desire to reach heaven because peace reigns there; because on every side we shall hear the words, "Thy gentleness hath made me great" (Ps. 18:35). [Cf: Sermons and Talks, Volume 2 p. 198 para. 05] p. 702, Para. 1, [1902MS].

Mothers, take your rightful position as a loving teacher of your children. Remember that the hand that rocks the cradle is the hand that moves the world. Never give expression to words of anger. Keep a cheerful countenance. Children are very susceptible to expressions of joy and sorrow. I remember that sometimes when things which caused sorrow would be brought to me while I was holding one of my children in my arms, the change of expression on my countenance would be noticed at once by my child. Seeing the expression of sadness come over my face, the little babe, only three months old, would burst out crying and could hardly be pacified. At first I did not know what caused him to cry, but I soon learned. [Cf: Sermons and Talks, Volume 2 p. 199 para. 01] p. 702, Para. 2, [1902MS].

Parents, let our countenances reveal constantly the peace and consolation of Christ. This is a missionary work that you are able to do at home. Missionary work begins in the home. Educate and train your children for the future immortal life. Lead them to give their hearts to God, that they with you may be numbered among His people. You can teach them to stand by you, to strengthen your hands in the missionary work; and in turn, you can strengthen them. [Cf: Sermons and Talks, Volume 2 p. 199 para. 02] p. 702, Para. 3, [1902MS].

Parents, sanctify yourselves, that your children also may be sanctified. Sanctify your talent of speech. Words are a precious gift, capable of doing much good and accomplishing a great work for the Master. Let every word be such that you can have it written in the books of heaven without being ashamed to meet your record in the Judgment. [Cf: Sermons and Talks, Volume 2 p. 199 para. 03] p. 703, Para. 1, [1902MS].

Great blessings are lost because of discouraging and passionate words. Brethren and sisters, learn lessons of self-control. When someone speaks passionately to you, keep silent. Feelings of anger, when met in this way, die out very quickly. A hastily-spoken reply only makes matters worse. [Cf: Sermons and Talks, Volume 2 p. 199 para. 04] p. 703, Para. 2, [1902MS].

"And to Patience Godliness." Brethren and sisters, I beg of every one of you to make the most of this camp meeting. If you have backslidden, I entreat you, for Christ's sake, to return to Him. Be reconverted. Let the conversions begin today. Let parents confess to their children in regard to the points on which they have neglected their duty. Let them confess their negligence in regard to allowing their children to follow the fashions and to mingle in worldly society simply because they wanted to be like the world. It is impossible for us to be Christlike while we are worldly-minded. We cannot separate ourselves from the world itself; we must remain in the world; but we should separate from its evil practices, its wrong ideas, its sinfulness. We should practice self-denial in everything, in order to have power by living faith in Christ to claim the richest promises given us in His Word. [Cf: Sermons and Talks, Volume 2 p. 199 para. 05] p. 703, Para. 3, [1902MS].

Just before the firstborn were slain in Egypt, the Lord instructed the Israelites to gather their children into their houses with them, and to strike the lintel and the two side posts of their doors with blood, so that when the destroying angel went through the land, he would recognize the houses thus marked as the dwelling places of Christ's followers, and pass over them. [Cf: Sermons and Talks, Volume 2 p. 200 para. 01] p. 703, Para. 4, [1902MS].

Today we must gather our children about us if we desire to save them from the destructive power of the evil one. The conflict between Christ and Satan will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ in order that we may pass safely through the perilous times just before us. [Cf: Sermons and Talks, Volume 2 p. 200 para. 02] p. 704, Para. 1, [1902MS].

Let the children receive the blessings of this meeting. If you try to help them by personal labor in your family tents, working with

Christlike simplicity, the reviving, reformatory power of God will come into your tents and enable you to pray in faith. Then you can ask for the Lord's richest blessings to rest upon the little company in our tent. [Cf: Sermons and Talks, Volume 2 p. 200 para. 03] p. 704, Para. 2, [1902MS].

"He That Lacketh These Things is Blind." If we work diligently upon the plan of addition, we shall not be barren in a knowledge of Christ. We should, however, take heed to ourselves, lest we fall because we do not cherish and cultivate the Christian graces. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." This scripture brings to view those who are in a divided state, those who talk as they please, those who indulge appetite and passionate speech, failing to take themselves in hand. Such persons have no moral strength to carry out the principles that would bring to them, as overcomers, the crown of life. They are like a man who has forgotten that he has been purged from his old sins. [Cf: Sermons and Talks, Volume 2 p. 200 para. 04] p. 704, Para. 3, [1902MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." This is the only election that is spoken of in the Bible. Your election is dependent on our course of action. If you will to make your election sure, you can do so; if you will to make it uncertain by sinning while professing to be righteous, you can do so. You can become angry, you can be dishonest in trade, you can in other respects follow the course of the ungodly. But will it pay? I ask you, Will it pay? Will you not determine to make your calling and election sure, and not only for yourself, but for your children? Will you not strive to bind up your children with Christ? [Cf: Sermons and Talks, Volume 2 p. 200 para. 05] p. 704, Para. 4, [1902MS].

An Eternal Life Insurance Policy. If you work out your own salvation with fear and trembling, you will never fall; "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This promise is an eternal life insurance policy, and it is offered to every one of us. [Cf: Sermons and Talks, Volume 2 p. 201 para. 01] p. 705, Para. 1, [1902MS].

The apostle continues: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." [Cf: Sermons and Talks, Volume 2 p. 201 para. 02] p. 705, Para. 2, [1902MS].

To those who desire to make their calling and election sure, and to obtain this eternal life insurance policy, we would say, Remember that you are "laborers together with God; ye are God's husbandry, ye are God's building." God is watching intently to see what kind of timbers parents and children put into their character-building. [Cf: Sermons and Talks, Volume 2 p. 201 para. 03] p. 705, Para. 3, [1902MS].

When the tiller of the soil sows seed, he apparently throws away his grain. Parents may think that in teaching their children the principles of kindness and patience, they are throwing away their time and efforts. But if they are faithful in training their children, they will reap an abundant harvest as surely as will the one who sows good seed

in his field. [Cf: Sermons and Talks, Volume 2 p. 201 para. 04] p. 705, Para. 4, [1902MS].

Parents, make your home a little heaven on earth. You can do this, if you so choose. You can make home so pleasant and cheerful that it will be the most attractive place on earth to your children. Let them receive all the blessings of the household. You can so relate yourselves to God that His Spirit will abide in your home. Come close to the bleeding side of the Man of Calvary. Those who are partakers with Him in His sufferings will at last be partakers with Him in His glory. [Cf: Sermons and Talks, Volume 2 p. 201 para. 05] p. 705, Para. 5, [1902MS].

We are offered an everlasting life insurance policy that assures us a life which measures with the life of the infinite God. We are to make manifest that we are not working for earthly riches and honor, but for a far more exceeding and eternal weight of glory. When we have been offered so much, shall we not with every power of the being strive to be overcomers? If such an effort made men and women miserable, if it caused them to feel that they were under condemnation, we could not appeal so strongly to you to take up the cross and follow the Saviour. But we know that the effort to run with patience the race set before you will bring happiness into your face, the sparkle of glad satisfaction into your eyes, and nobility into our soul. In this light look at the Christian's race. Grasp the hand of the Infinite, reached down to save you. He says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Remember that in God you have a mighty Helper. [Cf: Sermons and Talks, Volume 2 p. 201 para. 06] p. 706, Para. 1, [1902MS].

The Improvement of Our Talents. In the parable of the talents the servant who had five talents traded upon them wisely, and in the day of reckoning was able to bring double that number to the Master. The one also who had two doubled his talents. But the man who had one talent hid it in a napkin and buried it in the earth. And when the master returned and reckoned with his servants, the sentence pronounced upon this unsloughful servant was, "Take therefore the talent from him, and give it unto him which hath ten talents" (Matt. 25:28). [Cf: Sermons and Talks, Volume 2 p. 202 para. 01] p. 706, Para. 2, [1902MS].

Brethren and sisters, what are you doing to prepare yourselves for a home in glory? Do you realize that to everyone is given his work? God has not given all the same work. Some have a greater number of talents than others. Those who have five talents should faithfully trade upon them. To those who have two talents the Lord says, "Trade upon your talents, using and improving them to My glory." We are to use our talents according to our several ability. [Cf: Sermons and Talks, Volume 2 p. 202 para. 02] p. 706, Para. 3, [1902MS].

Remember that you have at least one talent. Resolve by the grace of God to use your talent wisely, and see whether you can gain another one. Thank God that He has manifested His great love to you by entrusting you even with one talent. By word and action show that you appreciate this gift, and that you regard it as a treasure greater in value than anything else you possess. Put your talent out to the exchangers. If you use it faithfully, you will gain another talent; and by a faithful use of these two talents, you will gain two more. [Cf:

Sermons and Talks, Volume 2 p. 202 para. 03] p. 707, Para. 1, [1902MS].

If you have received only one talent, instead of burying it say, "I have but one talent, and I must make the most of it. I will be faithful in the little things, because the Word declares, 'He that is faithful in that which is least is faithful also in much' (Luke 16:10). I must use to the very best advantage that which is given me. I must not waste one jot or tittle of my powers in the gratification of appetite or pride of appearance. In my family I must be a faithful teacher, training my children for the future, immortal life. I must teach them to be honest and truthful, kind and patient. I myself must be all that I desire my children to be; for in speaking of His disciples, Christ said, 'For their sakes I sanctify Myself, that they also might be sanctified'" (John 17:19). [Cf: Sermons and Talks, Volume 2 p. 202 para. 04] p. 707, Para. 2, [1902MS].

If you have buried in the earth the one talent that God entrusted to you, I beseech you to improve it before He inquires, What have you done with the talent that I gave you? [Cf: Sermons and Talks, Volume 2 p. 203 para. 01] p. 707, Para. 3, [1902MS].

Often the talent of means is buried. Money laying unused in banks is regarded by the Lord as a buried talent. God wants His followers to use the talent of means in His service. We should do our part to carry forward the different lines of work in all parts of the earth. A great work is to be done in the cities. Camp meetings are to be held in many places. Those who have the talent of means may multiply it by using it in the work of giving to the world the message of truth for this time. When through the instrumentality of our one talent someone is brought into the truth, that one talent is doubled. And when this person brings others into the truth, there is a still further increase of talents. [Cf: Sermons and Talks, Volume 2 p. 203 para. 02] p. 707, Para. 4, [1902MS].

To him who uses aright his one talent, the Master will say, "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" (Matt. 25:21). The well-doer is not rewarded in proportion to the number of his entrusted talents, but in proportion to the use made of that which he has, and the motive which prompts his action. [Cf: Sermons and Talks, Volume 2 p. 203 para. 03] p. 708, Para. 1, [1902MS].

I tell you these things in order that you may individually feel that God desires to use you in His service. There is a place for you to fill in this world. If you fill this place faithfully, the Lord of heaven will work in your behalf, and you will see of the salvation of God. This is what we are so anxious for everyone to see. [Cf: Sermons and Talks, Volume 2 p. 203 para. 04] p. 708, Para. 2, [1902MS].

In Isaiah 57:15 we read: "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." This scripture describes the man whom God approves. [Cf: Sermons and Talks, Volume 2 p. 203 para. 05] p. 708, Para. 3, [1902MS].

The Work Before Us. Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of His second appearing is near. "When these things begin to come to pass," He declared, "then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). [Cf: Sermons and Talks, Volume 2 p. 203 para. 06] p. 708, Para. 4, [1902MS].

Christ represented this time by the parable of the fig tree. "Behold the fig tree," He said, "and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand" (verse 30). The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand. [Cf: Sermons and Talks, Volume 2 p. 203 para. 07] p. 708, Para. 5, [1902MS].

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, He will give us power and grace for every duty. [Cf: Sermons and Talks, Volume 2 p. 204 para. 01] p. 709, Para. 1, [1902MS].

Let those who profess to believe present truth practice economy. God has use for every dollar that can be given to advance His work in the earth. The cities throughout America are to be worked. The Southern field in all its barrenness is staring us in the face. Who feels a burden to go there to labor? Perhaps you are inclined to find fault with those who are there; but can you not go there yourself to see what you can do in working wisely for souls ready to perish? [Cf: Sermons and Talks, Volume 2 p. 204 para. 02] p. 709, Para. 2, [1902MS].

We have only touched upon this subject, and now we leave it with you. We greatly desire to have everyone go to work. Cease to criticize and find fault. If anyone has aught against his brother, let him go to him in the spirit of Christ and settle the difficulty. Before the power of the Holy Ghost rested upon the disciples, they spent ten days before God in prayer and fasting and confession of sin. After they had come unto unity, the heavens were opened, the glory of God was revealed, and the Holy Spirit came upon them. Then they went forth to proclaim the gospel with power, and under the influence of the Spirit 5,000 were converted in one day. [Cf: Sermons and Talks, Volume 2 p. 204 para. 03] p. 709, Para. 3, [1902MS].

Let us begin to look at these things as they are. The saving knowledge of the power of God should go forth from us as a lamp that burneth. Our tapers should be kindled from the divine altar. [Cf: Sermons and Talks, Volume 2 p. 204 para. 04] p. 709, Para. 4, [1902MS].

One reason that there are not more conversions now is because you yourselves need to be converted. Just as soon as you receive the baptism of the Holy Spirit you will see of the salvation of God. Let the breaking-up plow do its work in the heart. We desire to see everyone drawing strength from Christ by eating His flesh and drinking His blood. May God help you. May He cleanse you from all

unrighteousness, and let His light shine upon you. May we see the salvation of God before this meeting closes.-- Manuscript 77, 1902 (MR 900.35). [Cf: Sermons and Talks, Volume 2 p. 204 para. 05] p. 710, Para. 1, [1902MS].

[Early morning talk by Mrs. E. G. White, to the Pacific Union Medical Missionary Council, Sanitarium Chapel, St. Helena, California, June 19, 1902.] Conformity to the world is causing many of our people to lose their bearings. I feel deeply over this matter, because it is continually kept before me by the Lord. For many years it has been presented to me again and again that a worldly policy has been coming into the management of many of our institutions. And when I read the published Testimonies that were given in the early seventies and even before that time, I am surprised to see how clearly our dangers in this matter have been pointed out, and how plainly the right way has been outlined from the beginning. [Cf: Sermons and Talks, Volume 2 p. 205 para. 01] p. 710, Para. 2, [1902MS].

But the way, so plainly specified, has not been followed. Men act as if counsels had never been given; and yet we expect the Lord to uplift us and to do great things for us! True, He will help us if we so relate ourselves to Him that He can; but He will not serve with us while we are weaving threads of selfishness into the web. [Cf: Sermons and Talks, Volume 2 p. 205 para. 02] p. 710, Para. 3, [1902MS].

A Deviation From Right Principles. There is a sentiment among our people--opposed by some, it is true, but held by many--that each one connected with God's service may be sharp, keen, and designing, in order to make the best possible showing, indicating that his line of work is a success. Those who continue to hold to this idea will be bitterly disappointed when at the Judgment they find that they have no place in the kingdom of God. False principles will never prevail in heaven. Not a thread of selfishness is to be brought into any part of God's service in His work upon the earth. [Cf: Sermons and Talks, Volume 2 p. 205 para. 03] p. 710, Para. 4, [1902MS].

A worldly policy has been coming into management of our institutions. It nearly spoiled our publishing house in Battle Creek. God was not made first and last and best in everything. Human judgment, human ideas, were taking the lead and control of everything. [Cf: Sermons and Talks, Volume 2 p. 205 para. 04] p. 711, Para. 1, [1902MS].

God is not pleased with those who are ambitious of being regarded as shrewd men in the estimation of the world; nevertheless this ambition is cherished by not a few men of responsibility in our ranks. God's work should mean a great deal more to us than it does. It is more important that we have supposed. [Cf: Sermons and Talks, Volume 2 p. 205 para. 05] p. 711, Para. 2, [1902MS].

Men in positions of responsibility who in any way deviate from Bible principles are divorcing themselves from God. We must be determined not to permit a worldly policy to be brought into our work. The servants of the living God and the servants of Satan are to be as distinct from one another as light is from darkness. The line of demarcation between them must be unmistakable. [Cf: Sermons and Talks, Volume 2 p. 206 para. 01] p. 711, Para. 3, [1902MS].

If ever there was a time when those who have a knowledge of present truth should find their bearings, it is the present time. Although no one is to move independently of his brethren, yet each one must gain a knowledge of his own condition, his exact bearings. The question that each one should ask himself is, "What is my relation to God?" [Cf: Sermons and Talks, Volume 2 p. 206 para. 02] p. 711, Para. 4, [1902MS].

It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer, and gradually but surely stealing away the identity of God's work, by leading our brethren to conform to worldly policies. [Cf: Sermons and Talks, Volume 2 p. 206 para. 03] p. 711, Para. 5, [1902MS].

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words, and in his character, he should be Christlike. [Cf: Sermons and Talks, Volume 2 p. 206 para. 04] p. 712, Para. 1, [1902MS].

Man is not to permit God's work to be carried on contrary to a plain "Thus saith the Lord." But it is becoming more and more customary for men to separate from God, thinking that it is their privilege to go forward in their own way and according to their own ideas. [Cf: Sermons and Talks, Volume 2 p. 206 para. 05] p. 712, Para. 2, [1902MS].

Restrictions That Are Contrary To The Spirit of the Gospel. A few weeks ago I saw in a Battle Creek paper a statement that startled me. It was to the effect that no funds of Battle Creek Sanitarium can be sent outside of the State of Michigan to build or support other enterprises of any kind. Brethren, God will not endorse this arrangement. [Cf: Sermons and Talks, Volume 2 p. 206 para. 06] p. 712, Para. 3, [1902MS].

When we were struggling in Australia--a new, unworked field--the Lord bade me to ask Battle Creek Sanitarium to assist us in establishing a sanitarium there which was even more needed to give character to the work in that new field than the Battle Creek Sanitarium was to give character to the work in America. But no response was made to the Lord's request. When I read this statement in regard to the restriction placed upon the earnings of the institution in Battle Creek, I began to understand why we received no help from this source while we were in Australia. [Cf: Sermons and Talks, Volume 2 p. 206 para. 07] p. 712, Para. 4, [1902MS].

Such a restriction is not in accordance with the principles of the gospel. Christ commissioned His disciples to carry the gospel to the ends of the earth. He did not restrict the blessings of the gospel to Judea or any other one country. In God's work there is equity. We helped establish the medical institution in Battle Creek, and nourished it tenderly in its infancy; and, having become strong, it should have been ready to respond to the appeal made to its managers to help us establish a similar institution in Australia. [Cf: Sermons and Talks, Volume 2 p. 207 para. 01] p. 712, Para. 5, [1902MS].

Let our brethren take heed that in the organization and management of the various branches of the work, no place be given to any such selfish policy or plan. [Cf: Sermons and Talks, Volume 2 p. 207 para. 02] p. 713, Para. 1, [1902MS].

Erroneous Principles To Be Put Away. The Lord expects us to make most diligent efforts to free ourselves of the worldly spirit that has come in among us. He desires us to understand that we are not to build immense sanitariums in favored localities; for this would absorb means that should be used in assisting to build many sanitariums in other places. He desires that medical institutions shall be established in many places in many lands, and in every country to which the truth is carried. [Cf: Sermons and Talks, Volume 2 p. 207 para. 03] p. 713, Para. 2, [1902MS].

The Lord calls for a reformation. In every place where believers have adopted worldly principles, He desires a voice of warning to be raised. "Cry aloud," He says, "spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." As a people and as individuals we must put away the erroneous principles and ambitious projects which lead us to embrace so much within a narrow compass. God desires us to learn to walk firmly and solidly, ever advancing in His way. He desires us to erect every building with reference to the needs of other places that must sometime have similar advantages. [Cf: Sermons and Talks, Volume 2 p. 207 para. 04] p. 713, Para. 3, [1902MS].

In no respect is God's work to be circumscribed by man-made restrictions. Many of the ambitious plans and policies that have been made are not endorsed by Him. He is no party to keeping many advantages in one place. He desires every institution established to stand ready to help establish the next institution that is needed. Upon everyone who knows the truth rests the responsibility of bringing others into the truth. [Cf: Sermons and Talks, Volume 2 p. 207 para. 05] p. 713, Para. 4, [1902MS].

Just so it is with the establishment of institutions. No person, no institution, is to be so bound about that this principle of service for others must be violated. Some are already bound; but the Lord desires to have them set free. In the night season it seemed as if I were watching those upon whom yokes were being put. Then One in authority came forward and broke every yoke, saying, "I make no such yokes. Let every one stand in his God-given independence, and yet remain humble as a little child." [Cf: Sermons and Talks, Volume 2 p. 207 para. 06] p. 714, Para. 1, [1902MS].

God desires His people both to labor for those around them and to sustain the workers who are sent into new fields. Those who are living in comfortable homes, surrounded by kind friends, are not to tell the self-sacrificing workers who go into new fields, that they must make their work self-sustaining. Brother and sisters, remember that the missionaries whom you send to far-away lands often labor among enemies who constantly plan to hinder them in their work. Would it not be much better for the workers in the home field to sustain themselves, rather than to ask the brethren sent to mission fields where the truth is unknown to sustain themselves in spite of unfavorable surroundings?

[Cf: Sermons and Talks, Volume 2 p. 208 para. 01] p. 714, Para. 2, [1902MS].

God is calling upon the workers in America to stand by their fellow workers abroad, and sustain them in every enterprise that they undertake. When they are instructed by the Lord to arise and build, those in charge of the work in this country should be ready to give them liberal assistance. [Cf: Sermons and Talks, Volume 2 p. 208 para. 02] p. 714, Para. 3, [1902MS].

A Plea For Principles of Justice and Righteousness. From many minds a realization of the times in which we are living is as far away as is heaven from the earth. It seems that their duty to prepare to meet a soon-coming Saviour is entirely forgotten. God wants us to come to our senses. He wants us to act like rational beings who are living on the borders of the eternal world. [Cf: Sermons and Talks, Volume 2 p. 208 para. 03] p. 714, Para. 4, [1902MS].

Remember that in preparing yourselves for the heavenly kingdom, you are preparing others. The Scriptures say, "Make straight paths for your feet, lest that which is lame be turned out of the way." Many are weak in moral power; many have not had the privileges and the training that we have had; many have never had opportunity to receive instruction, "precept upon precept; line upon line; ... here a little and there a little." [Cf: Sermons and Talks, Volume 2 p. 208 para. 04] p. 715, Para. 1, [1902MS].

God lays heavy responsibilities upon those who have had such instruction. They ought to spend much time in prayer. In the place of feeling that their judgment is supreme, they ought to feel terribly afraid. Instead of gathering to themselves all the burdens that they can possibly grasp, which give them no time to pray, no time to meditate on their spiritual condition, they should spend much time in communion with their Maker. [Cf: Sermons and Talks, Volume 2 p. 208 para. 05] p. 715, Para. 2, [1902MS].

God's cause is of so much consequence to Him, that of every one who claims to be His steward He requires a correct representation of His character. None but those who walk circumspectly before Him are qualified for stewardship. He works with those who properly represent His character. Through them His will is done on earth as it is in heaven. [Cf: Sermons and Talks, Volume 2 p. 208 para. 06] p. 715, Para. 3, [1902MS].

Let us offer daily the prayer that Christ taught His disciples to pray, and then live our prayer during the day. To practice this prayer is the whole duty of man. Its principles lie at the foundation of the spring of all right action. Those who carry out every phase of these principles will become sensible men--men whose minds God Himself can control and guide. [Cf: Sermons and Talks, Volume 2 p. 209 para. 01] p. 715, Para. 4, [1902MS].

When a man comes into right relation with God, the principles of justice and righteousness will permeate the whole being. My brother, my sister, have you received the Holy Ghost? Well might this question be asked of those who have in their hands the lines that guide the movements of God's workers. [Cf: Sermons and Talks, Volume 2 p. 209

para. 02] p. 716, Para. 1, [1902MS].

Every one of God's professed followers needs a humble and contrite spirit; and those who are in high positions of responsibility need a double portion of the spirit of humility. Instead of being careless and indifferent, instead of thinking that they are the ones who receive the most wisdom from God and know best how to direct others, those to whom much responsibility has been entrusted should humble themselves in the dust, pleading with God as they have never pleaded before. God desires to see every man of influence in our ranks cherishing the principles of justice and equity. [Cf: Sermons and Talks, Volume 2 p. 209 para. 03] p. 716, Para. 2, [1902MS].

We cannot afford to be careless and indifferent in regard to our spiritual welfare. It has been presented to me that the work of grace first begins in the home, in individual hearts. A knowledge of God and His law should be given the children from their earliest years. The instruction that God gave to the fathers and mothers of Israel in regard to teaching His precepts to their children, is for the parents of this time. God says, Thou shalt teach these words "diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" [Deut. 6:7-9]. [Cf: Sermons and Talks, Volume 2 p. 209 para. 04] p. 716, Para. 3, [1902MS].

Why is God so particular about a knowledge of His law? Because a departure from it means destruction, not only to the transgressor but to many others as well who have transgressed through his misleading influence. [Cf: Sermons and Talks, Volume 2 p. 209 para. 05] p. 717, Para. 1, [1902MS].

Our Relation to God. I have been shown that our relation to God is the same as that of little children to their parents. The God of heaven is watching His people, His church, just as loving parents watch their children. And we are as foolish as little children are; for how prone we are to think that we know everything, when really we have not begun to know what God is waiting to teach us when we show willingness to follow in His footsteps. [Cf: Sermons and Talks, Volume 2 p. 209 para. 06] p. 717, Para. 2, [1902MS].

Will we come down from our position of self-righteousness, and as little children take hold of God's work? Will we be willing to be taught and led of Him? With tottering steps we are just beginning to walk. In time we shall learn to take firmer steps, but now we are liable at any moment to stumble and fall. From the highest to the lowest, we each have spiritual weaknesses and troubles similar to the weaknesses and troubles of helpless children. And as these experienced children cannot place their dependence upon one another, but must depend on their parents, so we must learn not to hang our helpless souls on any human being, but cling to the One mighty to save. Man's policy is valueless. We must individually depend upon God for strength and guidance. [Cf: Sermons and Talks, Volume 2 p. 210 para. 01] p. 717, Para. 3, [1902MS].

It is of no use for man to attempt to use his own human wisdom while occupying a high position of responsibility in God's service. His work for the church will be of no value, unless he puts his trust in the wisdom of the great Head of the church. God calls upon us to make our movements in His fear and to walk tremblingly before Him. "Work out your own salvation," He says, "with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Cf: Sermons and Talks, Volume 2 p. 210 para. 02] p. 717, Para. 4, [1902MS].

So long as we work in Christ's lines, laying hold of the arm of the Mighty One, we are safe; but just as soon as we loosen our grasp of His arm, and begin to depend upon human beings, we are in great danger. [Cf: Sermons and Talks, Volume 2 p. 210 para. 03] p. 718, Para. 1, [1902MS].

This very day the Lord desires us to reach a higher standard than we have ever reached in the past. Day by day we are to advance upward, ever upward, until it can be said of us as a people, "Ye are complete in Him." [Cf: Sermons and Talks, Volume 2 p. 210 para. 04] p. 718, Para. 2, [1902MS].

Unity. The work of God is advanced more rapidly when His workers are in unity. In unity there is a life, a power, that can be obtained in no other way. United with one another, working together in harmony, we shall indeed be "laborers together with God. [Cf: Sermons and Talks, Volume 2 p. 210 para. 05] p. 718, Para. 3, [1902MS].

"Yes," one says, "this is exactly what I believe in--consolidation." But this unity is not what the world calls consolidation. Unity among brethren results in consolidation with Christ and with the heavenly angels. Such consolidation is heaven-born. It is that for which Christ longed when He prayed, "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" [John 17:20-23]. [Cf: Sermons and Talks, Volume 2 p. 210 para. 06] p. 718, Para. 4, [1902MS].

Walking In the Light. If it were not for the light that is given us from above, we could not follow step by step in God's footsteps. Christ came to this world in order that we might have this light. He is "the true Light, which lighteth every man that cometh into the world." He, the Majesty of heaven, the Son of the living God, the One equal with the Father, came to our world to stand by the side of fallen beings, through His sacrifice giving value to humanity. Lower and still lower He stepped in humiliation, until it was impossible for Him to descend any lower. For our sake He suffered and died. While hanging upon the cross, He exclaimed, "It is finished." He had accomplished His work for us; He had become the propitiation for our sins; He had made it possible for us to become clean through faith in Him. [Cf: Sermons and Talks, Volume 2 p. 211 para. 01] p. 719, Para. 1, [1902MS].

If from the beginning we had walked in the counsel of God, thousands

more would have been converted to the present truth. But many have made crooked paths for their feet. My brethren, make straight paths, lest the lame be turned out of the way. Let no one follow a crooked path that someone else has made, for thus you would not only go astray yourself, but would make this crooked path plainer for someone else to follow, Determine that as for yourself, you will walk in the path of obedience. Know for a certainty that you are standing under the broad shield of Omnipotence. Realize that the characteristics of Jehovah must be revealed in your life, and that in you a work must be accomplished that will mold your character after the divine similitude. Yield yourself to the guidance of Him who is the Head over all. [Cf: Sermons and Talks, Volume 2 p. 211 para. 02] p. 719, Para. 2, [1902MS].

Brethren and sisters, we are doing our work for the Judgment. Let us be learners of Jesus. We need His guidance every moment. At every step we should inquire, "Is this the way of the Lord?" not, "Is this the way of the man who is over me?" We are to be concerned only as to whether we are walking in the way of the Lord. [Cf: Sermons and Talks, Volume 2 p. 211 para. 03] p. 719, Para. 3, [1902MS].

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of Christ's grace. He will never leave nor forsake one humble, trembling soul. Shall we believe that He 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 His promises, and appropriate them, not because we are worthy, but because by living faith we claim the righteousness of Christ? [Cf: Sermons and Talks, Volume 2 p. 211 para. 04] p. 720, Para. 1, [1902MS].

The Reward of Obedience. Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead human beings into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, "And he showed me Joshua the high priest"--a representative of the people who keep the commandments of God--"standing before the angel of the Lord, and Satan standing at his right hand to resist him." [Cf: Sermons and Talks, Volume 2 p. 212 para. 01] p. 720, Para. 2, [1902MS].

Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With masterly power he presents their objectionable features of character as sufficient reason for the withdrawal of Christ's protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. We may by faith hear our Advocate saying, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the burning?" [Cf: Sermons and Talks, Volume 2 p. 212 para. 02] p. 720, Para. 3, [1902MS].

"Now Joshua was clothed with filthy garments." With garments of sin and shame the enemy clothes those who by his masterly temptations have been overpowered and led from allegiance to God. Then he declares that it is unfair for Christ to be their Light, their Defender. [Cf: Sermons and Talks, Volume 2 p. 212 para. 03] p. 721, Para. 1, [1902MS].

But, poor, repentant mortals, hear the words of Jesus, and, as you hear, believe: "And he answered (the accusing charge of Satan) and spake unto those (angels) that stood before Him, saying, Take away the filthy garments from him." I will blot out his transgressions. I will cover his sins. I will impute to him My righteousness. "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: Sermons and Talks, Volume 2 p. 212 para. 04] p. 721, Para. 2, [1902MS].

The filthy garments are removed, for Christ says, "I have caused thine iniquity to pass from thee." The iniquity is transferred to the pure, holy, innocent Son of God; and man, all undeserving, stands before the Lord cleansed from sin, and clothed with the imputed righteousness of Christ. Oh, what a change of garment is this! [Cf: Sermons and Talks, Volume 2 p. 212 para. 05] p. 721, Para. 3, [1902MS].

And Christ does more than this for the repentant sinner: "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among those that stand by." [Cf: Sermons and Talks, Volume 2 p. 213 para. 01] p. 721, Para. 4, [1902MS].

The Outlook. We are on the verge of the eternal world. Some may say, "How do you know this, Sister White?" I know it by the judgments of God that are in the land. These judgments are given to bring men and women to their senses. God has a purpose in everything that He permits to take place in our world, and He desires us to be so spiritually-minded that we shall perceive His working in the unusual happenings that are now of almost daily occurrence. Already His judgments have begun to fall upon the inhabitants of the land. He can touch the largest so-called fire-proof buildings, and in two or three hours they are as nothingness--burned to the ground. [Cf: Sermons and Talks, Volume 2 p. 213 para. 02] p. 722, Para. 1, [1902MS].

We have before us a great work--the closing work of giving the last warning message to a sinful world. But what have we done in the world? Look, I beg of you, at the many, many places that have never even been entered. Behold the Southern field with its millions upon millions of souls. Who is interested in their salvation? Look at the large buildings that have been piled up in a few places. Witness the showing in Battle Creek and in a few other centers of our work. Consider the amount of time, the effort, the means, that have been expended in making a great showing in a few places. Look at our brethren and sisters treading over and over the same ground, while around them is a neglected world, lying in wickedness and corruption--a world as yet unwarned! To me this is an awful picture. What appalling indifference we manifest to the needs of a perishing world!-- Ms 96, 1902 (MR 900.50). [Cf: Sermons and Talks, Volume 2 p. 213 para. 03] p. 722, Para. 2, [1902MS].

[Sermon preached Sabbath, November 22, 1902, at the Sanitarium Chapel, St. Helena, California.] "The Revelation of Jesus Christ, which God

gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" [Rev. 1:1, 2]. In the next verse a blessing is pronounced by the Lord through His servant John upon all who read and all who hear the book of Revelation: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." [Cf: Sermons and Talks, Volume 2 p. 214 para. 01] p. 722, Para. 3, [1902MS].

It is our privilege to know something in regard to this book that many ministers say cannot be understood. To many, the Revelation is a closed book. But we are to know "what saith the Scriptures," and we are also to understand their meaning. We should understand the book of Revelation much better than we do. The blessing pronounced upon those who read, and hear, and keep the words of this prophecy may be ours. If we take up the study of this book in a receptive frame of mind, with hearts susceptible to divine impressions, the truths revealed will have a sanctifying influence upon us. [Cf: Sermons and Talks, Volume 2 p. 214 para. 02] p. 723, Para. 1, [1902MS].

The Revelation was written to the seven churches of Asia, which represented the people of God throughout the world. "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come: and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Banished to the solitude of the Isle of Patmos, John was favored with the presence of Jesus Christ. [Cf: Sermons and Talks, Volume 2 p. 214 para. 03] p. 723, Para. 2, [1902MS].

How comforting are the words of the aged apostle as he wrote of his Saviour to the churches! "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Many, many times these words have comforted me. [Cf: Sermons and Talks, Volume 2 p. 214 para. 04] p. 723, Para. 3, [1902MS].

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Let us consider this prophecy. We should realize that whether we be saved or whether we be lost, we shall sometime see the Saviour as He is, in all His glory, and shall understand His character. At His second coming conviction will be brought to every heart. Those who have cast Him aside, those who have turned from Him to the trivial things of this earth, those who in this life have sought their own interests and glory, will in the day of His coming acknowledge their mistake. These are the ones who, in the language of the Revelator, are spoken of as "all kindreds of the earth" who "shall wail because of Him." Let us not be content to be numbered among the "kindreds of the earth." Our citizenship is in heaven, and we are to lay hold on the hope set before us in the gospel. [Cf: Sermons and Talks, Volume 2 p. 214 para. 05] p. 723, Para. 4, [1902MS].

"And they also which pierced Him." Not only does this apply to those

who last saw Christ when He hung on the cross of Calvary, but to those who by wrong words and actions are piercing Him today. Daily He suffers the agonies of crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will. And did He not suffer before He came to this earth as a man among men? The nation that He purposed to lead from Egypt into Canaan rejected Him more than once. During the forty years of wilderness wandering, even though He fed His chosen people with manna and protected them from harm, they resisted His evidences of truth, failed to recognize His light and power, were unmindful of His miracles, and as the result fell in the wilderness, never entering the promised land. The Lord could not fulfill His purpose through them. And why? Because they never left their childhood ways. They failed to overcome their wrong traits of character. Although grown up to the full stature of men and women, they brought into manhood and womanhood the defects of childhood. [Cf: Sermons and Talks, Volume 2 p. 215 para. 01] p. 724, Para. 1, [1902MS].

So it is today. The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh. We have a Saviour who has lived a perfect life on this earth. He is our Example. He gave His life for our redemption. If in this life we follow Him, doing His will in all things, in the future life we shall live with Him forever. [Cf: Sermons and Talks, Volume 2 p. 215 para. 02] p. 724, Para. 2, [1902MS].

So long as I live, I desire to keep Christ in view. This is my life purpose. This is what I am living for--to glorify Christ and to make sure of life eternal. This is the great purpose that should inspire everyone. We want to know Him whom to know aright is peace and joy and life everlasting. [Cf: Sermons and Talks, Volume 2 p. 215 para. 03] p. 724, Para. 3, [1902MS].

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ [we need to cultivate Christlike patience], was in the isle that is called Patmos." Why was he there? "For the word of God, and for the testimony of Jesus Christ." [Cf: Sermons and Talks, Volume 2 p. 215 para. 04] p. 725, Para. 1, [1902MS].

In his old age the apostle was talking of Christ, and the people were tired of hearing his testimony, which was a rebuke of their stubborn refusal to accept Christ as their Saviour. They rejected the One who, if they had repented and believed on Him, could have given them power to become the sons of God. They thought that if they could rid themselves of John's testimony, so annoying to their peace of mind, they would feel much more comfortable. So they banished him to this rocky isle. [Cf: Sermons and Talks, Volume 2 p. 216 para. 01] p. 725, Para. 2, [1902MS].

But in sending him here, they did not place him beyond the reach of Jesus, for on this very isle John was given a most wonderful revelation of His Saviour and of things that were to come to pass on the earth. And it was on the Isle of Patmos, too, that he wrote out the record of his visions that we are studying today. This testimony that Christ

commanded John to write to all the churches was light that God designed should be immortalized and remain present truth until all the events foretold should come to pass. [Cf: Sermons and Talks, Volume 2 p. 216 para. 02] p. 725, Para. 3, [1902MS].

"I was in the Spirit on the Lord's day," the prophet declared, "and heard behind me a great voice, as of a trumpet, saying" [Rev. 1:11-20, quoted]. [Cf: Sermons and Talks, Volume 2 p. 216 para. 03] p. 725, Para. 4, [1902MS].

It may seem wonderful to us that John saw Christ as He is, and that Christ addressed Himself to the churches. But we should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit. Will we, as members of His church, allow Him to impress our minds and to work through us to His glory? Will we hear the messages that He addresses to the church, and take heed to them? We desire to be among the number who shall meet Him with joy when they see Him as He is. We do not wish to be among those who "shall wail because of Him" when they see Him as He is. Let us make our redemption certain by listening to and obeying the messages that He gives to His church. [Cf: Sermons and Talks, Volume 2 p. 216 para. 04] p. 726, Para. 1, [1902MS].

[Rev. 2:1-3, quoted.] "Who walketh in the midst of the seven golden candlesticks." Christ's presence is constantly with His church. Constantly He is imparting knowledge and grace to His representatives; and He expects them to impart to others the gifts they receive. To His disciples He says, "Go, go!" As the disciples were conversing with Him just before His ascension, He gave them the gospel commission. "All power is given unto Me in heaven and in earth," He declared. "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: Sermons and Talks, Volume 2 p. 216 para. 05] p. 726, Para. 2, [1902MS].

Do we believe Christ's words? If I did not, I assure you I would not be traveling from place to place as I have traveled for so many years, to bear my testimony at large general meetings. Even this year I have attended three camp meetings. The twenty-sixth of this month I shall be seventy-five years of age. Since I was sixteen years old, I have been working continuously, speaking in public congregations to the people as God bade me speak. I have passed through much suffering and affliction, but the Saviour has ever sustained me. What could I have done without His help? [Cf: Sermons and Talks, Volume 2 p. 217 para. 01] p. 726, Para. 3, [1902MS].

He sympathizes with me in every pang of anguish that I feel. Manifold are the times that His hand has been upon me for good. Time and again He has restored me from sickness and suffering to health. Even when my friends have thought I was dead, the Lord has brought me to life again and given me the message, "Go, go, and tell others the things that I have revealed to you." This has been my work. The comfort of the Holy Spirit is worth everything to me. I understand what it means. I know that my Saviour is more glorious and lovely than any language can

picture. He is the One altogether lovely, the Chiefest among ten thousand. I know by experience that He is a loving, compassionate Redeemer, and I desire that everybody else shall learn to love Him. [Cf: Sermons and Talks, Volume 2 p. 217 para. 02] p. 727, Para. 1, [1902MS].

The brethren and sisters in the Ephesian church were admonished to cherish love for Christ and for one another. After commending their good works, the Saviour said, "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: Sermons and Talks, Volume 2 p. 217 para. 03] p. 727, Para. 2, [1902MS].

We need all the light we can receive from our Saviour. We cannot afford to walk in darkness, without God, without hope. Christ is walking in the midst of the seven golden candlesticks--His church-- beholding the works of His professed disciples. We need to pray for His Spirit, that we may work the works of God. [Cf: Sermons and Talks, Volume 2 p. 217 para. 04] p. 727, Para. 3, [1902MS].

In the third chapter we read: [Rev. 3:1-4, quoted]. Are we among the number who are "worthy"? or have we cherished the defects of our childhood? Those who desire to be representatives of Christ must put away everything that is unlike Him. He came to our world in order that He might give to mankind a representation of His Father's character. [Cf: Sermons and Talks, Volume 2 p. 218 para. 01] p. 727, Para. 4, [1902MS].

He came not in His glory, surrounded by a retinue of holy angels to minister to His every need. He came not to show His superiority. Leaving His high command in the heavenly courts, and laying aside His kingly crown and royal robe, He clothed His divinity with humanity, and entered the world as a helpless babe. For our sake He became poor, that we through His poverty might be made rich. [Cf: Sermons and Talks, Volume 2 p. 218 para. 02] p. 728, Para. 1, [1902MS].

If His divine nature had not been clothed with the garb of humanity, Christ could not have associated with the fallen race and have become their Redeemer. It was necessary for Him to know the power of all our temptations, to pass through all the trials and afflictions that we are called to pass through, in order to be indeed a Saviour. In all our afflictions He was afflicted. Satan, the powerful foe who had been turned out of heaven, had long claimed to have dominion on the earth, and Christ came to conquer this foe, in order that we might, through divine grace, also obtain the victory over the enemy of our souls. Standing at the head of humanity, Christ by His perfect obedience demonstrated to the universe that man could keep the commandments of God. [Cf: Sermons and Talks, Volume 2 p. 218 para. 03] p. 728, Para. 2, [1902MS].

Under all circumstances--whether in prosperity or in adversity, whether received or rejected, whether at the marriage feast or suffering the pangs of hunger--Christ remained faithful to every precept of God's law, and wrought out for our example a perfect life. He has endured every hardship that comes to the poor and the afflicted.

Without sin He has suffered weariness and hunger. He understands every inconvenience to which we may be put. From childhood to manhood He stood the test of obedience. [Cf: Sermons and Talks, Volume 2 p. 218 para. 04] p. 728, Para. 3, [1902MS].

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this was the best time to approach Him. Weak and emaciated from hunger, worn and haggard with mental agony, Christ's "visage was so marred more than any man, and His form more than the sons of men." Now was Satan's opportunity. Now he supposed that he could overcome Christ. [Cf: Sermons and Talks, Volume 2 p. 218 para. 05] p. 729, Para. 1, [1902MS].

The first temptation was on the point of appetite. There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. The Saviour was faint from hunger, He was craving for food when Satan came suddenly upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves of bread, the tempter said, "If Thou be the Son of God, command that these stones be made bread." [Cf: Sermons and Talks, Volume 2 p. 219 para. 01] p. 729, Para. 2, [1902MS].

Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do that which Satan suggests, it would be an acceptance of the doubt. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father and work a miracle in His own behalf. [Cf: Sermons and Talks, Volume 2 p. 219 para. 02] p. 729, Para. 3, [1902MS].

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan. He met the tempter with the words of Scripture. "It is written," He said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In every temptation the weapon of His warfare was the Word of God. [Cf: Sermons and Talks, Volume 2 p. 219 para. 03] p. 730, Para. 1, [1902MS].

When Christ said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel. And the same words are written for our admonition. We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. God is giving the breath of life to every member of His great family here below. He deserves your sincere reverence, your earnest devotion. When you consider what He has done for you, how can you help but love Him? He has given His Son as a propitiation for sin, in order that you might stand on vantage ground with God. [Cf: Sermons and Talks, Volume 2 p. 219 para. 04] p. 730, Para. 2, [1902MS].

If the world should recognize the claims of God upon them, we would not see and hear of the awful sins that are now so common; we would not read of the murders, the wickedness, and the tyranny daily chronicled in the newspapers. Like the antediluvians, the inhabitants of the world have almost entirely forgotten God and His law. [Cf: Sermons and Talks, Volume 2 p. 219 para. 05] p. 730, Para. 3, [1902MS].

The second temptation was on the point of presumption. "The devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Satan now supposes that he has met Jesus on His own ground. [Cf: Sermons and Talks, Volume 2 p. 219 para. 06] p. 730, Para. 4, [1902MS].

The wily foe himself presents words that proceeded from the mouth of God. He makes it evident that he is acquainted with the Scriptures. But when he quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways," that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. Never did He work a miracle in His own behalf. His wonderful works were all for the good of others. Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." God will preserve all who walk in the path of obedience, but to depart from it is to venture on Satan's ground. There we are sure to fall. The Saviour has bidden us, "Watch ye and pray, lest ye enter into temptation." [Cf: Sermons and Talks, Volume 2 p. 220 para. 01] p. 731, Para. 1, [1902MS].

Jesus was victor in the second temptation, and now Satan manifests himself in his true character, claiming to be the god of this world. Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard, "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine" [Luke 4:6]. [Cf: Sermons and Talks, Volume 2 p. 220 para. 02] p. 731, Para. 2, [1902MS].

Christ's mission could be fulfilled only through suffering. Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. But now Christ might deliver Himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. Christ declared to the tempter, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Christ's divinity flashed through suffering humanity. Satan had no power to resist the command to depart. Humiliated and enraged, he was forced to withdraw from the presence of the world's Redeemer. [Cf: Sermons and Talks, Volume 2 p. 220 para. 03] p. 731, Para. 3, [1902MS].

After the foe had departed, Jesus fell exhausted to the earth. He had

endured the test, but He now was fainting on the field of battle. What hand was there to be put beneath His head? How was He to be given care and nourishment, that He might regain His strength? Was He to be left to perish after gaining the victory? Oh, no; the angels of heaven had watched the conflict with intense interest, and they now came and ministered to the Son of God as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. He returned from the wilderness to proclaim with power His message of mercy and salvation. [Cf: Sermons and Talks, Volume 2 p. 220 para. 04] p. 732, Para. 1, [1902MS].

What if Satan had gained the victory? What hope would we have had? Christ came to reveal to worlds unfallen, to angels, and to men that in God's law there is no restriction that man cannot obey. He came to represent God in humanity. He met every requirement that man is asked to meet. It was just after submitting to the rite of baptism that He received His final preparation for the great work before Him. [Cf: Sermons and Talks, Volume 2 p. 221 para. 01] p. 732, Para. 2, [1902MS].

When Jesus came to be baptized, John shrank from granting His request. How could he, a sinner, baptize the sinless One? "I have need to be baptized of Thee," he exclaimed, "and comest Thou to me?" Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." John yielded, and buried his Lord beneath the water. Straightway coming up out of the water, Christ bowed in prayer on the riverbank. And for what did He pray? He lifted up His soul unto God in behalf of fallen humanity, and for strength to fulfill His mission. Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent Love. He asked for the witness that God accepted humanity in the person of His Son. [Cf: Sermons and Talks, Volume 2 p. 221 para. 02] p. 732, Para. 3, [1902MS].

The Father Himself answered the petition of His Son. Direct from the throne issued the beams of His glory. The heavens were opened, and upon the Saviour's head descended a dove of burnished gold--fit emblem of Him, the meek and lowly One. A heavenly light encircled the Son of man; and from the highest heaven was heard the words, "This is My beloved Son, in whom I am well pleased." [Cf: Sermons and Talks, Volume 2 p. 221 para. 03] p. 733, Para. 1, [1902MS].

This answer to Christ's prayer is to us a pledge that God will hear and answer our petitions. In His humanity Christ cleaved through Satan's hellish shadow and reached the throne of the Infinite. His prayer was heard by the Father. In like manner our prayers find acceptance in the courts of heaven. The voice that spoke to Jesus says to every believing soul, "This is My beloved child, in whom I am well pleased." [Cf: Sermons and Talks, Volume 2 p. 221 para. 04] p. 733, Para. 2, [1902MS].

Having access, as we do, to the Source of all strength, why should we be content to remain so weak that we yield to the temptations of the enemy? Having so great an assurance of power to enable us to overcome, why are we so faithless? Why do we not overcome every time we are tempted to be hasty in speech? We should pray much more than we do. In

every hour of trial we may find victory through the strength given in answer to prevailing prayer. [Cf: Sermons and Talks, Volume 2 p. 222 para. 01] p. 733, Para. 3, [1902MS].

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly, in accordance with the light given in god's Word. Years ago I made up my mind that when the enemy tempted me to speak hastily because I felt that I was treated unjustly and wickedly, I would not open my lips. If I should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn to keep silent. In silence there is eloquence. When fighting battles with the forces of darkness, let us keep our tongues bridled. Then we shall be victorious. [Cf: Sermons and Talks, Volume 2 p. 222 para. 02] p. 733, Para. 4, [1902MS].

The wicked will finally perish. We do not desire to perish with them. We desire to live a life that measures with the life of God. We desire to see the King in His beauty. We desire to behold the Lord Jesus when He comes with power and great glory. to this end we desire to overcome in every trial, for Christ declares, "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: Sermons and Talks, Volume 2 p. 222 para. 03] p. 734, Para. 1, [1902MS].

There is a heaven to win and a hell to shun. Men and women should be in earnest in regard to matters of eternal interest. Our work is to lead others to lay hold on the strength of the Mighty One. With His long human arm Christ encircles the fallen race, while with His divine arm He grasps the throne of the Infinite. He has opened the way, so that the most sinful may find access to the Father. He declares, "I have set before thee an open door, and no man can shut it." [Cf: Sermons and Talks, Volume 2 p. 222 para. 04] p. 734, Para. 2, [1902MS].

In God's sight we are all little children. Those who have grown up to manhood and womanhood, those who have acquired the greatest amount of learning, those who stand at the head of the nobility of this earth, those to whose lot has fallen much of the riches and honor of this world, are in God's sight no more than little children. They are counted by Him as the small dust of the balance. "What is man," the psalmist inquires, "that Thou art mindful of him? and the son of man, that Thou visitest him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." [Cf: Sermons and Talks, Volume 2 p. 222 para. 05] p. 734, Para. 3, [1902MS].

Notwithstanding the small value of the inhabitants of this world in comparison with all the rest of the universe, Christ volunteered to take upon Himself the nature of humanity, and to bear on His own divine soul all the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. In view of His infinite sacrifice, how cruel it is for men and women to refuse to accept the great salvation offered them, or to misrepresent their Saviour after professing to give themselves wholly to His service! How cruel of them to doubt that He will hear their prayers! He 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." [Cf: Sermons and Talks, Volume 2 p. 223 para. 01] p. 735, Para. 1, [1902MS].

Christ represents Himself as sustaining the same tender relation to us that a father sustains to his children. "What man is there of you," He inquires, "whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" He is willing to give the Holy Spirit to everyone who asks in faith. Why are we so weak, so faithless? Why do we cherish defects of character? Why do we not always come to our heavenly Father, to ask in simple, childlike faith for the things that we need? [Cf: Sermons and Talks, Volume 2 p. 223 para. 02] p. 735, Para. 2, [1902MS].

John speaks of Christians as "little children," and this is what all the members of God's family on earth are. In knowledge and understanding we are nothing but babes. Christ volunteered to teach us in a language so simple that all can understand. No one needs to use a dictionary in order to comprehend the meaning of the simple words He uses in telling us how to gain eternal life. [Cf: Sermons and Talks, Volume 2 p. 223 para. 03] p. 735, Para. 3, [1902MS].

To His church Christ bears the consolation: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." [Cf: Sermons and Talks, Volume 2 p. 223 para. 04] p. 736, Para. 1, [1902MS].

When Christ ascended to heaven at the close of His earthly ministry, the gates of the city of God were thrown back upon their glittering hinges, and He entered as a conqueror, there to take up in the heavenly sanctuary His ministry in behalf of those for whom He had given His life. The divine-human Son of God is now standing before the Father, pleading our cases and making atonement for our transgressions. Thus He confesses our names before His Father and before the angels. His hands still bear the marks of the crucifixion. He exclaims, "Behold, I have graven thee upon the palms of My hands!" He desires that we shall finally enter the heavenly city as conquerors. [Cf: Sermons and Talks, Volume 2 p. 223 para. 05] p. 736, Para. 2, [1902MS].

Through the grace that He constantly imparts to humanity, He is preparing a people to live with Him throughout the ceaseless ages of eternity. And every one who chooses to follow Him may receive this preparation. Let us glorify His name by accepting the salvation so freely offered to us. [Cf: Sermons and Talks, Volume 2 p. 224 para. 01] p. 736, Para. 3, [1902MS].

[Rev. 3:7, 8, quoted.] Christ has wrought for us and obtained an everlasting victory, in order that He might open the door of heaven and close the door of Satan's devices. He does not restrict His blessings to a few. In the first chapter of the gospel of John we read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [Cf: Sermons and Talks, Volume 2 p. 224 para. 02] p. 736, Para. 4, [1902MS].

[Rev. 3:10-12, quoted.] Every advantage has been given us to make possible our salvation. For us Christ hung on Calvary's cross. For our sake He was laid in the tomb. When He rose from the dead He proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He is indeed our life, if we are faithful representatives of Him. We cannot afford to be representatives of Satan and do as sinners do, for we should have to endure the suffering that comes to them and share their final reward. [Cf: Sermons and Talks, Volume 2 p. 224 para. 03] p. 737, Para. 1, [1902MS].

The path of disobedience leads to eternal death. The path of obedience leads to eternal life. "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." When the redeemed from all the nations of the earth enter their heavenly home, they will have free access to the tree of life. No angel with flaming sword will stand guard, as it was necessary for an angel to do after Adam and Eve sinned. [Cf: Sermons and Talks, Volume 2 p. 224 para. 04] p. 737, Para. 2, [1902MS].

To the overcomer is promised a crown of immortal glory and a life that measures with the life of God. The overcomer will have a whole heaven of bliss, with no tempting devil, no sorrow, sickness, pain, or death. I desire to know more about heaven, and I am determined by God's grace to be there. Let us all strive to obtain an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ, where we shall be surrounded with beautiful objects surpassing by far anything that we could imagine. "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: Sermons and Talks, Volume 2 p. 224 para. 05] p. 737, Para. 3, [1902MS].

Oh, we desire that the sick and the suffering and the afflicted shall see the beautiful glories that Christ is preparing for us. Dear friends, we hope to meet you around the throne of God. I want to be there. I want to see the King in His beauty. I want to see the whole heavenly host casting their glittering crowns at the feet of Jesus, and then touching their golden harps, and filling all heaven with rich music and with songs to the Lamb. [Cf: Sermons and Talks, Volume 2 p. 225 para. 01] p. 738, Para. 1, [1902MS].

Will you be there? God wants you to be there; Christ wants you to be there; the angels want you to be there. To this end let us diligently study the book of Revelation, remembering always that the Lord declares, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Let us ever remember the promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."--Ms 155, 1902 (MR 900.68). [Cf: Sermons and Talks, Volume 2 p. 225 para. 02] p. 738, Para. 2, [1902MS].

St. Helena, California February 5, 1902 Dear Brother and Sister Kellar: I am somewhat troubled in regard to you, my dear friends. I am so anxious for you to take hold of the work in Australia in the right way. I am very desirous that you shall avoid the mistakes some have made. At the beginning, your work may not be pleasant. But if you will take hold unitedly to do your best, to improve your capabilities and

talents, you will come very close to the Saviour. You are in a new country, on missionary ground, and you need to be very careful to do all the Saviour requires. You need to be ever under the supervision of Him who has purchased you with His own life. [Cf: The Kress Collection p. 21 para. 03] p. 738, Para. 3, [1902MS].

My sister, I wish to say a few words to you. You can be a great blessing to your husband. But you need a work done for you before you can be a blessing to those with whom you are brought in contact. You know little in regard to heart-consecration. Will you not make an unreserved surrender of all you have and are to the Lord? Do not spoil your record by cheapness of word or action. [Cf: The Kress Collection p. 22 para. 01] p. 738, Para. 4, [1902MS].

I feel a deep interest in both of you. I desire to see you working as the Lord's helping hand to bring others to the knowledge of the truth. You can be either a savor of life unto life, or of death unto death. [Cf: The Kress Collection p. 22 para. 02] p. 738, Para. 5, [1902MS].

To all his followers the Lord gives talents; and he calls upon all to work while the day lasts. For everything received from God we must render a strict account. By faithful, diligent use we are to increase our talents. God will expect a return proportionate to the amount we have received. If we have been-given five talents, he will call for the increase of five. It is by the faithful use of our talents that means are to be brought to the Lord's treasury, to supply the necessities of his ever-enlarging work. [Cf: The Kress Collection p. 22 para. 03] p. 739, Para. 1, [1902MS].

Many, instead of taking up the work God has given them, are looking for some service that will distinguish them as workers of marked talent. Do not aspire to do some great thing. Take up the work waiting to be done near you. Every word prompted by the Spirit of God, every duty faithfully performed, is a seed sown unto eternal life. [Cf: The Kress Collection p. 22 para. 04] p. 739, Para. 2, [1902MS].

A few pence well handled are of more use than pounds that lie unused. The one who uses one talent faithfully for the Master is of far more value in his sight than the one who has many talents, but who refuses to use them aright, who looks down on the one who does humble service. The faithful performance of small duties fits us for larger responsibilities. Of those who take up their appointed work, no matter how small it may seem, who perform faithfully the humble duties nearest them, Christ says, "He that is faithful in that which is least is faithful also in much." [Cf: The Kress Collection p. 22 para. 05] p. 739, Para. 3, [1902MS].

We have no time to complain or to disparage others. God calls upon us to carry our work forward in right lines, for Christ's sake exerting a correct influence in the daily life. He calls upon us to lead others to His throne. He teaches us to pray, "Thy kingdom come, they will be done on earth as it is.." [Cf: The Kress Collection p. 22 para. 06] p. 739, Para. 4, [1902MS].

"Elmshaven" Sanitarium, July 6, 1902 To The General Conference Committee and the Medical Missionary Board: Dear Brethren: Over and over again instruction has been given me that all must be done that can

be done to draw our people away from Battle Creek. I was shown that the Sanitarium there was deteriorating for the want of men of capability and consecration to carry it forward in pure, upward lines, in accordance with Bible principles. Very clearly it has been presented to me that it would be in God's order for the work of the Battle Creek Sanitarium to be divided, and plants made in many other places, in the cities that are in need of sanitariums. More true medical missionary work would then be done; and from many centers the light of truth would shine forth with saving power. [Cf: The Kress Collection p. 70 para. 03] p. 739, Para. 5, [1902MS].

I am instructed to say that our people must not be drawn upon for means to erect an immense sanitarium in Battle Creek; the money that would be thus used in the erection of that one mammoth building should be used in making plants in many places. We must not draw all we can from our people for the establishment of a great sanitarium in one place, to the neglect of other places, which are unworked for the want of means. It is not the Lord's will for His people to erect a mammoth sanitarium in Battle Creek or in any other place. In many places in America, sanitariums are to be established. These sanitariums are not to be large establishments, but are to be of sufficient size to enable the work to be carried forward successfully. [Cf: The Kress Collection p. 70 para. 04] p. 739, Para. 6, [1902MS].

Cautions have been given me in reference to the work before us. We are not to encourage students in large numbers to receive their education at Battle Creek. Battle Creek is not the only place to which we are to look for the education of nurses and other medical missionary workers. In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. The Lord will open the way before them as they go forth to work for Him. [Cf: The Kress Collection p. 70 para. 05] p. 740, Para. 1, [1902MS].

The evidence before us of the fulfillment of prophecy declares that the end of all things is at hand. There is much important work to be done out of and away from Battle Creek. There will be need of sanitariums in many of the cities of the south, as well as in other parts of America. [Cf: The Kress Collection p. 71 para. 01] p. 740, Para. 2, [1902MS].

It is time for us to think soberly. Taking all things into consideration, we should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? I think if there were more praying, more earnest study of God's ways and purposes for the advancement of His work, we should see our brethren taking a course altogether different from the course that some are taking. [Cf: The Kress Collection p. 71 para. 02] p. 740, Para. 3, [1902MS].

When we bring into a garden a stream of water to irrigate it, do we provide for the watering of one spot only, leaving the other parts dry and barren to cry, "Give us water"? This is a representation of the way in which work has been carried forward in Battle Creek, to the neglect of other places. Shall the desolate places remain desolate? No! Let the stream flow through every place, carrying with it fertility and gladness. [Cf: The Kress Collection p. 71 para. 03] p. 740, Para. 4,

[1902MS].

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. Better far the cross and disappointed hopes, than to live with princes and forfeit heaven. [Cf: The Kress Collection p. 71 para. 04] p. 740, Para. 5, [1902MS].

The Saviour of mankind was born of humble parentage, in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began His work in poverty, and without worldly rank. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in 1902. At the very beginning of the gospel dispensation He taught His church to rely not on worldly rank and splendor, but on the power of faith and obedience. The favor of God is above the riches of gold and silver. The power of His Spirit is of inestimable value. [Cf: The Kress Collection p. 71 para. 05] p. 740, Para. 6, [1902MS].

Thus saith the Lord: "Buildings will give character to my work only when those who erect them follow my instruction in regard to the establishment of institutions. Had those who have managed and sustained the work in the past always been controlled by pure, unselfish principles, the selfish gathering of a large share of my means to one or two places, regardless of the requirements of other places equally needy, would never have been. Institutions would have been established in many places. Seeds of truth, sown in many more fields, would have sprung up and borne fruit to my glory. [Cf: The Kress Collection p. 71 para. 06] p. 740, Para. 7, [1902MS].

"The plants in Battle Creek have been unduly increased, when centers of influence should have been made in many other cities. There should have been more of an equalizing of facilities. The institutions in one place are not to embrace the whole land, swallowing up the means required for other places. The places that have never had the advantages that a few places have had are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to me, body, mind, and spirit, shall work in my way and in my name. Every one shall stand in his lot, looking to me, his Guide and Counselor. [Cf: The Kress Collection p. 71 para. 07] p. 741, Para. 1, [1902MS].

"My name has been greatly dishonored. Let no one erect large, costly buildings, even in Battle Creek, for the managers of the work there have been reprovved for doing this in the past. God does not make such plans, and He cannot endorse them. He has reprovved and rebuked many for errors that they have made. Many wrongs have been corrected, but an earnest, thorough work is still to be done, [Cf: The Kress Collection p. 72 para. 01] p. 741, Para. 2, [1902MS].

"I will instruct the ignorant, and anoint with heavenly eyesalve the eyes of many who are now in spiritual blindness. I will raise up agents who will carry out my will to prepare a people to stand before me in the time of the end. In many places that ought to have been provided

before with sanitariums and schools, I will establish institutions, and these institutions will become educational centers for the training of workers." [Cf: The Kress Collection p. 72 para. 02] p. 741, Para. 3, [1902MS].

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will in God's providence invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers, and will secure valuable properties for use in institutional work. They will plan and manage with humility, self-denial, and self-sacrifice. Thus men of means are unconsciously preparing auxiliaries that will enable the Lord's people to advance His work rapidly. [Cf: The Kress Collection p. 72 para. 03] p. 741, Para. 4, [1902MS].

In various places properties are to be purchased to be used for sanitarium purposes. When opportunity offers, our people should purchase properties away from the cities, on which are buildings already erected and fruit orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training in medical missionary work. [Cf: The Kress Collection p. 72 para. 04] p. 741, Para. 5, [1902MS].

In proclaiming the message, God's servants must wrestle with perplexities. Obstacles must be removed. Sometimes the work will go hard at the beginning, as it did when we were establishing institutions in Battle Creek, Michigan, and Oakland, California. In Cooranbong, Australia, we began in a very crude way, pitching our tents in the woods, felling trees, and clearing the land, preparatory to the erection of buildings. What conflicts we had! What victories we gained! Unconsecrated workers and false friends have at times been connected with our institutions in that country; but the Lord has set things in order. By the power of His Spirit a reformation has been brought about. All can see the stately steppings of the Lord God of Israel. [Cf: The Kress Collection p. 72 para. 05] p. 741, Para. 6, [1902MS].

Work is to be done in all parts of the vineyard. In the early days of the message a right beginning was made, but work has not developed as God desired it to develop. Too much has been centered in Battle Creek and Oakland, and in a few other places. Our brethren should never have built so largely in one place as they have in Battle Creek. In many fields very little has been done to establish memorials for God. This is wrong. Years ago very many of our workers and people had the spirit of self-denial and self-sacrifice. Success attended their efforts. The Lord has signified that His work should be carried forward in the same spirit in which it was begun. The world is to be warned. Field after field is still unworked. Shall we as a people, by our actions, our business arrangements, our attitude toward a world unsaved, bear a testimony altogether different from the testimony borne by us twenty or thirty years ago? Shall we give evidence of spiritual disease and a lack of wise planning? Upon us has shone great light in regard to the last days of this earth's history. The sight of the souls perishing in sin should arouse us to give the light of present truth to those now in darkness. God's messengers must be clothed with power. They must have for the truth a reverence that they do not now possess. The Lord's

solemn, sacred message of warning must be proclaimed not merely in our churches, but in the most difficult fields and in the most sinful cities, - in every place where the light of the third angel's message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb. [Cf: The Kress Collection p. 72 para. 06] p. 742, Para. 1, [1902MS].

My brethren, let your building plans be reconsidered. Bring your building within your means. The Lord sees the work that must be done. He sees the fields that are unworked and destitute of facilities. From all in His service He requires equity, just judgment. In all parts of the world there is a work to be done that ought to have been done long ago. A large amount of means is not to be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in one place or in one line of work all the means that can be secured. [Cf: The Kress Collection p. 73 para. 01] p. 742, Para. 2, [1902MS].

A Peculiar People It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational, in every sense of the word, this sanitarium was. Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the truth that we are living amid the perils of the last days? And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational, in that it receives as patients people of all classes and all denominations. [Cf: The Kress Collection p. 73 para. 02] p. 742, Para. 3, [1902MS].

Do not the following words point out a denominational people:-- [Cf: The Kress Collection p. 73 para. 03] p. 742, Para. 4, [1902MS].

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Cf: The Kress Collection p. 73 para. 04] p. 742, Para. 5, [1902MS].

"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: The Kress Collection p. 74 para. 01] p. 743, Para. 1, [1902MS].

Now and ever we are to stand as a distinct and peculiar people, free

from all worldly policy, unembarrassed by confederating with those who have not wisdom to discern the claims of God, so plainly set forth in His law. We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution; for this it certainly is. As a Seventh-day Adventist institution it was established, to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord. [Cf: The Kress Collection p. 74 para. 02] p. 743, Para. 2, [1902MS].

We have come to a time when God has been greatly dishonored. Those who have long known our belief, and what we teach, have been surprised by the statement that the Battle Creek Sanitarium is not denominational. No one has a right to make this statement. It does not bear the witness that God wishes His people to bear before men, and angels. In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work. [Cf: The Kress Collection p. 74 para. 03] p. 743, Para. 3, [1902MS].

Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God's people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character-building. [Cf: The Kress Collection p. 74 para. 04] p. 743, Para. 4, [1902MS].

Recent movements made in connection with the Sanitarium enterprise at Battle Creek, make it necessary for us to take our position decidedly before the world as a people who have not changed their faith. We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath,--the sign between God and His obedient children that He sanctifies them. And we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. [Cf: The Kress Collection p. 74 para. 05] p. 743, Para. 5, [1902MS].

We have been greatly humiliated as a people by the course that some of [Cf: The Kress Collection p. 74 para. 06] landmarks. There are those who in order to carry out their plans have by their works denied their faith. This shows how little dependence can be placed on human wisdom and human judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God's commands. We need to realize that God has given us a decided message of warning for the world, even as He gave Noah a message of warning for the antediluvians. Let our people beware of belittling the importance of the Sabbath, in order to link up with unbelievers. Let them beware of departing from the principles of our faith, making it appear that it is not wrong to conform to the world. Let them be afraid of heeding any man's counsel, whatever his position may be, who works counter to that which God has wrought in order to keep His people separate from the world. [Cf: The Kress Collection p. 74 para. 06] p. 743, Para. 6, [1902MS].

The Lord is testing and trying His people, to see who will be loyal to the principles of His truth. Our work is to proclaim to the world the

first, second, and third angel's messages. In the discharge of our duties, we are neither to despise nor fear our enemies. To bind ourselves up by contracts with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of His work; for this is not the way of the Lord. Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon Him, committing ourselves and all that concerns our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in Him, of God's abounding grace. [Cf: The Kress Collection p. 75 para. 01] p. 744, Para. 1, [1902MS].

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not, is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings,--the blessings so essential for the people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from His commandments, which are our life, denying that He is our God and we His people. [Cf: The Kress Collection p. 75 para. 02] p. 744, Para. 2, [1902MS].

"Elmshaven," Sanitarium, Calif. Aug. 11, 1902 To the General Conference Committee and the Medical Missionary Board: Dear Brethren: A wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901, if the leaders of our work had taken themselves in hand. Had thorough work been done at this conference; had there been, as God designed there should be, a breaking up of the fallow ground of the heart by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration, giving evidence that they received the counsels and warnings sent by the Lord to correct their mistakes, there would have been of the greatest revivals that there has been since the day of Pentecost. [Cf: The Kress Collection p. 95 para. 01] p. 744, Para. 3, [1902MS].

But the work that all heaven was waiting to do as soon as men prepared the way, was not done; for the leaders in the work closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. Hearts that might have been purified from error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in their wrong doing, and said to the Spirit of God, "Go thy way for this time; when I have a

more convenient season, I will call for thee." [Cf: The Kress Collection p. 95 para. 02] p. 744, Para. 4, [1902MS].

The Lord calls for the close self-examination to be made now that was not made at the last General Conference, when He was waiting to be gracious. The present is our sowing time for eternity. We must reap the fruit of the evil seed we sow, unless we repent the sowing, and ask forgiveness for the mistakes we have made. Those who, given opportunity to repent and reform, pass over the ground without humbling the heart before God, without putting away that which He reproves, will become hardened against the counsel of the Lord Jesus. [Cf: The Kress Collection p. 95 para. 03] p. 745, Para. 1, [1902MS].

"The Lord, whom ye seek, shall suddenly come to his temple. . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds. Wake up, my brethren, before Christ comes to your name in the record books of heaven, and passes judgment upon every unchristlike word and deed. [Cf: The Kress Collection p. 95 para. 04] p. 745, Para. 2, [1902MS].

June 16, 1902 The Health Food Question -- I must now give to my brethren the instruction that the Lord has given me in regard to the health food question. By many the health foods are looked upon as of man's devising, but they are of God's originating, as a blessing to His people. The health food work is the property of God, and is not to be made a financial speculation for personal gain. The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared. [Cf: The Kress Collection p. 132 para. 01] p. 745, Para. 3, [1902MS].

The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the productions of the earth so as to make simple, easily-prepared, healthful foods, which will take the place of flesh meats, so that the people will have no excuse for eating flesh meat. [Cf: The Kress Collection p. 132 para. 02] p. 745, Para. 4, [1902MS].

Those who are giving a knowledge of how to prepare such foods must use their knowledge unselfishly. They are to help their poor brethren. They are to be the producers as well as consumers. [Cf: The Kress Collection p. 132 para. 03] p. 745, Para. 5, [1902MS].

It is God's purpose that health foods shall be manufactured in many places. Those who accept the truth are to learn how to prepare these simple foods. It is not the Lord's plan that the poor shall suffer for the necessaries of life. The Lord calls upon His people in the different countries to ask Him for wisdom, and then to use aright the wisdom He gives. We are not to settle down in hopelessness and discouragement. We are to do our best to enlighten others. [Cf: The Kress Collection p. 132 para. 04] p. 745, Para. 6, [1902MS].

I am instructed to say that we must not look to any human being for power or experience, depending on them for strength and guidance. Christ says, "Look unto Me. I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." I speak to those who claim to be children of God. Is it not time that we know the source of our strength and the source of our power? Shall we not, from this time forward, make a record more pleasing to the Lord? Scenes are presented to me that I can find no language to describe. Trials will come that will humble all hearts that are lifted up. Let no one feel that he is safe in following his own way, or in making man his trust. The Lord calls for men of experience, men who will carry responsibilities in His name and in His strength, men who will receive His grace with a realization of their accountability to impart it to others. [Cf: The Kress Collection p. 132 para. 05] p. 745, Para. 7, [1902MS].

It has been most distinctly presented to me that as a people we must walk and work as men and women accountable to God. We must depend upon Him, not on human beings, for, if we depend on human beings, we shall be brought into bondage. The Word of the Living God is to be our guide. Each one is to realize his dependence upon Him whose he is by creation and by redemption. Read and study the statements made in the sixth chapter of John. Pray for an understanding of these truths. I am alarmed as I see the spiritual weakness of those who have had such great light. Had they walked in this light, they would have been strong in the Lord. But they have not, and those who come into the truth through their efforts look to human beings for wisdom, instead of looking to Jesus Christ, "the true Light, which lighteth every man that cometh into the world." When those who claim to believe in Christ receive Him by faith, He will be to them their sanctification, their righteousness, and their exceeding great reward. [Cf: The Kress Collection p. 132 para. 06] p. 746, Para. 1, [1902MS].

The Lord's agencies, the men of His appointment, are individually to receive wisdom from Him. They greatly dishonor Him when they trust in human devising as assurance. They are to see Him distinctly as their sufficiency, their strength. [Cf: The Kress Collection p. 133 para. 01] p. 746, Para. 2, [1902MS].

Are you representing Christ? Have you broken away from the spirit and influence of worldly policy plans and from human devising? Are you eating daily of the bread of life? [Cf: The Kress Collection p. 133 para. 02] p. 746, Para. 3, [1902MS].

Pray that those who have been entrusted with the management of the work of God shall not allow worldly plans to gain the pre-eminence. Let the prayer come from unfeigned lips, "Make me to understand the ways of Thy precepts; so shall I talk of Thy wondrous works." "Thy Word have I hid in mine heart that I might not sin against Thee." "Thy Word is true from the beginning: and every one of Thy righteous judgments endureth forever." [Cf: The Kress Collection p. 133 para. 03] p. 746, Para. 4, [1902MS].

Quoted from a letter addressed to Brethren Kilgore and Jacobs, June 26, 1902. File No. K--95--'02: [Cf: Paulson Collection p. 17 para. 06] p. 746, Para. 5, [1902MS].

In a certain place, preparations were being made to clear the land for the erection of a sanitarium. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health-promoting. Let not such trees be ruthlessly cut down. Better change the site of the building than cut down these evergreen trees. [Cf: Paulson Collection p. 17 para. 07] p. 746, Para. 6, [1902MS].

...Our sanitariums should be surrounded with choice flowers, that by their growth and beauty they may reveal the advantages of culture. They teach us that it is our privilege to improve. God desires us to bring fragrance into our life-work. We are to be the plants of the Lord, serving Him in whatsoever way He wills. Let us do all in our power to beautify our characters. [Cf: Paulson Collection p. 17 para. 08] p. 746, Para. 7, [1902MS].

The Lord has entrusted His garden to skillful tenders whose work it is to care for His beautiful plants. Tender care must be given to the delicate plants. The useless off-shoots must be taken away. The bruised parts must be carefully bound up. So those who are weak in the faith must have fostering care. We are to bind to our stronger purposes the weaklings in the Lord's garden, giving them support. [Cf: Paulson Collection p. 17 para. 09] p. 747, Para. 1, [1902MS].

From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in the garden. In His spiritual garden there are many variety of flowers... [Cf: Paulson Collection p. 18 para. 01] p. 747, Para. 2, [1902MS].

Do that which presents itself in its time, demanding the first attention. Do not pass by the first duty to do the second. One duty accomplished prepares the way for the next. Readiness to engage in the second known duty brings the Lord's blessing. And the second duty is more easily done if the first has been faithfully performed. The burden is off the soul. The heart is filled with the peace and gladness of Christ. [Cf: Paulson Collection p. 18 para. 02] p. 747, Para. 3, [1902MS].

Extract from Letter K.159 '02, dated-- October 9, 1902 Our faith in eternal realities is weak, our sense of duty small, in view of the opportunities that we have to point souls to the Saviour as their only hope. We are not to be cold and indifferent in regard to giving efficacious remedies for the healing of the soul. It is our duty to make known the truth, not in our own strength, but in the strong faith, assurance and confidence that God imparts. [Cf: Paulson Collection p. 32 para. 01] p. 747, Para. 4, [1902MS].

In our sanitariums no day should be allowed to pass without something being done for the salvation of souls. We are to offer special prayers for the sick, both when with them and when away from them. Then when they inquire about the remedy for sin, our own souls, softened by the Holy Spirit, will be all aglow with a desire to help them give their

hearts to God. [Cf: Paulson Collection p. 32 para. 02] p. 747, Para. 5, [1902MS].

All nurses and helpers are to give treatments and perform other kinds of service in such a delicate, reverential way, and withal so solidly, thoroughly, and cheerfully, that the Sanitarium will prove a haven of rest. [Cf: Paulson Collection p. 32 para. 03] p. 747, Para. 6, [1902MS].

The individual worker in any line in the treatment of the sick and the afflicted in a medical institution, is to act as a Christian. He is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. In the place of waiting for great opportunities to come before doing anything, he is to make the very best use of the talents lent him of God, in order that these talents may be constantly increased. He is not to think that he must be silent on religious subjects. [Cf: Paulson Collection p. 32 para. 04] p. 747, Para. 7, [1902MS].

It is highly important to know how to approach the sick with the comfort of a hope gained through faith in Christ Jesus and acceptance of His promises. When the awakened conscience cries out, "Lord, be merciful to me a sinner; make me thy child," be ready to tell the sufferer, the once indifferent one, that there is hope for him, that in Jesus he will find a refuge. [Cf: Paulson Collection p. 32 para. 05] p. 748, Para. 1, [1902MS].

The Saviour is inviting every one, "Look unto Me, and live. Come unto Me, and find rest." Those who in meekness and in love present the hope of the gospel to afflicted souls so much in need of this hope, are the mouthpiece of the One who gave Himself for all mankind, that He might become a healer, a tender, sympathetic, compassionate Saviour. [Cf: Paulson Collection p. 32 para. 06] p. 748, Para. 2, [1902MS].

Let every means be devised to bring out the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitariums. [Cf: Paulson Collection p. 32 para. 07] p. 748, Para. 3, [1902MS].

From Document File No. 111, dated Sept. 4, 1902. *Long Courses of Study* -- Questions have arisen in regard to the management of sanitariums, and in regard to the plans to be followed in the education of physicians and nurses. We are asked whether a few or many should take a five years' course. [Cf: Paulson Collection p. 38 para. 06] p. 748, Para. 4, [1902MS].

All are to be left perfectly free to follow the dictates of an enlightened conscience. There are those who with a few months' instruction would be prepared to go out and do acceptable medical missionary work. Some cannot feel that it is their duty to give years to one line of study. [Cf: Paulson Collection p. 38 para. 07] p. 748, Para. 5, [1902MS].

Nurses not to be restricted .-- After the nurses have served the term agreed upon, and have given their services in return for their

education, they should be at liberty to take up work where they wish, and to earn what they can. Some may not have been able to save any money while getting their education. Their board and clothing, with the gifts they have made to the cause of God, may have taken all their earnings. Then if they are taken sick, they have no money to fall back on, and they are helped by the sanitarium as cases of charity. This is a species of slavery to which some will conscientiously submit, while others will backslide from the truth. [Cf: Paulson Collection p. 38 para. 08] p. 748, Para. 6, [1902MS].

The young men and women who take their medical course of the nurses' course, should not be taught that after their graduation they will ever after be amenable to the association under which they received their education. When nurses go to patients not in the sanitarium, they should not be required to return to the sanitarium all that they earn, except just enough to cover the cost of food and clothing. [Cf: Paulson Collection p. 39 para. 01] p. 748, Para. 7, [1902MS].

There is much to be considered in regard to this matter. From the light I have, I know that these things are not properly adjusted. The nurses give their services in return for the education that they receive. They are not always to be required to pay a portion of their wages to the sanitarium. This is not just. [Cf: Paulson Collection p. 39 para. 02] p. 749, Para. 1, [1902MS].

And when their term of service has expired, the nurses should be left free to work where they please, and to recognize that they are accountable only to God for the use they make of the money they earn. They are not to be required to pay to the sanitarium at which they received their training, a certain part of their earnings. They are to be left free as those who have settled their indebtedness, and are now at liberty to use their earnings as God directs. [Cf: Paulson Collection p. 39 para. 03] p. 749, Para. 2, [1902MS].

Perhaps they have brothers and sisters who need an education in our schools. Perhaps their parents need what they can spare from their earnings. Their duty to their parents comes first. There has been suffering in families for want of the means that nurses have given in donations to our sanitariums. This very money was needed by their parents. [Cf: Paulson Collection p. 39 para. 04] p. 749, Para. 3, [1902MS].

A reformation is needed on this point, for justice has not been done. A hold is not to be retained on the nurses educated in our sanitariums, as if they had sold themselves to the institution for life. This matter has been presented to me as something that needs to be set right. [Cf: Paulson Collection p. 39 para. 05] p. 749, Para. 4, [1902MS].

How much depression and anxiety has been the result of this unwise business arrangement will never be known until the cases of all are seen as they really are. Many of the arrangements made in the name of medical missionary work, need adjusting by the wisdom of a Physician that is above all human physicians. Men need to understand that equity and justice and mercy are the attributes of the Most High. In no case will the Lord be pleased with a course such as has been followed in dealing with those who are anxious to obtain a knowledge in the treatment of the sick. These nurses and helpers rendered faithful

service, but have not received an equivalent. [Cf: Paulson Collection p. 39 para. 06] p. 749, Para. 5, [1902MS].

Practical Instruction to be Given. -- Great care should be exercised in the training of young people for the medical missionary work; for the mind is moulded by that which it receives and retains. Too much incomplete work has been done in the education given. The most useful education is that found in practical work. [Cf: Paulson Collection p. 39 para. 07] p. 749, Para. 6, [1902MS].

Our institutions are not to be so overgrown that the most important points in education do not receive the proper consideration. Instruction should be given in medical missionary work. The teaching given in medical lines should be blended with a study of the Bible. And physical training should not be neglected. [Cf: Paulson Collection p. 39 para. 08] p. 749, Para. 7, [1902MS].

Great care should be exercised in regard to the influences that prevail in the institution. The influences under which the nurses are placed will mold their characters for eternity... [Cf: Paulson Collection p. 40 para. 01] p. 750, Para. 1, [1902MS].

Simplicity in Diet and Treatments .- It would have been better if, from the first, all drugs had been kept out our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names and concocted by human science. And they would leave no injurious effects in the system. [Cf: Paulson Collection p. 40 para. 02] p. 750, Para. 2, [1902MS].

Thousands who are afflicted might recover their health if, instead of depending upon the drug-store for their life, they would discard all drugs and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble. [Cf: Paulson Collection p. 40 para. 03] p. 750, Para. 3, [1902MS].

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man. [Cf: Paulson Collection p. 40 para. 04] p. 750, Para. 4, [1902MS].

June 17, 1902. The Manufacture of Health Foods Cooranbong, March 10, 1900 During the past night many things have been opened before me. The production and sale of health foods will require careful consideration. This is a definite subject, and one that needs to be prayerfully and thoughtfully considered. [Cf: The Kress Collection p. 133 para. 04] p. 750, Para. 5, [1902MS].

The Lord does not give to one man only the talent of preparing health foods. There are many minds in many places to whom the Lord will surely give knowledge of how to make foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long till the use

of animal food will be given up by many besides our people. Foods that are healthful and life-sustaining are to be prepared so that men and women will not need to eat meat. The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. [Cf: The Kress Collection p. 133 para. 05] p. 750, Para. 6, [1902MS].

Those who have not seen the recipes of how to make the health foods now on the market will make experiments with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that the food treasures of each different country shall be prepared in such a way that they can be used in the countries for which they are suited. [Cf: The Kress Collection p. 133 para. 06] p. 750, Para. 7, [1902MS].

As God gave manna from heaven to sustain the children of Israel, so He will give His people in different places skill and wisdom to use the productions of these countries in making foods that will take the place of meat. These foods must be made in the different countries; for to transport foods from one country to another makes them so expensive that the poor cannot afford to buy them. It will never pay to depend upon America for the supply of health foods for foreign countries. Men will find great difficulty in handling the imported goods without financial loss. [Cf: The Kress Collection p. 133 para. 07] p. 751, Para. 1, [1902MS].

No selfishness is to be shown in this line of work. Every one is to work for the benefit of his fellow men. Unless men allow the Lord to guide their minds, untold difficulties will arise as God gives to different ones the knowledge of how to make health foods. When the Lord gives skill and understanding, let that one remember that this wisdom was not given to him for his benefit only, but that with it he might help others. [Cf: The Kress Collection p. 134 para. 01] p. 751, Para. 2, [1902MS].

No man is to think that he is the possessor of all knowledge regarding the preparation of health foods, or that he has the sole right to use the Lord's treasures of earth and tree in making health foods. The Lord will give skill and understanding to many minds. No man is to feel free to use according to his own pleasure the knowledge God has given him on this subject. [Cf: The Kress Collection p. 134 para. 02] p. 751, Para. 3, [1902MS].

It is our wisdom to prepare simple, inexpensive health foods. Many of our people are poor. Healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place, helping its advancement, will be a blessing in another place where money is very much harder to obtain. [Cf: The Kress Collection p. 134 para. 03] p. 751, Para. 4, [1902MS].

God is working in behalf of His people. He does not desire them to be

without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. He will teach them how to make healthful foods. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used. [Cf: The Kress Collection p. 134 para. 04] p. 751, Para. 5, [1902MS].

The profits on these foods are to come principally from the world, and not from the Lord's people. God's people have to sustain His work and cause by tithes and offerings. They have to enter new fields and establish churches. On them rest the burdens of many missionary enterprises. No yokes are to be put upon their necks, and to them no oppression is to be manifested. To His people the Lord is a present help in every time of need. [Cf: The Kress Collection p. 134 para. 05] p. 751, Para. 6, [1902MS].

Some of the specially prepared foods now being made can be improved, and our plans regarding their use will have to be modified. Some have used the nut preparations too freely. Great care should be exercised by those who prepare the recipes for our health journals. [Cf: The Kress Collection p. 134 para. 06] p. 751, Para. 7, [1902MS].

Many have written to me, "I cannot use the nut foods; what shall I use in the place of meat?" One night I seemed to be standing before a company of people, telling them that nuts are used too freely in their preparation of nut foods, and that if they were used more sparingly the results would be more satisfactory; for the system cannot take care of them as combined in some recipes given. [Cf: The Kress Collection p. 134 para. 07] p. 752, Para. 1, [1902MS].

The Lord desires those living in countries where fresh fruits can be obtained during a large part of the year to awake to the blessing they have in this fruit. The more that we learn to depend upon the fresh fruit just as it is plucked from the tree, the greater the blessing will it prove to be. [Cf: The Kress Collection p. 135 para. 01] p. 752, Para. 2, [1902MS].

Some, after adopting a vegetarian diet, return to the use of flesh meat. In this they are foolish indeed; for the animal creation is becoming more and more diseased. But in many cases the reason for this is that they do not know enough about true health reform to substitute proper food in the place of meat. [Cf: The Kress Collection p. 135 para. 02] p. 752, Para. 3, [1902MS].

Cooking schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet. [Cf: The Kress Collection p. 135 para. 03] p. 752, Para. 4, [1902MS].

Report of Council About Medical Missionary Work At "Elmshaven," St. Helena, California. April 13, 1902. Chapter I. The Health Food Work -- Present: Mrs. E. G. White, W. C. White, N. C. McClure, M. E. Cady, Brethren Loper, Boeker, Fulton, Bowen, Haynes, Morian, and others. [Cf: The Kress Collection p. 140 para. 03] p. 752, Para. 5, [1902MS].

W. C. White: I esteem it a great privilege that we may meet together for counsel in regard to the work of the Food Company. I know that

Mother is weary, and yet I trust that the Lord will bless us with instruction that has been given to her. Here are Brethren Fulton and Haynes, from San Francisco; Brethren Cady, McClure, and Lashier, from Healdsburg; Brother Loper from the Sanitarium; and Brethren Boeker, Bowen, and others from the Food Company. In a very short time we shall enter meetings in which we ought to present to our people plans and ideals in regard to the work. It is certainly our privilege to ask and receive counsel and enlightenment from God. [Cf: The Kress Collection p. 140 para. 04] p. 752, Para. 6, [1902MS].

[Prayer by Brethren McClure and W. C. White] W. C. White: If I understand the matter correctly, we have come to believe that the Lord would be pleased to have us make the health food business a great missionary agency, a means of reaching the people with the truths and reforms of this generation. To do this, we must reach out and establish the business in as many localities as we can. As a matter of first importance is to bring right principles of dealing into our home work, so that our employees shall be trained aright and be enabled to develop Christian character, so that when they go out they may correctly represent a Christian enterprise. [Cf: The Kress Collection p. 140 para. 05] p. 752, Para. 7, [1902MS].

In the development of plans the managers of the Food Company have been studying how to place the foods in the hands of our people at prices which they can afford to pay,--how to free the foods consumed by our people from those high prices which are necessary when we give a liberal salary to the man who travels to sell the goods, and a commission to the groceryman who retails them. To accomplish this, it has been proposed that we organize a business connected with the College, operating under the name of the Healdsburg College Food Company, or some similar name, and that instead of dealing with agents or grocery-men, we sell to our people direct at a net rate. We have discussed more or less the question of how the Food Company should connect with the College--whether we should ask the College to conduct this business upon plans which we could approve, or whether the Food Company should conduct the business on plans which the College could approve; or whether the two should unite hand in hand in a partnership. [Cf: The Kress Collection p. 140 para. 06] p. 753, Para. 1, [1902MS].

Here are the propositions prepared for consideration:-- [Cf: The Kress Collection p. 141 para. 01] p. 753, Para. 2, [1902MS].

First: That we organize a department of the food business for the direct supply of the manufactured health foods, also fruits, legumes, health appliances, literature, etc., to all members of the California Medical Missionary and Benevolent Ass'n., stockholders of Healdsburg College and Pacific Press, and the members of the Adventist Church generally. [Cf: The Kress Collection p. 141 para. 02] p. 753, Para. 3, [1902MS].

Second: That for this work we organize under the name of the "Healdsburg College Food Company," said Company to be an equal partnership of the St. Helena Food Company and the Healdsburg College. [Cf: The Kress Collection p. 141 para. 03] p. 753, Para. 4, [1902MS].

Third: (a) That we encourage the St. Helena Sanitarium Food Company to incorporate under the supervision of the Pacific Medical Missionary

Association. [Cf: The Kress Collection p. 141 para. 04] p. 753, Para. 5, [1902MS].

(b) That we encourage the Food Company to undertake the establishment of vegetarian restaurants in connection with its food stores and in other places as may seem advisable. [Cf: The Kress Collection p. 141 para. 05] p. 753, Para. 6, [1902MS].

(c) That we encourage the Food Company to establish food stores in the principal cities on the Coast. [Cf: The Kress Collection p. 141 para. 06] p. 753, Para. 7, [1902MS].

Fourth: That we establish in San Francisco a purchasing and supply agency for the assistance and convenience of our various missionary enterprises, food stores, restaurants, etc. [Cf: The Kress Collection p. 141 para. 07] p. 753, Para. 8, [1902MS].

In the afternoon meeting these plans were discussed and approved. [Cf: The Kress Collection p. 141 para. 08] p. 754, Para. 1, [1902MS].

W. C. White: Another question, Mother, that we have been considering is, What is our duty in the matter of establishing restaurants? We have heard you say in private and in public, and have read in what you have written, something with reference to the advantages to the cause, of establishing vegetarian restaurants. Recently there have seemed to be some good openings. The difficulty that we have been considering is the expense. To establish a restaurant according to the plan on which they are usually conducted, means an investment of from seven hundred to a thousand dollars. [Cf: The Kress Collection p. 141 para. 09] p. 754, Para. 2, [1902MS].

When Dr. Kellogg was here last, he was much interested in our food stores, and the Doctor suggested that we consider the advisability of establishing restaurants in an inexpensive way in connection with these stores. We have thought that such beginnings could be made with an outlay of two or three hundred dollars in a place. What would you think of that plan? [Cf: The Kress Collection p. 142 para. 01] p. 754, Para. 3, [1902MS].

Mrs. E. G. White: That would be a very small outlay, would it not? Could you limit the expenditure to that amount? I should think that you would have to expend a little more than that. [Cf: The Kress Collection p. 142 para. 02] p. 754, Para. 4, [1902MS].

W. C. White: If the restaurants succeed at all, they would grow and require more. That is the case with our children,--as they grow larger, and we see them develop, we are ready to spend more on them. [Cf: The Kress Collection p. 142 para. 03] p. 754, Para. 5, [1902MS].

There is a question in our minds as to whether it would be right to make the Food Company more independent, more self-reliant, than it has been in the past, and then encourage it to take up the restaurant business, and introduce restaurants in connection with its stores? [Cf: The Kress Collection p. 142 para. 04] p. 754, Para. 6, [1902MS].

Heretofore our restaurants have been separate enterprises,--often established by individuals,--one person here, one person there, or two

persons in some place, or by an agent of an association sent out to do this kind of work. Each restaurant had to work out most of the problems for itself. [Cf: The Kress Collection p. 142 para. 05] p. 754, Para. 7, [1902MS].

In the establishment of food stores, one man has gone out and opened the stores, and all have been managed on a uniform plan. We have been thinking of letting the same company undertake the establishment of small restaurants. It could have a number of them. If they grew too large to be operated to advantage in connection with the food stores, then another place could be found. We have thought that as you said we should begin small and let things grow, perhaps it would be in harmony with right principles to follow this plan in the establishment of restaurants. [Cf: The Kress Collection p. 142 para. 06] p. 754, Para. 8, [1902MS].

Hygienic Restaurants Mrs. E. G. White: I have much to say in regard to hygienic restaurants, sanitariums, and the health foods. I am perplexed to know where to begin. [Cf: The Kress Collection p. 142 para. 07] p. 754, Para. 9, [1902MS].

The light given me is, that instead of presenting the subject of health reform abruptly to a congregation of unbelievers, our laborers should first reach the hearts by presenting Christ and Him crucified. Many unbelievers know no more of health reform than do babies. True, the laborers must dwell on reforms; but let them first endeavor to touch and tender the hearts of the people and lead them to be converted. After conversion, men and women will be ready to receive instruction in regard to further reforms, and will permit their teachers to lead them along step by step into the full light of the present truth. [Cf: The Kress Collection p. 142 para. 08] p. 755, Para. 1, [1902MS].

While in New York last winter, I received light in regard to hygienic restaurants. Night after night the course that our brethren should pursue in that city, passed before me. They have a vegetarian restaurant in Brooklyn. They should go forward in the establishment of other hygienic restaurants. Instead of resting satisfied with having only the one that has been opened, they are to open other restaurants in various sections of the city. The people living in one part of Greater New York do not usually know what is going on in the other parts of that great city; and therefore it is necessary to establish many restaurants. As men and women eat at these places, they will become conscious of an improvement in health. Their confidence once gained, they are more ready to accept God's special message of truth. [Cf: The Kress Collection p. 142 para. 09] p. 755, Para. 2, [1902MS].

Whenever in our large cities there is a strong educational missionary work being carried forward, there should be some sort of hygienic restaurant established, which shall demonstrate to the people right methods in the selection and preparation of food. [Cf: The Kress Collection p. 143 para. 01] p. 755, Para. 3, [1902MS].

When in Los Angeles, I was shown that not only in various sections of that city, but in San Diego and in smaller tourist resorts of Southern California, health restaurants and treatment rooms should be established. Our efforts should include the great seaside resorts. [Cf:

The Kress Collection p. 143 para. 02] p. 755, Para. 4, [1902MS].

H. H. Haynes: Here is a question that has been asked me by a great many of our people within the last year. They say, "We could open a health boarding house; but would it be right to do this and serve guests on the Sabbath, and have them around on that day as we should in an ordinary boarding-house?" [Cf: The Kress Collection p. 143 para. 03] p. 755, Para. 5, [1902MS].

Mrs. E. G. White: I have had no special light in regard to its being the duty of our people to conduct boarding-houses something after the order of hotels. Years ago the brethren began to work in that line in Battle Creek, but the Lord forbade them to continue. [Cf: The Kress Collection p. 143 para. 04] p. 755, Para. 6, [1902MS].

It began in the Sanitarium before Dr. Kellogg came into the institution. Persons who came there to board and room brought in chess playing and many other amusements. This was not right, and the Lord rebuked the management. Our Sanitariums are not to cater to the perverted tastes of worldly people. The same evils have existed in the Sanitarium on the hillside. A few years ago the managers made it more of a hotel than an institution for healing the sick. In the rooms of the guests could be seen the wine bottles that they had brought with them. The boarders indulged appetite for many harmful things. God was not at all pleased with the course pursued by the management in allowing such indulgence; for His purpose in the establishment of the institution was not being carried out. He sent light in regard to it, and the result was that some in leading positions withdrew. They said, "If we refuse to serve meat, we cannot hold the patrons." But whether patronage increases or decreases, right principles must be upheld in the Lord's institutions. In all our work we are to show the advantage of a health reform diet. Between us and the world there is to be a distinct line of demarcation. [Cf: The Kress Collection p. 143 para. 05] p. 755, Para. 7, [1902MS].

We are not building sanitariums for hotels. Receive into sanitariums only those persons who desire to conform to right principles. Let them use the foods that we place before them. If we should allow them to have intoxicating liquors in their rooms, or should serve them with meat, how can we give them the help they should receive in coming to our sanitariums? We must let them know that we have principle enough to keep such articles out of the institution. The same is true in the hygienic restaurants. We must be as true to principle as the needle to the pole. We have no time to dally. Do we not have a desire to see our fellow-being freed from disease and infirmity and in the enjoyment of health and strength? [Cf: The Kress Collection p. 143 para. 06] p. 756, Para. 1, [1902MS].

Hygienic Restaurants in Connection with Treatment Rooms To return to the question concerning boarding-houses: I have not seen, and cannot now see, any light in opening a boarding-house for the purpose of taking in every tourist that desires merely food and lodging. I have had light, however, that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can work in harmony, and uphold right principles. In connection with our treatment rooms and restaurants in the cities, it is sometimes advisable to have rooms where we can provide lodgings for the sick. But we are not to

erect in the cities immense buildings in which to care for the sick, because of God does not want them to remain in the cities. [Cf: The Kress Collection p. 144 para. 01] p. 756, Para. 2, [1902MS].

Instruction on the Health Food Question In the early days of health reform among our people, some of our sisters were on the alert for opportunities to show the people how to prepare hygienic foods. On the occasion of large gatherings, some in Battle Creek, thirty years ago, went to the fair-ground--the very place where Dr. Kellogg's house now stands--and, setting up their stoves, they baked and cooked in the presence of the people, and served the food free of charge. This cost time and money, but the result was well worth the effort. Many sampled the foods, pronounced them good, and asked how they were prepared. Gladly they were taught how to prepare the various dishes. [Cf: The Kress Collection p. 144 para. 02] p. 756, Para. 3, [1902MS].

Wherever the truth goes, the people should be given instruction in the preparation of healthful foods. God desires that in every place the people shall be taught to use the products that can be readily obtained. Skilful teachers should show the people how to prepare the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully. [Cf: The Kress Collection p. 144 para. 03] p. 756, Para. 4, [1902MS].

All the way along from the beginning, we have found it necessary to educate, educate, educate. God desires us to continue the work of educating the people. We are not to neglect this work because of the effect we may fear it will have on the sales of the goods prepared in the health food factories. That is not the most important matter. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring His moral image in themselves. In the effort to help them, difficulties will arise. Some have written to me about the recipes for using the nut preparations, saying that the foods as prepared do not agree with them, and that they have written to the Sanitarium and to others, but have not learned the cause of the difficulty. In replying to such inquiries, I have suggested that they use only one-fifth part of the nut preparations called for in the recipes. This is the instruction given me. It would be a blessing if our cookbooks were pruned of some of the recipes appearing in them. [Cf: The Kress Collection p. 144 para. 04] p. 756, Para. 5, [1902MS].

In the use of foods we should exercise good judgment, and sound sense. When we find that something does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. We are to use our reason. Change the diet; use less of some of the foods; try other preparations. Soon we shall know the effect that certain combinations have on us. We are not machines; we are intelligent human beings; and we are to exercise our common sense. We can experiment with different combinations of foods. [Cf: The Kress Collection p. 144 para. 05] p. 757, Para. 1, [1902MS].

There are persons who would be more benefited by abstinence from food for a day or two every week than by any amount of medicine or treatment or medical advice. To fast one day a week would be of incalculable benefit to them. It is foolish for one to keep on eating day after day,

and yet wonder why he is in distress. Let such an one relieve himself from distress by changing his diet or by eating less. If he wills to do so, he can soon obtain relief. [Cf: The Kress Collection p. 145 para. 01] p. 757, Para. 2, [1902MS].

God never intended that the manufacture of health foods should be committed to any one man or set of men. Knowledge in regard to the preparation of health foods is God's property, and has not been entrusted to a few men only, to be kept to themselves. God communicates to men in order that man may communicate to his fellow men. In saying this, I do not refer to the special preparations that it has taken Dr. Kellogg and others long study and much expense to perfect. I refer especially to the simple preparations that all can make for themselves, instruction in regard to which should be given to those who desire to live healthfully, and especially to the poor. [Cf: The Kress Collection p. 145 para. 02] p. 757, Para. 3, [1902MS].

There is one thing that our brethren have done, which has wrought great injury to the work. God has given us knowledge in the manufacture of foods, as a means of helping to sustain the cause; yet there are some who have been so indiscreet as to disclose to worldly men secrets in regard to the preparation of health foods. Thus they have abused their God-given trust. They ought to have kept their own counsel, and allowed the Lord to lead. [Cf: The Kress Collection p. 145 para. 03] p. 757, Para. 4, [1902MS].

It is the Lord's design that in every place men and women shall have the privilege of developing their talents by preparing healthful foods from the natural products of their section of the country. No man is to forbid them. If they look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to prepare foods that will take the place of flesh meat. Those thus helped can in turn instruct others. Such a work will yet be done. If it had been done before, there would today be many more people in the truth than there are, and we should have had many more who could give instruction, than we have. Let us learn what our duty is, and then do it. We are not to be dependent and helpless, trusting in human beings. [Cf: The Kress Collection p. 145 para. 04] p. 757, Para. 5, [1902MS].

In reform movements, too often our leaders do not take the people with them. My husband was very particular in regard to this point. He tried to move no faster than he could lead the people. He regarded it as beneficial to the cause of truth to counsel with his brethren and sisters, as we have met for counsel today. After laying his plans before the council, he would say, "If you all agree to these plans, we will place them before our people. They support the work in the field, and we must bring these things to their attention, that we may all move understandingly, working to one point." [Cf: The Kress Collection p. 145 para. 05] p. 757, Para. 6, [1902MS].

In connection with the food question, the Southern field was opened before me in a special manner. In some sections of the South the people will find it necessary to obtain some of the health foods from places outside of that field. But many of the products raised in the South may be utilized in making wholesome foods. In some parts of that field

there is a good supply of fruit. [Cf: The Kress Collection p. 145 para. 06] p. 758, Para. 1, [1902MS].

I cannot enter into the minute in regard to the health food business. The details must be worked out by others, and these must be men and women of consecration and common sense. Many ask, "What would you do in such and such a case?" My brethren and sisters, find out what to do when you come to the perplexity. You cannot learn everything at once. You must learn as you advance. Constantly advance. There should be a gradual development. Learn from one another. Pray for divine enlightenment. God has skill and understanding for His people. He who gave manna to the Israelites for forty years, who kept their shoes and clothing from waxing old and worn, still has a care for His children. If we place ourselves in right relation to Him, and daily commune with Him, we shall be taught of Him, and shall receive His blessing. [Cf: The Kress Collection p. 145 para. 07] p. 758, Para. 2, [1902MS].

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. . . . 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." Into every department of God's work there is to be brought hope, courage and joy,--the joy of Christ. Then spiritual things will be spiritually discerned. The joy of the Lord is as far above every other joy as holiness is above unholiness. It gives strength to the physical, mental, and spiritual powers. [Cf: The Kress Collection p. 146 para. 01] p. 758, Para. 3, [1902MS].

(86)--To be a Medical Missionary, Means to be a Laborer Together with God.--MS. 139'02 (Sept. 15, '02):--The Lord has given me these words to speak and write over and over again, until a decided adherence to the principles of truth shows that men have been called to repentance. A grand side of the word of God is revealed by the words, "Medical Missionary". To be a medical missionary means to be a laborer together with God. Medical missionary work, a work that is to be a great help and strength to the cause, is to be carried forward in all carefulness and wisdom. Into this work not one thread is to be drawn that will spoil the beautiful pattern that God designs shall be worked out. [Cf: Loma Linda Messages p. 55 para. 02] p. 758, Para. 4, [1902MS].

The medical missionary work is God's own work, and it is to be controlled by no human power. Human agencies are to act as the Lord's helping hand, guided and controlled by the power of the Holy Spirit. Not one act is to be done that will dishonor the work. [Cf: Loma Linda Messages p. 55 para. 03] p. 758, Para. 5, [1902MS].

Mistakes will be made. But let men be very careful how they bear down upon those who have made mistakes. Sometimes the one who treats the erring with little mercy has made mistakes far more grievous in the sight of God than those made by the one whom he so unsparingly condemns. [Cf: Loma Linda Messages p. 55 para. 04] p. 759, Para. 1, [1902MS].

Under the Lord's special guidance, some things have been done that are contrary to the specified directions laid down by men. Unseen agencies were guiding in another way than that marked out by human wisdom. Then let men be careful how they call their brethren to account, as though

they were in God's place. [Cf: Loma Linda Messages p. 55 para. 05] p. 759, Para. 2, [1902MS].

The Lord has heard the humiliating censure that had been given to those who had not rebellion in their hearts, who thought they were doing just what they were told to do. The Lord saw (87) that His work would be marred if the directions given my men were followed, and He guided the minds of the workers to do the work in the very way that He wished it done. The workers did not follow the plan laid out by men, because God had a better plan for them. The divine guiding produced the right result. . . [Cf: Loma Linda Messages p. 55 para. 06] p. 759, Para. 3, [1902MS].

I am instructed to say to our ministers and medical missionary workers, Be careful what spirit you manifest to one another. [Cf: Loma Linda Messages p. 56 para. 01] p. 759, Para. 4, [1902MS].

MS. 97 '02 (Copied July 8, 1902):--From the light that has been given me, the medical missionary work and the gospel ministry are never to be divorced. They are to be bound together as one work. Christ is the Head of the body--the Church, and we are to work unitedly with Him. Referring to our relation to Him, the apostle says, "We are laborers together with God." [Cf: Loma Linda Messages p. 72 para. 04] p. 759, Para. 5, [1902MS].

In the days of Christ there were no sanitariums in the Holy Land. But wherever He went, He Himself was a sanitarium. The Great Physician carried with Him the healing efficacy that was a cure for every disease, spiritual and physical. This He imparted to those who were under the afflicting power of the enemy, healing their diseases and infirmities. . . . [Cf: Loma Linda Messages p. 72A para. 01] p. 759, Para. 6, [1902MS].

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. When they persecute you in this city, flee ye into another; for verily I say unto you, 'Ye shall not have gone over the cities of Israel, till the Son of Man be come." [Cf: Loma Linda Messages p. 72A para. 02] p. 759, Para. 7, [1902MS].

We are to teach others how to obtain eternal life. And we should ever remember that the efficiency of the medical (113) missionary work is in pointing sin-sick men and women to Jesus. We are to call upon them to "behold the Lamb of God, which taketh away the sin of the world." [Cf: Loma Linda Messages p. 72A para. 03] p. 760, Para. 1, [1902MS].

The life of Christ and His ministry to the afflicted are inseparably connected. And to-day He is the same compassionate Physician. We should let all the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. [Cf: Loma Linda Messages p. 72A para. 04] p. 760, Para. 2, [1902MS].

The world has departed far from true principles of restoration and health. Perverted appetite and base passion have taken control of the minds of many. Too often inclination to be irritable is strengthened by cultivation. Ill temper, cherished, destroys the delicate, pure, holy

perceptions of the soul. Satan desires to cause us to be worried and harassed over mere trifles, so that we shall lose sight of the weighty matters pertaining to our eternal welfare. [Cf: Loma Linda Messages p. 72A para. 05] p. 760, Para. 3, [1902MS].

The Lord desires every one to do his best. You may think that you can do very little; but remember that in the parable of the talents, Christ did not represent all the servants as receiving the same amount. To one servant was given five talents; to another, two, and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Do what you can to roll back the wave of disease and suffering that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. [Cf: Loma Linda Messages p. 72A para. 06] p. 760, Para. 4, [1902MS].

This medical dispensary work that Brother Sadler has outlined to us, is similar to the work that we did in Australia. While we were in Cooranbong, there was no physician within many miles (114) of us; and my nurse, a woman of experience in treating the sick, took the place of a physician in our community. She responded to the many calls made, traveling from place to place and doing the work that God wants many others to do. In this line of work, some cannot do as much as others, but every one is to do what he can to relieve suffering. God desires every one of His children to have intelligence and knowledge, so that with unmistakable clearness and power His glory shall be revealed in our world. [Cf: Loma Linda Messages p. 72B para. 01] p. 760, Para. 5, [1902MS].

Early in 1902, the following instruction came:- [Cf: Loma Linda Messages p. 474 para. 02] p. 760, Para. 6, [1902MS].

To Our Sanitarium Workers in Southern California. "I have a decided message for our people in Southern California . . . for months I have carried on my soul the burden of the medical missionary work in Southern California. Recently much light has been given me in regard to the manner in which God desires us to conduct sanitarium work. We are to encourage the patients to spend much of their time out-of-doors. I have been instructed to tell our brethren to keep on the look-out for cheap, desirable property in healthful places suitable for sanitarium purposes. Soon the reputation of the health resorts in Southern California will stand even higher than it stands at present. Now is our time to enter that field for the purpose of carrying forward medical missionary work. As soon as possible sanitariums (833) are to be established in different places in Southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargements be made. [Cf: Loma Linda Messages p. 474 para. 03] p. 760, Para. 7, [1902MS].

"In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California, for the benefit of the multitudes drawn there in hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to

the health resorts of Southern California, and that a work may be done also in behalf of the attendants. [Cf: Loma Linda Messages p. 474 para. 04] p. 761, Para. 1, [1902MS].

In an article dated March 12, 1902 (MS-44-'02) I read: "Those who have true wisdom, will plan to establish our sanitariums (835) in the country, where the patients can have the benefit of out-of-door life, where they can sit in the sunshine, or, when the sunshine is too warm, under the shade of the trees. The patients are to be given the advantage of the Lord's health-giving remedies to be found out-of-doors. And the treatments given them in other lines are to be conducted on the same natural, health-restoring principles." [Cf: Loma Linda Messages p. 475 para. 07] p. 761, Para. 2, [1902MS].

Again, from manuscript dated March 17, 1902 (MS-4302) I read: "During the past three nights light has been given me that in the medical missionary work we have lost great advantages by failing to realize the need of a change in our plans in regard to the location of sanitariums. It is the Lord's will that our sanitariums shall be established outside the city. . . The surroundings of a sanitarium should be as attractive as possible. Out-of-doors life is a means of gaining health and happiness. . . In flower gardens and orchards, the sick will find health, cheerfulness, and happy thoughts. [Cf: Loma Linda Messages p. 476 para. 01] p. 761, Para. 3, [1902MS].

"All these representations, and many more, passed as living reality before me. I felt grateful to God, as I realized what an influence an out-of-door life among the flowers and fruit-laden trees has upon those who are sick, both in body and in mind. . . "Let our medical institutions be established on extensive tracts of land, where the patients can have opportunity for out-of-doors exercise. This will prove to be one means for their restoration of health. Encourage the patients to live out-of-doors. Devise plans to keep them out-of-doors, where they will become acquainted with God through nature. As they take exercise in the open air, restoration will begin in body, mind, and soul. . . Jesus expects those who believe in Him to give the patients in our medical institutions the messages of God's word as healing leaves from the tree of life. [Cf: Loma Linda Messages p. 476 para. 02] p. 761, Para. 4, [1902MS].

In another communication, dated March 14, 1902, (MS-41-'02) I read: "In the visions of the night I have been writing letters, (836) and I dare not put off longer the work to be done. Night after night, I have been awakened at eleven, twelve, and one o'clock with a message from the Lord, and I arise at once, and begin to write, fearing that if I do not, I shall forget the instruction given me. Thus it was when I was at Los Angeles. In the night season I was in a council meeting and the question under consideration was the establishment of a sanitarium in southern California. One brother urged that it would be best to have the sanitarium in the city of Los Angeles, and he pointed out the objections to establishing the sanitarium out of the city. [Cf: Loma Linda Messages p. 476 para. 03] p. 761, Para. 5, [1902MS].

"There was among us One who presented this matter very clearly, and with the utmost simplicity. He told us it would be a mistake to establish a sanitarium within the city limits. A sanitarium should have the advantage of plenty of land, so that the invalids can work in the

open air. For nervous, gloomy, feeble patients, out-of-door work is invaluable. Let them have flower beds to care for. In the use of rake and hoe and spade they will find relief for many of their maladies. Idleness is the cause of many diseases. . . . [Cf: Loma Linda Messages p. 476 para. 04] p. 762, Para. 1, [1902MS].

Life in the open air is good for body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, beautiful surroundings,--these are God's means for restoring the sick to health in natural ways. . . It is worth more than silver or gold to sick people to lie in the sunshine or in the shade of the trees. [Cf: Loma Linda Messages p. 477 para. 01] p. 762, Para. 2, [1902MS].

"The time will come when God's people will have to move away from the cities, and live in small companies, by themselves. If our people regard God's instructions as of value, they will move out of the cities, so that they will not be corrupted by its revolting sights, and so that their children will not be corrupted by its vices. Those who choose to remain in the cities . . . must share the disaster that will come upon them. . . . [Cf: Loma Linda Messages p. 477 para. 02] p. 762, Para. 3, [1902MS].

(837) "Candid consideration is to be given to the matter of establishing a sanitarium in southern California. One thing is certain; this sanitarium is not to be established in the city. This I have said repeatedly, establish it where there is ground for cultivation, where the patients can have opportunity for healthful exercise. Out-of-door exercise, combined with hygienic treatment, will work miracles in restoring health to the sick. . . . [Cf: Loma Linda Messages p. 477 para. 03] p. 762, Para. 4, [1902MS].

"Grave mistakes have been made in establishing sanitariums in the cities. I was instructed that our sanitariums should be established in the most pleasant surroundings, in places outside the city, where by wise instruction the thoughts of the patients can be bound up with the mind of God. Again and again I have described such places, but it seems there has been no ear to hear. Last night in a most clear and convincing manner the mistakes now being made in our sanitarium work was presented to me. [Cf: Loma Linda Messages p. 477 para. 04] p. 762, Para. 5, [1902MS].

In a communication dated March 17, 1902 (MS-43-'02), I read: "I am unable to sleep. My mind is much burdened in regard to the location of the sanitarium in southern California. There is a work to be done in California that has been strangely neglected. This work must now be done. . . Southern California is to be worked. . . Not half the energy has been brought into the management of the various lines of God's work that should be brought into them. . . The question of the location of the sanitarium in southern California is of great importance, and is not to be settled by the judgment of one man, or of several men who are all inclined to want the same thing. . . [Cf: Loma Linda Messages p. 477 para. 05] p. 762, Para. 6, [1902MS].

"At the time when this matter was under consideration before, it was left unsettled because all did not agree. The delay has been long, but thus abrupt haste does not show wisdom. Many are to have the privilege of considering the subject of the location (838) of the sanitarium in

southern California. The Lord is interested in every line of His work. He understands when men are prepared to take hold of the work in the right spirit, when they are prepared to carry it forward wisely. His way is the best way. [Cf: Loma Linda Messages p. 477 para. 06] p. 763, Para. 1, [1902MS].

"Last night the same scenes passed before me that passed before me thirty-five years ago, when the light was given to establish a sanitarium that would be the means of educating many souls in regard to right principles of living, and of bringing them to a knowledge of the truth. We must establish sanitariums for this purpose, and they must be so conducted that God can cooperate with the efforts made in them to relieve physical and spiritual suffering. God wants the sick and suffering to understand what it means to have the advantage of living in a sanitarium conducted in accordance with the principles of the gospel. Every worker connected with these institutions is to follow on to know the Lord, that He may know that his goings forth is prepared as the morning. If our missionary spirit were stronger, if the love of Jesus filled the hearts of those in service for Him, many of the sick and suffering would be drawn to Jesus, led to the tree of Life, to take of its health-restoring, life-sustaining power. [Cf: Loma Linda Messages p. 478 para. 01] p. 763, Para. 2, [1902MS].

Again in a council meeting, dated April 13, 1902 (MS-86-'02). "Our sanitariums should not be established in the large cities. According to the light that the Lord has given me, in a little while from now, these cities will be terribly shaken. No matter how large or how strong the buildings may be, no matter how many safeguards against fire have been provided, if God touches it, in a few moments or in a few hours it is in ruins." [Cf: Loma Linda Messages p. 478 para. 02] p. 763, Para. 3, [1902MS].

These repeated instructions from the Spirit of Prophecy stopped the erection of the large sanitarium in Los Angeles. Soon after the Los Angeles Medical Missionary Benevolent Association was organized to take charge of the medical work in southern (839) California. Certain resolutions outlining plans and policies for the new organization were adopted. The history that followed I need not repeat. [Cf: Loma Linda Messages p. 478 para. 03] p. 763, Para. 4, [1902MS].

Suffice it to say that the counsel from the spirit of prophecy continued the same as is shown by a communication to the directors of the Los Angeles Medical Missionary Benevolent Association, dated Oct. 13, 1902, from which I read: (B-157-'02.) [Cf: Loma Linda Messages p. 478 para. 04] p. 763, Para. 5, [1902MS].

"Dear Brethren:"- During my stay in southern California I was enabled to visit places that in the past had been presented to me by the Lord as suitable for the establishment of sanitariums and schools. . . . I have been instructed that the work in southern California should have advantages that it has not yet enjoyed. I have been shown that in southern California there were properties for sale on which buildings are already erected that could be utilized for our work, . . and that such properties will be offered to us at much less than their original cost. . . The work in southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth is now called for to strengthen the work in southern

California. Every year many thousands of tourists visit southern California, and by various methods we should seek to reach them with the truth. [Cf: Loma Linda Messages p. 478 para. 05] p. 763, Para. 6, [1902MS].

"Our medical missionary work in Los Angeles should be in a much more favorable condition than it is. The Lord designs that much more shall be done in this city than has been done there. But I cannot speak freely about this at present, for fear that men will take advantage of what I say, and will endeavor by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper efforts on their part. A large work had been done in some lines, but the methods followed have not been such as to bring glory to God in the saving of souls." (840) Various changes now came to the medical work in southern California, which resulted in opening a small sanitarium, not in the country, but in the city of Pasadena. Instead of prosperity, reverses come to the work which strained its credit and resulted in such heavy financial losses that the brethren were led to pass some very stringent measures against incurring further indebtedness in an effort to carry forward the medical missionary work. [Cf: Loma Linda Messages p. 479 para. 01] p. 764, Para. 1, [1902MS].

All this time the spirit of prophecy was saying that sanitariums should be started in the country outside the city, as is shown by the following: (Similar to B-145-'04.) [Cf: Loma Linda Messages p. 479 para. 02] p. 764, Para. 2, [1902MS].

"Dear Brethren:- I wish to write you a few lines regarding the work in San Diego. We have long desired to see sanitarium work established in this place, not that we ourselves may be benefited, but that those who have never heard the truth may have an opportunity of hearing the last message of mercy to be given to the world. . . . [Cf: Loma Linda Messages p. 479 para. 03] p. 764, Para. 3, [1902MS].

I have always looked with great interest upon the work in Los Angeles and San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit, meeting these people with the message borne by John the Baptist. . . . [Cf: Loma Linda Messages p. 479 para. 04] p. 764, Para. 4, [1902MS].

"The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from cities, suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in southern California, where the climate is so favorable for this work. [Cf: Loma Linda Messages p. 479 para. 05] p. 764, Para. 5, [1902MS].

"There are many other places in southern California, besides Los Angeles and San Diego, in which sanitarium work could be (841) started. To sanitariums in southern California, people will come far and near, because the fame of the climate is world-wide. It is the Lord's purpose that sanitariums shall be established in southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and

the third angel's message proclaimed. [Cf: Loma Linda Messages p. 480 para. 01] p. 764, Para. 6, [1902MS].

Institutions in which medical missionary work can be done are to be regarded as a special essential to the advancement of the Lord's work. The buildings secured for this work should be out of the cities, in rural districts, so that the sick may have the benefit of out-of-door life. By the beauty of flower and field, their minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can, if they wish, work among the flowers, doing just a little at first, and increasing their efforts as they grow stronger. Working in the garden, gathering flowers and fruit, listening to the birds praising God, the patients will be wonderfully blessed. The angels of God will draw near to them. The fresh air and sunshine, and the exercise taken, will bring them life and vitality. [Cf: Loma Linda Messages p. 480 para. 02] p. 765, Para. 1, [1902MS].

"At San Diego we have made an advance move by purchasing the Pott's Sanitarium in Paradise Valley. Three years ago light was given me that our people in Southern California must watch for opportunities to purchase such properties. I told our brethren that they would find already for use, and for sale at reasonable prices, just the buildings they would need for their work. And thus it has proved. In a most remarkable way the Lord is preparing the way for the advancement of His work in southern California. [Cf: Loma Linda Messages p. 480 para. 03] p. 765, Para. 2, [1902MS].

(842) "For two years I have been interested in the Pott's Sanitarium property and had advised and urged our people to secure it. I advised those having charge of the medical work in southern California, to purchase the building, and when they hesitated, because of a lack of funds, I persuaded Sister Gotzian and Brother Ballenger to join me, and we have purchased the Pott's sanitarium, and eight acres adjoining, for five thousand dollars. [Cf: Loma Linda Messages p. 480 para. 04] p. 765, Para. 3, [1902MS].

"Something similar can be done in the neighborhood of Los Angeles, if wise plans are adopted for the carrying forward of the work, and if the men to whom God has entrusted His talent and means will put their money into use for the honor of God and the blessing of humanity. [Cf: Loma Linda Messages p. 481 para. 01] p. 765, Para. 4, [1902MS].

"We have not purchased the Pott's Sanitarium to gain an advantage to ourselves, but to help in carrying forward the work which Christ has given us to do. [Cf: Loma Linda Messages p. 481 para. 02] p. 765, Para. 5, [1902MS].

"From the light which was given me when I was in Australia, and which has been renewed since I came to America, I know that our work in southern California must advance. The people flocking there for health must hear the last message of mercy. [Cf: Loma Linda Messages p. 481 para. 03] p. 765, Para. 6, [1902MS].

"God has not been pleased with the way in which this work has been

neglected. From many places in southern California, the light is to shine forth to the multitudes. Present truth is to be as a city set on a hill which cannot be hid. [Cf: Loma Linda Messages p. 481 para. 04] p. 766, Para. 1, [1902MS].

Southern California is world-renowned as a health resort. Every year thousands of tourists go there. These must hear the last warning message. We are called upon by God to explain the Scriptures to these people. We are not to build hotels for the accommodation of tourists, and we are not to establish sanitariums in the cities. We are to establish our work where we shall be able to do the most good to those who come to our sanitariums for treatment. [Cf: Loma Linda Messages p. 481 para. 05] p. 766, Para. 2, [1902MS].

"During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. . . . [Cf: Loma Linda Messages p. 481 para. 07] p. 766, Para. 3, [1902MS].

"In September, 1902, after the Los Angeles camp meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. . . . [Cf: Loma Linda Messages p. 481 para. 08] p. 766, Para. 4, [1902MS].

"A year before, light had been given me that our people in southern California must watch their opportunity to purchase such properties, and it seemed plain to me and to those who were with me, that the opportunity of securing this place was a fulfillment of the encouragement given us. . . . [Cf: Loma Linda Messages p. 481 para. 09] p. 766, Para. 5, [1902MS].

"In December we learned that this place could be purchased, . . . and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the southern California conference were not ready to cooperate in the matter, and nothing was done. In the summer of 1903 the property was offered us for eight thousand dollars, and again we found that our brethren were not in a position to act. . . . In January, 1904, Dr. Whitelock wrote me that the mortgage could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. We then telegraphed an offer of four thousand dollars for the mortgage. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgage. [Cf: Loma Linda Messages p. 481 para. 10] p. 766, Para. 6, [1902MS].

Selection of Sanitarium Workers.--From K. 200, '02 (P) In regard to your statement that Dr. _____ would come to help you in the Wahroonga Sanitarium, on certain conditions, including the privilege of serving whatever food he might desire to serve at the table, I would say that you had better not accept the services of those who will come only on condition that such terms shall be made; for the terms on which they

would come are evidence that you do not want them. They would be a perplexity to you rather than a help. Any one who makes propositions of this kind would, I fear, cause you more anxiety and trouble than you could afford. . . . [Cf: Spaulding-Magan Collection p. 212 para. 01] p. 767, Para. 1, [1902MS].

If Dr. _____ were connected with the Wahroonga Sanitarium, his influence would be exerted to launch out in such a way that you would not know how you stood financially, until embarrassments came upon you from which you could not relieve yourselves. His education and training are of such a nature that extravagance is as natural to him as is the act of breathing. His tendency is to take matters into his own hands; and I fear you could not prevent him from doing this. There would be many difficulties to surmount as the result of extravagance, which would make of none effect the principles that Christ has given us in His life of self-denial and in his teachings. [Cf: Spaulding-Magan Collection p. 212 para. 02] p. 767, Para. 2, [1902MS].

Let us not have connected with the institution any one who would be a burden to your soul. Wait on the Lord. Not until you have sure evidence that Dr. _____ is converted will the time come for you to make terms with him. [Cf: Spaulding-Magan Collection p. 212 para. 03] p. 767, Para. 3, [1902MS].

As regards the flesh-meat question, I know that if such men as Dr. _____ should connect with the institution, you could not deal with this question without great worry and perplexity. [Cf: Spaulding-Magan Collection p. 212 para. 04] p. 767, Para. 4, [1902MS].

I have been instructed that there was a time when the Lord looked with great tenderness upon Dr. _____: but your brother desired to carry out his own plans, and this made it difficult for him to work in harmony with the Lord's way. I think that if he were sanctified and humble before God, he has qualifications that would make him a blessing. When he is converted, when he is willing to learn of Jesus and to take counsel with God, he will be able to strengthen his brethren, and to connect with the great enterprise which we have undertaken, without bringing deterioration into it. [Cf: Spaulding-Magan Collection p. 212 para. 05] p. 767, Para. 5, [1902MS].

My brother and sister, you are to labor in a judicious manner, that those with whom you are brought in contact in the sanitarium will recognize that a sanctified spiritual atmosphere surrounds your soul. This can be, and should be. It is truth that is needed --truth that can not be bound. The greatest necessity of your patrons is a heart willing to receive the truth. Some will decide to come to the Sanitarium as the prodigal son determined to return to his father. These souls can be judiciously labored for and saved. Truth, brought into the life-experience, is a saving power. [Cf: Spaulding-Magan Collection p. 212 para. 06] p. 767, Para. 6, [1902MS].

If connected with the institution there were some one whose principles and words did not have a saving influence, he would testify against the sanctifying power of the truth. If a work were done by the holy Spirit in the heart of such an one, he would rise to a higher, holier standard, where he could have a transforming influence upon the unbelieving patrons. [Cf: Spaulding-Magan Collection p. 213 para. 01]

p. 768, Para. 1, [1902MS].

Until Dr. _____ is converted, he would, if connected with your medical institution, undo the very work that the Lord desires to have done. In the Sanitarium there must be a judicious ministration of the Word. Dr. _____'s influence would counteract this religious influence. God forbids this. I should be so glad if Dr. _____'s heart, mind, and character, could, by his own consent, be brought into pleasing captivity to the will of Christ Jesus. . . . [Cf: Spaulding-Magan Collection p. 213 para. 02] p. 768, Para. 2, [1902MS].

Please read and study the third chapter of Colossians. It states plainly what we must do in order to leave on the minds of unbelievers an impression favorable to the truth. [Cf: Spaulding-Magan Collection p. 213 para. 03] p. 768, Para. 3, [1902MS].

A few words more in regard to what you ought to do toward securing physicians and other helpers for the new Sanitarium. Go to the Lord and to His written word. Do not connect with any one who will prove to be a hindrance in spiritual things. I have earnestly longed and prayed that Dr. _____ would be enlightened by the Holy Spirit, that he may see wherein he is not a laborer together with God. [Cf: Spaulding-Magan Collection p. 213 para. 04] p. 768, Para. 4, [1902MS].

I had hoped that Brother and Sister _____ would have seen before this time that they are not obeying the Word of the Lord. It has been presented to me that were they to connect with the Sanitarium as they now are, their influence would not leave a right impression on the minds of those with whom they would be brought in contact. Their ideas regarding Christian deportment are not correct. They would not honor the Lord. They both need to be united with Christ. Until this union is formed, they could not be other than a great burden if brought into the Sanitarium. It will never do for them to be placed in connection with other workers unless they see and understand what it means to be chosen of God. [Cf: Spaulding-Magan Collection p. 213 para. 05] p. 768, Para. 5, [1902MS].

I write you this because I dare not withhold it. I believe that you will understand me. I love these souls, but I know that until they are prepared properly to represent health reform, to set a right example, they should not be connected with the Sanitarium; for they would be a drawback to the success of its work. When they are prepared to meet the requirements of God, you will know it. They need a re-conversion. [Cf: Spaulding-Magan Collection p. 213 para. 06] p. 768, Para. 6, [1902MS].

We are living in a solemn and important time. The effort to build the sanitarium has been a tremendous one, and we can not afford to bring into connection with it those who would prove a hindrance to its work and an injury to its reputation. [Cf: Spaulding-Magan Collection p. 214 para. 01] p. 768, Para. 7, [1902MS].

In regard to flesh-meat, do not bring it into the Sanitarium. Neither tea nor coffee should be served. Caramel-cereal, made as nicely as possible, should be served in the place of these health-destroying beverages. In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change

severely. [Cf: Spaulding-Magan Collection p. 214 para. 02] p. 769, Para. 1, [1902MS].

Systematic Giving.--From "A Test of Gratitude and Loyalty", Review and Herald, February 4, 1902.--The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear His message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to Him for all His benefits. [Cf: Spaulding-Magan Collection p. 214 para. 03] p. 769, Para. 2, [1902MS].

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment, They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied. [Cf: Spaulding-Magan Collection p. 214 para. 04] p. 769, Para. 3, [1902MS].

The minister, should by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain it and apply it to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for his service as He has appointed. Ellen G. White. [Cf: Spaulding-Magan Collection p. 214 para. 05] p. 769, Para. 4, [1902MS].

The Work in Nashville.--St. Helena, Cal., May, 1902. From the light given me, I know that the Lord used Edson White and W. O. Palmer to do missionary work in the South. This field has been presented to me as a field sinfully neglected by those who believe in the truth. God's people have not done the work that ought to be done there. The Lord accepted those two souls, brought from darkness to light, and put it into their hearts to do a work in the Southern field. The history of these workers has revealed much that can not be repeated here. But the Lord has shown me that He has accepted Edson White's work, and has several times preserved his life when in perilous places. He has put His spirit upon him, and has opened the way before him, and given him success. [Cf: Spaulding-Magan Collection p. 216 para. 02] p. 769, Para. 5, [1902MS].

The establishment of the work in Nashville was in God's order. In and around Nashville there are large colleges built for the education of the colored people. These grand buildings stand as representatives of a great and good work that is being done for this race. The Lord has favored and blessed those who have given themselves to this work. It

was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not only right in the city, but at a little distance from it. Efforts were to be made to reach both the white and colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on. The work was not to be carried forward as a private business, but as a conference enterprise. [Cf: Spaulding-Magan Collection p. 216 para. 03] p. 770, Para. 1, [1902MS].

A deep interest should be shown in the building up of the work in and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work, and to lead us in its advancement. We have a God who hears and answers prayer. [Cf: Spaulding-Magan Collection p. 216 para. 04] p. 770, Para. 2, [1902MS].

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision. [Cf: Spaulding-Magan Collection p. 216 para. 05] p. 770, Para. 3, [1902MS].

The Lord in his providence will work upon minds as he has worked in the past, leading men to favor our people by offering them property at low prices. [Cf: Spaulding-Magan Collection p. 217 para. 01] p. 770, Para. 4, [1902MS].

Mistakes have been made in the work in Nashville, but let not those who have acted no part in the work give expression to unkind criticism. If the brethren consider their own mistakes and errors, they will refuse to be the first to cast a stone. [Cf: Spaulding-Magan Collection p. 217 para. 02] p. 770, Para. 5, [1902MS].

Investments have been made in the work in Nashville that might better not have been made until there was a better showing there. Some of the money spent in buildings should have been kept until actually needed for printing materials. [Cf: Spaulding-Magan Collection p. 217 para. 03] p. 770, Para. 6, [1902MS].

The work of expending means required a man who had not so many and so varied responsibilities as were resting upon Edson White. He should sit with the leading men in Council; for he has been chosen and accepted by God to do a work in the Southern field; but he should have given the financial management of affairs into the hands of a man wise in management, who had not so many burdens resting upon him. While other men are to stand in their place as leaders in their lines of work, he is to occupy his position as leader in his specific line of work. [Cf: Spaulding-Magan Collection p. 217 para. 04] p. 770, Para. 7, [1902MS].

All these men who act as leaders are to be subject one to another. The voice of no one of them is to be heard above all the rest in settling important questions. [Cf: Spaulding-Magan Collection p. 217 para. 05] p. 771, Para. 1, [1902MS].

I have much to say, but not now, in regard to the way in which the work should be carried forward. I have felt very desirous that Edson should carry forward the work that the Lord has said he should do in the ministry of the Word. If he will give himself to this work, if he will humble his heart as the heart of a little child, if he will depend upon his heavenly Father, God will bless and strengthen him. [Cf: Spaulding-Magan Collection p. 217 para. 06] p. 771, Para. 2, [1902MS].

He is to unite with his brethren, some of whom have already been his associates in labor. Elder Butler is president of the Southern Union Conference, and I believe that this is right. The men who have been placed in office are to carry forward their appointed work. By walking humbly with God, they are to learn how to bring their different lines to perfection. There is to be perfect unity among the workers. They are to respect and uphold one another, each esteeming the other better than himself, each standing steadfastly at his post of duty. [Cf: Spaulding-Magan Collection p. 217 para. 07] p. 771, Para. 3, [1902MS].

Brother Palmer is very much worked and exhausted. He can not continue to carry the responsibilities that he has been carrying. He must lay off some of his burdens. Edson White is not to have the deciding voice in framing and carrying out financial plans for the work in the South for these matters mean very much. The work must be carried forward in straight lines. Edson and Brother Palmer are not to be laid aside, but connected with them are to be other men, men of wisdom and intelligent understanding. [Cf: Spaulding-Magan Collection p. 217 para. 08] p. 771, Para. 4, [1902MS].

To Edson White I am instructed to say, Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You can not afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast. With overtaxed nerves, aching head and sleepless nights, you have been losing ground physically, mentally, and spiritually. [Cf: Spaulding-Magan Collection p. 218 para. 01] p. 771, Para. 5, [1902MS].

The Lord would have you make straight paths for your feet, lest that which is lame be turned out of the way, He desires both you and Brother Palmer to stand with all the armor on, prepared by sanctified experience to show yourselves strong men. He wants you to be successful in your work. There are those who will misrepresent your motives, as they have misrepresented them over and over again. Therefore, move with moderation and great caution. [Cf: Spaulding-Magan Collection p. 218 para. 02] p. 771, Para. 6, [1902MS].

You have felt your trials pressing you sorely. But has not Christ borne all that you are called on to bear? He can make you rich even amidst the humiliation of the deepest poverty. You may feel that you are accused wrongfully. Was not this the daily experience of your Master? Bear patiently all that comes. In the last great day those who have been so ready to judge will be greatly surprised by Christ's estimate of character. To those who in sincerity have followed righteous principles, will be given a great reward. Nothing has ever been thought or said or done that has escaped the Lord's notice. He

knows the motives that prompt men to action. Therefore have courage in Him. [Cf: Spaulding-Magan Collection p. 218 para. 03] p. 771, Para. 7, [1902MS].

The work in Nashville demands our first attention. I was a little surprised at first to know that five hundred dollars from the funds of the Southern Union Conference had been apportioned to the work in Graysville, while there was such need of means in Nashville. But the light given me was that this was the right thing to do. Brother Kilgore has helped the work in mission fields. He has not been wanting in liberality; and now, if means has been sent to Graysville to help the work there in an emergency, let no one question the matter. All the workers should be filled with a noble spirit of helpfulness and of willingness to use the Lord's money where it is needed most. Graysville needed the money at the time that the five hundred dollars was sent there; and when the work there is firmly established, and the time comes for a school and sanitarium to be built at a little distance from Nashville, the workers can with confidence call for help from Graysville. [Cf: Spaulding-Magan Collection p. 218 para. 04] p. 772, Para. 1, [1902MS].

We are in this world to help one another. In Christ's work there were no territorial lines, and those who attempt to make such lines in Christ's work today might better pray, "Lord, give me a new heart." When they have the mind of Christ, they will see the many parts of the Lord's vineyard that are still unworked. Never will they say, "Our means is needed to carry forward the interests we have in hand. It is of no use to call for means from us." [Cf: Spaulding-Magan Collection p. 218 para. 05] p. 772, Para. 2, [1902MS].

For their usefulness and success, the Lord's servants are dependent on Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate themselves from everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of the truth. [Cf: Spaulding-Magan Collection p. 219 para. 01] p. 772, Para. 3, [1902MS].

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." [Cf: Spaulding-Magan Collection p. 219 para. 02] p. 772, Para. 4, [1902MS].

We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, "Lead us not into temptation," and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptation by which we are easily overcome. Our success is brought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling

that has caused us and others so much sadness. [Cf: Spaulding-Magan Collection p. 219 para. 03] p. 772, Para. 5, [1902MS].

Listening to the words of Christ, we are safe. Whatever your calling, whatever your hope, listen: "If any man will come after Me," he says, "Let him deny himself, and take up his cross, and follow me." Obeying these words, in entire dependence on the Saviour, go forth to give to the world an example of what it means to be a Christian. Yoke up with Christ. This is the only bond of the gospel. Learn daily how to carry out more acceptable the instruction Christ has given. Live as becomes the subjects of His kingdom. To carry out the words, "Thy will be done on earth, as it is done in heaven," - this is our lifework. Ellen G. White. [Cf: Spaulding-Magan Collection p. 219 para. 04] p. 773, Para. 1, [1902MS].

Instruction Regarding the Southern Work.--Elmshaven, May 28, 1902. During the night season I have received instruction regarding the work in the South. Some days ago things were presented to me that I could scarcely understand, and that I could not explain by pen or voice. Again, on another day, the same things were presented to me. I had been feeling deeply distressed. My mind had been much troubled in regard to the light that had been given me concerning the work of my son, J. E. White, in the Southern field. [Cf: Spaulding-Magan Collection p. 219 para. 05] p. 773, Para. 2, [1902MS].

Last night it seemed that important matters were being discussed in a company of select men gathered together for counsel. The business part of the work in the Southern field had been brought up for consideration. Changes were being made in the committees having charge of the various parts of the work. The perplexities connected with the financial side of the work were presented. The brethren were trying to adjust matters of a most perplexing nature. Some changes had been made in the business arrangements. [Cf: Spaulding-Magan Collection p. 220 para. 01] p. 773, Para. 3, [1902MS].

One of the company arose, and going to the last seat in the room, placed his arm around J. E. White, and led him to the front. He then rehearsed the facts concerning his labor in the South. He spoke of the efforts that had been made when he and Brother Palmer first went there. He went into the history, from point to point, of the publication of the little book, "Gospel Primer". This book - the only hope that seemed to present itself for the relief of the Southern field - was coveted by men who had no burden for that field. The author, driven to extremities, felt that he was forced to sell the plates and copyrights of his book. [Cf: Spaulding-Magan Collection p. 220 para. 02] p. 773, Para. 4, [1902MS].

The Speaker referred to the continued efforts made by Edson White, and to the counter efforts made to frustrate the work, among these the calling of Brother Palmer from the work, the real purpose of which was to discourage Edson White, and to weaken his hands, so that he would be compelled to leave the field. [Cf: Spaulding-Magan Collection p. 220 para. 03] p. 773, Para. 5, [1902MS].

It was the steadfast purpose of Edson White to do a work for the Lord in the Southern field. And from time to time the Lord gave him words of encouragement, and put into his mind plans and ways of managing so that

he and his fellow workers would not, for lack of means, be forced to leave this, the hardest of all fields. [Cf: Spaulding-Magan Collection p. 220 para. 04] p. 773, Para. 6, [1902MS].

The Lord has looked with sadness upon the most pitiable of sights - the colored race in slavery. In our work for them, He desires us to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the privileges of freedom. [Cf: Spaulding-Magan Collection p. 220 para. 05] p. 774, Para. 1, [1902MS].

The Lord has accepted all who have put forth unselfish effort for the uplifting of these, the most needy of his creatures. God desires men and women to labor for the colored people, keeping in view their essential good. He does not favor the most favored, to the neglect of the colored and white people who are of a lower grade. He does not leave those in need of assistance without help or notice. [Cf: Spaulding-Magan Collection p. 220 para. 06] p. 774, Para. 2, [1902MS].

The cross of Calvary should make the distinctions of society fade away and become contemptible. If the Lord is so gracious as to accept sinners from the white race, and forgive their sins, holding out to them the assurance of the higher life, the hope of a place in the redeemed family when he comes in the clouds of heaven, and the righteous dead rise from their grave to meet Him, will he not accept sinners from the black race, and will He not forgive their sins? Does He not hold out to them the same hope that He holds out to the white race? Will He not, if they believe on him, receive them as his sons and daughters? Will He not raise them from ignorance and degradation by the working out of His plan? Does He not, through the instrumentality of the more favored white race, who claim to be children of the same Father, wish to uplift and ennoble them? [Cf: Spaulding-Magan Collection p. 220 para. 07] p. 774, Para. 3, [1902MS].

All people, of whatever nationality, are amenable to the same law. All will be judged according to their deeds. All, both white and black, have the same offer of salvation. God has given to all the promise of the same heaven on the same terms. What right have we, then, to pass the colored people by without doing our best to save them? [Cf: Spaulding-Magan Collection p. 221 para. 01] p. 774, Para. 4, [1902MS].

And when God inspires in men and women the desire to help these poor, neglected, ignorant ones, to educate them to establish schools, to teach them to be self-supporting, should we not encourage these workers? Should we not do all in our power to help those who work for the people of the South, both white and black, striving to instruct them, to lead them to have faith in Jesus? [Cf: Spaulding-Magan Collection p. 221 para. 02] p. 774, Para. 5, [1902MS].

Seventh-day Adventists have done something in this field. The work has been carried forward in hardship and difficulty, against the stress of poverty. [Cf: Spaulding-Magan Collection p. 221 para. 03] p. 774, Para. 6, [1902MS].

I can not now write all that was said. The Speaker put his arm round Edson White, and said, "The Lord laid upon this man the burden to work for the people in the Southern States of America; and he accepted the

charge. For years he struggled against innumerable difficulties and discouragements, in trying to do this work. He carried on the work by means of a small steamer, on which meetings were held. Thus many heard the truth in its simplicity. He met the people where they were, and the Lord was with him. He was the Lord's mission worker, and some of those who worked with him in managing the boat were converted, and in their turn became missionaries, uniting with him in holding meetings. If one soul is worth more than the whole world, what then must those souls be worth? [Cf: Spaulding-Magan Collection p. 221 para. 04] p. 774, Para. 7, [1902MS].

"Edson White was taken by the Lord Jesus Christ and bidden to go forward in his work. His sins were pardoned, and then his work began. It began in deep poverty. Several had begun the work among the colored people in the Southern field, and becoming discouraged, had left the field for a more promising one. [Cf: Spaulding-Magan Collection p. 221 para. 05] p. 775, Para. 1, [1902MS].

"From time to time the Lord sent Edson White word, "You're not to fail nor to become discouraged. You are preparing the way of the Lord. You are learning how to meet difficulties and how to carry the work forward." [Cf: Spaulding-Magan Collection p. 221 para. 06] p. 775, Para. 2, [1902MS].

"The work was not always pleasant, or the way smooth. The efforts put forth have been made under the most discouraging circumstances because many who ought to have assisted, stood back, and did next to nothing. The struggle was hard and trying as the workers went from place to place endeavoring to arouse and interest in the truth. But God was guiding and directing, and much good has been accomplished, though the work has been carried forward amidst great discouragement. [Cf: Spaulding-Magan Collection p. 221 para. 07] p. 775, Para. 3, [1902MS].

"And now the work has begun at Nashville. This is in order of the Lord. Nashville is the place for a beginning to be made in the publishing work. In this place there were buildings that could be secured at much less than the original cost. A building suitable for the work was purchased at a very low rate, and the work of publishing was commenced. The Lord provided excellent helpers. Some of these came of their own accord and gave themselves to the work. Who moved them to do this?--The Lord Jesus Christ. He inspired them with a desire to engage in the work, and prepared them for it. [Cf: Spaulding-Magan Collection p. 222 para. 01] p. 775, Para. 4, [1902MS].

"Thus workers have labored with an unflagging determination for the advancement of the work, and the results achieved have been wonderful. The growth of the work has been rapid. The labors of J. E. White and his associates have been unremitting. They have planned and devised and wrestled. The result is seen in the work accomplished. God has blessed the almost superhuman efforts made to advance the work. [Cf: Spaulding-Magan Collection p. 222 para. 02] p. 775, Para. 5, [1902MS].

"But through unforeseen circumstances, trials have come that have brought about a condition of things not easily described. The present showing of a publishing work in Nashville is not as favorable as it should have been and might have been. It was taken up with worthy aspirations and noble ambitions. The laborers have put the whole

energies of body, mind, and soul into its upbuilding. But a murmuring, questioning, selfish spirit has been manifested by some in other places. This has made the work very hard, and because of it less progress has been made than otherwise would have been made. . . ."

[Cf: Spaulding-Magan Collection p. 222 para. 03] p. 775, Para. 6, [1902MS].

The words were spoken: "God knows the objectionable features in the character of every one here assembled, and the Lord Jesus covers His servants with the mantle of his righteousness. God judges righteously the motives of the workers he chooses. Man can not read the heart of man; therefore many are misjudged. But in the end men will be valued as they stand in the sight of God, not as they appear to their fellowmen.

[Cf: Spaulding-Magan Collection p. 222 para. 04] p. 775, Para. 7, [1902MS].

"This man has labored most earnestly to advance the work among the colored people. In this work he has pushed the triumphs of the cross more decidedly than any other of the laborers in this field. He is not a fraud. He has not selfishly, willfully, knowingly done wrong. The Lord is very zealous for those who have united with this his servant, and when occasion requires He will work mightily for them. Mistakes have been made: but the Lord, the Creator, has in charge those who are striving to do the work that needs to be done. They are not shielded for their wrongs, but in His pity and kindness and love, and the Lord has mercy on them. He knows all about everyone of them. They have had to pass through the fire of affliction. They have exhausted their life energy in doing the breaking-up, pioneer work, that others would not do. They are as gold tried in the fire. God will be glorified in those who have been laborers together with Him in breaking up the ground in fields that have never before been worked. [Cf: Spaulding-Magan Collection p. 222 para. 05] p. 776, Para. 1, [1902MS].

"The Lord throws his royal banner of love about this His servant. He has not divorced him from His work. Even when he let go the only hand that could sustain him, God would not allow him to pass into the hands of Satan. He would not allow the enemy to triumph. He snatched the brand from the fire; for He would use it as a light to shine amid the moral darkness. This man is a brand years ago plucked from the fire by a miracle of grace." [Cf: Spaulding-Magan Collection p. 223 para. 01] p. 776, Para. 2, [1902MS].

Turning to Edson White, the Speaker said, "Stand among your brethren as one who can give counsel and receive counsel. Unite with them in the bonds of Christian fellowship, and by hard labor bind up the work." "Thus said 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 thou shalt also keep my courts, and I will give thee places to walk among these that stand by." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 223 para. 02] p. 776, Para. 3, [1902MS].

The Use of Talents.--Petaluma, Cal., June 12, 1902.--My dear Son Edson:-- I wish you and Emma to visit us at our home near St. Helena, Since the General Conference you and Brother Palmer have worked excessively to establish more firmly the work in Nashville. You have endeavored to make this work as presentable as possible, in order to show those who knew scarcely anything about your work, what has been

accomplished in so short a time, and with so small an outlay of means. You wished all to see that needless calls for means had not been made, and that the money received had not been used in vain. You desired the work done in Nashville to be a sample of what could be done in other cities. [Cf: Spaulding-Magan Collection p. 223 para. 03] p. 776, Para. 4, [1902MS].

But you found that you had expended more than you intended to expend. In trying to do the things that you wanted to see done, you taxed yourself greatly, wearing out your strength. When the general meeting for the Southern workers was appointed to be held in Graysville, you thought it would be best to have it held in Nashville. The change was made, but the time was limited in which to prepare for the accommodation of the brethren. You worked far beyond your strength, spending anxious days and sleepless nights in planning and working to complete the building that you were erecting. [Cf: Spaulding-Magan Collection p. 223 para. 04] p. 776, Para. 5, [1902MS].

You have not yet recovered from the effects of the strain under which you were laboring at that time; but do not think, my son, that if you have erred in building this addition, you have reason for being discouraged. Others know little of the earnest, almost superhuman efforts you have made to complete this building. Your zeal has led you beyond your strength, causing you to injure yourself. In my letters to you, I have written much in regard to the work to be done in Nashville; and as the work has in the past been largely under your jurisdiction, you were led to move independently in lines that led you beyond your depth. But even if you have spent more money than is at your command, you may make this, through its lessons of caution, a much greater blessing to you than would be an abundant inflow of means. [Cf: Spaulding-Magan Collection p. 224 para. 01] p. 777, Para. 1, [1902MS].

My son, you will find that you can not please all men. You will offend some even when you do your best. But be very careful and guarded not to give occasion for your good to be evil spoken of. You can not know how anxious I am to have you stand on vantage ground; for there are those who for years have covered their own neglect to take up work in the South, by finding fault with the active labors in that field. Instead of showing their tact and ability by doing their best to start the work in new places, they have stood to one side, criticizing what Edson White and his co-workers have been doing. Those who have not "put off the old man with his deeds." are standing as accusers of the brethren. Before angels and men Satan is zealously accusing the laborers who take up the work of God in new places. The men who do not take upon themselves the burden of God's work will be kept very busy by the enemy in accusing and picking flaws with those who are determined to advance the work in missionary fields. [Cf: Spaulding-Magan Collection p. 224 para. 02] p. 777, Para. 2, [1902MS].

I see no reason why you should not be on the committee of the Southern Union Conference as a counsellor; for you know more about how the work in the South should be carried forward than do some who have had less experience. And if your voice and your experience should be regarded by the committee as of much value, you must be careful not to think that your opinions are to be accepted as supreme, above the judgment of those with whom you are associated in labor. Remember that counsellors are to be connected with the various branches of our work. All are to

pray and watch unto prayer, cherishing the wisdom that cometh from above. [Cf: Spaulding-Magan Collection p. 224 para. 03] p. 777, Para. 3, [1902MS].

It is well that something has been done to help Brother Shireman. He was in danger of making mistakes, and, for the time being, the best thing was done that could be done. If after due consideration, it should not be found best for you to lay down the responsibilities you are carrying in connection with the Hildebran School, let others take charge of this enterprise. [Cf: Spaulding-Magan Collection p. 224 para. 04] p. 777, Para. 4, [1902MS].

Brother and Sister Shireman have yielded to great temptations that the enemy has brought to bear upon them. They imagine that advantage has been taken of them. This has cost them the loss of peace with God and of faith and confidence in their brethren. [Cf: Spaulding-Magan Collection p. 224 para. 05] p. 777, Para. 5, [1902MS].

Edson, place yourself where Brother Shireman can have no cause for imagining that you mean to injure him. Arrange matters so that no suspicion shall rest upon you that you have been taking advantage of him. I know that you have been his true, disinterested, benevolent, tender-hearted friend and brother. Not one advantage would you knowingly take of him; but he imagines otherwise. I am sorry, so sorry that his soul and the soul of his wife are afflicted. [Cf: Spaulding-Magan Collection p. 225 para. 01] p. 778, Para. 1, [1902MS].

Brother and Sister Shireman have their appointed work. While they can do an excellent work in opening new fields and preparing the way for the kingdom of God to be established, they have not the ability to do regular school work. So far they have the ability, they can do good work in opening new schools; but others must come to their help in carry the school work forward on a higher plane of disciplinary and educational training than they could. [Cf: Spaulding-Magan Collection p. 225 para. 02] p. 778, Para. 2, [1902MS].

God has been pleased with the work that Brother Shireman has done in arousing an interest in educational work and in erecting church and school buildings in Hildebran. The Lord has accepted his efforts to trade upon his talents. As he has built his plain, unpretentious buildings, heavenly angels have been his helpers. It is this kind of work that make a good impression on the minds of unbelievers in regard to our brother's abilities. "Let your light so shine before men," the Saviour says, "that they may see your good works, and glorify your Father which is in heaven." [Cf: Spaulding-Magan Collection p. 225 para. 03] p. 778, Para. 3, [1902MS].

Brother Shireman has solicited testimonials from men of influence - from ministers and men in high official position - in praise of his work. Allowing his mind to dwell upon these things, he has hurt his soul by coming to think that he has talent for places that he could never fill. I do not want Brother and Sister Shireman to hurt their influence for good; but they will, I fear, unless they learn to recognize the necessity of connecting with the school work persons of varied talents. [Cf: Spaulding-Magan Collection p. 225 para. 04] p. 778, Para. 4, [1902MS].

God loves Brother Shireman, and will be with him, unless he draws away from the Source of his strength. Let our brother listen to the counsel of his brethren, and be as true as steel to principle. The enemy has tempted him sorely, and has nearly succeeded in spoiling his record. He has tempted him to do some strange things that God can not approve. But the Lord Jesus lives and reigns, and will deliver His servant from temptation. [Cf: Spaulding-Magan Collection p. 225 para. 05] p. 778, Para. 5, [1902MS].

In speaking of talented men, we usually think of those who have remarkable gifts, which enable them to do large things. Too often we think that only a favored few - men of superior genius and intellectual capabilities - can be called talented. But in Christ's parable of the talents are included all responsible human agents, from the humblest and poorest in this world's goods to those who are entrusted with talents of means and of intellect. Even those who faithfully use the least will hear from the Saviour's lips the words of commendation, "Well done, good and faithful servant." The value that God places on the least of talents is shown by the reward he gives for its right use - eternal life. To every faithful steward He will say, "enter thou into the joy of thy Lord." [Cf: Spaulding-Magan Collection p. 225 para. 06] p. 778, Para. 6, [1902MS].

The Lord gives talents proportionate to the several capabilities of His children. To every man is given his work. Those who do their duty to the best of their ability, using their talent aright, are doing a much-needed work, a work that hundreds of others could do if they only would. [Cf: Spaulding-Magan Collection p. 226 para. 01] p. 779, Para. 1, [1902MS].

Through faithful performance of his duty, trading on the farthings entrusted to him, Brother Shireman secured the recognition of heaven. He who diligently uses his talent aright in doing the work that needs to be done, as Brother Shireman has used his, need never feel that in order to be appreciated, he must do a higher work, for which he is not so well fitted. [Cf: Spaulding-Magan Collection p. 226 para. 02] p. 779, Para. 2, [1902MS].

The church of God is made up of many vessels, both large and small. The Lord works through the men who are willing to be used. He will bless our Brother Shireman in doing the work that has brought blessing to him in the past - the work of seeking to save souls ready to perish. [Cf: Spaulding-Magan Collection p. 226 para. 03] p. 779, Para. 3, [1902MS].

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him. [Cf: Spaulding-Magan Collection p. 226 para. 04] p. 779, Para. 4, [1902MS].

The Lord has graciously fitted Brother Shireman to do a certain work. Not all men can do the work that he by his Christian experience is able

to do. He can do excellent work in opening new fields, beginning in a humble way, and meeting the people where they are, coarse and rough though they may be. Working with Christ, he can adapt himself to the situation, winning the hearts of many. He is able to reach after souls and to draw them into the field. In many places he can find opportunity to read and comment upon the Bible to children and to older people. He and his wife can labor together for the conversion of souls. The Lord desires Brother Shireman to present the important points of truth to the people, in object lessons, line upon line, precept upon precept, here a little and there a little. He is to remember that the Lord Jesus is the one who moves upon the heart. If he walks humbly with God, the Lord will continue to use him, giving him health and strength to do his appointed work. [Cf: Spaulding-Magan Collection p. 226 para. 05] p. 779, Para. 5, [1902MS].

Our brother is to prepare the way in new fields for others to work. His brethren are not to expect him to do as he has done, working to obtain means for institutions, and afterward assisting to build them up. This is too hard a work for one man to do. But he should be given every possible encouragement to go forward and in his humble way reveal his loyalty to principle and his integrity to God. Let the truth fall from his lips in simple prayers and talks. In his unpretentious way he can reach a class that ministers generally can not touch. [Cf: Spaulding-Magan Collection p. 226 para. 06] p. 779, Para. 6, [1902MS].

Brother and Sister Shireman's danger is in supposing that their talents are sufficient to enable them to do all that must be done in one of our schools. They should not suppose that they can do the work that is essential in educating the youth. This work must be done by those whose talents and training fit them to be educators, enabling them to give the students a complete education. In stead of consenting to carry responsibilities that the Lord has not fitted them to carry, they should go out to other places to arouse an interest and to begin a work similar to the work begun at Hildebran. Taking with them some young helpers to cooperate with them, they could use the breaking-up plow, preparing the soil in new fields and sowing the seed. God will give the increase. [Cf: Spaulding-Magan Collection p. 227 para. 01] p. 780, Para. 1, [1902MS].

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything. [Cf: Spaulding-Magan Collection p. 227 para. 02] p. 780, Para. 2, [1902MS].

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work and wins for his children a good report, giving character to their efforts. Those who are true and faithful to their divinely-appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season. [Cf: Spaulding-Magan Collection p. 227 para. 03] p. 780, Para. 3, [1902MS].

Brother Shireman is not to think that he has ability to do the most difficult work, the greatest service. Let him do a small work, and see

it grow under his hand. In the past, the Lord has blessed him in doing his God-given work, and He will still bless him, if he continues to work in the same line. Let him keep at the work by which, through faithfulness, he has attained success. [Cf: Spaulding-Magan Collection p. 227 para. 04] p. 780, Para. 4, [1902MS].

Let no man despise the humblest of employments. Christ, the Majesty of heaven, assumed the nature of humanity, and for many years worked at the carpenter's trade with Joseph. I presume that while working on the buildings at Hildebran, Brother Shireman has often realized that he was cooperating with the great Master Builder, and has tried to do his work in the best way that he knew how to do it, knowing that this is all that Christ requires. The Lord Jesus is an Educator, and He will constantly help our Brother and Sister Shireman to become better and still better fitted for their work. [Cf: Spaulding-Magan Collection p. 227 para. 05] p. 780, Para. 5, [1902MS].

Tell Brother Shireman to put his trust in God alone, who will give him victory after victory. Angels of God will go before him, if he will do his appointed work, using the talent given him. Let him encourage others to unite with him in pioneer work, planning with them to open new fields successfully and to erect humble church and school buildings. In teaching others to do what he has done, he will be engaged in an educational work of the highest character. [Cf: Spaulding-Magan Collection p. 227 para. 06] p. 780, Para. 6, [1902MS].

Every one connected with the Southern Publishing House needs to have his eyes anointed with the heavenly eyesalve, in order that he may see things clearly. Let those in God's service who must meet the difficulties that are always connected with the working of new fields, draw nigh to God, and He will draw nigh to them. He is our Heavenly Father, "with whom is no variableness, neither shadow of turning." [Cf: Spaulding-Magan Collection p. 228 para. 01] p. 781, Para. 1, [1902MS].

The chief burden of every human being is to be the salvation of body, soul and spirit. Every Christian strives to accumulate true riches; for in this there is safety and consolation. In the place of lavishly investing means in uncertain enterprises, he yearly lays up treasure in the Bank of Heaven, his home. He keeps in circulation in the work of God upon the earth every talent entrusted to him, increasing his gifts by trading upon them. He knows that he can not become rich in heavenly treasure by binding up his talents, be they few or many, in anything against which God has warned him. He does not hide his gifts in worldly enterprises and uncertain projects. He invests his Lord's money in the cause, trading upon it to help the Saviour to secure his purchased possession. He realizes that he is entrusted with means to use for the advancement and glory of Christ's kingdom by saving the souls for whom the Saviour died. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 228 para. 02] p. 781, Para. 2, [1902MS].

The Trees of the Lord.--"Elmshaven" Sanitarium, Cal., June 28, 1902. Dear Brethren Kilgore and Jacobs:--The Lord has been giving me light in regard to many things. He has shown me that our Sanitarium should be erected on as high an elevation as is necessary to secure the best results, and that they are to be surrounded by extensive tracts of land, beautified by flowers and ornamental trees. [Cf: Spaulding-Magan Collection p. 228 para. 03] p. 781, Para. 3, [1902MS].

In a certain place, preparations were being made to clear the land for the erection of a sanitarium. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting. Let not such trees be ruthlessly cut down. Better change the site of the building than cut down these evergreen trees. There are lessons for us in these trees. God's Word declares, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." David says, "I am like a green olive tree in the house of the Lord; I trust in the mercy of God forever and ever." [Cf: Spaulding-Magan Collection p. 228 para. 04] p. 781, Para. 4, [1902MS].

The Christian is likened to the cedar of Lebanon. I have read that this tree does more than send down a few short roots into the yielding loam. It sends strong roots deep down into the earth, and strikes down further and still further in search of a still stronger hold. And in the fierce blast of the tempest, it stands firm, held by its network of cables beneath. [Cf: Spaulding-Magan Collection p. 229 para. 01] p. 781, Para. 5, [1902MS].

So the Christian strikes roots deep into Christ. He has faith in his Redeemer. He knows in whom he believes. He is fully persuaded that Jesus is the Son of God and the Saviour of sinners. The goodly sound of the gospel is received without conflicting doubts. The roots of faith strike deep down, Genuine Christians, like the cedar of Lebanon, do not grow in the soft surface soil, but are rooted in God, riveted in the clefts of the mountain rocks. [Cf: Spaulding-Magan Collection p. 229 para. 02] p. 782, Para. 1, [1902MS].

Study these lessons from the trees. I could dwell long on this subject, but I must not just now. I ask you not to cut away your pine trees. They will be a blessing to many. Let them live. [Cf: Spaulding-Magan Collection p. 229 para. 03] p. 782, Para. 2, [1902MS].

I want to say to you, my brethren, that you have my prayers and my sympathy in your work. Remember that you are trees in the garden of the Lord, and that the divine protection is round about you; The more visible the line of demarcation between the flowers of God and the briar and thorn of Satan's planting, the more the Lord is glorified. [Cf: Spaulding-Magan Collection p. 229 para. 04] p. 782, Para. 3, [1902MS].

Our sanitariums should be surrounded with choice flowers, that by their growth and beauty they may reveal advantages of culture. They teach us that it is our privilege to improve. God desires us to bring fragrance into our life work. We are to be the plants of the Lord, serving Him in whatever way he wills. Let us do all in our power to beautify our characters. [Cf: Spaulding-Magan Collection p. 229 para. 05] p. 782, Para. 4, [1902MS].

The Lord has entrusted His garden to skilled tenders whose work it is to care for His beautiful plants. Tender care must be given to the delicate plants. The useless off-shoots must be taken away. The bruised parts must be carefully bound up. So those who are weak in the faith must have fostering care. We are to bind to our strong purposes the weaklings in the Lord's garden, giving them support. [Cf: Spaulding-

Magan Collection p. 229 para. 06] p. 782, Para. 5, [1902MS].

From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in the garden. In His spiritual garden there are many varieties of flowers. [Cf: Spaulding-Magan Collection p. 229 para. 07] p. 782, Para. 6, [1902MS].

Brother Kilgore, when you have difficulty in locating new buildings and planning for their erection, pray, and believe that the Lord will impress your mind and the minds of your brethren as to just where the building should be. The Lord will certainly bring harmony among you if you ask Him with full purpose of heart. Counsel together. This is necessary in an enterprise such as the one in which you are engaged. [Cf: Spaulding-Magan Collection p. 230 para. 01] p. 782, Para. 7, [1902MS].

Attention to the Word of God will lead us to live by every word that proceedeth out of the mouth of God. Then we shall respect all his commandments. [Cf: Spaulding-Magan Collection p. 230 para. 02] p. 783, Para. 1, [1902MS].

Do that which presents itself in its time, demanding the first attention. Do not pass by the first duty to do the second. One duty accomplished prepares the way for the Lord's blessing. And the second duty is more easy if the first has been faithfully performed. The burden is off the soul. The heart is filled with the peace and gladness of Christ. [Cf: Spaulding-Magan Collection p. 230 para. 03] p. 783, Para. 2, [1902MS].

In your letter to W. C. White, you speak of selling some of the land you have recently purchased. Do not part with a foot of it. [Cf: Spaulding-Magan Collection p. 230 para. 04] p. 783, Para. 3, [1902MS].

Be of good courage in the Lord. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 230 para. 05] p. 783, Para. 4, [1902MS].

The Mantle of Christ.--Elmshaven, Sanitarium, June 27.--Elder G. I. Butler: My dear Brother:--Today I was writing a letter to Brother Palmer, when a scene passed before me, which I will try to describe as briefly as possible. I had written several pages of the letter when the scene passed before me. It was just before dinner. [Cf: Spaulding-Magan Collection p. 230 para. 06] p. 783, Para. 5, [1902MS].

I seemed to be looking upon a company assembled together, in which the question of whether Brother Stone should take the position of treasurer of the Southern Publishing Association was being discussed. Some seemed to be in favor of his taking this position, while others were troubled and distressed. [Cf: Spaulding-Magan Collection p. 230 para. 07] p. 783, Para. 6, [1902MS].

One of authority came forward, and placing one hand on Brother Palmer's shoulder, and the other on Edson White's shoulder, he said to

the brethren, speaking with clearness and decision: "You are not prepared for a change in the workers in the office. Leave these men where they are at present. To make a change now would not be just to them, nor would it improve the condition of things. It would not be wise to make a change now. This would not lessen the difficulties that exist. [Cf: Spaulding-Magan Collection p. 231 para. 01] p. 783, Para. 7, [1902MS].

"In every age, the call of the hour is answered by the coming of the man. The Lord is gracious. He understands the situation. His will today is that for the present time the lamb-like kindness of Elisha shall exceed the severity of Elijah. [Cf: Spaulding-Magan Collection p. 231 para. 02] p. 783, Para. 8, [1902MS].

"The man that can build up, and create a fragrant, grateful atmosphere, is not yet presented by God. Whether the present work be to break down or to build up, to reinstate the old or to give place to the new, to enforce the demands of equity and judgment or to encourage hope and courage, and faith, the Lord knows what is needed. He is looking on. He, the great Master worker, is sure to have the very man for the place ready to do the work, when those connected with the work are ready for the change. [Cf: Spaulding-Magan Collection p. 231 para. 03] p. 783, Para. 9, [1902MS].

"Let the faith that works by love and purifies the soul be cherished. Hasty moves will not help the situation, but will bring in a host of difficulties that will not be for the glory of God. [Cf: Spaulding-Magan Collection p. 231 para. 04] p. 784, Para. 1, [1902MS].

"Let Edson White and Brother Palmer stand on their feet, not in their own strength, but in the strength of the Lord God of Israel, prepared to breast every difficulty that shall arise. Edson White is to stand with William Palmer, and William Palmer is to stand with Edson White. Let them take hold of the work with renewed consecration and prove themselves men prepared to meet the demands of the hour with all the talents that God has given them. Encourage faith. Persevere. Work with all humility. The future is in the hands of God. [Cf: Spaulding-Magan Collection p. 231 para. 05] p. 784, Para. 2, [1902MS].

"The Word of God is to be taught. The life of a man upon whom is laid the work of teaching the Word of the Lord is to be an illustration of the power and righteousness of the principles that he offers to others. He who masters the art of educating others will himself prove a success by succeeding. [Cf: Spaulding-Magan Collection p. 231 para. 06] p. 784, Para. 3, [1902MS].

"He who wears the mantle, not of Elijah, but of Christ, will give evidence that he keeps his eye fixed on the Saviour. Imbued with Christ's Spirit, he is fitted to teach. He is constantly under the influences of the high and holy impressions made by God. [Cf: Spaulding-Magan Collection p. 231 para. 07] p. 784, Para. 4, [1902MS].

"Elisha received a double portion of the spirit that had rested on Elijah. In him the power of Elijah's spirit was united with the gentleness, mercy, and tender compassion of the spirit of Christ. [Cf: Spaulding-Magan Collection p. 231 para. 08] p. 784, Para. 5, [1902MS].

Edson White and Brother Palmer are to unite, and are to be instruments in God's hands of reaching the higher classes, and at the same time of lifting up the oppressed, relieving the needy, and helping the poor to help themselves. If, in their generosity and hopefulness they have made mistakes, let the spirit of forgiveness prevail. [Cf: Spaulding-Magan Collection p. 232 para. 01] p. 784, Para. 6, [1902MS].

My brethren, you can not be too earnest, too devoted to the will of the Lord. Pray constantly, "Hold up my goings in thy path; let not my feet slip." The Lord sees your dangers. Every natural and cultivated inclination of the heart rises up against true humiliation of self. [Cf: Spaulding-Magan Collection p. 232 para. 02] p. 784, Para. 7, [1902MS].

It can not be otherwise than that uneasiness will exist in regard to Brother W. O. Palmer or J. E. White handling the means given and loaned by our people for the work in the South. Should they do their very best, any mistake made would be most severely criticized. Brethren, you have both been too free in the expenditures of means. To meet the pressure of circumstances you have incurred obligations, hoping that means would come in, and sometimes you have been disappointed. Your only safety is in God. If you place your dependence wholly upon Him, there will be more safety in your management. But there is much that will have to be out away from your characters before there can be perfect safety in either of you occupying a position on which so much depends. [Cf: Spaulding-Magan Collection p. 232 para. 03] p. 784, Para. 8, [1902MS].

From the presentation today given me regarding this matter, I am certain that Elder Stone is not the one whom God has selected for the work of treasurer and financier of the Southern Publishing Association. In some things he might do well, but in other lines there is danger of great mistakes. It will never answer to figure too closely in our dealing with believers or unbelievers. [Cf: Spaulding-Magan Collection p. 232 para. 04] p. 785, Para. 1, [1902MS].

Since the Lord has given me the instruction I have written out in this letter, I feel very much relieved in regard to the situation at Nashville. Let us plead with the Lord to guide his people in His own way. Let him have opportunity to carry out his will. Then his name will be honored and glorified. Ellen G. White. [Cf: Spaulding-Magan Collection p. 232 para. 05] p. 785, Para. 2, [1902MS].

Counsels In Reform.--July 10, 1902.--For years a lack of wisdom has been shown in dealing with men who take up and carry forward the Lord's work in difficult places. Often these men labor far beyond their strength. They have little money to invest for the advancement of the work, and they are obliged to sacrifice in order to carry the work forward. They work for small wages, and practice the strictest economy. [Cf: Spaulding-Magan Collection p. 232 para. 06] p. 785, Para. 3, [1902MS].

They make appeals to the people for means, and they set an example of liberality. They give God the praise for what is done, realizing that He is the author and the finisher of their faith, and that it is by His power that they are enabled to progress. [Cf: Spaulding-Magan Collection p. 233 para. 01] p. 785, Para. 4, [1902MS].

Sometimes, after these workers have borne the burden and the heat of the day, and by patient, persevering effort have established a school or a sanitarium, or some other interest for the advancement of the work, the decision is made by their brethren that some other man might do better, and therefore that he is to take charge of the work they have been doing. In some cases, the decision is made without giving due consideration and credit to those who have borne the disagreeable part of the work, who have labored, and prayed, and striven, putting into their labor all their strength and energy, and have not failed nor become discouraged. [Cf: Spaulding-Magan Collection p. 233 para. 02] p. 785, Para. 5, [1902MS].

God is not pleased with this way of dealing with His workers. He calls upon his people to hold up the hands of those who build up the work in new, difficult places, speaking to them words of cheer and encouragement. [Cf: Spaulding-Magan Collection p. 233 para. 03] p. 785, Para. 6, [1902MS].

In their ardor, their zeal for the advancement of the cause, these workers may make mistakes. They may, in their desire to get means for the support of needy enterprises, enter into projects that are not for the best good of the work. The Lord, seeing that these projects would divert them from what He desires them to do, permits disappointment to come upon them, crushing their fond hopes. Money is sacrificed, and this is a great grief to those who had fondly hoped to gain means for the support of the cause. [Cf: Spaulding-Magan Collection p. 233 para. 04] p. 785, Para. 7, [1902MS].

While the workers were straining every nerve to raise means to help them over an emergency, some of their brethren were standing by, criticizing and surmising evil, put into a prejudicial construction on the motives of the heavily burdened laborers, and making their work more difficult. Blinded by selfishness, these fault-finders did not discern that their brethren are sufficiently afflicted without the censure of the men who have not borne the heavy burdens and responsibilities. Disappointment is a great trial, but Christian love can turn the defeat to victory. Reverses will teach caution. We learn by the things we suffer. Thus we gain our experience. [Cf: Spaulding-Magan Collection p. 233 para. 05] p. 786, Para. 1, [1902MS].

Let care and wisdom be shown in dealing with workers who, though they have made mistakes, have manifested an earnest, self-sacrificing interest in the work. Let their brethren say, "We will not make matters worse by putting another in your place without giving you opportunity to retrieve your mistake and stand on vantage ground, free from the burden of unjust criticism. Let them be given time to adjust themselves, to overcome the difficulties surrounding them, and to stand before angels and men as worthy workers. Some have made mistakes, but would those who have questioned and criticized have done any better? To the accusing Pharisees Christ said, "He that is without sin among you, let him first [Cf: Spaulding-Magan Collection p. 233 para. 06] p. 786, Para. 2, [1902MS].

There are those who are premature in their desire to reform things that to them appear to be faulty. They think that they should be chosen to take the place of those who have made mistakes. They undervalue what

these workers have done while others were looking on and criticizing. By their actions they say, "I can do great things. I can carry the work forward successfully." To those who think they know so well how to avoid mistakes, I am instructed to say, "Judge not, that ye be not judged. You might avoid mistakes on one point, but in other things you would make grave blunders, which would be very difficult to remedy, and which would bring confusion into the work. These mistakes might do more harm than the mistakes your brethren have made." [Cf: Spaulding-Magan Collection p. 234 para. 01] p. 786, Para. 3, [1902MS].

The instruction given me is that the men who lay the foundation of a work, and who, in the face of prejudice, fight their way forward, are not to be placed in an unfavorable light in order that others may take their place. There are earnest workers who in spite of the criticisms of some of their brethren, have moved forward in the work that God said should be done. Should they now be removed from their position of responsibility, an impression would be made that would be most unjust to them, and unfavorable to the work, because the changes made would be looked upon as a justification of the unjust criticisms made and the prejudice existing. The Lord desires that no move shall be made which would do injustice to those who have labored long and earnestly to build up the work given them. [Cf: Spaulding-Magan Collection p. 234 para. 02] p. 786, Para. 4, [1902MS].

Unwise Changes.--Many changes are made that might better never be made. Often, when workers become discontented, instead of being encouraged to stay where they are, and make a success of their work, they are sent to another place. But they take with them the same traits of character that have marred their work in the past. They will manifest the same unchristlike spirit; for they have not learned the lesson of patient, humble service. Thus our working force has often been weakened. [Cf: Spaulding-Magan Collection p. 234 para. 03] p. 786, Para. 5, [1902MS].

I plead for a different order of things. Changes must be made in the groups of workers in our conferences and institutions. Men of efficiency and consecration must be sought for diligently and encouraged to connect with the burden bearers as helpers and co-laborers. Let there be a harmonious union of the new and the old, in the spirit of brotherly love. But let not changes of management be made abruptly, in such a way as to bring discouragement to those who have labored earnestly and successfully to bring the work to its present stage of progress. God will not sanction anything done to discourage His faithful servants. Let the principles of justice be followed by those whose duty it is to secure the most efficient management for our publishing houses, our sanitariums, and our schools. [Cf: Spaulding-Magan Collection p. 234 para. 04] p. 787, Para. 1, [1902MS].

The Work at Berrien Springs.--There are those who with the Bible as their standard have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom the Lord desires to place on vantage ground. They have sought to bring into their teachings the principles that would lead the students to become Bible workers. They have walked humbly with God. They have wrestled with difficulties in different places. In their work there have been hard places to pass through, and many obstacles to surmount. There have been stern conflicts and fierce

battles. These men are to have opportunity to prove themselves thoroughly trustworthy men. [Cf: Spaulding-Magan Collection p. 235 para. 01] p. 787, Para. 2, [1902MS].

But as they have tried, to carry forward the work, their efforts have been criticized, and the question has been raised, Should not older teachers be brought in to take the burden of this work? It is thought by some that older teachers would do a more complete work. But would they? Is it not those who have been connected with a work from the beginning who know how to help beginners? Does not their experience in carrying the work forward from its first stages adapt them to meet the needs of learners? [Cf: Spaulding-Magan Collection p. 235 para. 02] p. 787, Para. 3, [1902MS].

The Lord encouraged these brethren, giving them victories that taught them valuable lessons and strengthened their confidence. It is not according to His plan for some other worker to come in and take the burden of this work upon his shoulders, supposing that he can do a much better and larger work. This is not right. Let no one lay his hand upon another, forbidding him to go forward in his work, or asking him to step into a position of less responsibility, while another more learned and more experienced takes his place. [Cf: Spaulding-Magan Collection p. 235 para. 03] p. 787, Para. 4, [1902MS].

The high and holy work set before God's workers is to love their fellow-workers, who are just as honest and righteous as they themselves, although they may be tried with fire. He requires them to put self out of sight, and with pure hearts and clean hands work earnestly to help those who are working in hard places, and who are worthy of help. This is the Christian service appointed us. And by doing it, we show to the world, which knows not the truth, the riches of God's goodness and mercy. [Cf: Spaulding-Magan Collection p. 235 para. 04] p. 787, Para. 5, [1902MS].

The great Teacher wants these men, who have been gaining an experience in their work, to continue to carry it forward under his guidance. They possess traits of character that will enable them, if they trust in God, to go forward with success. [Cf: Spaulding-Magan Collection p. 235 para. 05] p. 788, Para. 1, [1902MS].

The Lord sent them the message that propositions would be made to divide their working force, sending one to one place and one to another; but that unless providence indicated that some of their number were needed to take charge of schools in other important places, they were to keep their company united, and carry forward their work in complete harmony. Their force must not be weakened; their strength must be added to rather than diminished. They must stand together in unity, showing that nothing is so successful as success. [Cf: Spaulding-Magan Collection p. 235 para. 06] p. 788, Para. 2, [1902MS].

The words of criticism that have been spoken have at times had a very discouraging effect. But again and again in their necessity, the Lord sent them the word to go straight ahead, to follow their leader. I have been instructed to lift up the hands that hang down and to strengthen the feeble knees, to encourage the faithful laborers with words from the Lord. [Cf: Spaulding-Magan Collection p. 236 para. 01] p. 788, Para. 3, [1902MS].

In the most trying times they took their stand firmly determined to breast every difficulty, and to free Battle Creek College from debt; also, if it were possible, to move the school from Battle Creek. I had been instructed by the Lord that the College should not remain in Battle Creek, because in that place there are many influences that are a temptation both to teachers and students. Just before the General Conference, there seemed to be a favorable opportunity to sell the school buildings. But the word of the Lord came to me for the brethren. "You are in too great a hurry. Follow on as God shall open the way. He will guide you. Work up the Sale of Christ's Object Lessons. Interest the people in the work that you are trying to do. You will find that believers and unbelievers will help you." [Cf: Spaulding-Magan Collection p. 236 para. 02] p. 788, Para. 4, [1902MS].

During the General Conference, the way opened for the school to be moved from Battle Creek with the full approval of our people. [Cf: Spaulding-Magan Collection p. 236 para. 03] p. 788, Para. 5, [1902MS].

Cautions were given to Brother Magan and Brother Sutherland against carrying their teaching so far above the spiritual line of education to which the students had been accustomed. They were told that the people were not prepared at once to understand and act intelligently upon the advanced light in regard to the Bible in education. I was instructed that they must advance steadily and solidly, and that they must guard against going to extremes in any line and against expressing their ideas in language that would confuse minds. Plain, simple language, must be used. Instruction must be given line upon line, precept upon precept, here a little and there a little, leading the mind up slowly and intelligently. Every idea that they expressed must be clearly defined. [Cf: Spaulding-Magan Collection p. 236 para. 04] p. 788, Para. 6, [1902MS].

They were told that unless they heeded this instruction, their teaching would result in a harvest of fanciful believers, who would not make straight paths for their feet, and who would look upon themselves as far ahead of all other Christians. In their teaching of truth, they were not to go so far in advance that it would be impossible for their students to follow them. Christ said to his disciples, "I have many things to say unto you, but ye can not bear them now." [Cf: Spaulding-Magan Collection p. 236 para. 05] p. 789, Para. 1, [1902MS].

I thank the Lord that the brethren heeded the instruction given them, and that they carried forward His work in simplicity and meekness, and yet intelligently. The Lord is qualifying them to teach the lessons He has given in His word, by object lessons from nature. This is the grandest, the most helpful, all-round education that the youth can have. Cultivating the soil, planting and caring for trees, sowing seed and watching its growth,-- this work teaches precious lessons. Nature is an expositor of the word of the living God. But only through Christ does creation answer the highest purposes of the Creator. The Saviour has wonderful revelations for all who will walk humbly with God. Under the discipline and training of the higher teachings, they will behold wondrous things out of His law. [Cf: Spaulding-Magan Collection p. 236 para. 06] p. 789, Para. 2, [1902MS].

In establishing schools, enough land should be secured to give the

students opportunity to gain a knowledge of agriculture. If it is necessary to curtail the expense anywhere, let it be on the buildings. There should be no failure to secure land; for from the cultivation of the soil, the students are to learn lessons illustrating the truths of the Word of God, truths that will help them to understand the work of the Creator. [Cf: Spaulding-Magan Collection p. 237 para. 01] p. 789, Para. 3, [1902MS].

Those who have charge of the school at Berrien Springs have been learners in the school of Christ, and He has been working with them, preparing them to be acceptable teachers. It is right that they carry on the work they have begun. If they will watch unto prayer, and plead earnestly with God to supply them with His grace, they will increase in wisdom and knowledge. [Cf: Spaulding-Magan Collection p. 237 para. 02] p. 789, Para. 4, [1902MS].

It has been a tremendous struggle for them to advance in the face of great financial embarrassment. They planned and contrived and devised in every way, with self-denial and self-sacrifice, to bring the school through, and to free it from its burden of debt. Now they begin to see that the way pointed out was the way of the Lord's leading. This is the lesson that the Lord desires many more to learn. [Cf: Spaulding-Magan Collection p. 237 para. 03] p. 789, Para. 5, [1902MS].

It is not the Lord's will that at this time, other men, whatever their age or experience, shall take the place of these brethren. It would not be pleasing to Him for us to set them aside by calling others to fill their places. He will continue to work out His will through them if they will walk humbly before him. The fear of the Lord is the beginning of wisdom. As they labor in humility, they will have the assurance that growth in grace is sown by increased ability to grasp the great truths of the gospel, and to teach these truths. When men place themselves in a position where they can work out God's purposes, He stands at their right hand, to open ways of advance for them. [Cf: Spaulding-Magan Collection p. 237 para. 04] p. 789, Para. 6, [1902MS].

A Call to Service.--God calls for workers. The cause needs men who are self-made, who, placing themselves in the hands of God, as humble learners have proved themselves workers together with Him. These are the men that are needed in the ministry and in the school work. Let those who have shown themselves to be men, move out and do what they can in the Master's service. Let them step into the ranks of the workers, and by patient, continuous effort prove their worth. It is in the water, not on the land, that we learn to swim. Let them fill with fidelity the place to which they are called, that they may be qualified for still higher responsibilities. God gives all opportunity to perfect themselves in His service. [Cf: Spaulding-Magan Collection p. 237 para. 05] p. 790, Para. 1, [1902MS].

He who put on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, mental, and spiritual powers. [Cf: Spaulding-Magan Collection p. 238 para. 01] p. 790, Para. 2, [1902MS].

Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go

out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability faithfully, generously imparting the light that God gives you. Study how best to give to others peace, and light and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have - the endorsement of God. [Cf: Spaulding-Magan Collection p. 238 para. 02] p. 790, Para. 3, [1902MS].

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing and trying you, giving you opportunity to prove yourself true. To Him you are indebted for all your capabilities. To Him belong your powers of body, mind and soul, and for Him these powers are to be used. Your time, your influence, your capabilities, your skill all must be accounted for to Him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher. [Cf: Spaulding-Magan Collection p. 238 para. 03] p. 790, Para. 4, [1902MS].

As young men go out into this work, and in spite of many difficulties, make a success, let not propositions be made that they take up another work, and that the work they have started be given into the charge of men who are older and more experienced. This is not the way to encourage our young men. As they struggle with difficulties, they may make mistakes, but if they press forward perseveringly, their defeats will be turned into victories. [Cf: Spaulding-Magan Collection p. 238 para. 04] p. 790, Para. 5, [1902MS].

My fellow-workers, persevere in the work that you have begun. Keep at it until you gain victory after victory, remembering that only by succeeding can you demonstrate the genuineness of your success. Educate yourself for a purpose. Keep in view the highest standard, that you may accomplish greater and still greater good, thus reflecting the glory to God. Ellen G. White. [Cf: Spaulding-Magan Collection p. 238 para. 05] p. 791, Para. 1, [1902MS].

The School of the Home.--Talk, by Mrs. E. G. White, in the St. Helena (Cal.) Sanitarium Chapel, 6. am., July 14, 1902.--I promised that I would speak this morning in regard to the necessity of withdrawing our children from the public schools and of providing suitable places where they can be educated right. I have felt surprised at the apparently indifferent attitude of some, notwithstanding the oft-repeated warnings given the parents must provide for their families not merely with reference to their present interests, but especially with reference to their future, eternal interests. The characters that we form in this life are to decide our destiny. If we choose, we may live a life that measures with the life of God. [Cf: Spaulding-Magan Collection p. 239 para. 01] p. 791, Para. 2, [1902MS].

Every Christian family is a church in itself. The members of the family are to be Christ-like in every action. The father is to sustain so a close relation to God that he realizes his duty to make provision for the members of his family to receive an education and training that

will fit them for the future, immortal life. His children are to be taught the principles of heaven. He is the priest of the household, accountable to God for the influence that he exerts over every member of his family. He is to place his family under the most favorable circumstances possible, so that they shall not be tempted to conform to the habits and customs, the evil practices and lax principles, that they would find in the world. [Cf: Spaulding-Magan Collection p. 239 para. 02] p. 791, Para. 3, [1902MS].

Setting a right example in the home, parents are able to exert a good influence in the church. They will not carry into the church the hasty spirit that causes dissension, making it almost impossible for two members to agree, unless the one come to the other's ideas and ways. Church-members should remember that no two leaves on a tree are exactly alike. They should recognize the fact that while as brethren and sisters in Christ Jesus they are connected with one another and with Christ as the leaves of a tree are connected with its branches and trunk, yet they are not all cut after the same pattern. Every parent has an individuality, a personality, of his own. He has just as much right to his personal independence as any ruler has; for he is to rule his own household in the fear of God. Into the home there must be brought the heavenly rule. This will fit us for church relationship as laborers together with God, and will make us examples to the world. [Cf: Spaulding-Magan Collection p. 239 para. 03] p. 791, Para. 4, [1902MS].

The Lord desires us to understand that we must place our children in right relation to the world, the church, and the family. Their relation to the family is the first point to be considered. Let us teach them to be polite to one another, and polite to God; "What do you mean," you may inquire, "by saying that we should teach them to be polite to God?" I mean that they are to be taught to reverence our heavenly Father, and to appreciate the great and infinite sacrifice that Christ has made in our behalf. Christ placed himself at the head of humanity, in order that he might exemplify what humanity could be in connection with divinity. Teach them that together, as children and parents, it is your privilege to be members of the church of God - living stones in His beautiful temple. Parents and children are to sustain so close a relation to God that the heavenly angels can communicate with them. These messengers are shut out from many a home where iniquity and impoliteness to God abound. Let us catch from His Word the spirit of heaven, and bring it into our life here below. [Cf: Spaulding-Magan Collection p. 239 para. 04] p. 791, Para. 5, [1902MS].

Some may say, "If we believe the Bible, why does not the Lord work miracles for us?" He will, if we will let Him. When a human mind is allowed to come under the control of God, that mind will reveal the miracle-working power of God; the power of the mind in action is like the miracle-working power of God. [Cf: Spaulding-Magan Collection p. 240 para. 01] p. 792, Para. 1, [1902MS].

In our prayers we are to hold on by faith to the children in our home; and we are to do faithfully the duties that belong to us. From the light that God has given me, I know that the husband and the wife are to be, in the home, minister, physician, nurse, and teacher, binding their children to themselves and to God, training them to avoid every habit that will in any way militate against God's work in the body, and

teaching them to care for every part of the living organism. Parents are under a most solemn responsibility to keep themselves in physical soundness and in spiritual health, that the light of heaven may shine into the chambers of the mind and illuminate the soul-temple. Such parents are able to give their children instruction from babyhood as to what God wants them to do. Taking His Word as their counsellor, they bring them up in the nurture and admonition of the Lord. [Cf: Spaulding-Magan Collection p. 240 para. 02] p. 792, Para. 2, [1902MS].

Many parents allow their children to drift, as it were, hither and thither. But this is not right. Parents are held accountable to God for the salvation of their children. They are also held accountable for their physical health. In every way possible they should help them to grow up with a sound constitution. They should teach them not to indulge appetite or to imperil their physical and mental capabilities by wrong habits; for God desires to use all their powers. [Cf: Spaulding-Magan Collection p. 240 para. 03] p. 792, Para. 3, [1902MS].

Every word spoken by fathers and mothers has its influence over the children, for good or for evil. If the parents speak passionately, if they show the spirit shown by the children of this world, God counts them as the children of this world, not as His sons and daughters. [Cf: Spaulding-Magan Collection p. 240 para. 04] p. 792, Para. 4, [1902MS].

Parents, from the moment that we are born again into the kingdom of heaven, we are in God's service. Our lives are to be such that He can approve. The principles of heaven are to be brought into the government of the home. Every child is to be taught to be polite, compassionate, loving, pitiful, courteous, tender-hearted. Peter speaks of these characteristics of a Christian, and also instructs us how to rid ourselves of all evil by living on the plan of addition. "Giving all diligence," he says, "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 (love)." [Cf: Spaulding-Magan Collection p. 240 para. 05] p. 792, Para. 5, [1902MS].

We want the knowledge of our Saviour. It is not best for every one of us to begin to teach our children to be polite in the home and polite to God? Is not this the work that as "laborers together with God" it is our bounden duty to do? [Cf: Spaulding-Magan Collection p. 241 para. 01] p. 792, Para. 6, [1902MS].

From the light that God has given me for years, I know that the households of His people are in great need of purification. The end is nearer than when we first believed. As fathers and mothers, we are to purify ourselves, even as Christ is pure; that is, we are to be perfect in our sphere, even as God is perfect in His sphere. Instead of backsliding, we should now be informed to the will of heaven, the heavenliness of heaven. Let us put away the spirit of murmuring and complaining, remembering that by cherishing such a spirit we are disrespectful to God. We are living in his dwelling-place; we are members of His family - His by creation and by redemption. Every one is to cherish feelings of respect and tenderness for those with who he associates. In our relations with one another we should be careful never to mar and scar the life and the spirit of others. When in life and character we show the miracle-working power of God, the world will

take knowledge of us, that we have been with Jesus and learned of Him. [Cf: Spaulding-Magan Collection p. 241 para. 02] p. 793, Para. 1, [1902MS].

I feel burdened over this matter, Last night I could not sleep past two o'clock. Early this morning I have been writing on this subject, trying to present it so that it shall be understood. We are not to feel that we have reached perfection. We need to be melted over, that we may be purified from all dross. We are in need of the rich blessings that Heaven is so ready to bestow, the blessings promised to every believer. [Cf: Spaulding-Magan Collection p. 241 para. 03] p. 793, Para. 2, [1902MS].

The Lord withholds from us no good thing. He declares, "Ask what ye will, and it shall be done unto you." He does not tell us to restrict our asking to certain things, but assures us that He will bless us according to the riches of His grace. He is *more willing* to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children. To show His willingness, He refers to the tender relationship that a father sustains to his son. "What man is there of you," He says, "whom if His son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?" [Cf: Spaulding-Magan Collection p. 241 para. 04] p. 793, Para. 3, [1902MS].

Parents can learn this lesson in all its significance. Children who ask for something that is not for their best good are not to be rebuffed, but kindly told, "That would not be for your good. You can not have it, because it would injure you. But although we can not give it to you, we will try in every way possible to make you happy." [Cf: Spaulding-Magan Collection p. 241 para. 05] p. 793, Para. 4, [1902MS].

The father should always feel kindly disposed toward his children. How sad it is that the father's disposition is not always that which it should be! The father of boys is to come in to close connection with his sons, giving them the benefit of his larger experience, and talking with them in such simplicity and tenderness that he binds them to his heart. He is to let them see that he has their best interest, their happiness, in view all the time. [Cf: Spaulding-Magan Collection p. 242 para. 01] p. 793, Para. 5, [1902MS].

Parents, let us constantly keep before our children the relation that we sustain to our heavenly Father. Let us tell them that we are His children, and that we desire to treat them as He treats us. He does not indulge us in injurious things. He gives us only the things that are for our best good. He 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." [Cf: Spaulding-Magan Collection p. 242 para. 02] p. 794, Para. 1, [1902MS].

We are all amenable to God. When we take into consideration our accountability to Him for every action, when we remember that we are "a spectacle unto the world, and to angels, and to men", we will desire to be purged from our fretfulness and harshness, our lack of sympathy and

tenderness for one another. These evils are as tares amid the wheat, and must be destroyed. [Cf: Spaulding-Magan Collection p. 242 para. 03] p. 794, Para. 2, [1902MS].

Children to be Shielded from Contaminating Influences. Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. They are never to neglect their children. In no case are they to let any line of business so absorb mind and time and talents that their children, who should be led into harmony with God, are allowed to drift until they are separated far from Him. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become helpers together with God. They are God's human hand, fitting themselves and their children for an endless life in the heavenly home. [Cf: Spaulding-Magan Collection p. 242 para. 04] p. 794, Para. 3, [1902MS].

The education of our children begins in the home. The mother is their first teacher. When they become old enough to attend school, shall we permit them to enter the public school? [Cf: Spaulding-Magan Collection p. 242 para. 05] p. 794, Para. 4, [1902MS].

Many years ago, in Oakland, my husband and I conversed with a public-school teacher in regard to the public schools in the city. He said to us: If parents knew of the iniquity that is to our certain knowledge practised in these schools, there would be a furor raised in regard to these schools such as neither you nor I can imagine. The young people are rotten; and what kind of homes they have is more than our teachers can tell." [Cf: Spaulding-Magan Collection p. 242 para. 06] p. 794, Para. 5, [1902MS].

This statement was made over twenty years ago. Have the conditions in our public schools improved since that time? [Cf: Spaulding-Magan Collection p. 243 para. 01] p. 794, Para. 6, [1902MS].

Some fathers and mothers are so indifferent, so careless, that they think it makes no difference whether their children attend a church school or a public school. "We are in the world" they say, "and we can not get out of it." But, parents, we can get a good way out of the world, if we choose to do so, we can avoid seeing many of the evils that are multiplying so fast in these last day. We can avoid hearing about much of the wickedness and crime that exist. [Cf: Spaulding-Magan Collection p. 243 para. 02] p. 794, Para. 7, [1902MS].

Everything that can be done should be done to place ourselves and our children where we shall not see the iniquity that is practiced in the world. We should carefully guard the sight of our eyes and the hearing of our ears, so that these awful things shall not enter our minds. When the daily newspaper comes into the house, I feel as if I wanted to hide it, that the ridiculous, sensational things in it may not be seen. It seems as if the enemy is at the foundation of the publishing of many things that appear in the newspapers. Every sinful thing that can be found is uncovered and laid bare before the world. [Cf: Spaulding-Magan Collection p. 243 para. 03] p. 795, Para. 1, [1902MS].

The line of demarcation between those who serve God and those who

serve him not, is ever to remain distinct. The difference between believers and unbelievers should be as great as the difference between light and darkness. When God's people take the position that they are the temple of the Holy Ghost, Christ Himself abiding within, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan's followers. [Cf: Spaulding-Magan Collection p. 243 para. 04] p. 795, Para. 2, [1902MS].

Some may inquire, "If we are to remain a distinct people, why do we have sanitariums to which we invite every one?" I answer, In bringing men and women of other denominations into our institutions, do we tell them that we are undenominational? If we do, we deny God's law. We are denominational; but we open the doors wide and seek to have all come in who possibly can come. "Let your light so shine before men," the Saviour said, "that they may see your good works, and glorify your Father which is in heaven." We are to seek to restore to physical health the diseased and the suffering. Many men and women have been improperly educated in habits of living. Many children are sick because they have never been taught the laws of the human mechanism - the mechanism that let David to exclaim, "I am fearfully and wonderfully made!" [Cf: Spaulding-Magan Collection p. 243 para. 05] p. 795, Para. 3, [1902MS].

A Lesson from Israel.--While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. Before the first-born were slain, the Lord, through Moses, said to His people; "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of this house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." [Cf: Spaulding-Magan Collection p. 243 para. 06] p. 795, Para. 4, [1902MS].

As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world. We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practises of the transgressors of God's law. [Cf: Spaulding-Magan Collection p. 244 para. 01] p. 795, Para. 5, [1902MS].

Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words....shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. [Cf: Spaulding-Magan Collection p. 244 para. 02] p. 796, Para. 1, [1902MS].

Notwithstanding this plain instruction, some of God's people permit

their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. And do not rest satisfied merely with having them study the Word in the church school. Teach the Scriptures to your children yourselves when you sit down, when you go out, when you come in, and when you walk by the way. Walk with your children much oftener than you do. Talk with them. Set their minds running in a right channel. As you do this, you will find that the light and glory of God will come into your homes. But how can you expect His blessing when you do not teach your children aright? [Cf: Spaulding-Magan Collection p. 244 para. 03] p. 796, Para. 2, [1902MS].

I am merely touching upon a few points on a number of subjects relating to the training and education of children. Sometime I hope to treat upon these points more fully; for I have been thoroughly aroused to realize that these matters must be presented before our people. Seventh-day Adventists must move in a way altogether different from the way in which they have been moving, if they expect the approval of God to rest upon them in their homes. [Cf: Spaulding-Magan Collection p. 244 para. 04] p. 796, Para. 3, [1902MS].

Every faithful parent will hear from the lips of the Master the words, "Well done, good and faithful servant. . . enter thou into the joy of the Lord." May the Lord help us to be good and faithful servants in our dealings with one another. He tells us to "consider one another to provoke unto love and to good works," helping and strengthening one another. [Cf: Spaulding-Magan Collection p. 244 para. 05] p. 796, Para. 4, [1902MS].

The Need of a Church School at Crystal Springs.--We are almost home. We are standing on the borders of the eternal world. Those who prove worthy will soon be introduced into the kingdom of God. We have no time to lose. We should establish the work in right lines here at Crystal Springs. Here are our children. Shall we allow them to be contaminated by the world, by its iniquity, its disregard of God's commandments? I ask those who are planning to send their children to the public school, where they are liable to be contaminated, How can you take such a risk? [Cf: Spaulding-Magan Collection p. 245 para. 01] p. 796, Para. 5, [1902MS].

We desire to erect a church school building for our children. Because of the many calls made for means, it seems a difficult matter to secure sufficient money or to arouse an interest great enough to build a small, convenient schoolhouse. I have told the school committee that I will lease them some land for as long a time as they care to use it for school purposes. I hope that interest enough will be aroused to enable us to erect a building where our children can be taught the Word of God, which is the life-blood and the flesh of the Son of God. "Whoso eateth my flesh" He declares, "and drinketh My blood, hath eternal 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." We are to eat and drink the Word of life, carrying out its instruction much more closely than we have ever done before. [Cf: Spaulding-Magan Collection p. 245 para. 02] p. 797, Para. 1, [1902MS].

Will you not take an interest in the erection of this school building in which the Word of God is to be taught? One man, when asked how much he was willing to give to the school in labor, said that if we would give him three dollars a day and his board and lodging, he would help us. But we do not want offers of this kind. Help will come to us. We expect to have a school building, in which the Bible can be taught, in which prayers can be offered to God, and in which the children can be instructed in Bible principles. We expect that every one who can take hold with us will want to have a share in erecting this building. We expect to train a little army of workers on this hillside. [Cf: Spaulding-Magan Collection p. 245 para. 03] p. 797, Para. 2, [1902MS].

We know that all are interested in the success of this enterprise. Let those who have spare time, give a few days in helping to build this schoolhouse. Not enough money has been subscribed yet to pay merely for the necessary material. We are glad for what has been given, and we now ask every one to take hold of this matter interestedly, so that we shall soon have a place where our children can study the Bible, which is the foundations of all true education. The fear of the Lord - the very first lesson to be taught - is the beginning of wisdom. [Cf: Spaulding-Magan Collection p. 245 para. 04] p. 797, Para. 3, [1902MS].

There is no reason why this matter should drag. Let every one take hold to help, persevering with unflagging interest until the building is completed. Let every one do something. Some may have to get up as early as four o'clock in the morning, in order to help. Usually I begin my work before that time. As soon as it is daylight, some could begin work on the building, putting in an hour or two before breakfast. Others could not do this, perhaps, but all can do something to show their interest in making it possible for the children to be educated in a school where they can be disciplined and trained for God's service. His blessing will surely rest upon every such effort. [Cf: Spaulding-Magan Collection p. 245 para. 05] p. 797, Para. 4, [1902MS].

When we built our meetinghouse in Cooranbong, Sister Mccenterfer and I went through the district where the carpenters lived, asking them how much they would charge to work for us by the day. Many of them promised to work for much less than the ordinary wage. A few promised to give some time; others with families to support, being too poor to work for nothing, offered to work for six shillings - a dollar and a half - a day. The meeting-house was built, and stands today as a monument for God, a miracle wrought by his power. Many of the believers had just begun to keep the Sabbath. Some of them were very poor, and at first we had to help them. Now they are all self-supporting. They keep up the church expenses, and pay a faithful tithe. This is the way we worked to build our meeting-houses in many places in Australia. [Cf: Spaulding-Magan Collection p. 246 para. 01] p. 797, Para. 5, [1902MS].

Brethren, and sisters, what will you do to help to build a church school? We believe that every one will regard it as a privilege and a blessing to have this school building. Let us catch the spirit of the work, saying, We will arise and build. If all will take hold of the work unitedly, we shall soon have a schoolhouse in which from day to day our children will be taught the way of the Lord. As we do our best, the blessing of God will rest upon us. Shall we not arise and build? (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 246 para. 02] p. 798, Para. 1, [1902MS].

Consolidation and Control.--Elmshaven, Sanitarium, Cal., September 2, 1902. Day by day I am impressed by the Holy Spirit that the very last messages of warning are now to be given to our people. [Cf: Spaulding-Magan Collection p. 246 para. 03] p. 798, Para. 2, [1902MS].

There is much to be said in regard to establishing what I shall designate as small sanitariums. In no place should a mammoth sanitarium be built up; for a great work is to be done in many places. In planning for new sanitariums, our brethren should reason soundly and solidly, and restrain the desire to surprise the world by building up something large in one or two places. [Cf: Spaulding-Magan Collection p. 246 para. 04] p. 798, Para. 3, [1902MS].

In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Men will rule other men and demand much of them. The lives of those who refuse to unite with these unions, will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy. [Cf: Spaulding-Magan Collection p. 246 para. 05] p. 798, Para. 4, [1902MS].

Some who have had great light have had an almost uncontrollable desire to bind all our medical institutions under the supervision of one power. I am instructed to say that this desire is prompted by the same spirit that in the world manifests itself in the efforts of the unions to become a controlling power. The work that God has given His people to do is to bind up the testimony and to seal the law among His disciples. [Cf: Spaulding-Magan Collection p. 247 para. 01] p. 798, Para. 5, [1902MS].

In all our sanitariums there is much, very much, that needs to be reformed. Justice, mercy, and the love of God are to prevail. The work in our sanitariums has been carried on more or less according to circumstances. Let none say, "You must bind yourselves by specified agreements to do thus and so, or else you can not be endorsed by us." The signing of such agreements must cease. The day for work of this kind is past. It has already wrought much mischief. The Lord is our Guide and our Ruler. Let us bind ourselves up with Him. God does not desire men to be under binding agreements; for He is to move in His own way. Every yoke is now to be broken. The truth as it is in Jesus is of sufficient binding force to hold every mind, control every impulse, and direct every movement. Those whom God would control if they would submit to Him, but who do not choose to walk humbly with Him, are not to make terms for others. Let every man look to God, not to men. The Lord God of heaven rules. [Cf: Spaulding-Magan Collection p. 247 para. 02] p. 798, Para. 6, [1902MS].

These words I have been instructed to write out plainly. The condition of things before the flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership. [Cf: Spaulding-Magan Collection p. 247 para. 03] p. 799, Para. 1, [1902MS].

This is a wonderful age in which we are living. God is beholding the

deplorable state of society. He requires those who believe His gospel to come out from the world. "Be ye separate, saith the Lord, and touch not the unclean thing." [Cf: Spaulding-Magan Collection p. 247 para. 04] p. 799, Para. 2, [1902MS].

Human, kingly power among God's people in any branch of His cause, is represented by the documents prepared for men to sign, is not ordained of God. Let those who believe the Bible study the principles that are to govern them in dealing with human minds. God is not the author of confusion, but of peace. The selfishness that exalts one man to rule the minds of his fellow men is not inspired of God; for the Lord works in and through those who will be worked by Him, and who in every line of Christian service will act in accordance with divine enlightenment. [Cf: Spaulding-Magan Collection p. 247 para. 05] p. 799, Para. 3, [1902MS].

God is the author of all that is good. He blesses the children of men with prosperity, and gives abundantly to them by causing the earth to yield her treasures. But what does He behold among the few educated and trained men of talent? - Not many are working after the divine order. Yielding to temptation, they rule the markets and control the merchandise in accordance with Satan's principles. They have the money which belong to the people, the money which would give them a fair chance. God's poor are left to suffer and perish, while man's cupidity grasps every advantage. [Cf: Spaulding-Magan Collection p. 247 para. 06] p. 799, Para. 4, [1902MS].

September 3.--Last night I slept well. I know the Lord is hearing my prayers. I desire to draw nigh to Him; for the Word declares, "Draw nigh to God, and He will draw nigh to you." This promise I value. I have proved it. [Cf: Spaulding-Magan Collection p. 248 para. 01] p. 799, Para. 5, [1902MS].

I am instructed to call attention to some matters. There has been need of reforms in regard to the way in which the workers in our sanitariums, the men and women who bear wearing burdens in caring for the sick, are dealt with. This is an especially delicate question. Those who stand as educators need to be close students themselves of the lessons of the greatest Medical Missionary that ever walked and worked in our world, lest they lose their connection with God and bind themselves as a supreme whole. [Cf: Spaulding-Magan Collection p. 248 para. 02] p. 799, Para. 6, [1902MS].

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption. [Cf: Spaulding-Magan Collection p. 248 para. 03] p. 800, Para. 1, [1902MS].

Often prayers are solicited for the believing souls in adversity and sickness. But those who are suffering reverses are represented by the bush, which, though burning, was not consumed. As Moses was keeping the flock of Jethro in the land of Midian, "The angel of the Lord appeared

unto him in a flame of fire out of the midst of a bush, and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Moses draws near to see a strange thing. The fire in the bush does not consume the bush. He learns that the Lord is in the midst of the bush. So it is in life. It is not deprivation and affliction that is to be most dreaded; for the Lord is in it all, helping and sustaining. Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence. [Cf: Spaulding-Magan Collection p. 248 para. 04] p. 800, Para. 2, [1902MS].

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility - those who are standing on a lofty pinnacle and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will come distorted, and they will fall. [Cf: Spaulding-Magan Collection p. 248 para. 05] p. 800, Para. 3, [1902MS].

The Lord has instructed me to urge every one to realize that man is human. The church of Christ is in need of close communion with the Lord Jesus. Those who feel most their dependence upon God are usually those who have the least amount of earthly treasure on which to depend. [Cf: Spaulding-Magan Collection p. 249 para. 01] p. 800, Para. 4, [1902MS].

Of all the trees, the Scotch fir-tree is one of the best from which Christians may draw inspiring lessons. The Scotch fir requires less soil for its roots than any other tree. In a dry soil and amidst barren rocks it finds sufficient nourishment to keep it as green in the winter as in the summer. With the least amount of earth about its roots, it towers above all the other trees of the wood, reaching the highest toward heaven. It would be well for us to plant and cultivate the Scotch fir; for this tree is an object lesson, bring to the minds of all what a Christian should be. [Cf: Spaulding-Magan Collection p. 249 para. 02] p. 800, Para. 5, [1902MS].

I would that I could present the meaning of this symbol as it has been presented me. The church members who are standing in their lot and place are trees of righteous, the planting of the Lord. Although their surrounding circumstances may be adverse, yet, like the fir-tree with little soil about its roots, they constantly reach heavenward, drawing nourishment from above. Like the fragrant boughs of the fir-tree, they impart grace for grace received. The hidden nourishment that comes from God is returned to Him in purest service. [Cf: Spaulding-Magan Collection p. 249 para. 03] p. 801, Para. 1, [1902MS].

Every soul in this world is bought with a price. To every man is given his work. "Ministers," this term includes all who do their appointed work, giving God honest service. No one is to apologize for recognizing his personal accountability to God by standing in his lot and in his place. God calls for every man's best energies. No man can find in any human being the strength that will enable him to serve God with all his powers. He must be a partaker of the divine nature. There is now a great work to be done in a short time, and it is essential for the men

and women in God's service to look unto Jesus every moment. Brethren and sisters, break every yoke that man would fasten upon you. Take upon you the yoke of Christ. Learn of him who is meek and lowly in heart. [Cf: Spaulding-Magan Collection p. 249 para. 04] p. 801, Para. 2, [1902MS].

There are but two classes in the world demanding of us our deepest interest and consideration in connection with the medical missionary work that Christ in His life has taught us to do - those are sinners, in need of a Saviour, yet not realizing their need, and those who in every line of God's service are reaching forward. Whatever their rank, their capabilities, their entrusted talents, this latter class are "laborers together with God." Regenerated by the grace of Christ, they are God's faithful workers, by their influence regenerating others through the grace given them. [Cf: Spaulding-Magan Collection p. 249 para. 05] p. 801, Para. 3, [1902MS].

When this is duly appreciated, there will be no attempt to exercise authority. God's workers will be at unity in love, and will not bind themselves up in confederacies by contracts. I am instructed to say, Shun the signing of contracts that have been originated because of a failure to understand the meaning of true sanctification. [Cf: Spaulding-Magan Collection p. 249 para. 06] p. 801, Para. 4, [1902MS].

The Influence of Diet on Council-Meetings. From "Pacific Recorder". Oct. 9, 1902. Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions. [Cf: Spaulding-Magan Collection p. 250 para. 01] p. 801, Para. 5, [1902MS].

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dullness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused. [Cf: Spaulding-Magan Collection p. 250 para. 02] p. 801, Para. 6, [1902MS].

The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the places of health. [Cf: Spaulding-Magan Collection p. 250 para. 03] p. 802, Para. 1, [1902MS].

Some may ask, What has this to do with board meetings? - Very much. The effects of wrong eating are brought into Council and board meetings? The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain, and often makes a man obstinate in maintaining erroneous opinions. The

supposed wisdom of such a man is foolishness with God. [Cf: Spaulding-Magan Collection p. 250 para. 04] p. 802, Para. 2, [1902MS].

I present this state of affairs as the cause of the situation in many councils and board meetings, where questions demanding careful study are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again. [Cf: Spaulding-Magan Collection p. 250 para. 05] p. 802, Para. 3, [1902MS].

I present these matters now, because I am instructed to say to my brethren in the gospel ministry; By intemperance in eating you disqualify yourselves for seeing clearly the difference between the sacred and common fire. And by this intemperance you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon His God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Cf: Spaulding-Magan Collection p. 250 para. 06] p. 802, Para. 4, [1902MS].

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, all unholy, lustful passions, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in the fear of the Lord we may perfect holiness of character? [Cf: Spaulding-Magan Collection p. 251 para. 01] p. 802, Para. 5, [1902MS].

"Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God." All are now being tested and proved. Many to whom precious light has been given desire to return to the flesh-pots of Egypt. Many who are supported by the tithe from God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and the warnings that God has given during the past twenty-five or thirty years, some continue to gratify their desire for flesh-meat. [Cf: Spaulding-Magan Collection p. 251 para. 02] p. 802, Para. 6, [1902MS].

We are not to make the use of flesh-meat a test. But we may and should consider the influence that professed believers who use flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating. [Cf: Spaulding-Magan Collection p. 251 para. 03] p. 803, Para. 1, [1902MS].

As God's messengers shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits

and grains, which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it? [Cf: Spaulding-Magan Collection p. 251 para. 04] p. 803, Para. 2, [1902MS].

The parents who know the truth in regard to the indulgences of appetite should not permit their children to eat to excess, or to eat flesh-meat or other foods that excite the passions. Man is built up from what he eats. The use of flesh-meat strengthens the lower propensities, and excites them to increased activity. Parents should discard everything that endangers the moral and physical health of their children. They should not place flesh-meat on the table. And if they allow their children to eat meat freely, use butter and eggs, disease in some form will surely result, impairing the health of mind and body. Thus spirituality is weakened and often destroyed. [Cf: Spaulding-Magan Collection p. 251 para. 05] p. 803, Para. 3, [1902MS].

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your child the principles of true health reform. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practices are now being revealed on every hand! As a people we are to exercise great care in guarding our children against depraved associates. [Cf: Spaulding-Magan Collection p. 252 para. 01] p. 803, Para. 4, [1902MS].

If we could know what abominable iniquities are practised by the members of many families who claim to be Christians, we should be more deeply concerned in regard to the spiritual atmosphere surrounding our children, not only in the public schools - even in Seventh-day Adventist church schools. If the children of Sabbath-keepers are not carefully instructed line upon line, precept upon precept; if they are not kept from associating with corrupt children, they are in danger of being corrupted. [Cf: Spaulding-Magan Collection p. 252 para. 02] p. 803, Para. 5, [1902MS].

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. "The heavens are Thine, the earth also is Thine," and they that dwell therein." [Cf: Spaulding-Magan Collection p. 252 para. 03] p. 803, Para. 6, [1902MS].

If, after so much light has been given, God's people still cherish wrong habits, indulging in self and refusing to reform, they will suffer the sure consequence of transgression. If they are determined to gratify perverted appetite at any cost, God will not work miracle after miracle to save them. They shall lie down in sorrow. [Cf: Spaulding-Magan Collection p. 252 para. 04] p. 804, Para. 1, [1902MS].

"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. Behold, we put bits in the horses's mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And 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. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed; and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." [Cf: Spaulding-Magan Collection p. 252 para. 05] p. 804, Para. 2, [1902MS].

"Ye shall diligently keep the commandments of the Lord your God! Every one who transgresses the laws of health will surely be visited with God's displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practicing the virtues of Christ's character! [Cf: Spaulding-Magan Collection p. 253 para. 01] p. 804, Para. 3, [1902MS].

"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 serve the Lord thy God with all thy heart and with all thy would, to keep the commandments of the Lord, and His, statutes, which I command thee this day for thy good." Ellen G. White. [Cf: Spaulding-Magan Collection p. 253 para. 02] p. 804, Para. 4, [1902MS].

Establishing Schools in the South.--November 17, 1902. I am glad that "Christ's Object Lessons" has been a help to the work in the Southern Field. Let its sale go forward, that there may be money for the establishment of schools in this field. I can call upon the officers of the Southern Union Conference and of the Southern Missionary Society to be quick and earnest to take advantage of the present opportunities offered in the gift of "Christ's Object Lessons" to the educational work. [Cf: Spaulding-Magan Collection p. 253 para. 03] p. 804, Para. 5, [1902MS].

Small schools for the colored people should be established in many places in the South. Let the proceeds from the sale of "Christ's Object Lessons" in the Southern field be used for this purpose also. Let this means act its part also in defraying the expenses of the schools already established. The children are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The children and youth are to be provided with facilities for learning trades that will enable them to support themselves. [Cf: Spaulding-Magan Collection p. 253 para. 04] p. 804, Para. 6, [1902MS].

This work will require talent, and above everything else, the grace of God. The colored youth will be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. There are very many of them who have had no opportunity to learn how to take care of themselves. Those who

for years have been working to help the colored people, know their needs; and they are best fitted to start schools for them. [Cf: Spaulding-Magan Collection p. 253 para. 05] p. 805, Para. 1, [1902MS].

As far as possible, these schools should be established outside of the cities. But in the cities there are many children who could not attend school away from the cities; and for the benefit of these, schools should be started in the cities as well as outside the cities. [Cf: Spaulding-Magan Collection p. 254 para. 01] p. 805, Para. 2, [1902MS].

My brethren and sisters in the South, move forward in earnest with the work of selling "Christ's Object Lessons", that means may be furnished for the establishment of schools. No line of work will be of such telling advantage to the Southern field as the establishment of schools. Let our people in the South wake up to the importance of this matter. There has been too much hovering over the churches, and too little aggressive work done. [Cf: Spaulding-Magan Collection p. 254 para. 02] p. 805, Para. 3, [1902MS].

A school should be established near Nashville. If every way of advance for the work in Nashville is closed up, will God be glorified? Has not enough of this been done in the past? Shall we have a second edition of what has been? Let the work of selling "Christ's Object Lessons" be taken up in this city. Endeavor to interest the merchants in what you are trying to do. Tell them that the proceeds from the sale of the book you are selling are used for missionary purposes. Go to the large schools in and near Nashville, and tell the teachers about the work you are trying to do. Tell them that the book you are selling contains truth that they need in their schools. [Cf: Spaulding-Magan Collection p. 254 para. 03] p. 805, Para. 4, [1902MS].

By these efforts too objects will be gained, - the truth will be brought before those who need to hear it, and means will be raised for the establishment of schools. [Cf: Spaulding-Magan Collection p. 254 para. 04] p. 805, Para. 5, [1902MS].

We are not to hold ourselves apart from these institutions of learning. There are those who are specially fitted to work for the teachers in these schools. Let such ones visit these schools, and speak words of commendation regarding that which is being done for the colored race. Let them watch for opportunities to introduce our literature, and to tell of the work that you are trying to do. And let them not forget the instruction that Christ gave His disciples when He sent them forth: "Be ye wise as serpents and harmless as doves." [Cf: Spaulding-Magan Collection p. 254 para. 05] p. 805, Para. 6, [1902MS].

To my brethren and sisters in the churches throughout America, I would say: I feel very thankful to my heavenly Father for the interest you have taken in the sale of "Christ's Object Lessons". This book contains precious truth. It shows how Christ used the objects of nature to illustrate immortal truth." [Cf: Spaulding-Magan Collection p. 254 para. 06] p. 806, Para. 1, [1902MS].

Will you not, from now till the close of the year, make a special effort to sell "Christ's Object Lessons"? Study the instruction contained in this book. This will help you to live the truths that it contains. Then take it to your friends and neighbors, and in a humble,

gentle manner tell them of the object for which the book is being sold, and ask them to buy a copy. Believe that you will not be repulsed. Let the love that fills the heart be expressed in the countenance. If the grace of Christ is cherished in your heart, it will shine forth. Commit sentences of the book to memory, and repeat them as opportunity offers. [Cf: Spaulding-Magan Collection p. 254 para. 07] p. 806, Para. 2, [1902MS].

In taking up this work, you will be doing good service for the Master. You will sow seeds that will spring up and bear fruit to the glory of God. As you go forward in the work, you will gain an experience that will enable you to sell our larger books, and the Lord will bless you. The larger books, indited by the Lord, and full of precious instruction, should be sold, and can be sold, The Lord will open the way for the people to receive the precious light that these books contain. [Cf: Spaulding-Magan Collection p. 255 para. 01] p. 806, Para. 3, [1902MS].

As you go out to sell "Christ's Object Lessons", will you not take the prospectuses for "Desire of Ages" and "Great Controversy", and call the attention of the people to them? Many of these books are lying on the shelves of our publishing houses in America. The Lord desires the people to have the light that they contain. In canvassing for these books, you will take light to the people, and you will help me to produce other books. I greatly desire that these books shall be circulated; for they contain knowledge given me by the Lord for the people. Let this work be carried forward zealously. [Cf: Spaulding-Magan Collection p. 255 para. 02] p. 806, Para. 4, [1902MS].

"Christ's Object Lessons" was given as much for the advancement of the educational work in the South as for any other part of the world. My brethren and sisters, do you not want to help the work in the South by selling this book? Let all do what they can to help the work now in need of help in the Southern field. Schools are needed there. The small schools that have been established for the colored people are in need of help. Let every one bring to the treasury something that will place the schools on vantage-ground. [Cf: Spaulding-Magan Collection p. 255 para. 03] p. 806, Para. 5, [1902MS].

My soul longs to see the work built up in the South that the Lord has outlined. The great necessities for schools in the cities and out of the cities demand that we do everything that we possibly can. This barren field is sending up to heaven its pitiful appeal for help. Where can you find a field where the need is so great? [Cf: Spaulding-Magan Collection p. 255 para. 04] p. 806, Para. 6, [1902MS].

The Lord has designated Nashville as the center for the present. The interests there are to be built up until they stand as memorials of His truth. The workers in the publishing house at Nashville must submit to the divine will. Then their hearts will be melted and subdued. Then will they be filled with invincible faith. They will press together and will work for one another's interests. [Cf: Spaulding-Magan Collection p. 255 para. 05] p. 807, Para. 1, [1902MS].

This world is a training school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the courts above, where no sin can ever come. Here the

truth is to be received and believed and practised, until we are made ready for a home with the saints in light. [Cf: Spaulding-Magan Collection p. 255 para. 06] p. 807, Para. 2, [1902MS].

True religion is an imitation of Christ. The true Christian is a follower of Christ. Following implies obedience. No soldier can follow his commander without obeying his orders. Our leader says to us, "Follow me." [Cf: Spaulding-Magan Collection p. 255 para. 07] p. 807, Para. 3, [1902MS].

The best citizens of this great republic are those who have learned the lessons that Christ came to teach, those who love and to obey the higher law that God has written in His Word. Abiding in Christ, their example is a power in favor of the truth. Let every Christian show his high birth by his circumspect conversion and modest bearing. Let God's workers be witnesses for Him, in every word and act testifying that they are citizens of heaven. Let not one careless word or unkind action mar their work for God. As high as the heavens are above the earth, should the ways and work of the Christian be above the ways and works of the worldling. [Cf: Spaulding-Magan Collection p. 256 para. 01] p. 807, Para. 4, [1902MS].

Keep the truth of God in your hearts. Let the law of kindness be ever on your lips. Thus you do true missionary work. By a holy and consistent life, honor and glorify God. Pray much, and watch unto prayer. God will bless all who walk carefully before Him. [Cf: Spaulding-Magan Collection p. 256 para. 02] p. 807, Para. 5, [1902MS].

I leave these words with you. I urge you to do your utmost for the good work before you. Let the means from the sale of "Christ's Object Lessons" be used to carry forward the school work in that field. [Cf: Spaulding-Magan Collection p. 256 para. 03] p. 807, Para. 6, [1902MS].

I am instructed by the great teacher to say to those in the Southern field who are now passing through trial: Watch and pray and believe. Do your best. The present discouraging aspect will change when you change in word and spirit and action, becoming one with Christ. Try it. Then with joy you will bear witness that Christ's yoke is easy and His burden light. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 256 para. 04] p. 807, Para. 7, [1902MS].

The Work of Our Fernando School.--Remarks by Mrs. E. G. White, at the Los Angeles Campmeeting, Sept. 17, 1902. I read from the second epistle of Peter: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according to 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: where by are given unto use exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: Spaulding-Magan Collection p. 262 para. 01] p. 808, Para. 1, [1902MS].

This scripture is full of instruction for those who are engaged in educational work for our youth. Our brethren in positions of

responsibility should give special study to the management of matters in connection with the establishment of new schools for the training of our children, in order that the youth may be surrounded by circumstances the most favorable for the formation of a character strong enough to withstand the evils of this world. [Cf: Spaulding-Magan Collection p. 262 para. 02] p. 808, Para. 2, [1902MS].

A Lesson from Israel. After the descendants of Abraham has spent many years in Egyptian servitude, God raised up Moses to deliver them from their oppressors. In order to induce the Egyptians to heed the message given to them through Moses, God brought upon them many plagues. But they continued to harden their hearts. Because of their stubborn resistance, Moses was at last directed to say to Pharaoh, "Thus saith the Lord, Israel is My son, even My firstborn; and I say unto thee, Let My son go, that he may serve Me. And if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." [Cf: Spaulding-Magan Collection p. 262 para. 03] p. 808, Para. 3, [1902MS].

Before Egypt was visited by this terrible judgment, the word of the Lord came to the fathers and mothers among the Israelites, directing them to gather their children with them into the house, there to remain until the destroying angel had passed over the land. "Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two sideposts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians, and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your house to smite you." [Cf: Spaulding-Magan Collection p. 262 para. 04] p. 808, Para. 4, [1902MS].

"The children of Israel, . . . did as the Lord had commanded Moses and Aaron." [Cf: Spaulding-Magan Collection p. 262 para. 05] p. 808, Para. 5, [1902MS].

"It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." God passed over the homes of the Israelites. Upon the children of the parents who were faithful in gathering their little ones within the circle of the home, no judgment fell. [Cf: Spaulding-Magan Collection p. 263 para. 01] p. 808, Para. 6, [1902MS].

This experience of the Israelites is a wonderful lesson for us today. In this time of peril, God-fearing parents, like the fathers and mothers of ancient Israel, should understand the will of the Lord concerning themselves and their children. In planning for the education of their children outside the home, they should realize that it is not safe now to send them to public schools. Parents should endeavor to send their children to schools where they can obtain an education based on a scriptural foundation . . . and education to be gained gradually, line upon line, precept upon precept, here a little, and there a little. [Cf: Spaulding-Magan Collection p. 263 para. 02] p. 809, Para. 1, [1902MS].

The Establishment of Christian Schools. Some may ask, "How are such schools to be established?" We are not a rich people, but if we pray in faith, and let the Lord work in our behalf, he will open ways before us to establish small schools in retired places for the education of our youth not only in the Scriptures and in book-learning, but in many lines of manual labor. [Cf: Spaulding-Magan Collection p. 263 para. 03] p. 809, Para. 2, [1902MS].

The necessity for establishing such schools is urged upon me very strongly because of the cruel neglect of many parents properly to educate their children in the home school. Multitudes of fathers and mothers have seemed to think that if the lines of control were put into the hands of their children, they would develop into useful young men and young women, but the Lord has instructed me in regard to this matter. In the visions of the night I saw standing by the side of these neglected children the one who was cast out of the heavenly courts because he originated sin. He, the enemy of souls, was standing by, watching for opportunities to gain control of the mind of every child whose parents had not given faithful instruction in regard to Satan's snares. [Cf: Spaulding-Magan Collection p. 263 para. 04] p. 809, Para. 3, [1902MS].

The Home School. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way. A child's first school should be his home. His first instructors should be his father and his mother. His first lessons should be the lessons of respect, obedience, reverence and self-control. If he is not instructed aright by his parent, Satan will instruct him in evil through agencies that are most objectionable. How important, then, is the school in the home! Here the character is first shaped. Here the destiny of souls is often largely influenced. Even the parents who are endeavoring to do their best, have not a hundredth part of the realization they should have of the value of a human soul. [Cf: Spaulding-Magan Collection p. 263 para. 05] p. 809, Para. 4, [1902MS].

The school is the home that should be a place where children are taught that the eye of God is upon them, observing all that they do. If this thought were deeply impressed upon the mind, the work of governing children would be made much easier. In the home school our boys and girls are being prepared to attend a church when they reach a proper age to associate more intimately with other children. Constantly parents should keep this in view, realizing that their children are God's purchased little ones, to be trained for lives of usefulness in the Master's service and for a home in the future, eternal world. The father and the mother, as teachers in the home school, should consecrate hands, tongue, brain, and every power of the being to God, in order that they may fulfill their high and holy mission. [Cf: Spaulding-Magan Collection p. 264 para. 01] p. 809, Para. 5, [1902MS].

To shield their children from contaminating influence, parents should instruct them in principles of purity. Those who form the habit of obedience and self-control in the home life will have but little difficulty in school life, and, if surrounded by Christian influences, will escape many temptations that usually beset the youth. Let us train our children so that they will remain true to God under all

circumstances and in all places. In their tender years let us surround them with influences that will tend to strengthen character. [Cf: Spaulding-Magan Collection p. 264 para. 02] p. 810, Para. 1, [1902MS].

The Fernando School. Parents who give their children proper instruction at home, will train them to obey their teachers at school. And, unless surrounded by unusual circumstances, they will, in time, see the necessity of sending their children to some school outside the home. This school may be simply a church school, or it may be an intermediate school or a large training school. I am pleased to learn that here in Southern California you have established a school at Fernando, and that it will be opened in about a week. I am glad that the Lord has wrought for you in providing a place for the education of your children. [Cf: Spaulding-Magan Collection p. 264 para. 03] p. 810, Para. 2, [1902MS].

A few days ago I had the privilege of seeing the building and the surroundings of the Fernando school. My time was very limited, but I was thankful for the opportunity of visiting the school grounds. I am glad that you are several miles away from the city of Los Angeles. You have good buildings, and are in a favorable place for school work. I greatly desire that you shall make a right beginning. In planning for the erection of cottages for our brethren and sisters who may move there, be careful not to allow buildings to be put up too near the school property. Try to secure the land lying near the school, so that it will be impossible for houses to be built close to the campus. The land may be used for agricultural purposes. Later on, you may find it advisable to introduce various trades for the employment and training of the students; but at present about all that you can do is to teach them how to cultivate the land, so that it shall yield its fruit. [Cf: Spaulding-Magan Collection p. 264 para. 04] p. 810, Para. 3, [1902MS].

The Subjects to be Taught. The question has been asked, "What shall we teach in the Fernando school?" Teach the very simplest lessons. You should not make a great parade before the world, showing what you expect to do, as if you were planning to do something wonderful. No, indeed. Take hold of this school with meekness. Tell your brethren and friends that you are planning to conduct an industrial school, a school in which practical instruction in agriculture and various trades will be connected with instruction in book-learning. Boast neither of the branches of study you expect to teach nor of the industrial work you hope to do; but tell every one who inquires that you intend to do the best you can to give your students a physical, mental, and spiritual training that will fit them for usefulness in this life, and prepare them for the future, immortal life. [Cf: Spaulding-Magan Collection p. 265 para. 01] p. 810, Para. 4, [1902MS].

What influence do you think it would have, to publish in your announcement of the school, that you would endeavor to give to the students a training that would prepare them for the future, immortal life, because you desire to see them live throughout the ceaseless ages of eternity? I believe such a statement would have a far greater influence upon the brethren and sisters of this conference, and upon the community in the midst of which the school is located, than would the display of any number of courses of study in ancient and modern languages and other higher branches of learning. [Cf: Spaulding-Magan Collection p. 265 para. 02] p. 810, Para. 5, [1902MS].

Let the school prove itself. Then the patrons will not be disappointed, and the students will not claim that they were promised instruction in certain studies which, after entering the school, they were not permitted to take up. Let it be understood at the beginning that the Bible likes at the foundation of all education. [Cf: Spaulding-Magan Collection p. 265 para. 03] p. 811, Para. 1, [1902MS].

An earnest study of God's Word, resulting in transformation of character and in a fitness for service, will make the Fernando school a power for good. My brethren who are to be connected with this school, your strength lies not in the number of languages you may teach, or in telling how large a "college" you have. Keep silent on these points. Silence in regard to the great things you plan to do, will help you more than all the positive assertions and the promises that you might publish in your announcements. You need to publish nothing of the kind. By faithfulness in the school, you should demonstrate that you are working on foundation-principles, principles that will prepare the students for entrance through the pearly gates into the heavenly city. The saving of souls is worth far more than mere intellectual training. A pretentious display of human learning, the manifestation of pride of personal appearance, is worthless. The Lord values obedience to His will; for only by walking humbly and obediently before Him, can man glorify God. [Cf: Spaulding-Magan Collection p. 265 para. 04] p. 811, Para. 2, [1902MS].

In giving us the privilege of studying His Word, the Lord has set before us a rich banquet. Many are the benefits derived from feasting on His Word, which is represented by Him as being His flesh and blood ... His spirit and life. By partaking of this Word, our spiritual strength is increased; we grow in grace and in a knowledge of the truth; habits of self-control are formed and strengthened; the infirmities of childhood - fretfulness, wilfulness, selfishness, hasty words, passionate acts - disappear, and in their place are developed the graces of Christian manhood and womanhood. [Cf: Spaulding-Magan Collection p. 265 para. 05] p. 811, Para. 3, [1902MS].

If your students, besides studying God's Word, learn no more than how to use correctly the English language in reading, writing, spelling, and speaking, a great work for humanity will have been accomplished. Those who are trained for service in the Lord's work should be taught how to talk properly in ordinary conversation and before congregations. Many a laborer's usefulness is marred by his ignorance in regard to correct breathing and clear, forcible speaking. Many have not learned to give the right emphasis to the words they read and speak. Often the enunciation is indistinct. A thorough training in the use of the English language, is of far more value to a youth than is a superficial study of foreign languages, to the neglect of his mother tongue. [Cf: Spaulding-Magan Collection p. 266 para. 01] p. 811, Para. 4, [1902MS].

Let the Fernando school be conducted along the lines of the ancient schools of the prophets, the Word of God lying at the foundation of all. Let not the students attempt to grasp the higher rounds of the ladder first. There are those who have attended other schools, thinking that they could obtain an advanced education; but they have been so intent on reaching the higher rounds of the ladder, that they have never been humble enough to learn of Christ. Had they placed their feet

on the lower rounds first, they could have made progress, learning more and still more of the Great Teacher. [Cf: Spaulding-Magan Collection p. 266 para. 02] p. 811, Para. 5, [1902MS].

The instructors will find it greatly to their advantage to take hold interestedly with the students in manual labor, showing them how to work, By cooperating with the youth in this practical way, the teachers can bind the hearts of the students to themselves by the cords of sympathy and brotherly love. Christian kindness and sociability are powerful factors in the winning of the affections of the youth. [Cf: Spaulding-Magan Collection p. 266 para. 03] p. 812, Para. 1, [1902MS].

Teachers, take hold of the school work with diligence and patience. Realize that your's is not a common work. You are laboring for time and for eternity, molding the minds of the students for entrance into the higher school, the school above. Every right principle, every truth, learned in an earthly school will advance us just as much in the heavenly school. As Christ walked and talked with His disciples during His ministry on this earth, so He will teach us in the school above, leading us by the side of the river of living waters, and revealing to us the truths that in this life must remain hidden mysteries because of the limitations of the human mind, so marred by sin. In the heavenly school we shall have opportunity to attain, step by step, to the greatest heights of learning. There, as children of the heavenly King, we shall ever dwell with the members of the royal family; there we shall see the King in his Beauty, and behold his matchless charms. [Cf: Spaulding-Magan Collection p. 266 para. 04] p. 812, Para. 2, [1902MS].

The Training of Missionaries. It is important that we should have such schools as the one soon to be opened at Fernando. To us has been committed a great work--the work of proclaiming the third angel's message to every nation, kindred, tongue, and people. We have but few missionaries. From home and abroad are coming many urgent calls for workers. Young men and young women, the middle-ages, and, in fact, all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls. From the light God has given me, I know we do not use the faculties of the mind half as diligently as we should in an effort to fit ourselves for greater usefulness. If we consecrate mind and body to God's service, obeying His law, He will give us sanctified moral power for every undertaking. [Cf: Spaulding-Magan Collection p. 266 para. 05] p. 812, Para. 3, [1902MS].

Every man and every woman in our ranks, whether a parent or not, ought to be intensely interested in the work of educating our youth for active service in the Lord's vineyard. We can not afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make the Fernando school a blessing to our youth. Teachers and students, you can do much to bring this about, by wearing the yoke of Christ, daily learning of Him, His meekness and lowliness. Those who are not directly connected with the school, can help to make it a blessing, by giving it their hearty support. Thus we shall all be "laborers together with God", and receive the reward of the faithful, even an entrance into the school above. [Cf: Spaulding-Magan Collection p. 267 para. 01] p. 812, Para. 4, [1902MS].

Professionalism Versus Simplicity.--"Elmshaven", St. Helena, Cal, Oct. 20, 1902.-- *Surgery*. Dear Brethren:--Last night I seemed to be in the operating room of a large hospital, to which people were being brought, and instruments were being prepared to cut off their limbs in a big hurry. One came in who seemed to have authority, and said to the physician, "Is it necessary to bring these people into this room?" Looking pityingly at the sufferers, he said, "Never amputate a limb until everything possible has been done to restore it." Examining the limbs which the physicians had been preparing to cut off, he said, "They may be saved. The first work is to use every available means to restore these limbs. What a fearful mistake it would be to amputate a limb that could be saved by patient care. Your conclusions have been too hastily drawn. Put these patients in the best room in the hospital, and give them the very best of care and treatment. Use every means in your power to save them from going through life in a crippled condition, their usefulness damaged for life." [Cf: Spaulding-Magan Collection p. 267 para. 02] p. 812, Para. 5, [1902MS].

The sufferers were removed to a pleasant room, and faithful helpers cared for them under the speaker's direction; and not a limb had to be sacrificed. [Cf: Spaulding-Magan Collection p. 268 para. 01] p. 813, Para. 1, [1902MS].

Publishing in the South. Other scenes passed before me. I was in a room where a number were assembled in Council. Brother E. R. Palmer was presenting the idea that small, local presses were not needful, and were run at great expense. He said that he thought that all our book-making should be done at one publishing house, at one place, and thus save expense. [Cf: Spaulding-Magan Collection p. 268 para. 02] p. 813, Para. 2, [1902MS].

There was present One of authority, and after making some inquiries He said, "These smaller printing offices can be managed in a way that will make them a help to the work of God, if sufficient attention is given to them. In the past, great lack of principle has been brought into the management of our book work, and this experience will be repeated unless men's hearts are thoroughly converted, thoroughly changed. There are some who have been converted, but the work that God desires to see done on hearts is not yet all done. Those who frame yokes for the necks of their fellow beings will, unless they repent, be brought to the place where they will understand how these yokes bind and gall the neck of the wearer." [Cf: Spaulding-Magan Collection p. 268 para. 03] p. 813, Para. 3, [1902MS].

Let the Southern field have its own home published books. Selected books from the Old and New Testaments can be published in separate volumes, with simple explanations and inexpensive illustration. In addition to these books, there can also be published some illustrated books suitable for school children. These books will be a great help in the work in the South. The publication of these books can be done acceptably in the Nashville office. The work of this institution is not to be limited to the publication of the "Gospel Herald", and a few children's books. But let not the workers try to embrace too much. [Cf: Spaulding-Magan Collection p. 268 para. 04] p. 813, Para. 4, [1902MS].

The books especially designed for the Southern field are not to be

pushed in the North unless there is a real demand for them. [Cf: Spaulding-Magan Collection p. 268 para. 05] p. 813, Para. 5, [1902MS].

There is a need of better understanding of the work to be done in heart, mind, and character for the workers in our institutions in the North as well as in the South. Let those in our Northern institutions lay aside their prejudices, and let these in the South humble their hearts before God, and then there will be a sitting in heavenly places in Christ Jesus. [Cf: Spaulding-Magan Collection p. 268 para. 06] p. 813, Para. 6, [1902MS].

The workers need to wear the yoke of Christ and to blend together in love and unity. The Lord will bless and strengthen them as they do this. His people are to depend on Him alone, walking before Him in all humility of mind. [Cf: Spaulding-Magan Collection p. 268 para. 07] p. 813, Para. 7, [1902MS].

There is need in the Southern field of a publishing house for the publication of the truth for this time. But this work can not be done with divided minds and divided interests. In order for the publishing house at Nashville to be made a success, the workers must have a constant sense of the supervision of God, and they must be subject to one another. The converting power of God is needed. "Humble yourselves therefore under the mighty hand of God." [Cf: Spaulding-Magan Collection p. 269 para. 01] p. 814, Para. 1, [1902MS].

Be very careful how you treat the Lord's heritage. Each worker is to be drawn to the other by the cords of Christ's love. There is no need of their being estranged from one another. They are all embraced in Christ's prayer that the disciples might be one with Him as He is one with the Father. [Cf: Spaulding-Magan Collection p. 269 para. 02] p. 814, Para. 2, [1902MS].

"Neither pray I for these alone," Christ said, "But for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in Me and I in thee, that they also may be one in us; that the world may believe that thou has sent Me. And the glory which thou gavest 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." [Cf: Spaulding-Magan Collection p. 269 para. 03] p. 814, Para. 3, [1902MS].

Will you do all in your power, my brethren, to answer this prayer? In the work at Nashville there has been a departure from avowed principles and plans of work. Great evils have resulted. The Lord would have saved from all this if the workers had prayed more and had walked humbly with God. It will never answer for these mistakes to be repeated. They must stand as warnings against deviations from the plain path marked out for us by God. And how shall we treat those who have erred? Let those who have had experience, and who have passed over the ground, show sympathy for those who have done this unadvised thing. [Cf: Spaulding-Magan Collection p. 269 para. 04] p. 814, Para. 4, [1902MS].

The Work in the South.--"Elmshaven", Sanitarium, Cal., November 7, 1902. I can not sleep after one o'clock. My mind is now clear in regard to matters about which I have been uncertain. I have been asking my heavenly Father to pardon me for looking to men, supposing that they

must be wise. The Lord have me warnings, which at first were presented to me in figures, but are now clearly opened before me. God has instructed me in regard to the work to be done in Nashville. [Cf: Spaulding-Magan Collection p. 269 para. 05] p. 814, Para. 5, [1902MS].

In the past I have received much instruction regarding the work in the Southern field, and for years I have followed the work and workers with intense interest. This field, as it now is, stands as a reproach against those who claim to be fulfilling the commission that Christ gave His disciples just before His ascension. [Cf: Spaulding-Magan Collection p. 269 para. 06] p. 814, Para. 6, [1902MS].

Recently the question was asked me by the Lord: "Will you do that which many of your ministering brethren would be only too pleased to see you doing? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will bear the reproach that rests on the minister and people who have not done for the Southern field the work He has given them to do, who have passed by on the other side those who are their neighbors, treating them indifferently and with cruel neglect. [Cf: Spaulding-Magan Collection p. 270 para. 01] p. 814, Para. 7, [1902MS].

Oh, that the presidents of our Conferences would encourage the church members to take an active interest in the work in the South, and to do all in their power to wipe out the reproach resting upon Seventh-day Adventists because of the condition of this field. Our people are believers in the Bible, but they are pursuing a course that is bringing reproach upon themselves and upon the cause of God. [Cf: Spaulding-Magan Collection p. 270 para. 02] p. 815, Para. 1, [1902MS].

There are ministers who have stood on Satan's side of this question, as men who do not desire to become interested in the work for the South. To those who were inclined to send help to the work in Nashville, they have talked their own unbelief so discouragingly that this place, which God has said plainly should have special advantages, has not received the help that it should have received. Over and over again, money that has been given to this field has been diverted into other channels. Thus is being repeated the mistake in the past in regard to the misappropriation of means. There are those who, instead of strengthening and sustaining the work in Nashville, have tried to tear it down by unjust criticism and evil surmisings. They have placed a mole close to the eye, and it has become to them a mountain. Nothing but it can they see. If they would remove this mole, as they could if they so desired, they would see the glory beyond. But will they do this, which would be an act of such mercy to themselves? They can not see the way in which the Lord regards their present attitude. They are picking at straws. They need not be as they are. Their condition depends on themselves. But they must submit to the will of God. Until they do this, the words spoken of Moab are applicable to them: "Moab . . . hath not been emptied from vessel to vessel; therefore his taste remained in him, and his scent is not changed." [Cf: Spaulding-Magan Collection p. 270 para. 03] p. 815, Para. 2, [1902MS].

There are many who have engaged in the work of gathering up titbits of evil, many who have made mountains out of molehills. Christ has told them plainly how He regards work of this kind. But they do not heed his holy instruction. Why? Because they do not will to do the will of God.

They want to carry forward just the lines of work in which they themselves are interested, and they think that the means in hand should be used in these lines of work. [Cf: Spaulding-Magan Collection p. 270 para. 04] p. 815, Para. 3, [1902MS].

The question was asked: "What influence are we bringing into the Lord's work by following such a course? You use time and money to impede the work already started. Might not this time and money be better employed? If you had striven to fulfill the commission given by Christ, if you had acted like sensible men, as Christ would have acted in their place, lines of work that would have glorified God might have been started and advanced in many places. But you have turned from the instruction given Christ. [Cf: Spaulding-Magan Collection p. 270 para. 05] p. 815, Para. 4, [1902MS].

It is the Saviour's desire that unity and love and Christian fellowship shall prevail among His followers. The lesson that He gave his disciples in the fifth chapter of Matthew is the lesson that his disciples today are to spend their time in learning. Condemnation must follow a failure to learn this lesson. God can not cooperate with those who do not obey His teaching, who look upon their own way as better than His. The example of such ones is directly contrary to the lessons that God has given to aid His people in the formation of Christlike characters. [Cf: Spaulding-Magan Collection p. 271 para. 01] p. 815, Para. 5, [1902MS].

Those who receive Christ as a personal Saviour, doing His work, and following His way, become members of the royal family. But there are many who, with the clearest evidence before them, are walking directly contrary to His instruction, following in the way of sinners. They do the very same work of accusation that open sinners are doing. In the place of being laborers together with God, washing their robes of character and making them white in the blood of the Lamb, that they may be representatives of the Saviour, setting in word and deed a Christlike example, they employ their faculties and powers in a way that the followers of Satan employ their faculties and powers. They think and speak evil. They spend time and money gathering together jot and titles of evil, and the mouth that ought to be employed in offering thanksgiving to God, is employed in reporting this evil. Many are engaged in Satan's work -- worrying, finding fault, and accusing those who are trying to do the very work that they themselves ought to be doing. The talent of speech is used to destroy the confidence of believers in their brethren. And many Seventh-day Adventists stand before the world as fractious and fault-finding, instead of bound together by oneness with Christ. [Cf: Spaulding-Magan Collection p. 271 para. 02] p. 816, Para. 1, [1902MS].

Unity Among Believers. "A new commandment I give unto you", Christ said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." [Cf: Spaulding-Magan Collection p. 271 para. 03] p. 816, Para. 2, [1902MS].

"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 to my Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask

anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye see Him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." [Cf: Spaulding-Magan Collection p. 271 para. 04] p. 816, Para. 3, [1902MS].

Will our faith take hold of this promise? Can we not see how great is the advantage offered us in the assurance of such a Comforter? [Cf: Spaulding-Magan Collection p. 271 para. 05] p. 816, Para. 4, [1902MS].

"He that hath my commandments, and keepeth them, it is he that loveth me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . If a man love Me, he will keep my words; and my Father will love Him, and we will come unto Him, and make our abode with Him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." [Cf: Spaulding-Magan Collection p. 272 para. 01] p. 816, Para. 5, [1902MS].

Thus saith the Lord: "Will my people hear the message from my servant, when they will not keep my word? Disobedience, a failure to practice my teachings, is the reason that there are so many voices and so much variance among my people. While they follow the impulses of their stubborn, rebellious hearts, they have no inclination to do my will. They set up their own will and choose their own way, and their way is not my way, neither are their thoughts my thoughts. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts!" [Cf: Spaulding-Magan Collection p. 272 para. 02] p. 816, Para. 6, [1902MS].

Love for Christ leads to obedience. Those who disregard the word of Christ have not Christ's wisdom, or his peace, or his light. Whatever their qualifications, however firmly they may trust in their own wisdom, their plans will result in foolishness, while they themselves will become inflated with ideas of their own greatness. They do not obey Christ; they have not his love in their hearts; and therefore they have not the mind of Christ. Their human nature refuses to be conformed to his will and way. [Cf: Spaulding-Magan Collection p. 272 para. 03] p. 817, Para. 1, [1902MS].

The success of every worker depends on having the mind of Christ. Unquestioning faith in the Father and the Son is the great safeguard against annoyance and trouble. Those who have this faith realize that the all-sufficient support is ever underneath them. [Cf: Spaulding-Magan Collection p. 272 para. 04] p. 817, Para. 2, [1902MS].

We have not studied and obeyed the words of Christ as we should. Christ likens His words to his flesh and blood. Speaking of this on one occasion, He said, "Ye seek me not because of the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed." [Cf: Spaulding-Magan Collection p. 272 para. 05] p. 817, Para. 3, [1902MS].

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered unto them, This is the work of God, that ye believe on Him whom He hath sent. [Cf: Spaulding-Magan Collection p. 272 para. 06] p. 817, Para. 4, [1902MS].

"What sign showest thou then," they said, "that we may see and believe thee? What dost thou work? Our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven to eat." [Cf: Spaulding-Magan Collection p. 272 para. 07] p. 817, Para. 5, [1902MS].

They were urging Him to work a miracle similar to that which had been worked for the children of Israel in the wilderness. [Cf: Spaulding-Magan Collection p. 272 para. 08] p. 817, Para. 6, [1902MS].

"Then said Jesus unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he which cometh to Me shall never hunger, and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not." [Cf: Spaulding-Magan Collection p. 273 para. 01] p. 817, Para. 7, [1902MS].

This is the position taken by many today who claim to be the children of God. They do not understand what it means to receive Christ as a personal Saviour. They have never crucified self. [Cf: Spaulding-Magan Collection p. 273 para. 02] p. 817, Para. 8, [1902MS].

I am instructed to say to those who minister in word and doctrine, My brethren, you need a practical knowledge of genuine faith in God. There is a fearful lack of this faith among our people. Doubt and unbelief are gaining such power that the Lord can have no influence over our willful, stubborn hearts. The infinite, eternal, omniscient One can not move the hard hearts because men and women refuse to cast self out. Shall this want of faith, this lack of love and unity, continue to strengthen, until those in holy service become unholy and unsanctified, unkindly and miserable? Shall not the breath of life from Christ revive the spark of love for God and man? Unbelief is cruel. Evil thinking and evil speaking are the fruit of an evil tree. Love and faith and trust develop gentleness. Let the heart break before God in longing for true holiness. [Cf: Spaulding-Magan Collection p. 273 para. 03] p. 817, Para. 9, [1902MS].

So much of self is cherished that the life of Christ in the soul is quenched. The truth that is presented tastes of the dish. The vessels need to be purified. There needs to be deeper ploughing in the heart, that the seeds of the eternal word of Christ may take root and spring up to bear fruit to the glory of God. The faith of many must be shallow, valueless in the sight of God, else the fruit would be of a different quality. There is need of deep heart-searching. [Cf: Spaulding-Magan Collection p. 273 para. 04] p. 818, Para. 1, [1902MS].

Read Christ's prayer for His disciples, offered just before His crucifixion: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in Me, and I in thee, that they also may be one in

us; that the world may believe that thou hast sent me." [Cf: Spaulding-Magan Collection p. 273 para. 05] p. 818, Para. 2, [1902MS].

By their love and unity the disciples were to bear witness to Christ's power. Thus the world was to be led to see that God had indeed sent His Son to save sinners. Since this is so, should we not do all in our power to bring about such a glorious result? Should we not cultivate the attributes that will enable us to answer Christ's prayer for us? The blessing of God will rest upon all who respect and honor Christ by revealing love for one another, by striving for the unity that he prayed might exist. [Cf: Spaulding-Magan Collection p. 273 para. 06] p. 818, Para. 3, [1902MS].

How can the professed people of God be content to be at variance with one another? Surely they see in the world enough of the sad result of alienation and strife. Satan strives to bring disunion into the ranks of God's followers, that Christ's heart may be pained. Let those who are serving the Lord make sure that their service is not a pretence. This is what it is when they talk against one another, giving way to a spirit of envy and fault-finding. [Cf: Spaulding-Magan Collection p. 273 para. 07] p. 818, Para. 4, [1902MS].

"And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world has 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." Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 274 para. 01] p. 818, Para. 5, [1902MS].

Our Attitude Toward the Work and Workers in the Southern Field.-- (Dairy) November 17, 1902.--While attending the campmeeting at Fresno, Calif., held October 1-10, in the visions of the night I was in a certain meeting. I was desirous of learning the object of this meeting, but was in darkness. I sat in a place that seemed to be separated from the room where the people had assembled. Somewhere I have written in regard to this meeting, and I think the manuscript has been copied. [Cf: Spaulding-Magan Collection p. 274 para. 02] p. 818, Para. 6, [1902MS].

The brethren in this meeting were counselling in regard to the work in Nashville. Matters were presented in a strong light. Some of the brethren present had gathered up the testimonies of those who were unfavorably inclined toward the Nashville publishing house. If actions had been taken based upon these misrepresentations, great injustice would have been done to the Southern work. Decisions would have been made that would have had a most discouraging effect, and that would have seemingly upheld as right all that the Lord has condemned in regard to the Southern field. [Cf: Spaulding-Magan Collection p. 274 para. 03] p. 819, Para. 1, [1902MS].

The course that Brethren E. R. Palmer and A. G. Daniells have desired

to outline would work an injustice, and would result in an incorrect showing. Acting upon false impressions, the brethren would bring about something that the Lord could not in any way endorse. These brethren must remember that money has not been given freely to establish the work in Nashville. Had they been connected with this work, had they carried the anxieties and burdens that others have carried, had they made the decisions and one the many, many deeds that called for self-sacrifice, would they have succeeded any better under these difficulties than have the men who have been connected with this work from the beginning? I have felt distressed beyond measure over these matters. [Cf: Spaulding-Magan Collection p. 274 para. 04] p. 819, Para. 2, [1902MS].

November 5, 1902. I have been carrying upon my soul a most grievous burden. I ought never to have thought that it was my duty to keep my lips close, withdraw my influence, and allow the brethren who have been taking burdens upon themselves carry out their preconceived ideas in regard to the supposed necessity of showing James Edson White his proper place and of reorganizing the whole work in the Southern field. [Cf: Spaulding-Magan Collection p. 275 para. 01] p. 819, Para. 3, [1902MS].

When the brethren came to me for counsel, I told them that I would not stand in the way of their carrying out their plan of reorganization that they had regarded as essential. But afterward, in the night season, I was in a meeting where this was being done; and the manner in which the work was carried on was so objectionable that I could not keep silent. Then I was moved by the Spirit of God to say that three times had the messenger of the Lord given me instruction that this pressure against Edson White is unreasonable, and that he is given an inferior place. The heavenly Messenger put his arm around Edson, and led him forward, to stand not at the foot, but in the very midst. [Cf: Spaulding-Magan Collection p. 275 para. 02] p. 819, Para. 4, [1902MS].

November 7, 1902. Again matters at Nashville have been opened before me, and I am encouraged. [Cf: Spaulding-Magan Collection p. 275 para. 03] p. 819, Para. 5, [1902MS].

The Lord has given me cautions to give both to Elder Daniells and to Brother E. R. Palmer. God has not inspired their decision that a wonderful overturning will have to take place in the South. By no means has the Lord left Nashville. Many things there will in time work and adjust themselves. [Cf: Spaulding-Magan Collection p. 275 para. 04] p. 819, Para. 6, [1902MS].

When first the Lord presented before me a certain meeting where the Southern work was being considered, I could not discern the speakers. Later the Lord removed the heavy, heavy burden from my mind by instructing me that in every place where a center is to be made, there will be encountered difficulties that require more than mortal wisdom to overcome. The dependence of the workers must be in God. In every movement they are to be actuated by pure, clean, high principles. But let not the men who have not been in the press of the battle, act as if they had all knowledge in regard to the aftersight, when they have had nothing to do with the foresight. [Cf: Spaulding-Magan Collection p. 275 para. 05] p. 820, Para. 1, [1902MS].

It would be most strange if no mistakes have been made. There are things in the history of the work the meaning of which it is impossible for human minds to fathom. Let not men, when dealing with those who have made mistakes, work on the supposition that under similar circumstances they would have done much better. Let them not have too much self-esteem; for every one will be tested and tried. Let them not do as many are doing - magnifying errors, and carrying reports that have no foundation in truth. If they think that they would have avoided the perplexity and the burdens that always come to those engaged in aggressive warfare, let them try to do the same kind of work, opening new fields in the South, before condemning others. Let them go into cities and establish the advantages that have to be built up from the foundation in every place selected as a working center. It is wrong for those who have had no part in bearing the inconveniences, the burdens, and the many embarrassments connected with establishing new enterprises, to criticise those who are struggling under these multiplied difficulties. [Cf: Spaulding-Magan Collection p. 275 para. 06] p. 820, Para. 2, [1902MS].

Over and over again the Lord has presented before me the pioneer work that must be done in new fields. In past years I have shared with others the burden of establishing His work in important centers. For years we have suffered from false reports and the pressure of opposition, and have struggled to overcome the obstacles placed before us by our brethren. We have always gone forward, plowing our way through prejudice. From the first, every effort has been made to find and to make public the mistakes of God's servants placed in trying positions, -- mistakes greatly magnified, that many have taken up and used to discourage the workers and to retard the progress of the cause, when they should have interestedly put their shoulder to the wheel to help lift the load. [Cf: Spaulding-Magan Collection p. 276 para. 01] p. 820, Para. 3, [1902MS].

Should our dear Brethren Palmer and Daniells follow their own judgment and carry out the ideas they now hold in regard to the cause in the Southern field, they would do a work that bears not the approbation of God. Seeming success would be short-lived. Brethren, the Lord does not bid you to encourage your brethren to cultivate a spirit of accusation and condemnation by listening to their distorted reports. Listen not to those who are annoyed because they can not manage everything in accordance with their own will and way. [Cf: Spaulding-Magan Collection p. 276 para. 02] p. 820, Para. 4, [1902MS].

My brethren, you are not to thrust blindly in the dark; for you know not which will prosper, *this* or *that*. Restrain the tendency to judge motives. You do not know or understand in regard to the presentation that has been given me. I can not help being intensely interested in every movement made in the Southern field. I know much about that work; for I have kept pace with it and with the planning and devising of the workers, I have known of the struggles and makeshifts, the self-denial and self-sacrifice, that have been bravely borne. I have helped the workers as much as I could, sharing their work and encouraging them by sending them gifts of money and of books. And I know something in regard to what these books have already done and will continue to do. [Cf: Spaulding-Magan Collection p. 276 para. 03] p. 820, Para. 5, [1902MS].

While in Australia, I kept track of the work done in the South and of the little encouragement given the work among the colored people by their ministering brethren. Encouragement was withheld by the brethren in the North because they knew that encouragement would sooner or later mean the raising of means to support the workers in this new fields. I called for means for the Southern work before there was much of a showing in this field. I knew that unless means were sent, new territory could not be added. [Cf: Spaulding-Magan Collection p. 276 para. 04] p. 821, Para. 1, [1902MS].

The work that has been begun in Nashville is established in the right place. Because some men complain and criticise, shall the workers there become discouraged? I answer, No, no! [Cf: Spaulding-Magan Collection p. 276 para. 05] p. 821, Para. 2, [1902MS].

We had no ordinary experience in Australia. It was no easy matter to obtain means to work this new field. The soil had to be broken up, the ground prepared, and the seeds of truth sown. Ours was an aggressive work, carried forward, too, while grumblers were constantly trying to discourage us. But notwithstanding the voices of opposition, the message I received from the Lord was, "Add new territory; use the breaking-up plow in new soil." [Cf: Spaulding-Magan Collection p. 277 para. 01] p. 821, Para. 3, [1902MS].

And this is the message that I sent across the waters to my son, Edson White, who was working among the colored people in the South. "God says to you," I wrote to him, "Do not fail nor be discouraged." [Cf: Spaulding-Magan Collection p. 277 para. 02] p. 821, Para. 4, [1902MS].

My son wrote to me saying, "What shall I do? Colored men are accepting the truth but they have no decent clothing to wear when attending meetings." I myself was living in a missionary field, where poverty abounded, and I needed every penny to help the destitute there, and to advance various lines of work in that field; but I requested the office of publication to send to my son some money that was coming to me, and to charge the same to my account; which money was to be used to supply destitute colored people with clothing, in order that they might be presentable in appearance when gathered together to worship God. Whose work was it to relieve the situation? [Cf: Spaulding-Magan Collection p. 277 para. 03] p. 821, Para. 5, [1902MS].

Had our brethren and sisters in America been awakened by the appeals that long ago were made to them to do something for the colored people in the Southern states, years would not have passed into eternity with so little done. What do you see now? Among other things, we see a work begun in Nashville. But in the visions of the night the Southern field has passed in review before me, and it is still destitute. Our brethren in positions of trust are not to neglect this field, and send to foreign fields nearly all the money raised for advance work. The Southern field requires constant labor. [Cf: Spaulding-Magan Collection p. 277 para. 04] p. 821, Para. 6, [1902MS].

Although some mistakes have been made, the light given me is that instead of criticising and condemning, all should learn how to avoid such mistakes in the future. Who makes as his own the message of truth for this time. The Prince of Life offered Himself, a willing sacrifice, to save sinners living in the Southern states, as well as to save

sinners living in remote parts of the earth. Workers must be called to this field as well as to distant lands. And the very least that these new laborers can say of the mistakes made, the better it will be for their own souls and for the future prosperity of the work. God views matters correctly. The infinite One alone is wise enough to pronounce correct judgment upon the work done. The Lord Jesus calls for workers, and he is the only Agency who can work through human minds and hands for the full development of the interests of his cause in this field. [Cf: Spaulding-Magan Collection p. 277 para. 05] p. 821, Para. 7, [1902MS].

How little do we enter into sympathy with God on the point that should be the strongest bond of union between us and Him, -- compassion for depraved, guilty, suffering souls, dead in trespasses and sins! [Cf: Spaulding-Magan Collection p. 277 para. 06] p. 822, Para. 1, [1902MS].

If men shared the sympathies of Christ, they would have constant sorrow of heart over the condition of the Southern field, so destitute of workers. The needs of this field call for hundreds of medical missionaries. [Cf: Spaulding-Magan Collection p. 278 para. 01] p. 822, Para. 2, [1902MS].

Jesus wept over Jerusalem, because of the guilt and obstinacy of his chosen people. He weeps also over the hard-heartedness of those who, professing to be co-workers with him, are content to do nothing. Are those who appreciate the value of souls carrying, with Christ, a burden of heaviness and constant sorrow mingled with tears for the wicked cities of the earth? The destruction of these cities, almost wholly given up to idolatry, is impending. We ask if those who professedly know the truth for this time are content to do nothing in the cities of the South. In the great day of final reckoning what answer can be given for neglecting to enter these cities now? [Cf: Spaulding-Magan Collection p. 278 para. 02] p. 822, Para. 3, [1902MS].

The entering of Nashville by our workers was providential. When I visited this place, I was instructed that it was to become a center for the Southern work. Graysville and Huntsville are so near by that the institutions there can be helping hands to sustain the institutions in Nashville. Some of our brethren desired to begin the publishing work elsewhere, within their own borders; but this was not God's plan. There are to be memorials for God erected in cities. His work is not to be done in a corner, or simply at one or two points, like Graysville and Huntsville, but in many places and in a variety of ways. [Cf: Spaulding-Magan Collection p. 278 para. 03] p. 822, Para. 4, [1902MS].

Our brethren in the South now have opportunity to reveal the strength of their faith, whether or not they have faith sufficient to begin to make centers of influence in various places. If they continue to cherish a spirit of disunion, envy, and accusation against every one who will do advanced work, they will fail of meeting the test. [Cf: Spaulding-Magan Collection p. 278 para. 04] p. 822, Para. 5, [1902MS].

I had hoped that our brethren in the South would recognize the Lord's hand in leading our brethren to begin work in Nashville, making this a center. In this city buildings offered at a low price were purchased, and fitted up for use. Advantages were taken of circumstances favorable for a beginning. An excellent company of workers was brought together

to labor in the publishing house. The Lord God looked upon the lovingly and approvingly. Had the brethren in the South appreciated the situation and been converted by the Holy Spirit of God, their influence would have been a saver of life unto life. If they had done more praying, and less talking with one another, each deferring, this company of workers in the office of publication would have had peace and contentment and rest of soul. But the clashing of words has brought evil. This is one of the reasons that so little has been done in the South. The Lord calls upon his people to be converted, and instead of hindering the work, to [Cf: Spaulding-Magan Collection p. 278 para. 05] p. 822, Para. 6, [1902MS].

Principles for the Guidance of Men in Positions of Responsibility.-- While at Fresno, I passed through a peculiar experience. I seemed to be in an assembly where a number of brethren were in council. There seemed to be a cloud over the company. I could not discern faces, but I could hear voices. I thought that in one speaker I recognized the voice of Elder Daniells, but his manner of speech and his words seemed to be Brother E.R. Palmer's. At first I could not understand the things that were said by this speaker. Afterward I heard something said in regard to the way in which he thought the publishing work should be carried on. The assertion was made that this work should be placed on a more sure and elevated basis. [Cf: Spaulding-Magan Collection p. 279 para. 01] p. 823, Para. 1, [1902MS].

When I heard these words, I thought to myself, What do these statements mean? I have been instructed that the arbitrary authority exercised at one time in Battle Creek to control all our publishing houses was never again to have sway. To make such propositions was more like going back to Egypt than on to Canaan. [Cf: Spaulding-Magan Collection p. 279 para. 02] p. 823, Para. 2, [1902MS].

From the light given me, I know that such a charge as was proposed by this speaker would bring into the publishing work a ruling power claiming jurisdiction over the entire field. This is not God's plan. No man's intelligence is to become such a controlling power that one man will have kingly authority in Battle Creek or in any other place. In no line of work is any one man to have power to turn the wheel. God forbids. [Cf: Spaulding-Magan Collection p. 279 para. 03] p. 823, Para. 3, [1902MS].

Many more things were said, and I became more and more heavily burdened, because I knew that the great changes proposed would take us back to where we would have to wrestle with the same difficulties with which we wrestled in past years. I knew that those who advanced these ideas were blind as to the results. [Cf: Spaulding-Magan Collection p. 279 para. 04] p. 823, Para. 4, [1902MS].

Among the things said was the statement that great changes were to be made,--that the plans which in past years our brethren formulated to advance the publishing work, would have to be remodeled. [Cf: Spaulding-Magan Collection p. 279 para. 05] p. 823, Para. 5, [1902MS].

Then One of authority stepped forward and said: "The plans that have been made are not to be torn to pieces. Instead of doing this, the men who are handling sacred things are to cease looking to men for wisdom, and begin looking to the One from whom alone any man, great or small,

learned or unlearned, can receive wisdom. A change must take place in the hearts of all who have any connection with God's work. At this stage of the publishing work no man is required to come in and so arrange matters that any one human being shall become a voice for the whole, a ruling power, having kingly authority. In the past, the Lord's work has been carried on altogether too much in accordance with the dictation of human agencies. The propositions made in this meeting were originated in blindness, and throw no light on the situation. A time of great perplexity and distress is not the time to be in a hurry to cut the knot of difficulty. In such a time are needed men of God-given ingenuity, tact, and patience. They are to work in such a way that they will "hurt" not the oil and the wine". [Cf: Spaulding-Magan Collection p. 279 para. 06] p. 823, Para. 6, [1902MS].

"Too heavy responsibilities are not to be placed on any one man. In the direction of the canvassing work, the Lord will exercise His power and grace through various men in all parts of His vineyard. He will use men of Christian experience, men who are daily growing in grace and in a knowledge of the truth, men who are capable because they are yoked up with Christ. [Cf: Spaulding-Magan Collection p. 280 para. 01] p. 824, Para. 1, [1902MS].

"Let those in positions of responsibility accept the Saviour's invitation to wear His yoke. "Come Unto Me," He pleads, "all ye that labor and are heavy burden, 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: Spaulding-Magan Collection p. 280 para. 02] p. 824, Para. 2, [1902MS].

"The advice that was given to Moses when he was overburdened with cares and perplexities, is of the highest value today to those who are in positions of responsibility in God's cause. The counsel given him should be carefully studied by those entrusted with the management of the work in the Lord's vineyard. No one man or set of men is to have supreme authority to shape and to control the policy of the workers in the entire field, even with respect to the canvassing work; for every section of the country, especially the Southern field, which has been so long neglected, has its peculiar features, and must be worked accordingly. Let men be willing to understand these features and in their work for these fields prepare themselves by putting on every piece of the Christian armor, not forgetting to wear the gospel shoes." The apostle says: -- (Quoted, Ephesians 6:11-18.) [Cf: Spaulding-Magan Collection p. 280 para. 03] p. 824, Para. 3, [1902MS].

My brethren, these are the directions given you by God. Let no man complicate or mystify the plain directions by the highest Authority. Preach the Word: speak according to a "Thus said the Lord." with all the earnestness of the Holy Spirit. Never remove from your feet the gospel shoes. Be sure to keep them on. Your feet are always to be "shod with the preparation of the gospel of peace." [Cf: Spaulding-Magan Collection p. 280 para. 04] p. 824, Para. 4, [1902MS].

Observing carefully every direction that the Lord has specified in regard to the Christian armor, you will walk before him softly, and will work discreetly. You will not carry with you any yokes to bind men to your plans, nor will you attempt to make the Lord's workers amenable

to any finite mind. The maxims and precepts of men are not to control His laborers. Let no man be placed in a position where he can lord it over God's heritage; for this imperils alike the soul of him who rules and the souls of those who are under his rule. [Cf: Spaulding-Magan Collection p. 280 para. 05] p. 824, Para. 5, [1902MS].

No man is so high in power and authority but that Satan will assail him with temptation. And the more responsible the position a man occupies the fiercer and more determined are the assaults of the enemy. Let God's servants in every place study his Word, looking constantly to Jesus that they may be changed into his image. The inexhaustible fullness and the all-sufficiency of Christ are at our command, if we walk before God in humility and contrition. [Cf: Spaulding-Magan Collection p. 281 para. 01] p. 824, Para. 6, [1902MS].

Christ has laid the only foundation on which we can safely build. "Other foundation can no man lay than that is laid, which is Jesus Christ." Build on this foundation. On doing this depends your present peace and happiness, and your future well-being. Be careful how you build. Do not bring to the foundation material represented in the Word of God as wood, hay, and stubble. Do not bring your own inventions into your character-building. These are perishable, and will be consumed. Do not put human wisdom in the place of Him who is the Light of the World the Sun of righteousness, our peace and assurance forever. [Cf: Spaulding-Magan Collection p. 281 para. 02] p. 825, Para. 1, [1902MS].

Among the Lord's servants there is to be no commanding. No yokes are to be placed on the necks of God's blood-bought heritage. Every yoke is to be broken. Men and women are more precious in the sight of God than the human mind can estimate. Christ understands their value; for he sacrificed himself for their redemption. We are his property, to purchase of his life-blood. Sign not away your allegiance to any human jurisdiction or power. "You are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [Cf: Spaulding-Magan Collection p. 281 para. 03] p. 825, Para. 2, [1902MS].

Take unto you the whole armor of God, and never forget the gospel shoes of peace. Go not to any man with a heavy tread or with anger in your voice. Let all God's servants, from those occupying the highest positions to those in the lowest service, walk humbly before Him. [Cf: Spaulding-Magan Collection p. 281 para. 04] p. 825, Para. 3, [1902MS].

Learn of Christ, and the peace that passes all understanding will come into your hearts. In him there is an unfailing supply of Grace. Daily eat of the bread of heaven, and daily drink of the water of life. Carefully and prayerfully study the Saviour's words, and you will grow strong in his strength. Make the Scriptures the man of your gospel. Worship God, not man. Christ is your hope and your crown of rejoicing: bring into the daily life his meekness and lowliness. This will make your experience of value. Thus you will gain a preparedness for service. [Cf: Spaulding-Magan Collection p. 281 para. 05] p. 825, Para. 4, [1902MS].

Just before his crucifixion, Christ said to his disciples, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." [Cf: Spaulding-Magan Collection p.

281 para. 06] p. 825, Para. 5, [1902MS].

To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them, that new principles must be practiced by them; through his life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of his sacrifice. During every hour of Christ's sojourn on earth, the love of God was flowing from him in irrepressible streams. All who are imbued with his spirit will love as he loved. The very principles that actuated Christ will actuate them in all their dealings with one another. [Cf: Spaulding-Magan Collection p. 281 para. 07] p. 825, Para. 6, [1902MS].

"By this shall all men know that ye are my disciples, if ye have love one to another." Christ declared. Let us follow the saviour's example. Let none take upon himself the grave responsibility of ruling the conscience of his fellow men. This God forbids. We are all God's little children. No kingly power is to be exercised. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 282 para. 01] p. 825, Para. 7, [1902MS].

The Work in the Southern Field.--December 26, 1902.--To My Brethren in Positions of Responsibility:--During the night following our interview in my house and out on the lawn under the trees, October 19, 1902, in regard to the work in the Southern field, the Lord instructed me that I had taken a wrong position. [Cf: Spaulding-Magan Collection p. 282 para. 02] p. 826, Para. 1, [1902MS].

In our morning council-meeting statements were made that I need not repeat, statements showing why a successful work could not be done in Nashville, because Edson White would be sustained by his mother. This was the tenor of the remarks made. Strong representations were made in regard to the terrible condition of things existing in the institutions at Nashville. It was stated that if I would sustain Edson White in his methods of working, nothing could be done to change the situation. The brethren put questions to me, and I spoke words in reply that gave them liberty to do in Nashville all that they would, under similar circumstances, do elsewhere. I was cut to the heart. I thought to myself, "Why should not I give them this liberty? If wrongs exist, as the brethren represent, most thorough work should be done to make these wrongs right." [Cf: Spaulding-Magan Collection p. 282 para. 03] p. 826, Para. 2, [1902MS].

But after I went to my room I passed through an experience. For three nights in succession I was instructed by the Lord that I had spoken unadvisedly; that matters had not been correctly represented to me, some of the particulars not being given; and that I should not consent merely because Edson White is my son, to allow him to be condemned, or to allow his God-given work to be hindered and wronged, as it certainly had been, and would continue to be, unless the light that the Lord had given me in regard to the work in the southern field were used in a way altogether different from the way in which the brethren planned to use it. I was instructed that the understanding of these men had been perverted by the words of those who, prompted by a perverse spirit, understood not what they were saying. If these men had passed through the same experience that the brethren in Nashville have, not one of

them would have accomplished as much as the workers there have. They would have given up, discouraged. [Cf: Spaulding-Magan Collection p. 282 para. 04] p. 826, Para. 3, [1902MS].

In connection with the Southern work, transactions have taken place that never should have been permitted. Money that was called for to use in breaking up the ground in places that have never been worked, was appropriated to places where work has been carried forward for some time. It was wrong not to allow the means given for opening new fields, to be used where the people supposed it would be. Every facility, every advantage, should be given to the men whom the Lord has appointed and fitted to enter new territory. Men who by past experience know how to plan and devise methods for doing a work similar to the work that has already been done in several places. Every hand should be outstretched to encourage the workers and to prepare the way before them. Liberal gifts should be made in response to the calls for means to advance the great work that must be one in this field, a field where the greatest difficulties must be met and overcome. [Cf: Spaulding-Magan Collection p. 283 para. 01] p. 826, Para. 4, [1902MS].

Nashville to be Made a Center. Years ago the Spirit of the Lord moved upon the hearts of men to establish in Nashville institutions of learning to educate the colored people of the South. The Lord now desires his people to establish institutions in this center, where a good work has already been done. In this place prejudice is not so easily aroused; buildings that can be utilized to advantage may be secured in which to make a beginning; workers for the colored race are protected, so that they can labor in safety; and the buildings in which they carry forward their work are not so liable to be destroyed. [Cf: Spaulding-Magan Collection p. 283 para. 02] p. 827, Para. 1, [1902MS].

Some of our brethren saw these advantages, and decided to make this city a center for the work in the Southern states. The Lord approved of this step. But not a few of the brethren were dissatisfied. Their ideas were not met by the decision to establish the publishing house in this city, and they selfishly endeavored to divert to other places the means that our brethren in the North had given in response to appeals, means that the donors supposed was being used in Nashville. Obstacles were thrown before the workers by our own people, making every step of the way hard and trying. O how much less difficult this work would have been, if men to whom God had given such great light had not brought in their own ideas to hinder the work. [Cf: Spaulding-Magan Collection p. 283 para. 03] p. 827, Para. 2, [1902MS].

Notwithstanding this opposition, the Lord wrought, and the work began. A building suitable for a printing office was secured for much less than its real value, and equipped. By the time the institution was ready to be opened, an excellent class of workers had been gathered together. The Lord revealed to me that some of these needed to be carefully looked after and held by the hand of faith, lest under adverse influences they might become discouraged. [Cf: Spaulding-Magan Collection p. 283 para. 04] p. 827, Para. 3, [1902MS].

Soon the leaven of criticism and accusation was introduced among the helpers in the office. This was enough to sadden and discourage those who had made a beginning, but still they went forward. Those who have spoken disparagingly of the work that these pioneer accomplished, have

not spoken in accordance with God's will; for from the light given me, I know that He who reads beneath the surface, sees that those who have gathered up reports against this work, could not have done so well, with so small an outlay of means, as have those who began by utilizing buildings already erected. [Cf: Spaulding-Magan Collection p. 283 para. 05] p. 827, Para. 4, [1902MS].

Notwithstanding the voices that were raised in favor of establishing the publishing work in some other place, the Lord gave light and encouragement to the brethren to begin in Nashville. These voices that have so often been heard on the negative side of questions, were on this occasion silenced by the reproof of the Lord; for His hand was in the work in this place from the beginning. However, these adverse influences have by no means been checked completely by the light that the Lord has been pleased to give. Some of the brethren have been as men convinced against their will, and are of the same opinion still. [Cf: Spaulding-Magan Collection p. 284 para. 01] p. 827, Para. 5, [1902MS].

God has wrought in the southern field; yet if these who have received light had walked in the light, how much more might have been accomplished. How much farther advanced the work would have been, if they had used their supposedly superior capabilities, and shown what they could do in working a field that had never been worked before. I have much more to say in regard to the way matters have been treated in this field. In time, these things will all be seen as they are, and those who do not now understand them will then be able to reason from cause to effect. [Cf: Spaulding-Magan Collection p. 284 para. 02] p. 828, Para. 1, [1902MS].

The Lord is not pleased with the movements made by those who have opposed the work that centers in Nashville. He reads the heart of every man. Those who have opposed the clear light he gave in regard to making this place a center, should have awakened to a realization of their duty to establish centers of influence by erecting memorials for God. If they had manifested a desire to do their best to help, the work would not have been so hard and trying for the laborers, some of whom, constantly criticized and accused, have nearly lost their lives on account of overwork and anxiety. [Cf: Spaulding-Magan Collection p. 284 para. 03] p. 828, Para. 2, [1902MS].

The Spirit Manifested During The First Union Conference Held in Nashville. A mistake was made in trying to finish one of the buildings in time to accommodate those who attended the Southern Union Conference held in Nashville about a year ago. In the effort to have everything convenient for those who came, those in charge labored for a time under heavy pressure, greatly taxing their physical and mental strength, and thus endangering their lives. They thought that if the buildings could be completed, the visiting brethren would be so favorably impressed by the good beginning made, that their fault-finding would be changed to commendation. [Cf: Spaulding-Magan Collection p. 284 para. 04] p. 828, Para. 3, [1902MS].

For one of the office-rooms, a carpet was purchased, costing seventy-five cents a yard. Some office furniture, too, was secured. The purchase of these things might have been delayed, but should not be regarded as a sin. Nevertheless, small transactions of this nature were

seized upon by some of the delegates, and condemned. Their minds were open to receive wrong impressions, they were imbued with a spirit of criticism, and they dishonored the Lord. Blinded by prejudice, they could not see that the motive was good which prompted the laborers to make these purchases. The workers in Nashville had borne the burden of much extra labor and wearing night work in order to make it possible for the meeting to be held there. They hoped that their work would be approved. They did everything that they could to accommodate and make comfortable the guests who came. But what was seen by him who seeth in secret? A little group of men here, another of women there, communicating to one another the leaven of criticism. If they had had the Spirit of Christ, they would have commended instead of criticizing. [Cf: Spaulding-Magan Collection p. 285 para. 01] p. 828, Para. 4, [1902MS].

It gave me much pleasure to see in the building where I had a room, some of the articles of furniture that had once been in my own home in Battle Creek. I saw a sofa and a chair that formerly belonged to my husband, Also some sets of furniture and other conveniences that I had given to be used where most needed. But many of these who were cared for at the meeting, dishonored God by their criticisms. They gave but little encouragement to the men who had worked almost beyond human endurance in order to make them comfortable. I was on the ground. I speak the things I know. The Lord has not pronounced the judgment, that those so forward to condemn have pronounced. He was not pleased with the spirit of accusation, and of imagining evil where no evil existed. [Cf: Spaulding-Magan Collection p. 285 para. 02] p. 828, Para. 5, [1902MS].

Contemplated Changes. In general meetings that have been held since that time, decisions were made that should never have been made. The men who had borne the burden in the heat of the day became disappointed and confused. Changes were made that did not improve matters in the sight of him who sees the end from the beginning. [Cf: Spaulding-Magan Collection p. 285 para. 03] p. 829, Para. 1, [1902MS].

It was thought best by some to place the management of the publishing house in the hands of new men. If at this time the Lord had not spoken and presented matters in a different light, everything would have been in the utmost confusion. As these things have been written out, I know that the thoughts of the Lord are of good, and not of evil. Not all has been done that should have been done, and that would have been done if more of the brethren in the Southern field had been moved by the Spirit of God, and had worked in willing cooperation with Him, filling their place by building up the work in the city which God specified should be made a center. But a good work has been done, Not one of the fault-finders could have done better. [Cf: Spaulding-Magan Collection p. 285 para. 04] p. 829, Para. 2, [1902MS].

It would have been best not to work on borrowed capital; and the brethren would not have needed to do this, if all the believers had worked unitedly to one end. Just at this time the showing presented as the result of working on borrowed capital, gives the enemy an advantage. Notwithstanding this every square foot of room in the building erected is needed, and will be utilized either now or in the near future. The present financial embarrassment has been magnified in such a way as to make the work hard and to leave wrong impressions on

minds. It would not be surprising if souls were lost beyond recovery, on account of these impressions. O what can not evil surmisings and jealousies do? They are as cruel as the grave. The false reports spread by the enemy result in disunion and in efforts to tear down. The Lord desires his workers to labor in harmony, building up the interests of his cause. [Cf: Spaulding-Magan Collection p. 285 para. 05] p. 829, Para. 3, [1902MS].

In connection with our institutions in various places, there are sometimes, among a few of the brethren, one-sided secret conversations. Misunderstandings arise and multiply. Misrepresentations are made, and words are spoken in regard to dishonest work being done, until finally what is at first merely a supposition or a report seems to be so fully substantiated that men are led to believe a lie, and to think that they must do quick work to remedy the supposed evil. The Lord Jesus sees it all. He himself interposes, and changes the plans that have been proposed to cure these imagined evils. [Cf: Spaulding-Magan Collection p. 286 para. 01] p. 829, Para. 4, [1902MS].

Thus it was in Nashville. God forbade the brethren in responsibility to take the hasty steps that they had decided to take. He said that they were in no case to be allowed to follow such a course; for at that time they would be unable to remove the wrong impressions that would be left on the minds of the people. If changes had been made in the publishing house when the brethren anticipated making them, if those who had worked faithfully had been tried, judged, and condemned according to man's wisdom, a deep and lasting injustice would have been done to the ones misjudged. [Cf: Spaulding-Magan Collection p. 286 para. 02] p. 829, Para. 5, [1902MS].

Too many mismoves have already been made. Men are not gods. Our brethren so desirous of making changes should have remembered the instruction given to the children of Israel through the prophet of Zachariah: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [Cf: Spaulding-Magan Collection p. 286 para. 03] p. 830, Para. 1, [1902MS].

In the visions of the night I was in a meeting of the brethren in the Southern field. J. E. White was sitting far back in the room. In that company there was one of heaven's appointment, who placed his hand on Edson's shoulder, and led him to the front ranks, saying, "This is your place. In influence you are to stand with your brethren. You are to have a voice in their council-meetings. You are deserving of all the approval that is given to one who has carried heavy burdens in the heat of the day." Addressing the company, the Messenger continued: "In his effort to advance the work in the South, he has made many sacrifices, and has nearly lost his life. Now he is deserving of the full confidence of all in this assembly. Not that he had made no mistakes, but those who judge and condemn would, under similar circumstances, have done no better. "He that is without sin among you, let him first cast a stone." [Cf: Spaulding-Magan Collection p. 286 para. 04] p. 830, Para. 2, [1902MS].

Although J. E. White resigned his position of trust, this was not because he was convicted of unfaithfulness. Some, it is true, made it appear that this was why he offered to withdraw from official responsibility. He resigned because of the Spirit, the words and the deportment of others. There were men who were more than willing to take his place, but they would have proved that they were not fitted for carrying such responsibilities. [Cf: Spaulding-Magan Collection p. 287 para. 01] p. 830, Para. 3, [1902MS].

The matters that have been so perplexing will be adjusted by the Lord. My brethren, you are not to turn out of office the ones whose work God has accepted, even if in your judgment they have made some mistakes. Meddle not with matters that you do not comprehend because you have not passed over the ground. Some of you have a wrong conception of many things. Do you not see that you are ceasing to follow in the way of the Lord? You are deviating from the path of duty appointed you. Guard well your own souls. Do the work that God had given you. Leave His appointed workers with Him. Your unconsecrated movements have been placed upon others very heavy burdens, and have made necessary the expenditure of much time and money in order to settle matters that would have adjusted themselves if meddlesome minds had not placed the worst possible construction upon the transactions that they could make appear in a false light. [Cf: Spaulding-Magan Collection p. 287 para. 02] p. 830, Para. 4, [1902MS].

Men do not understand how serious are the issues connected with their relation to God's cause. When men do things crookedly, the Lord calls upon them to make them straight. My brethren, keep straight ahead. If you neglect your own work to criticize and condemn the work given someone else, much time and effort will be required to recover what you have lost. Thus trials are created that need never exist. We are simply to follow our leader. To turn from the pathway of duty brings trial. No one can leave his place without suffering the ensuing confusion. [Cf: Spaulding-Magan Collection p. 287 para. 03] p. 830, Para. 5, [1902MS].

Opposition Against Making Nashville a Center. In a meeting presented before me for three successive nights while I was in Fresno, I saw that there was a confederacy, as it were, of men in Nashville who were united in sentiment, and who were sustained by some of the brethren in Graysville. The wicked work of this confederacy was laid open before me. There are several who have never been reconciled to the plan of making Nashville a center. I could mention names, but will not do so now. The Lord knows their names, and he can not endorse their works. [Cf: Spaulding-Magan Collection p. 287 para. 04] p. 831, Para. 1, [1902MS].

There were no good or justifiable grounds on which to work this confederacy against the establishment of the work in Nashville. The Lord bids me stand at my post against this movement. Not one of those men in opposition know what they are doing. They have had very little experience in pioneer work in the South. They might have entered new fields years ago. They would thus have gained an experience that they do not now have. The Lord bids them stand aside, if with humbled hearts they will not come into line and acknowledge the wickedness of the raid they have tried so hard to make against the work centering in Nashville. Who could have the courage to stand as targets for the words of criticism and condemnation hurled by those whose minds are leavened

with the misrepresentations of the ones who choose to stand in opposition to God's work in this city? If those who have confederated against the work in Nashville refuse to repent, the sooner they separate from the work in the South the better it will be for this field. The Lord has marked every impulse that has led from cause to effect. None could have done a better work than have the laborers in Nashville. [Cf: Spaulding-Magan Collection p. 287 para. 05] p. 831, Para. 2, [1902MS].

It is truly amazing to see what gross misrepresentations can be conjured up, and what the results of these misrepresentations are. To cherish feelings of bitterness and hatred because certain suggestions and plans have not been adopted, is not in accordance with the principles of sound reason or Christianity. How foolish it is to try to hedge about a work that God had bidden us to carry forward and sustain. These false statements have done their evil work. Those who have used the talent of speech to tear down a work that God commends, have revealed that they can not be trusted to establish missionary centers. [Cf: Spaulding-Magan Collection p. 288 para. 01] p. 831, Para. 3, [1902MS].

The assailing element is strong, but it can not prevail. If it were to prevail, the result would be the worst chapter in the experience of our people. Notwithstanding this opposition, Nashville is being made a center. How much this effort has cost the ones whom God appointed to do this work, I can not tell. The record is in the books of heaven, and words traced by angels can not be perverted into a lie. [Cf: Spaulding-Magan Collection p. 288 para. 02] p. 831, Para. 4, [1902MS].

A Call to Repentance. What is the real strength of a church? - Not its members; not those who are supposed to have knowledge and experience. A cultured intellect, unsanctified, is as nothing. Why should not the truth prevail in Nashville? Shall the truth be powerless because unsanctified hearts are seeking for the supremacy? Because unconsecrated tongues have given false representations? God calls for workers who will wear Christ's yoke. "Take my yoke upon you." the Saviour says, "and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: Spaulding-Magan Collection p. 288 para. 03] p. 831, Para. 5, [1902MS].

I have a message for the laborers in the Southern field. Selfishness is seeking recognition and support. Other centers besides Nashville shall be created; but make this center your rallying point now. Take not the forthcoming council meeting in Graysville, but come right to the center of action. Then if all will humble their hearts in repentance and confession before God He will pardon. [Cf: Spaulding-Magan Collection p. 288 para. 04] p. 832, Para. 1, [1902MS].

Those who engage in the work of uprooting things in Nashville are not led by the Spirit of God, but by another Spirit. [Cf: Spaulding-Magan Collection p. 288 para. 05] p. 832, Para. 2, [1902MS].

Let the opposition develop; for such things will be seen in these last days. Amidst it all, God's work will move forward, leaving behind the elements that would block the way; for truth is truth, falsehood is falsehood. A lie is not the truth. Many misrepresentations have been in

circulation, but why should the truth be blanketed? Remove the blanket. Why should not the truth prevail? Can we doubt God's word? What has He ever said that He has not done? Is it not written, My Word.... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." [Cf: Spaulding-Magan Collection p. 289 para. 01] p. 832, Para. 3, [1902MS].

Time is too short, our work too important, for any one to engage in an effort to tear down the work of another man whom God has appointed to service. My brethren, the schemes that seem so plausible to you, are not of God's devising. Satan will instigate all that he possibly can to discourage, to draw men of talent from the work of preaching the Word, publishing the truth, and circulating our publications in the highways and byways. You have not time to aid the enemy in his effort to drive God's workers out of the Southern field. This is not the work that God has given you. [Cf: Spaulding-Magan Collection p. 289 para. 02] p. 832, Para. 4, [1902MS].

In the name of the Lord I say to the men who desire to do some great thing, Please, for the sake of your spiritual life, keep your hands off the ark of God. There is One who is ever working. He will take care of his holy work. [Cf: Spaulding-Magan Collection p. 289 para. 03] p. 832, Para. 5, [1902MS].

Wherein lies the strength of the church? In unity, in humility, in perfect adherence to the Word of the Lord. In selfish superiority, men would take the throne, as if there was no God to direct and to give power to His workers. Let those connected with our publishing houses, our schools, and our medical institutions be men and women chosen of God and regenerated through His Holy Spirit. Let them seek for truth as for hidden treasure. [Cf: Spaulding-Magan Collection p. 289 para. 04] p. 832, Para. 6, [1902MS].

My brethren, many of you have left your first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." To those who do not repent, Christ declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Put away the devisings and theories of men. No longer follow in the light of the sparks of your own kindling. Remember the words, "Except thou repent." "I will come unto thee quickly, and will remove thy candlestick out of his place." [Cf: Spaulding-Magan Collection p. 289 para. 05] p. 832, Para. 7, [1902MS].

The Lord bids me say to those who are opposing the work centering in Nashville; Discern your spiritual condition. Return to the first love that you have left. Satan is seeking to entice all to leave their first love, and to devote their God-given talents to the enemy's service, tearing down that which the Lord desires to build up. I ask those at Nashville and at Graysville whose names I have not mentioned, to seek the Lord while He may be found. "Call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thought! Let him return unto the Lord, and He will have mercy upon him; and to our God; for he will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts." [Cf: Spaulding-Magan Collection p. 289 para. 06] p. 833, Para. 1, [1902MS].

My brethren, read the seventeenth chapter of John, and see if you can not understand that you have left your first love. Christ prayed that his disciples might be one, as he was one with the Father. "As thou hast sent me into the world," he declared to the Father, "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, are 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 has sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou has sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." [Cf: Spaulding-Magan Collection p. 290 para. 01] p. 833, Para. 2, [1902MS].

Light to Shine Forth. Light will shine upon the workers in Nashville. From this center of light will shine forth in the ministry of the Word, in the publication of books large and small. We have as yet merely touched the Southern Field with the tips of our fingers. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The same Voice that at the beginning said, "Let there be light," in these last days declares that a knowledge of God's Word shall not be confined merely to a few places. [Cf: Spaulding-Magan Collection p. 290 para. 02] p. 833, Para. 3, [1902MS].

The laborers who have the missionary spirit will go forth as heralds of the morning. Christ, Heaven's Conqueror, is in the midst of you. From the experiences you are now passing through the South, all may learn lessons. Truth and righteousness live, and will continue to shine amidst the darkness of this degenerated age. [Cf: Spaulding-Magan Collection p. 290 para. 03] p. 833, Para. 4, [1902MS].

My brethren in Nashville, when any attempt is made to divert your minds from the work that the Lord has appointed you to do, let your voices ring out in accents clear and distinct. With unmistakable determination say: "I am doing a great work, and can not come down. Why should this work cease, as it would if I were to leave it and come down to you?" Never, never although surrounded by those who desire to quench the last spark of life that God is keeping alive, should you consent to such a proposal. [Cf: Spaulding-Magan Collection p. 290 para. 04] p. 834, Para. 1, [1902MS].

Those whom the truth makes free are free indeed. We are not to be under bondage to any man or confederacy of men. We need the guidance of the Holy Spirit. We have followed man's wisdom long enough. And we can avoid the consequences of following this wisdom, if we choose to follow the Lord now, just now. We need a wisdom greater than the wisdom of man to strengthen the things that remain, that are ready to die. [Cf: Spaulding-Magan Collection p. 290 para. 05] p. 834, Para. 2, [1902MS].

Words of Encouragement. To Brother W. O. Palmer I would say: Be not discouraged. When your fellow workers manifest the spirit of the enemy by saying and doing things that hurt, keep silent; for this is your strength. When you are misjudged and tantalized, remember that you are not the only one who is wounded. Christ, in the person of his saints, receives the insults that are intended for us. Look to Jesus; behold his hands and his feet pierced for your sake; say within your heart, He was wounded for my transgressions. He was bruised for my iniquities, the chastisement of my peace was upon him, and with his stripes I am healed. [Cf: Spaulding-Magan Collection p. 291 para. 01] p. 834, Para. 3, [1902MS].

There are seasons of trouble when you can see nothing to calm and reassure, seasons when you feel helpless under the pressure of implied guilt. In the confusion, you know not which way to turn. Neither you nor Edson White should ever speak words of retaliation. Pray together. Remember the storm on the sea of Galilee. The disciples did all they could to save themselves and the ship, but their strength and skill availed them nothing. Helpless in the grasp of the tempest, they looked into one another's faces, and could read only discouragement and despair. Their boat was filling. [Cf: Spaulding-Magan Collection p. 291 para. 02] p. 834, Para. 4, [1902MS].

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Suddenly they came to their senses. They remembered at whose command they had set out to cross the sea. In Jesus was their only hope. "Master, Master!" they cried. There was no response to their call. Again they called; again no response. Suddenly a flash of lightning revealed him sleeping. Arousing him, they exclaimed, "Lord, save us, we perish! And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?" [Cf: Spaulding-Magan Collection p. 291 para. 03] p. 834, Para. 5, [1902MS].

There seasons of trouble when no human being on the earth can help us. To such a time the disciples had come, when they remembered that Jesus was on board their vessel. [Cf: Spaulding-Magan Collection p. 291 para. 04] p. 834, Para. 6, [1902MS].

Could our eyes be opened, we should behold Satan watching for an opportunity to stir up the human passions, to prompt men and women to speak words that cause the tempted one to lose vantage ground with God and to stand on the enemy's ground, where he will be overcome by Satan's wiles. Thus the confidence of the brethren in one another is hurt and destroyed. Let every one look unto Jesus, and keep the tongue from uttering any words but those that Jesus uttered when he was tempted in all points like as we are. He always met the tempter with the words, "It is written." This we can do in all safety. When the feelings are stirred, not one word should be uttered, even in answer to a provoking question. [Cf: Spaulding-Magan Collection p. 291 para. 05] p. 835, Para. 1, [1902MS].

There are times when those who claim to be God's children can be very exasperating: for, inspired by Satan, they manifest a perverse, stubborn spirit, making it very hard for others who desire to do right.

But let every tried and tempted one remember that the Majesty of heaven has been tempted in all points like as the members of the human family are tempted, and he knows how to succor those who are beset by the powers of darkness. [Cf: Spaulding-Magan Collection p. 292 para. 01] p. 835, Para. 2, [1902MS].

Paul, in his epistle to the Hebrews, writes: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." [Cf: Spaulding-Magan Collection p. 292 para. 02] p. 835, Para. 3, [1902MS].

"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 can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: Spaulding-Magan Collection p. 292 para. 03] p. 835, Para. 4, [1902MS].

My brethren, you need to bear in mind that you are in the presence of One who has compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Let all our workers in every place keep this in mind. He who puts his trust in Christ can never be severed from him by any man. "Draw nigh to God, and he will draw nigh to you." Will you believe this, even when sorely tempted by Satan to speak unadvisedly? Not a word can be spoken to arouse in another man's mind feelings that will unbalance Him, but that Christ himself is hurt in the person of one of the members of his family. [Cf: Spaulding-Magan Collection p. 292 para. 04] p. 835, Para. 5, [1902MS].

How subtly Satan works to create disaffection and strife among brethren! Those who are so ready to criticize and condemn should study their Bibles. Christ says, "Whoso eateth my flesh, and drinketh my blood, hath eternal 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: Spaulding-Magan Collection p. 292 para. 05] p. 836, Para. 1, [1902MS].

I am instructed to send words of warning to the workers at Nashville: Look to Jesus, and not to men. We must realize that nothingness of man's wisdom. Christ is saying to you personally: Your case is in my keeping. So long as you cooperate with Me, you are entirely safe. Your comfort, your peace, lie not in human agencies or in the confederacies

you may form. Those who are willing to wear my yoke and learn of me my meekness and lowliness, shall find rest, because they make me their trust, their dependence. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Your comfort and peace lie not in seeking for the mastery or in striving for selfish advantage. [Cf: Spaulding-Magan Collection p. 292 para. 06] p. 836, Para. 2, [1902MS].

There are workers who are under the leadership of Him who is above all principalities and powers. These have peace and rest in Christ Jesus. They are not watching for defects in their fellow workers. They do not stand on Satan's side of the controversy as accusers of their brethren, weakening and destroying the influence of God's children. [Cf: Spaulding-Magan Collection p. 293 para. 01] p. 836, Para. 3, [1902MS].

The work to be done is the Lord's, and he has entrusted this work to man. Our call to ministry is received from no human being. To every man God has given his work. How careful every one should be not to neglect his God-given work by devoting his mind, his tongue, his influence, to discourage another laborer of God's appointment, and to try to break up a good work. To do this is to fight against God. [Cf: Spaulding-Magan Collection p. 293 para. 02] p. 836, Para. 4, [1902MS].

When the light of Christ's countenance is revealed in the faces of his workers, when Christlikeness characterizes their spirit and disposition, this will be so unmistakably plain that none can help seeing that they have been with Jesus and have learned of Him. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 293 para. 03] p. 836, Para. 5, [1902MS].

Parents and Children--Many parents who have believed the truth for years have failed to train their children in the way they should go. Notwithstanding all the light that has shone on them, they have indulged their children, making them mere household pets, mere idols. . . . [Cf: Notebook Leaflets, Volume 1 p. 26 para. 01] p. 836, Para. 6, [1902MS].

Too often parents allow their children to grow up in ignorance of household labor. To save their children the least discomfort, the father and the mother make themselves the household drudges. They get up early in the morning to build a fire and cook breakfast. While they are busy with their daily cares, they allow their dear, lazy children to lie in bed, calling them only in time to eat that which has been prepared by the labor of others. They consult the wishes of their children and excuse them if they are not up early. [Cf: Notebook Leaflets, Volume 1 p. 26 para. 02] p. 836, Para. 7, [1902MS].

What a delusion parents must be under who pursue so unwise a course in training children! In thus making everything secondary to the supposed comfort of their children, unwise parents deprive them of the capacity for enjoying even this life. Parents should train their daughters to bear life's burdens, that they may be well qualified to act their part as faithful, judicious, ingenious, economical housekeepers. In afterlife they will appreciate the training that taught them to bear burdens. [Cf: Notebook Leaflets, Volume 1 p. 26 para. 03] p. 837, Para. 1, [1902MS].

Many girls from sixteen to twenty years of age are unskilled in cookery or in any other kind of domestic labor. These girls can eat, sleep, and dress; they can use their fingers in doing fancy-work; but they claim that labor over a washtub makes them sick. Cooking they do not understand. "Mother prefers to cook," they say. Why does she?-- Because her daughters have not chosen to help her. They have not been trained to enjoy the doing of home duties and are as unfitted to become wives as are babies. [Cf: Notebook Leaflets, Volume 1 p. 26 para. 04] p. 837, Para. 2, [1902MS].

Among us are hard-working men, men who earn large wages, but who are always financially cramped and often in debt. What is the cause?-- Nothing more, nothing less, than this: Their wives are not practical housekeepers. In their youth they did not gain the experience that they should have gained. They are not skilled cooks. They waste much--enough to supply another family. Yet their own families are not half provided with nourishing food. They think they must use canned meat, or something else already prepared. If in their girlhood such wives had been taught how to make a little go as far as possible, they could prepare palatable, nourishing food from simple, inexpensive ingredients. [Cf: Notebook Leaflets, Volume 1 p. 26 para. 05] p. 837, Para. 3, [1902MS].

Such girls seldom realize and remedy their deficiencies, and therefore, when they become mothers, they are unprepared to educate their children aright. They cannot give to others the knowledge that they themselves do not possess. Because of a lack of care, skill, economy, and experience in household matters, both mothers and children waste much. Thus they spend all that the father earns. The hard-working husband and father is always cramped financially. Because he never has at his command means to aid the cause of God, he is discouraged. [Cf: Notebook Leaflets, Volume 1 p. 26 para. 06] p. 837, Para. 4, [1902MS].

These cases are not rare. On every hand they are to be found. And many an honest, truehearted man has become so discouraged and desperate that in order to lighten his load he has been led to practice dishonesty.-- MS 21, 1902. [Cf: Notebook Leaflets, Volume 1 p. 26 para. 07] p. 837, Para. 5, [1902MS].

Earnest, Untiring Activity--Camp meetings should be held in our large cities. And if the speakers are careful in all they say, hearts will be reached as the truth is proclaimed in the power of the Spirit. The love of Christ received into the heart will banish the love of error. The love and benevolence manifested in the life of Christ is to be manifested in the lives of those who work for Him. The earnest, untiring activity that marked His life is to mark their lives. The character of the Christian is to be a reproduction of the character of Christ. [Cf: Notebook Leaflets, Volume 1 p. 72 para. 06] p. 837, Para. 6, [1902MS].

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and the good of our fellow men. We are a part of the cross of Christ. With earnest, unwearying fidelity we are to seek to save the lost.-- MS 6, 1902. [Cf: Notebook Leaflets, Volume 1 p. 72 para. 07] p. 838, Para. 1, [1902MS].

[An address given in the St. Helena Sanitarium (California) Chapel, July 14, 1902.] I promised that I would speak this morning in regard to the necessity of withdrawing our children from the public schools, and of providing suitable places where they can be educated aright. I have felt surprised at the apparently indifferent attitude of some, notwithstanding the oft-repeated warnings given that parents must provide for their families not merely with reference to their present interests, but especially with reference to their future, eternal interests. The characters that we form in this life are to decide our destiny. If we choose, we may live a life that measures with the life of God. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 01] p. 838, Para. 2, [1902MS].

The Home A School--Every Christian family is a church in itself. The members of the family are to be Christlike in every action. The father is to sustain so close a relation to God that he realizes his duty to make provision for the members of his family to receive an education and training that will fit them for the future, immortal life. His children are to be taught the principles of heaven. He is the priest of the household, accountable to God for the influence that he exerts over every member of his family. He is to place his family under the most favorable circumstances possible, so that they shall not be tempted to conform to the habits and customs, the evil practices and lax principles, that they would find in the world. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 02] p. 838, Para. 3, [1902MS].

Influence of the Home--Setting a right example in the home, parents are able to exert a good influence in the church. . . . Into the home there must be brought the heavenly rule. This will fit us for church relationship as laborers together with God, and will make us examples to the world. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 03] p. 838, Para. 4, [1902MS].

The Lord desires us to understand that we must place our children in right relation to the world, the church, and the family. Their relation to the family is the first point to be considered. Let us teach them to be polite to one another, and polite to God. "What do you mean," you may inquire, "by saying that we should teach them to be polite to God?" I mean that they are to be taught to reverence our heavenly Father, and to appreciate the great and infinite sacrifice that Christ has made in our behalf. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 04] p. 838, Para. 5, [1902MS].

Christ placed Himself at the head of humanity in order that He might exemplify what humanity could be in connection with divinity. Teach them that together, as children and parents, it is your privilege to be members of the church of God--living stones in His beautiful temple. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 05] p. 838, Para. 6, [1902MS].

Companionship of Angels--Parents and children are to sustain so close a relation to God that the heavenly angels can communicate with them. These messengers are shut out from many a home where iniquity and impoliteness to God abound. Let us catch from His Word the spirit of heaven, and bring it into our life here below. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 06] p. 839, Para. 1, [1902MS].

Miracle-Working Powers--Some may say, "If we believe the Bible, why does not the Lord work miracles for us?" He will, if we will let Him. When a human mind is allowed to come under the control of God, that mind will reveal the miracle-working power of God; the power of that mind in action is like the miracle-working power of God. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 07] p. 839, Para. 2, [1902MS].

In our prayers we are to hold on by faith to the children in our home; and we are to do faithfully the duties that belong to us. From the light that God has given me, I know that the husband and the wife are to be, in the home, minister, physician, nurse, and teacher, binding their children to themselves and to God, training them to avoid every habit that will in any way militate against God's work in the body, and teaching them to care for every part of the living organism. Parents are under a most solemn responsibility to keep themselves in physical soundness and in spiritual health, that the light of heaven may shine into the chambers of the mind and illuminate the soul temple. Such parents are able to give their children instruction from babyhood as to what God wants them to do. Taking His Word as their counselor, they bring them up in the nurture and admonition of the Lord. [Cf: Notebook Leaflets, Volume 1 p. 77 para. 08] p. 839, Para. 3, [1902MS].

Not Allowed to Drift--Many parents allow their children to drift, as it were, hither and thither. But this is not right. Parents are held accountable to God for the salvation of their children. They are also held accountable for their physical health. In every way possible they should help them to grow up with a sound constitution. They should teach them not to indulge appetite or to imperil their physical and mental capabilities by wrong habits; for God desires to use all their powers. Every word spoken by fathers and mothers has its influence over the children, for good or for evil. If the parents speak passionately, if they show the spirit shown by the children of this world, God counts them as the children of this world, not as His sons and daughters. [Cf: Notebook Leaflets, Volume 1 p. 78 para. 01] p. 839, Para. 4, [1902MS].

Politeness and Courtesy--Parents, from the moment that we are born again into the kingdom of heaven, we are in God's service. Our lives are to be such that He can approve. The principles of heaven are to be brought into the government of the home. Every child is to be taught to be polite, compassionate, loving, pitiful, courteous, tenderhearted. Peter speaks of these characteristics of a Christian, and also instructs us how to rid ourselves of all evil by living on the plan of addition. "Giving all diligence," he says, "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 [love]." [Cf: Notebook Leaflets, Volume 1 p. 78 para. 02] p. 839, Para. 5, [1902MS].

We want the knowledge of our Saviour. Is it not best for every one of us to begin to teach our children to be polite in the home and polite to God? Is not this the work that as "laborers together with God" it is our bounden duty to do? [Cf: Notebook Leaflets, Volume 1 p. 78 para. 03] p. 840, Para. 1, [1902MS].

From the light that God has given me for years, I know that the households of His people are in great need of purification. The end is nearer than when we first believed. As fathers and mothers, we are to

purify ourselves, even as Christ is pure; that is, we are to be perfect in our sphere, even as God is perfect in His sphere. Instead of backsliding, we should now be conformed to the will of heaven, the heavenliness of heaven. Let us put away the spirit of murmuring and complaining, remembering that by cherishing such a spirit we are disrespectful to God. We are living in His dwelling place; we are members of His family--His by creation and by redemption. [Cf: Notebook Leaflets, Volume 1 p. 78 para. 04] p. 840, Para. 2, [1902MS].

Everyone is to cherish feelings of respect and tenderness for those with whom he associates. In our relations with one another we should be careful never to mar and scar the life and the spirit of others. When in life and character we show the miracle-working power of God, the world will take knowledge of us that we have been with Jesus and learned of Him. . . . [Cf: Notebook Leaflets, Volume 1 p. 78 para. 05] p. 840, Para. 3, [1902MS].

We are not to feel that we have reached perfection. We need to be melted over, that we may be purified from all dross. We are in need of the rich blessings that Heaven is so ready to bestow, the blessings promised to every believer. [Cf: Notebook Leaflets, Volume 1 p. 78 para. 06] p. 840, Para. 4, [1902MS].

Faith to Be Exercised--The Lord withholds from us no good thing. He declares, "Ask what ye will, and it shall be done unto you." He does not tell us to restrict our asking to certain things, but assures us that He will bless us according to the riches of His grace. He is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children. To show his willingness, He refers to the tender relationship that a father sustains to his son. "What man is there of you," He says, "whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" [Cf: Notebook Leaflets, Volume 1 p. 78 para. 07] p. 840, Para. 5, [1902MS].

Parents can learn this lesson in all its significance. Children who ask for something that is not for their best good are not to be rebuffed, but kindly told, "That would not be for your good. You cannot have it, because it would injure you. But although we cannot give it to you, we will try in every way possible to make you happy." [Cf: Notebook Leaflets, Volume 1 p. 78 para. 08] p. 840, Para. 6, [1902MS].

Lessons in Fellowship--The father should always feel kindly disposed toward his children. How sad it is that the father's disposition is not always that which it should be! The father of the boys is to come into close connection with his sons, giving them the benefit of his larger experience, and talking with them in such simplicity and tenderness that he binds them to his heart. He is to let them see that he has their best interest, their happiness, in view all the time. [Cf: Notebook Leaflets, Volume 1 p. 78 para. 09] p. 840, Para. 7, [1902MS].

Parents, let us constantly keep before our children the relation that we sustain to our heavenly Father. Let us tell them that we are His children, and that we desire to treat them as He treats us. He does not indulge us in injurious things. He gives us only the things that are

for our best good. He 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." [Cf: Notebook Leaflets, Volume 1 p. 79 para. 01] p. 841, Para. 1, [1902MS].

We are all amenable to God. When we take into consideration our accountability to Him for every action, when we remember that we are "a spectacle unto the world, and to angels, and to men," we will desire to be purged from our fretfulness and harshness, our lack of sympathy and tenderness for one another. These evils are as tares amid the wheat, and must be destroyed. [Cf: Notebook Leaflets, Volume 1 p. 79 para. 02] p. 841, Para. 2, [1902MS].

Children to be Shielded From Contaminating Influences--Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. They are never to neglect their children. In no case are they to let any line of business so absorb mind and time and talents that their children, who should be led into harmony with God, are allowed to drift until they are separated far from Him. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become helpers together with God. They are God's human hand, fitting themselves and their children for an endless life in the heavenly home. . . . [Cf: Notebook Leaflets, Volume 1 p. 79 para. 03] p. 841, Para. 3, [1902MS].

Some fathers and mothers are so indifferent, so careless, that they think it makes no difference whether their children attend a church school or a public school. "We are in the world," they say, "and we cannot get out of it." But, parents, we can get a good way out of the world, if we choose to do so. We can avoid seeing many of the evils that are multiplying so fast in these last days. We can avoid hearing about much of the wickedness and crime that exist. [Cf: Notebook Leaflets, Volume 1 p. 79 para. 04] p. 841, Para. 4, [1902MS].

Evils of Newspapers--Everything that can be done should be done to place ourselves and our children where we shall not see the iniquity that is practiced in the world. We should carefully guard the sight of our eyes and the hearing of our ears, so that these awful things shall not enter our minds. When the daily newspaper comes into the house, I feel as if I wanted to hide it, that the ridiculous, sensational things in it may not be seen. It seems as if the enemy is at the foundation of the publishing of many things that appear in newspapers. Every sinful thing that can be found is uncovered and laid bare before the world. [Cf: Notebook Leaflets, Volume 1 p. 79 para. 05] p. 841, Para. 5, [1902MS].

An Unmistakable Distinction--The line of demarcation between those who serve God and those who serve Him not, is ever to remain distinct. The difference between believers and unbelievers should be as great as the difference between light and darkness. When God's people take the position that they are the temple of the Holy Ghost, Christ Himself abiding within, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan's followers. . . . [Cf: Notebook Leaflets, Volume 1 p. 79

para. 06] p. 841, Para. 6, [1902MS].

A Lesson from Israel--While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. . . . [Cf: Notebook Leaflets, Volume 1 p. 79 para. 07] p. 842, Para. 1, [1902MS].

As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world. We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practices of the transgressors of God's law. [Cf: Notebook Leaflets, Volume 1 p. 79 para. 08] p. 842, Para. 2, [1902MS].

Bible Principles Diligently Taught--Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words . . . shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." . . . [Cf: Notebook Leaflets, Volume 1 p. 79 para. 09] p. 842, Para. 3, [1902MS].

Christian parents, you must make provision for your children to be educated in Bible principles. And do not rest satisfied merely with having them study the Word in the church school. Teach the Scriptures to your children yourselves when you sit down, when you go out, when you come in, and when you walk by the way. Walk with your children much oftener than you do. Talk with them. Set their minds running in a right channel. As you do this, you will find that the light and the glory of God will come into your homes. But how can you expect His blessing when you do not teach your children aright? . . . [Cf: Notebook Leaflets, Volume 1 p. 80 para. 01] p. 842, Para. 4, [1902MS].

A Reformation Necessary--Seventh-day Adventists must move in a way altogether different from the way in which they have been moving, if they expect the approval of God to rest upon them in their homes. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 02] p. 842, Para. 5, [1902MS].

Every faithful parent will hear from the lips of the Master the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." May the Lord help us to be good and faithful servants in our dealings with one another. He tells us to "consider one another to provoke unto love and to good works," helping and strengthening one another.-- *MS. 100, 1902*. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 03] p. 842, Para. 6, [1902MS].

A Sacred Circle--I have been shown that around every family there is a sacred circle, which should be kept unbroken. Within this circle no other person has a right to come. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 06] p. 842, Para. 7, [1902MS].

The husband and the wife should have confidence in each other. The

wife should keep no secret from her husband and the husband should keep no secret from his wife. Neither should relate family secrets to others. The heart of the wife should be the grave for her husband's faults and the heart of the husband should be the grave for his wife's faults. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 07] p. 843, Para. 1, [1902MS].

Never should either husband or wife indulge in a joke at the expense of the other's feelings. Never should either one in sport or in any other way complain to others concerning their companion; for frequently indulgence in foolish and what may apparently be harmless joking will eventually become habit, and may end in trial and possibly in estrangement.-- MS. 21, 1902. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 08] p. 843, Para. 2, [1902MS].

God will richly bless those who are humble and sincere, those who are kind and benevolent, who relieve the wants of the widow and the fatherless. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 01] p. 843, Para. 3, [1902MS].

This is an age of extravagance and display. Men think that it is necessary to make a display in order to gain success. But this is not so. Take up your work in the name of Jesus Christ of Nazareth, and show the fallacy of expending means needlessly for effect. Preach and practice economy. Labor with simplicity, humility, and graceful dignity, and your work will make a lasting impression. Trustful dependence on God, earnest prayer to Him for help, obedience to His Word--these are as gold and silver and precious stones brought to the foundation. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 02] p. 843, Para. 4, [1902MS].

Make it stand out with the greatest clearness that all created things are dependent on and under the control of Jehovah, and that as He sees best, He uses them as His instruments for the salvation of those who believe, and as instruments for the destruction of those who harden their-hearts in impenitence. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 03] p. 843, Para. 5, [1902MS].

To Reach Thousands--There are thousands to be reached by the truth. There are thousands who are to receive Christ as a personal Saviour. Greater New York must be worked on an altogether more economical plan than the plan on which you have been working. Christ says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Talk the truth, live the truth, walk before God in all humility of mind and in all simplicity of action. Let the angels see that you love God, and that you practice the humility of Christ. This all must do who enter the courts of the Lord. In this life they must walk in the new and precious way that Christ has provided for His followers. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 04] p. 843, Para. 6, [1902MS].

My brother, I write you this at this time because I want you to be prepared to engage in camp meeting work, prepared to speak to thousands, making plain by word and illustration the truths that must be presented. Suffer me to say the things that must be said to you. Hasty decisions, formed under the influence of strong feeling, without time for deliberation or for asking counsel from God, are generally

wrong and are often exceedingly unjust. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 05] p. 843, Para. 7, [1902MS].

Cultivate Gentleness--By Ellen G. White I have the word of the Lord for you. You need to cultivate the gentleness of Christ. Communion with God will give you increased influence for good. Bring humility into your business life and into your religious life. Watch, watch, watch! For the sake of your children, watch! [Cf: Notebook Leaflets, Volume 1 p. 113 para. 06] p. 844, Para. 1, [1902MS].

Unite with your brethren in counsel. Do not, I beg of you, stand apart as a separate whole. Unify! unify! Exercise care to avoid discord and strife. Do not speak words such as I heard you speak when in the night season I was in a council meeting at which you were present. Speak the words that Christ would speak were He in your place. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 07] p. 844, Para. 2, [1902MS].

The Lord is your only safeguard. Fear Him, and tremble at His word. He will manifest Himself to His people as He does not to the world. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 08] p. 844, Para. 3, [1902MS].

Those who claim to believe the truth are to guard carefully the powers of body and mind, so that God and His cause will not be in any way dishonored by their words or actions. The habits and practices are to be brought into subjection to the will of God. We are to give careful attention to our diet. [Cf: Notebook Leaflets, Volume 1 p. 113 para. 09] p. 844, Para. 4, [1902MS].

The Use of Flesh Meats--It has been clearly presented to me that God's people are to take a firm stand against meat eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message? [Cf: Notebook Leaflets, Volume 1 p. 114 para. 01] p. 844, Para. 5, [1902MS].

By the use of flesh meat the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed to what they eat. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 02] p. 844, Para. 6, [1902MS].

Remember that when you eat flesh meat, you are but eating grains and vegetables secondhand; for the animal receives from these things the nutrition that makes it grow and prepares it for market. The life that was in the grains and vegetables passes into the animal, and becomes part of its life, and then human beings eat the animal. Why are they so willing to eat their food secondhand? [Cf: Notebook Leaflets, Volume 1 p. 114 para. 03] p. 844, Para. 7, [1902MS].

In the beginning, fruit was pronounced by God as "good for food." The permission to eat flesh meat was a consequence of the fall. Not till after the flood was man given permission to eat the flesh of animals. Why then need we eat flesh meat? Few who eat this know how full it is of disease. Flesh meat never was the best food, and now it is cursed by disease. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 04] p. 844, Para. 8, [1902MS].

The thought of killing animals to be eaten is in itself revolting. If man's natural sense had not been perverted by the indulgence of appetite, human beings would not think of eating the flesh of animals. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 05] p. 844, Para. 9, [1902MS].

Our Relation to Health Reform--We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 06] p. 845, Para. 1, [1902MS].

Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 07] p. 845, Para. 2, [1902MS].

While we do not make the use of flesh meat a test, while we do not want to force anyone to give up its use, yet it is our duty to request that no minister of the conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating, because the Lord is calling for reform. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counterworking the efforts of your fellow laborers, who are teaching health reform, you are out of order, working on the wrong side. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 08] p. 845, Para. 3, [1902MS].

Be Like Minded--Christ is our Example. He was next to God in the heavenly courts. But He came to this earth to live among men. "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 like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess

that Jesus Christ is Lord, to the glory of God the Father."-- *Letter 48, 1902*. [Cf: Notebook Leaflets, Volume 1 p. 114 para. 09] p. 845, Para. 4, [1902MS].

Everything that God could do was done to save a perishing world. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has made it impossible for it to be said that He could have done more than He has done for the fallen race. When He gave His Son, He gave Himself. In one great gift He poured out the whole treasure of heaven. He has revealed a love that defies all computation, a love that should fill our hearts and lives with gratitude. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 01] p. 845, Para. 5, [1902MS].

Christ loves human beings, and He died to save them. At an infinite price He ransomed them from the power of the enemy. He invites them to become members of the royal family, children of the heavenly King. He desires to see them prepared to receive the crown of life. He longs to bestow on them the eternal riches. He came to restore in them the image of Divinity. He calls upon those who have accepted Him to join Him in this work. He has chosen us as His instruments. By us He desires to carry out His merciful purposes. He says, You are laborers together with Me. Shall we not co-operate with Him in His great plan, working earnestly to save His blood-bought heritage? [Cf: Notebook Leaflets, Volume 1 p. 131 para. 02] p. 846, Para. 1, [1902MS].

Proper Use of the Voice--He has given us grand and solemn truths to impart to those who are in darkness. Let us not mar these truths by imperfect utterance. God has given us voices that we may speak His truth. He desires that the music of the voice shall aid in impressing His word upon minds. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 03] p. 846, Para. 2, [1902MS].

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 04] p. 846, Para. 3, [1902MS].

Those who open the oracles of God to the people should improve in their manner of communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 05] p. 846, Para. 4, [1902MS].

Seek for Perfection--God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 06] p. 846, Para. 5, [1902MS].

The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 07] p. 846, Para. 6, [1902MS].

An Increase of Vitality--Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. [Cf: Notebook Leaflets, Volume 1 p. 131 para. 08] p. 846, Para. 7, [1902MS].

By constant obedience those who are born again are fitted for service. The entire being is to be placed under the molding, fashioning hand of God, that physical, mental, and spiritual perfection may be attained. Christians are to grow to the full stature of men and women in Christ. [Cf: Notebook Leaflets, Volume 1 p. 132 para. 01] p. 847, Para. 1, [1902MS].

Counsel Regarding Prayer--The Lord desires His servants to improve in their manner of praying. He inquires, Where is the vivifying influence of your prayers? He does not accept the tame, lifeless, lengthy prayers which are so destitute of His Spirit. He calls for a reformation, else He will remove the candlestick out of its place. He desires the candle to burn brightly, sending forth light to all parts of the world. When the church turns fully to the Lord, lifeless, spiritless prayers will no more be heard. [Cf: Notebook Leaflets, Volume 1 p. 132 para. 02] p. 847, Para. 2, [1902MS].

I urge my ministering brethren to improve in their manner of praying. This can and must be done. I must say to them, The shorter you make your spiritless prayers, the better will it be for the congregation. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is. Do not spend a long time in prayer before a congregation unless you know that God is inditing the prayer. Let the prayers made in public be short and full of earnestness. The effectual, fervent prayer of a righteous man availeth much; but the prayer uttered in a low, monotonous tone and spiritless manner is not accepted by God. The voice of prayer should rise to God from hearts burdened by a sense of need. Let there be a revival of the Holy Spirit, that your prayers may be filled with the power of heaven. [Cf: Notebook Leaflets, Volume 1 p. 132 para. 03] p. 847, Para. 3, [1902MS].

Learn to seek the Lord most earnestly for power to reach sinners. Heed the message God has sent to His church of today. [Read Rev. 3:15-18.] [Cf: Notebook Leaflets, Volume 1 p. 132 para. 04] p. 847, Para. 4, [1902MS].

The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness. It should

not be bereft of its luster by our inefficiency. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from our lips. But when, with sanctified lips, we offer praise for God's love, hearts are reached. Let us pray that the wondrous message of Christ's love may reach hearts. Let us watch for the Lord more earnestly than they that watch for the morning. Let us hope in Him and walk in His ways. He is well pleased when His servants work with implicit faith in Him, asking Him to supply all their needs. [Cf: Notebook Leaflets, Volume 1 p. 132 para. 05] p. 847, Para. 5, [1902MS].

Importunate, Prevailing Prayer--From the experience of Jacob we may learn the power of importunate prayer. [Read *Patriarchs and Prophets*, pp. 196, 197.] [Cf: Notebook Leaflets, Volume 1 p. 132 para. 06] p. 847, Para. 6, [1902MS].

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church or to the individual Christian are not those that are gained by talents or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. [Cf: Notebook Leaflets, Volume 1 p. 132 para. 07] p. 847, Para. 7, [1902MS].

We can do nothing of ourselves. In our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalog of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word.-- R. & H., Jan 14, 1902. [Cf: Notebook Leaflets, Volume 1 p. 133 para. 01] p. 848, Para. 1, [1902MS].

In God's sight, a man is just what he is in his family. The life of Abraham, the friend of God, was signalized by a strict regard for the word of the Lord. He cultivated home religion. The fear of God pervaded his household. He was the priest of his home. He looked upon his family as a sacred trust. His household numbered more than a thousand souls, and he directed them all, parents and children, to the divine Sovereign. He suffered no parental oppression on the one hand or filial disobedience on the other. By the combined influence of love and justice, he ruled his household in the fear of God, and the Lord bore witness to his faithfulness.--Letter 144, 1902, p. 2. [Cf: Unpublished Manuscripts, Volume 1 p. 100 para. 5] p. 848, Para. 2, [1902MS].

The Lord told Solomon that if he would walk in His way, His blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses. [Cf: Unpublished Manuscripts, Volume 1 p. 105 para. 2] p. 848, Para. 3, [1902MS].

Today each one has a part to act--duties to perform and responsibilities to carry. No one can act his part acceptably without wisdom from on high.--Letter 104, 1902, p. 7. [Cf: Unpublished

Manuscripts, Volume 1 p. 105 para. 3] p. 848, Para. 4, [1902MS].

You found that you had expended more than you intended to expend. . . . But even if you have spent more money than is at your command, you may make this, through its lessons of caution, a much greater blessing to you than would be an abundant inflow of means. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 124 para. 3] p. 848, Para. 5, [1902MS].

The chief burden of every human being is to be the salvation of body, soul, and spirit. Every Christian strives to accumulate true riches; for in this there is safety and consolation. In the place of lavishly investing means in uncertain enterprises, he yearly lays up treasure in the Bank of Heaven, his home. He keeps in circulation in the work of God upon the earth every talent entrusted to him, increasing his gifts by trading upon them. He knows that he cannot become rich in heavenly treasure by binding up his talents, be they few or many, in anything against which God has warned him. He does not hide his gifts in worldly enterprises and uncertain projects. He invests his Lord's money in the cause, trading upon it to help the Saviour to secure His purchased possession. He realizes that he is entrusted with means to use for the advancement and glory of Christ's kingdom by saving the souls for whom the Saviour died. *Letter 122, 1902.* [Cf: Unpublished Manuscripts, Volume 1 p. 125 para. 1] p. 848, Para. 6, [1902MS].

Brother B it is not wisdom to become involved in debt. You are a wise man and do not need this reminder. A debt is a yoke,--a binding, galling yoke. *Letter 158, 1902.* [Cf: Unpublished Manuscripts, Volume 1 p. 125 para. 2] p. 849, Para. 1, [1902MS].

Venturesome investments must be strictly avoided. Those that have been made in the past should never have been made. Let the workers in _____ bind about the edges. Let them guard themselves as with a fence of barbed wire from the inclination to go into debt. Let them say firmly, Henceforth we will not advance any faster than the Lord shall indicate and the means in hand will allow, even though the good work has to wait for a while. In beginning the work in new places, we will do our work in narrow quarters, rather than involve the Lord's work in debt. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 125 para. 3] p. 849, Para. 2, [1902MS].

Let all do their best to adjust the difficulties in the work at _____ and to place this work on a solid basis. Let them refuse to incur needless debt. Let the workers learn from their mistakes to move carefully, following in the footsteps of the self-denying Redeemer. *Manuscript 128, 1902.* [Cf: Unpublished Manuscripts, Volume 1 p. 125 para. 4] p. 849, Para. 3, [1902MS].

I have a statement to make. When the Lord presents before me any matter and instruction and I have a message to bear concerning the said matter, then I shall to the best of my God-given ability, make known the matter, presenting the mind and will of God just as clearly as my human capabilities, guided and controlled by the Holy Spirit, shall bring all the matter before me to present to others. In regard to the serious matters given me, I have not given anyone--man or woman--any right to have the least control over my work the Lord has given me to do. [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 1] p. 849,

Para. 4, [1902MS].

Since twenty-one years ago, when I was deprived of my husband by death, I have not had the slightest idea of ever marrying again. Why? Not because God forbade it. No. But to stand alone was the best for me, that no one should suffer with me in carrying forward my work entrusted to me of God. And no one should have a right to influence me in any way in reference to my responsibility and my work in bearing my testimony of encouragement and reproof. [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 2] p. 849, Para. 5, [1902MS].

My husband never stood in my way to do this, although I had help and encouragement from him and oft his pity. His sympathy and prayers and tears I have missed so much, so very much. No one can understand this as myself. But my work has to be done. No human power should give the least supposition that I would be influenced in the work God has given me to do in bearing my testimony to those for whom He has given me reproof or encouragement. [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 3] p. 849, Para. 6, [1902MS].

I have been alone in this matter, severely alone with all the difficulties and all the trials connected with the work. God alone could help me. The last work that is to be done by me in this world will soon be finished. I must express myself plainly, in a manner, if possible not to be misunderstood. [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 4] p. 850, Para. 1, [1902MS].

I have not one person in the world who shall put any message in my mind, or lay one duty upon me. I am now to say to you, _____ when the Lord gives me a burden for you, for anyone, you shall have it in the way and manner the Lord gives it to me.--*Manuscript 227, 1902.* [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 5] p. 850, Para. 2, [1902MS].

WORDS TO STUDENTS.--I am indeed glad to see so many here this morning. Students, will you remember that the prosperity of the school depends in a large degree on your endeavors? Will you remember that you are to help to make the school a success? Your teachers will find their task difficult as they try to understand for themselves and to help you to understand what the Word of God means and what its requirements comprehend. Will you resolve not to make the work of your teachers harder by your perversity? I plead with you as Christ's purchased possession to help your teachers and your fellow-students by being so closely connected with God that into this school heavenly angels can enter and abide. Let everyone see what he can do to bring into the school sunshine and sweetness. Let everyone manifest that conformity to God's will that we may live a perfect life. He says to us, "Lo, I am with you always, even unto the end of the world" (Matt. 28:28.) [Cf: Unpublished Manuscripts, Volume 3 p. 132 para. 1] p. 850, Para. 3, [1902MS].

Students, you are here to obtain an education that will help you to stand by the side of Christ in unselfish service. This is the highest education that you can possibly obtain. The Word of God declares, "Ye 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." (Phil. 2:12,13.) As you stand firm for God,

filled with courage and perseverance, constantly revealing self-denial, angels from heaven will come into this school. They will keep guard over you. Your health will be precious in God's sight, because you keep His commandments. [Cf: Unpublished Manuscripts, Volume 3 p. 132 para. 2] p. 850, Para. 4, [1902MS].

You have been bought with a price--and what a price! Who can measure the line let down from heaven for the saving of the subjects of sin. Who can compass a love that is as broad as eternity? Think of the sacrifice that Christ made for you. He stepped down from His high command, and came to this world with the treasures of heaven, that every human being might have power to reach the standard set before him in God's law. Clothing His divinity with humanity, He came to stand at the head of the human race, in our behalf to live a perfect life, that He might know how to help us in our conflict with sin. Through His sacrifice, human beings may reach the high ideal set before them, and hear at last the words, you are complete in Him, not having your own righteousness, but the righteousness that He wrought out for you. Your imperfection is no longer seen; for you are clothed with the robe of Christ's perfection. [Cf: Unpublished Manuscripts, Volume 3 p. 133 para. 1] p. 850, Para. 5, [1902MS].

After His baptism, Christ knelt on the banks of Jordan and offered prayer to His Father. 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 there came the voice, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17.) Christ's prayer was offered for us, and it cleaves through every shadow that Satan casts between us and God. In our behalf the Saviour laid hold of the power of Omnipotence, and as we pray to God, we may know that Christ's prayer has ascended before, and that God has heard and answered it. With all our sins and weaknesses we are not cast aside as worthless. "He hath made us accepted in the beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells of the power of prayer--how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. The light that fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice that spoke to Jesus says to every believing soul, "This is My beloved child, in whom I am well pleased." [Cf: Unpublished Manuscripts, Volume 3 p. 133 para. 2] p. 851, Para. 1, [1902MS].

You remember the experience of Daniel. He received wisdom and understanding because he placed himself in right relation with God. God has intelligence for you, just as He had for Daniel. He has knowledge for you that is far above all human knowledge. If you stand where Daniel stood, you will gain a progressive education, and a progressive education means a progressive sanctification. Such an education will prepare you to inherit the kingdom that from the foundation of the world has been prepared for God's faithful ones. As you strive to obtain a knowledge of God, He will commune with you as He communed with Daniel and his companions, and will give you power that will prevail. [Cf: Unpublished Manuscripts, Volume 3 p. 134 para. 1] p. 851, Para. 2, [1902MS].

Your teachers will do all that they can to help you. They will try to show you what you must do to inherit eternal life. They will try to

show you how to become conversant with the living principles of truth, that you may stand before God and men on vantage ground. Will you cooperate with your teachers? Will you strive earnestly to become useful men and women? Christ is waiting to help you, and He is an all-powerful Helper. When God gave Him to our world, He gave all Heaven. He placed in his hands every power, every facility of heaven, to give to those who receive Him. Christ came to our world to give us an example of what we may become, to show us that we may live a perfect life. He says to us, "Lo, I am with you always, even unto the end of the world." (Matt.28:20.) [Cf: Unpublished Manuscripts, Volume 3 p. 134 para. 2] p. 851, Para. 3, [1902MS].

What are you here for? Is it to obtain an education that will help you to stand by the side of Christ in unselfish service? This is the highest education that you can possibly obtain. The Word of God declares, "Ye 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." (Phil. 2:12,13) As you stand firm for God, filled with courage and perseverance, constantly revealing self-denial, angels from heaven will come into this school. They will keep guard over you. Your health will be precious in God's sight because you keep His commandments. [Cf: Unpublished Manuscripts, Volume 3 p. 134 para. 3] p. 851, Para. 4, [1902MS].

Do not let self-assertion mingle with your work. Remember the lesson that Christ gave to His disciples when they were contending as to whom among them should be the greatest. Placing a little child in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt.18:3, 4.) [Cf: Unpublished Manuscripts, Volume 3 p. 135 para. 1] p. 852, Para. 1, [1902MS].

In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive first to speak the English language correctly. Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are. [Cf: Unpublished Manuscripts, Volume 3 p. 135 para. 2] p. 852, Para. 2, [1902MS].

Remember constantly your need of a union with Christ. United with Him, you will bring into your work the fragrance of His character, and your well-ordered life will be a blessing to your teachers and your fellow-students. The sanctifying presence of God will be with you as you seek to do His will with a sincere desire to glorify Him. [Cf: Unpublished Manuscripts, Volume 3 p. 135 para. 3] p. 852, Para. 3, [1902MS].

Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you, and bless your efforts. The number of our missionaries is not half large enough. The fields are white, ready to harvest, but the laborers are few. God is waiting to endow you with power from on high, that you may go forth to work for him. [Cf: Unpublished Manuscripts, Volume 3 p. 135 para. 4] p. 852, Para. 4, [1902MS].

I want to speak a few more words to you about helping one another. Not

all are able to grasp ideas quickly. If you see that a fellow-student has difficulty in understanding his lessons, explain them to him. Be patient and persevering, and by-and-by his hesitancy and dullness will disappear. He will gain courage and strength to endure trial. And in the effort to help others, you, too, will be helped. God will give you power to advance your studies. He will cooperate with you in your efforts to help your fellow-students, and in heaven the words will be spoken of you, "Well done, good and faithful servant." [Cf: Unpublished Manuscripts, Volume 3 p. 136 para. 1] p. 852, Para. 5, [1902MS].

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow-students. The lives of such ones will exert a powerful influence for good on those who scoff at religion. [Cf: Unpublished Manuscripts, Volume 3 p. 136 para. 2] p. 852, Para. 6, [1902MS].

Let your faith be pure and strong and steadfast. Bring all the pleasantness you can into the school. Let gratitude to God fill your hearts. Remember the words, "Whoso offereth praise glorifieth God." When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfill the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ. [Cf: Unpublished Manuscripts, Volume 3 p. 136 para. 3] p. 852, Para. 7, [1902MS].

Live in this world to some purpose. If you waste the life that God has given you, when Christ comes to gather His children home, you will have no place in the mansions that He is preparing for those that love Him. [Cf: Unpublished Manuscripts, Volume 3 p. 136 para. 4] p. 853, Para. 1, [1902MS].

God wants you to receive the wisdom that He has for you. He wants you to be Bible students and Bible believers, living in obedience to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27.) Then he can bestow on you the power of His truth. Then He can mold and fashion you after the divine similitude. Living in conformity to Christ's will, you will be changed into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and you will enter to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14.). In your hands will be placed a golden harp and, touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son. [Cf: Unpublished Manuscripts, Volume 3 p. 136 para. 5] p. 853, Para. 2, [1902MS].

Students, do your best. This is all that God asks of you. He who has given His life for you will aid you in your efforts to win eternal life. God wants you to have a far more exceeding and eternal weight of glory. Obey Him, and in this school His salvation will be revealed. I want to meet you all around the throne of God. Learn here the lessons God desires to teach you, and you will join in the song of triumph in the heavenly courts.--Ms 125, 1902. ("Words to Students," a talk given at the opening of the Fernando School, Oct. 1, 1902.) [Cf: Unpublished

Manuscripts, Volume 3 p. 137 para. 1] p. 853, Para. 3, [1902MS].

Manuscript Release No. 1403. Ms 153, 1902. Calamities And The Great Controversy. John the Revelator represents the forces of the earth as four winds, which are held in check by angels delegated to do this work. He declares: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" [Rev. 7:1-3]. [Cf: Unpublished Manuscripts, Volume 5 p. 172 para. 1] p. 853, Para. 4, [1902MS].

From this vision we can learn why so many are preserved from calamity. If these winds were allowed to blow upon the earth, they would create havoc and desolation. But the world's intricate machinery is running under the Lord's supervision. Hurricanes, threatening to break forth, are held under control by the regulations of the One who is the Protector of the trembling ones that fear God and keep His commandments. The Lord holds back the tempestuous winds. He will not suffer them to go forth on their death-mission of vengeance until His servants are sealed in their foreheads. [Cf: Unpublished Manuscripts, Volume 5 p. 172 para. 2] p. 853, Para. 5, [1902MS].

Frequently we hear of earthquakes, of tempests and tornadoes. accompanied with thunder and lightning. Apparently these are capricious outbreaks of seemingly disorganized. unregulated forces. But God has a purpose in permitting these calamities to occur. They are one of His means of calling men and women to their senses. By unusual workings through nature God will express to doubting human agencies that which He clearly reveals in His Word. He will answer the question, "Who hath gathered the wind in His fists?" He will reveal Himself as the One who "maketh the clouds His chariot: who walketh upon the wings of the wind." "He bringeth the wind out of His treasuries." "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." "He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth." "He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke." [Cf: Unpublished Manuscripts, Volume 5 p. 172 para. 3] p. 854, Para. 1, [1902MS].

Local disturbances in nature are permitted to take place as symbols of that which may be expected all over the world when the angels loose the four winds of the earth. The forces of nature are under the direction of an Eternal Agency. Science, in her pride, may seek to explain strange happenings on land and on sea; but science fails of tracing in these things the workings of Providence. Science fails of perceiving that intemperance is the cause of most of the frequent accidents so terrible in their results. [Cf: Unpublished Manuscripts, Volume 5 p. 173 para. 1] p. 854, Para. 2, [1902MS].

Men on whom devolve grave responsibilities in safeguarding their fellow men from accident and harm, are often untrue to their trust. Because of indulgence in tobacco and liquor, they do not keep the mind clear and composed as did Daniel in the courts of Babylon. They becloud

the brain by using stimulating narcotics, and temporarily lose their reasoning faculties. Many a shipwreck upon the high seas can be traced to liquor drinking. Time and again have unseen angels protected vessels on the broad ocean because on board there were some praying passengers who had faith in God's keeping power. The Lord has power to hold in abeyance the angry waves so impatient to destroy and engulf His children. [Cf: Unpublished Manuscripts, Volume 5 p. 173 para. 2] p. 854, Para. 3, [1902MS].

The same Hand that kept the fiery serpents of the wilderness from entering the camp of the Israelites until God's chosen people provoked Him with their constant murmurs and complaints, is today guarding the honest in heart. Were this restraining Hand withdrawn, the enemy of our souls would at once begin the work of destruction that he has so long desired to accomplish. And because God's long-continued forbearance is not now recognized, the forces of evil are already, to a limited degree, permitted to destroy. How soon human agencies will see blotted out of existence their magnificent buildings, which are their pride! [Cf: Unpublished Manuscripts, Volume 5 p. 174 para. 1] p. 854, Para. 4, [1902MS].

How often have those in danger of being destroyed by terrible outbreaks of winds and waters been mercifully shielded from harm! Do we realize that we have been spared from destruction only because of the protecting care of unseen agencies? Although many ships have gone down and many men and women on board have perished, God has mercifully spared His people. But we should not be surprised if some of those who love and fear God were to be engulfed in the tempestuous waters of the ocean. They would sleep until the Lifegiver comes to give them life. We are not to cast one word of reflection upon God or upon His manner of working. [Cf: Unpublished Manuscripts, Volume 5 p. 174 para. 2] p. 855, Para. 1, [1902MS].

All these symbolical representations serve a double purpose. From them God's people learn not only that the physical forces of the earth are under the control of the Creator, but also that under His control are the religious movements of the nations. Especially is this true with reference to the enforcement of Sunday observance. He who gave His people, through His servant Moses, instruction in regard to the sanctity of the Sabbath--as recorded in Exodus 31:11-18--will in the hour of trial preserve those who keep this day as a sign of loyalty to Him. God's commandment-keeping people believe that He will fulfill His promise to protect them. By actual experience they know that the Lord sanctifies them and grants to them the seal of His approval as commandment keepers. Those who read the Scriptures with an intense desire to know what the Spirit saith unto the churches, know that God lives and reigns. [Cf: Unpublished Manuscripts, Volume 5 p. 174 para. 3] p. 855, Para. 2, [1902MS].

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [Rev. 13:4-18, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 175 para. 1] p. 855, Para. 3, [1902MS].

In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God's people. Verses nine to eleven bring to view the special message of warning against worshipping the beast and his image, and receiving his mark in the forehead or in the hand. This warning is to be given to the world by those who are mentioned in the twelfth verse as keeping "the commandments of God, and the faith of Jesus." [Cf: Unpublished Manuscripts, Volume 5 p. 175 para. 2] p. 855, Para. 4, [1902MS].

Christ is the first and the last, the beginning and the end of the creation of God. Those who sincerely work for the salvation of souls will improve their capabilities to the utmost; and as they work unselfishly. they will have Divine assistance. -- Ms. 153, 1902. [Cf: Unpublished Manuscripts, Volume 5 p. 175 para. 3] p. 855, Para. 5, [1902MS].

"There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and in response to the call of our brethren many gifts, large and small, have been made. We thank the Lord that he has aroused some of the brethren to establish and sustain the Publishing House in Nashville. The establishment of this institution is an advanced movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing house in Battle Creek and the publishing house in Oakland were sustained when they were first established." [Cf: Pamphlet 127 p. 5 para. 01] p. 856, Para. 1, [1902MS].

"These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord. [Cf: Pamphlet 127 p. 5 para. 02] p. 856, Para. 2, [1902MS].

"Words have come to me from the One highest in authority. My Instructor asked, 'In establishing the work in the Southern field will you do less than you have done in more favorable places,-- less than you have done in Michigan and on the Pacific Coast?' I responded, 'No, Lord.' Then the word came, 'You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, "My Lord delayeth his coming."' [Cf: Pamphlet 127 p. 6 para. 01] p. 856, Para. 3, [1902MS].

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interest and to help to establish other lines of work in the South, and to do it now . Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the

earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, 'It is done.' 'He that is unjust, let him be unjust *still*: and he which is filthy, let him be filthy *still*: and he that is righteous, let him be righteous *still*: and he that is holy, let him be holy *still*.' [Cf: Pamphlet 127 p. 6 para. 02] p. 856, Para. 4, [1902MS].

"Brethren and sisters, *now* is the time to make haste to do something. Will you *now* give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?"-- *Extracts from the Appeal to the Churches in America* . [Cf: Pamphlet 127 p. 6 para. 03] p. 857, Para. 1, [1902MS].

Why Nashville was Selected. "Many have asked the question, Why did J. E. White and his associates select Nashville as a center for work? I answer, Because the Lord in his wisdom directed them to this place. It is his purpose that light shall shine forth from the memorials established for him in and near Nashville. [Cf: Pamphlet 127 p. 7 para. 01] p. 857, Para. 2, [1902MS].

"There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there. [Cf: Pamphlet 127 p. 7 para. 02] p. 857, Para. 3, [1902MS].

"There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people; and the sentiment in favor of these efforts will be a security to our people in their work. [Cf: Pamphlet 127 p. 7 para. 03] p. 857, Para. 4, [1902MS].

"There are in Nashville large educational institutions for the colored people, in which much excellent work has been done, and is being done for them. The teachers and students in these institutions are to hear the message of present truth. It is for this reason that God has directed that different institutions be established in Nashville. [Cf: Pamphlet 127 p. 7 para. 04] p. 857, Para. 5, [1902MS].

"The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race, that their prejudice against the Bible Sabbath may be removed. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we possibly can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with the will of God, many among them will be convicted and converted. The Lord works in a way that causes light to shine on the pathway of those who are seeking for light. [Cf: Pamphlet 127 p. 7 para. 05] p. 857, Para. 6, [1902MS].

"The Lord has a great work to be done in the Southern States of America,-- the most neglected and the most sinful part of his vineyard. It was in accordance with God's purpose that the publishing work was

started in Nashville. In his providence he has brought together in this place a company of workers who are to act their respective parts in the Publishing House, standing as representatives of Christianity. This institution is to give character to our work in the South. It will be instrumental in establishing the faith of many in Bible truth."--From "Nashville as a Center," written May 20, 1902. [Cf: Pamphlet 127 p. 8 para. 01] p. 858, Para. 1, [1902MS].

How many disasters are now taking place. These are admonitions to us that we are living in the last days. Daily we read of earthquakes; of the going down of many ships, with great loss of life; of destructive floods; and of the burning of immense buildings costing millions of dollars--buildings which men have pronounced fireproof, but which, when touched by the finger of God, are consumed. With a loud voice these things speak to us, saying, "The end of all things is at hand." [Cf: Bible Training School 06-01-02 para. 01] p. 858, Para. 2, [1902MS].

We are living in the closing period of this earth's history. What shall we do to awaken the people to a realization of their dangerous condition? Already the plaques of God are coming upon the world; yet many of those who for years have been expecting to behold Christ at His second appearing, are assuming an attitude of listless indifference to the daily events which show that His coming is drawing near. [Cf: Bible Training School 06-01-02 para. 02] p. 858, Para. 3, [1902MS].

In the twenty-fourth of Matthew is recorded Christ's prophecy in regard to the signs that precede His second coming. After mentioning some of them, He says, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. ... But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. 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 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." [Cf: Bible Training School 06-01-02 para. 03] p. 858, Para. 4, [1902MS].

As the inhabitants of the antediluvian world "knew not" the time in which they were living, so the inhabitants of the world to-day know not, because they do not choose to know, that they are living in the last days. Christ has warned us to look for His second coming. He says, "Watch therefore, for ye know not what hour your Lord doth come. ... Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Everyone of us may well ask, "Does this scripture refer to me? Lord, is it I? "Blessed is that servant," Christ says, "whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But 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: there shall be weeping and gnashing of teeth." [Cf: Bible Training School 06-01-02 para. 04] p. 858, Para. 5, [1902MS].

Every Christian is now to stand in his lot. This is no time to be careless. The judgments of God are in the world. They will surprise many. Vessels filled with passengers will suddenly go down, and all on board will perish. Some one may be saved to bear witness to the intemperance of those on board,--the drinking, the card-playing, the swearing, the wickedness of every description. We need to watch, the Lord says, lest, coming suddenly, He find us sleeping in dreamland, or engaged in worldly projects and foolish diversions. [Cf: Bible Training School 06-01-02 para. 05] p. 859, Para. 1, [1902MS].

In these perilous times we should leave untried no means of warning the people. We should be deeply interested in every thing that will stay the tide of iniquity. Work on. Have faith in God. Christ has said, "All power is given unto me in heaven and in earth." This is the power that He longs to bestow upon all. He declares that those who seek Him with all the heart shall find Him. Mrs. E. G. White. [Cf: Bible Training School 06-01-02 para. 06] p. 859, Para. 2, [1902MS].

Keep the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without using flesh-meat. Think of placing the flesh of animals on our tables. Abstinence from all hurtful food and drink is the fruit of true religion. [Cf: Bible Training School 07-01-02 para. 01] p. 859, Para. 3, [1902MS].

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted, body, soul and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences. [Cf: Bible Training School 07-01-02 para. 02] p. 859, Para. 4, [1902MS].

At this stage of the earth's history meat-eating is dishonoring to God. It is meat-eating and liquor-drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink shows what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control and he works through them. [Cf: Bible Training School 07-01-02 para. 03] p. 859, Para. 5, [1902MS].

Liquor-drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor-traffic, because it brings the country a revenue. [Cf: Bible Training School 07-01-02 para. 04] p. 859, Para. 6, [1902MS].

As we face these things, and see the terrible consequences of liquor-drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor-

drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for these excite a desire for stronger stimulants. They should refuse to eat flesh-meat; for this, too excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now. [Cf: Bible Training School 07-01-02 para. 05] p. 859, Para. 7, [1902MS].

Those who are not health-reformers treat themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral. [Cf: Bible Training School 07-01-02 para. 06] p. 860, Para. 1, [1902MS].

We are deeply pained as we see men and women of talent and influence, who are handling sacred truth, and at the same time ruining their digestive organs by eating unwholesome food, and by over-eating. We ask them to go further than abstaining from liquor and tobacco. [Cf: Bible Training School 07-01-02 para. 07] p. 860, Para. 2, [1902MS].

The work of teaching people how to prepare food that is at once wholesome and appetizing, is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend. [Cf: Bible Training School 07-01-02 para. 08] p. 860, Para. 3, [1902MS].

I am instructed to say to health-reform educators, "Go forward." The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you . . . by the mercies of God, that ye present your *bodies* a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Mrs. E. G. White. [Cf: Bible Training School 07-01-02 para. 09] p. 860, Para. 4, [1902MS].

We are to give the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds. [Cf: Bible Training School 09-01-02 para. 01] p. 860, Para. 5, [1902MS].

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our

sanitariums there should be men who understand the doctrine of the truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truths. [Cf: Bible Training School 09-01-02 para. 02] p. 860, Para. 6, [1902MS].

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a Godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win men to belief of the truth, win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul. [Cf: Bible Training School 09-01-02 para. 03] p. 860, Para. 7, [1902MS].

In our institutions and in all our work there is need of conscientious godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people, but for the favor of God; men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers. [Cf: Bible Training School 09-01-02 para. 04] p. 861, Para. 1, [1902MS].

There is a work to be done in our world. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon other minds. Therefore God's own methods of advancing the gospel in his dominion are met by great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete. Mrs. E. G. White. [Cf: Bible Training School 09-01-02 para. 05] p. 861, Para. 2, [1902MS].

Christ is the light of the world. Pure, clear, and undimmed this light shines out in sharp contrast with Satan's darkness. Into the gloom of error and deception it casts a light that is a perpetual reproach to the sensuality and sin of the world. Our Redeemer did no sin, neither was guile found in his mouth. He is "the true Light, which lighteth every man that cometh into the world." He offers to cover our unworthiness with the spotless robe of his righteousness. [Cf: Bible Training School 10-01-02 para. 01] p. 861, Para. 3, [1902MS].

Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a complete refutation of Satan's charge against the character of God. [Cf: Bible Training School 10-01-02 para. 02] p. 861, Para. 4, [1902MS].

Thousands of years before, Christ had shown to Moses the character of the Father, passing before him and proclaiming, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." "Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." [Cf: Bible Training School 10-01-02 para. 03] p. 861, Para. 5, [1902MS].

With intense interest the loyal angels and the inhabitants of the unfallen worlds are watching the controversy going on on this earth. Soon the conflict will be forever ended. Soon Christ will come to take to himself those who have fought the good fight of faith. [Cf: Bible Training School 10-01-02 para. 04] p. 861, Para. 6, [1902MS].

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "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." "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." "And lo, I am with you always, even unto the end of the world." [Cf: Bible Training School 10-01-02 para. 05] p. 862, Para. 1, [1902MS].

Claim this promise. There stands among you the Mighty Counsellor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privilege? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? [Cf: Bible Training School 10-01-02 para. 06] p. 862, Para. 2, [1902MS].

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality, because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the

strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must write to their earthly friends, telling them their perplexities, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great burden-bearer, stands beside them saying, "Come unto me, and I will give you the rest for which you are longing." Why will we turn from him? [Cf: Bible Training School 10-01-02 para. 07] p. 862, Para. 3, [1902MS].

Let us show more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the Great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full. Mrs. E. G. White. [Cf: Bible Training School 10-01-02 para. 08] p. 862, Para. 4, [1902MS].

My mind is drawn out to speak expressly of the duty of church members to draw together in the service of God, though all have not the same office or the same talents. Christ gives different men different abilities, to be exercised in different lines of work. [Cf: Bible Training School 11-01-02 para. 01] p. 862, Para. 5, [1902MS].

Some are strong to carry on one line of work, while others are especially fitted to carry on another line, or to labor in a different way to accomplish the same results. Let no worker feel that his fellow-workers should labor in exactly the same way that he does. [Cf: Bible Training School 11-01-02 para. 02] p. 862, Para. 6, [1902MS].

It is by the Lord's order that his servants have varied gifts. It is by his appointment that men of varied minds are brought into the church, to be laborers together with him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit--the spirit that dwells in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament, that they might help each other, through belief in and sanctification of the truth. [Cf: Bible Training School 11-01-02 para. 03] p. 863, Para. 1, [1902MS].

It is the righteousness of Christ that goes before us. It is his character that we are to copy. And then what? The glory of the Lord shall be our rearward. Our Leader goes before us, and as we follow him, he imparts to us his righteousness, which is revealed in our lives by a well-ordered life and a godly conversation. It is faith and works that makes us Christians, preparing us to sit together in heavenly places with Christ. [Cf: Bible Training School 11-01-02 para. 04] p. 863, Para. 2, [1902MS].

Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of

Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed. [Cf: Bible Training School 11-01-02 para. 05] p. 863, Para. 3, [1902MS].

We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given commandment, we shall give evidence that we are complete in him. [Cf: Bible Training School 11-01-02 para. 06] p. 863, Para. 4, [1902MS].

We must have the faith which prophets foretold and apostles preached-- the faith that works by love and purifies the soul. If we reach the standard of perfection, our peculiar traits of disposition must be molded into harmony with Christ's will. Then we shall sit together in heavenly places in Christ; brethren will work together, without a thought of collision. [Cf: Bible Training School 11-01-02 para. 07] p. 863, Para. 5, [1902MS].

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. But this is not profitable. Let us keep drawing near to God, and he will draw near to us. Then, as one, we shall reach upward to him. The churches will be like gardens of the Lord, under his cultivation. God's people will be trees of righteousness planted by the Lord, and watered with the river of life. And how fruitful they will be! Did not Christ say, "It is my Father's good pleasure that ye bear *much fruit*?" [Cf: Bible Training School 11-01-02 para. 08] p. 863, Para. 6, [1902MS].

Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth because they have not formed characters after the divine example? Will God be obliged to say of his people today, as he said of Israel. "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine?" Let us subdue self. Let us overcome every evil trait of character. Then the graces of the Lord will once more grow on the once flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah. [Cf: Bible Training School 11-01-02 para. 09] p. 863, Para. 7, [1902MS].

Hear the words of Christ, "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 love one another." Mrs. E. G. White. [Cf: Bible Training School 11-01-02 para. 10] p. 864, Para. 1, [1902MS].

The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." [Cf: Bible Training School 12-01-02 para. 01] p. 864, Para. 2, [1902MS].

I am instructed to say to those who know the truth, "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: Bible Training School 12-01-02 para. 02] p. 864, Para. 3, [1902MS].

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, "--without the robe of Christ's righteousness--"and they see his shame." [Cf: Bible Training School 12-01-02 para. 03] p. 864, Para. 4, [1902MS].

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." [Cf: Bible Training School 12-01-02 para. 04] p. 864, Para. 5, [1902MS].

These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." [Cf: Bible Training School 12-01-02 para. 05] p. 864, Para. 6, [1902MS].

Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self. Mrs. E. G. White. [Cf: Bible Training School 12-01-02 para. 06] p. 865, Para. 1, [1902MS].