

You can do evangelistic work successfully only by following the example of the great Teacher. He came to this earth, and in His ministry showed us how to labor for the salvation of souls. *Letter 193*, 1903, p. 2. (To E. E. Franke, September 1, 1903.) [Cf: 1MR16.01] p. 1, Para. 1, [1903MS].

Christ's way of presenting truth cannot be improved upon. *Letter 123*, 1903, p. 2. (To James Edson and Emma White, June 25, 1903.) [Cf: 1MR16.02] p. 2, Para. 1, [1903MS].

God says to His workers everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." We need to feel the importance of proclaiming the gospel message with earnestness and fervor, not with tame, lifeless utterance. Our testimony is not to be borne in smothered tones. It is to be clear, decided, stirring. The messengers must know the life and power of salvation. *Letter 21*, 1903, p. 6. (To "Those who at the Last General Conference Chose Australia as Their Field of Labor," January 6, 1903.) [Cf: 1MR18.03] p. 2, Para. 2, [1903MS].

Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ. *Letter 60*, 1903, p. 1. (To Brother and Sister Rice, April 19, 1903.) [Cf: 1MR20.01] p. 2, Para. 3, [1903MS].

We may do much in a short time if we will work as Christ worked. We may reflect with profit upon His manner of teaching. He sought to meet the minds of the common people. His style was plain, simple, comprehensive. He took His illustrations from the scenes with which His hearers were most familiar. By the things of nature, He illustrated truths of eternal importance, thus connecting heaven and earth. *Ms. 24*, 1903, p. 3. ("The Trial Volume of the Review," n. d.) [Cf: 1MR20.03] p. 2, Para. 4, [1903MS].

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: 1MR21.01] p. 2, Para. 5, [1903MS].

These words of Christ mark out our work for today. We are to preach the gospel in all parts of the world. By putting to use in the service of God every capability we possess, we may honor Him. Sanctified by God, we are to do our part in fulfilling the commission that Christ gave to His disciples. [Cf: 1MR21.02] p. 2, Para. 6, [1903MS].

We should study the life of Christ, as recorded in the Bible, and seek to follow His methods of labor. If we follow our human plans, we shall hinder instead of help the work. "He that is not with Me," said Christ, "is against Me, and he that gathereth not with Me scattereth abroad." Our will must be in subjection to the divine will. Our ways must be patterned after Christ's ways. *Ms. 57*, 1903, p. 1. ("An Appeal for Consecration and Service," n. d.) [Cf: 1MR21.03] p. 2, Para. 7, [1903MS].

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are cooperating with God. *Letter 140, 1903, (To "My Dear Brethren," July 5, 1903.)* [Cf: 1MR23.01] p. 3, Para. 1, [1903MS].

I have been thinking of how, after we began sanitarium work in Battle Creek, sanitarium buildings all ready for occupation were shown to me in vision. The Lord instructed me as to the way in which the work in these buildings should be conducted in order for it to exert a saving influence on the patients. [Cf: 1MR26.01] p. 3, Para. 2, [1903MS].

All this seemed very real to me, but when I awoke I found that the work was yet to be done, that there were no buildings erected. [Cf: 1MR26.02] p. 3, Para. 3, [1903MS].

Another time I was shown a large building going up on the site on which the Battle Creek Sanitarium was afterward erected. The brethren were in great perplexity as to who should take charge of the work. I wept sorely. One of authority stood up among us, and said, "Not yet. You are not ready to invest means in that building, or to plan for its future management." [Cf: 1MR26.03] p. 3, Para. 4, [1903MS].

At this time the foundation of the Sanitarium had been laid. But we needed to learn the lesson of waiting. *Letter 135, 1903, pp. 1,2. (To Elder and Mrs. S. N. Haskell, March 8, 1903.)* [Cf: 1MR26.04] p. 3, Para. 5, [1903MS].

Many other scenes connected with your case have been presented to me. At one time you were represented to me as trying to push a long car up a steep ascent. But this car, instead of going up the hill, kept running down. This car represented the food business as a commercial enterprise, which has been carried forward in a way that God does not commend. [Cf: 1MR26.05] p. 3, Para. 6, [1903MS].

At another time you were represented to me as a general, mounted on a horse, and carrying a banner. One came and took out of your hand the banner bearing the words, "The commandments of God and the faith of Jesus," and it was trampled in the dust. I saw you surrounded by men who were linking you up with the world." *Letter 239, 1903, pp. 3,4. (To Dr. J. H. Kellogg, October 28, 1903.)* [Cf: 1MR26.06] p. 3, Para. 7, [1903MS].

*Delivering the Messages* --Sometimes when I receive a testimony for someone who is in danger, who is being deceived by the enemy, I am instructed that I am not to place it in his hands, but to give it to someone else to read to him, because being deceived by the insinuations of Satan, he would read the testimony in the light of his own desires, and to him its meaning would be perverted. *Ms. 71, 1903, p. 9. ("To Every Man His Work," June 18, 1903.)* [Cf: 1MR27.03] p. 3, Para. 8, [1903MS].

I have been afraid that I should not have the strength to write to you thus plainly, for to do it takes hold of every fiber of my being. It is

indeed as if I were writing to my own son. *Letter* 180, 1903, p. 2 (To Dr. J. H. Kellogg, March 5, 1903.) [Cf: 1MR27.06] p. 4, Para. 1, [1903MS].

*Be not Diverted by Minutiae* --We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves. [Cf: 1MR40.03] p. 4, Para. 2, [1903MS].

The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon those things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God's throne, He will explain to us many of the mysteries of the Bible that we cannot now comprehend. He is the Great Teacher of His Word, which cannot be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding. *Letter* 16, 1903, p. 7. (To Elder and Mrs. S. N. Haskell, January 1, 1903.) [Cf: 1MR40.04] p. 4, Para. 3, [1903MS].

*Succession of Empires Governed by Law of Obedience* --Hundreds of years before certain nations came upon the stage of action, the Omniscient One looked down the ages, and predicted through His servants the prophets the rise and fall of the universal kingdoms. The prophet Daniel, when interpreting to the king of Babylon the dream of the great image,--an image symbolic of the kingdoms of the world,--declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have their day, and a second kingdom would arise, which also would have its period of trial as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, would subdue the nations of the world. These predictions of the Infinite One, recorded on the prophetic page and traced on the pages of history, were given to demonstrate that God is the ruling power in the affairs of this world. He changes the times and the seasons, He removes kings and sets up kings, to fulfill His own purpose. . . . [Cf: 1MR49.02] p. 4, Para. 4, [1903MS].

The voice of God, heard in past ages, is sounding down along the line, from century to century, through generations that have come upon the stage of action and passed away. Shall God speak, and His voice not be respected? What power mapped out all this history, that nations, one after another, should arise at the predicted time and fill their appointed place, unconsciously witnessing to the truth of that which they themselves knew not the meaning. The centuries have their mission. Every moment has its work. *The Youth's Instructor*, September 29, 1903, pp. 6, 7. [Cf: 1MR49.03] p. 4, Para. 5, [1903MS].

*Papacy Included in Ruins of Crumbled Rome* --The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally. [Cf: 1MR50.01] p. 4, Para. 6, [1903MS].

Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement. [Cf: 1MR50.02] p. 5, Para. 1, [1903MS].

The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption. [Cf: 1MR50.03] p. 5, Para. 2, [1903MS].

The kingdoms that followed were even more base and corrupt . They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value. [Cf: 1MR50.04] p. 5, Para. 3, [1903MS].

The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God's will, as revealed in the Scriptures. *The Youth's Instructor*, September 22, 1903, p. 6. [Cf: 1MR50.05] p. 5, Para. 4, [1903MS].

*Dwell on Major Matters* --Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. . . . [Cf: 1MR58.02] p. 5, Para. 5, [1903MS].

The enemy will strive to cause believers to search out matters of minor importance, and to dwell at length upon these matters in committee meetings and council meetings. But by turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it. [Cf: 1MR58.03] p. 5, Para. 6, [1903MS].

We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves. *Letter 16*, 1903, pp. 5-7. (To Elder and Mrs. S. N. Haskell, January 1, 1903.) [Cf: 1MR58.04] p. 5, Para. 7, [1903MS].

*Spiritual Welfare of Patients* --In training workers to care for the sick, let the minds of the students be impressed with the thought that their highest aim should always be to look after the spiritual welfare of their patients. To this end they should learn to repeat the promises of God's Word, and to offer fervent prayers, daily, while preparing for service. Let them realize that they are always to keep the sweetening, sanctifying influence of the great Medical Missionary before their patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing, compassionate Saviour, they will have rest of mind, which is so essential to recovery of health. *Letter 190*, 1903, p. 3. (To Elder A. G. Daniells, August 28, 1903.) [Cf: 1MR67.03] p. 5, Para. 8, [1903MS].

One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit. *Letter 156, 1903, p. 2. (To Brother Magan, July 27, 1903.)* [Cf: 1MR102.04] p. 6, Para. 1, [1903MS].

*God's Covenant with Israel.* --"In the third month, when the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:1-6). [Cf: 1MR104.02] p. 6, Para. 2, [1903MS].

Here are found the terms of a covenant that God desired to make with the children of Israel. If they would fulfill the pledge He asked of them, He would greatly bless them. He promised to honor them, to manifest His love and power upon them, and constantly to care for them, if they would comply with the conditions He asked of them. They were not merely to profess to worship God, but were to obey His voice indeed. [Cf: 1MR104.03] p. 6, Para. 3, [1903MS].

The wonderful love of God for the human race is here revealed. The fulfillment of the promises of this covenant involved the humiliation and death of Christ for a world perishing in sin. But for man to receive these blessings, it is necessary for Him to obey the law of God. Only those who keep His commandments can enter in through the gates into the city of God. [Cf: 1MR104.04] p. 6, Para. 4, [1903MS].

This covenant is a revelation of God's goodness. The people had not sought for it. They were not reaching out their hands after God; but He Himself graciously extended His almighty arm, inviting them to link their arm with His, that He might be their defense. He voluntarily chose as His heritage a nation that had just come from Egyptian slavery, a people who must be educated and trained at every step. What an expression of Omnipotent goodness and love! [Cf: 1MR105.01] p. 6, Para. 5, [1903MS].

God's people are precious in His sight, and He desires them to be honored among the nations. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. . . . 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: . . . Thou shalt be blessed above all people: . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deuteronomy 7:6-15). [Cf: 1MR105.02] p. 6, Para. 6, [1903MS].

The Lord recounts what He has already done for His people. "Ye have seen," He says, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself" (Exodus 19:4). God had delivered His people gloriously. He had given them marked evidences of His power, that their faith in Him might be increased. [Cf: 1MR105.03] p. 7, Para. 1, [1903MS].

Over and over again, the Lord permitted His people to be brought into strait places, that in their deliverance, He might reveal His mercy and His goodness. If they now chose to disbelieve Him, they must doubt the evidence of their own eyes. They had had unmistakable proof that He was a living God, "merciful and gracious, longsuffering, and abundant in goodness and truth" (Exodus 34:6). He had honored Israel in the sight of all the heavenly intelligences. He brought them unto Himself,--into covenant relation and communion with Him. [Cf: 1MR106.01] p. 7, Para. 2, [1903MS].

The children of Israel had been three months on their journey from Egypt, and were now camped before Mount Sinai, where in awful grandeur, the Lord spoke His law. He did not manifest Himself in grand buildings made with men's hands, the structures of human device. He revealed His glory in a high mountain, a temple of His own creation. The top of Mount Sinai rose above all others, in a range of mountains in the barren desert. This mountain God chose as the place where He would make Himself known to His people. [Cf: 1MR106.02] p. 7, Para. 3, [1903MS].

He appeared to them in awful grandeur, and spoke in audible voice. He there revealed Himself to His people, as He never has at any other time, thereby showing the importance of the law for all ages. God is particular today that we keep His commandments. [Cf: 1MR106.03] p. 7, Para. 4, [1903MS].

To Moses, as His mouthpiece, God gave His message; and Moses faithfully showed the children of Israel the advantages that they would receive by following the instruction that God had given them. He carefully pointed out to them the difference between right and wrong. Then He left it with them to decide whether they would comply with the conditions of God's promises. They accepted the words of God, and said, "All that the Lord hath spoken we will do" (Exodus 19:8). [Cf: 1MR106.04] p. 7, Para. 5, [1903MS].

"Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so shall ye be My people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. . . . I

earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart" (Jeremiah 11:3-8). [Cf: 1MR107.01] p. 7, Para. 6, [1903MS].

The people did not fulfill their promise, and they therefore did not receive the blessings God wished to bestow on them. By following their own impulses, they pursued a course that disqualified them for being recognized as God's peculiar treasure. [Cf: 1MR107.02] p. 8, Para. 1, [1903MS].

"But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them" (Jeremiah 7:23-25). [Cf: 1MR107.03] p. 8, Para. 2, [1903MS].

Why did God send them so many messages and warnings? Because He knew that the enemy was wide awake, and active in his efforts to deceive men, and to lead them away from the law of God into his deceptions. Satan ever seeks to cause men to swerve from their obedience to God. [Cf: 1MR108.01] p. 8, Para. 3, [1903MS].

*The Covenant with Us* --The covenant God made at Sinai is for the Israel of God for all time. Herein is revealed God's purpose for us, if we will only cooperate with Him. The Lord Jesus today will gather His people as a hen gathers her chickens beneath her wings, if they will only come to Him. [Cf: 1MR108.02] p. 8, Para. 4, [1903MS].

If we comply with the conditions God laid down for Israel, if we come before God in the beauty of holiness, and worship Him in Spirit and in truth, we shall receive the blessings that God promised to them. God sends His Word to assure us that if we will be obedient to Him, He will acknowledge us as members of His royal family. He will honor His peculiar people above all nations. "This honour have all His saints" (Psalm 149:9). [Cf: 1MR108.03] p. 8, Para. 5, [1903MS].

*God's Messengers* --Moses was chosen by God as the messenger of His covenant. The Lord called him up into the mountain, to receive the words of God to Israel. Today God chooses men as He chose Moses, to be His messengers. They are not to be mediators. They are to point to Christ as the all-sufficient Mediator. They must first receive instruction from the living oracles of God, then they are to impart the knowledge they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth. God will require the lives of those who turn the truth of God into a lie, and teach falsehood. Their example will lead others to falsify, but those who thus pervert God's truth will never become members of the royal family. It is dangerous now to be unable to discern the truth. Those who would minister the Word of God must be men who know His will. They must be careful lest they misunderstand the Word of God, and make mistakes which will need to be rectified. [Cf:

1MR108.04] p. 8, Para. 6, [1903MS].

They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently if they have no time nor opportunity to commune with God, to seek Him in earnest prayer? They must obtain their wisdom from God. They are to be "instant in season and out of season" always prepared for whatever they may be called to do. [Cf: 1MR109.01] p. 8, Para. 7, [1903MS].

"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Malachi 2:7). The people should counsel with him, as God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from the people, but he is to keep it as a sacred trust, to be imparted to others. [Cf: 1MR109.02] p. 9, Para. 1, [1903MS].

The priest must keep knowledge, not only in the mind, but the "lips should keep knowledge;" he is to have it at his tongue's end. He must be ready always to speak of the good and beautiful things of God. [Cf: 1MR109.03] p. 9, Para. 2, [1903MS].

God's messengers must make their minds a treasure house of good things, from which they may be able to draw a "Thus saith the Lord" whenever occasion demands. They are to present things new and old. They must continually hold up the covenant of peace between God and man, that He made with His people Israel. *Ms.* 64, 1903, pp. 1-7. ("God's Covenant with Israel," July 2, 1903.) [Cf: 1MR109.04] p. 9, Para. 3, [1903MS].

*Our Covenant Broken* --"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). To place ourselves in close connection with Christ, by fervent, believing prayer,--this is our duty. For our part of the contract we are responsible. For the rest we are to trust the One who knows and understands what will best help us in our endeavors to do His will. [Cf: 1MR115.02] p. 9, Para. 4, [1903MS].

Let us place ourselves in the line of cooperation with God, making it possible for Him to answer our prayers. He has issued His promissory notes, declaring, "A new heart also will I give you" (See Ezekiel 36:26). He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have broken your covenant with God. He cannot cover your sin while you continue in sin, refusing to let Him take away your transgression, because you suppose that in disobeying the commands of God, you have placed yourself beyond help. The Lord says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isaiah 27:5). *Ms.* 56, 1903, pp. 1, 2. ("A Present Help," May 22, 1903.) [Cf: 1MR115.03] p. 9, Para. 5, [1903MS].

*The Pledge for these Last Days* --"And taketh hold of My covenant" (Isaiah 56:6). This is the covenant spoken of in the following Scripture. [Cf: 1MR116.01] p. 9, Para. 6, [1903MS].

"Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell

the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed,"--in truth, earnestness, and sincerity,"--and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. [Cf: 1MR116.02] p. 9, Para. 7, [1903MS].

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do" (Exodus 19:3-8). [Cf: 1MR116.03] p. 10, Para. 1, [1903MS].

This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with Him. God included in His covenant all who will obey Him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, "Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isaiah 56:5). *Letter 263, 1903*, pp. 6, 7. ("Be not Deceived," November 12, 1903.) [Cf: 1MR116.04] p. 10, Para. 2, [1903MS].

*Our Covenant Relation not Realized by Many* --Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people, and then going directly contrary to His will. We are getting ready to move. Then let us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities, and bring them into the everyday life. We are to sit at the feet of Jesus and learn of Him. *General Conference Bulletin, April 1, 1903*, p. 31. ("Lessons from Josiah's Reign") [Cf: 1MR121.04] p. 10, Para. 3, [1903MS].

*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. 10, Para. 4, [1903MS].

We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers, not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our Faith. *Letter 106, 1903*, p. 3. (To the General Conference Committee, May 30, 1903.) [Cf: 1MR156.02] p. 10, Para. 5, [1903MS].

During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven's richest blessings. Those who claim to be Christ's followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they

pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God's requirements. *Ms.* 80, 1903, p. 2. ("Whoso Offereth Praise Glorifieth God," August 1, 1903.) [Cf: 1MR222.01] p. 10, Para. 6, [1903MS].

The work that God has pointed out to be done has not been done. City after city has been left unworked. Ministers laboring in the most destitute fields have been left to work as best they could, with insufficient means. A meager sum has been apportioned to them. Some have needed means to obtain food and clothing, and yet men, in their covetousness, have refused to help them. God looks upon the workers who are seeking to preach the gospel and to do true missionary work as more worthy of large means than some others. And they have greater need than some for large wages. Many calls for help are made upon them. They meet those who are in pitifully needy circumstances, and they deny themselves in order to help those needy ones. [Cf: 1MR274.02] p. 11, Para. 1, [1903MS].

One night I seemed to be in an assembly in which only a small number were present. Arrangements were being made to raise the wages of certain ones. One of authority reached out His hand and taking the records, examined them critically. Then He said, "A change will soon take place. Those who have been in the Review and Herald Office as leaders have been unfaithful in their stewardship. They are to be released from their responsibilities, unless they give evidence of thorough conversion. I will not serve with unprincipled devising, neither will My Spirit strive with them unless they repent. The work is no longer to be entrusted to your keeping. The means in the Lord's treasury, which should have been used to enable men to enter new fields, is grasped by selfish, unsanctified hands. Those who are truly converted, body, soul, and spirit, are filled with the spirit of self-sacrifice." *Ms.* 19, 1903, pp. 1, 2. ("Unselfishness in Service," April 8, 1903.) [Cf: 1MR274.03] p. 11, Para. 2, [1903MS].

I have given you the instruction that God has given me. He has told us what He expects of us. Wherever we may go, we are zealously and faithfully to carry out the principles of Christ's kingdom, thus showing plainly the difference between those who serve God and those who serve Him not. [Cf: 1MR275.01] p. 11, Para. 3, [1903MS].

When the office of publication is once more established, a much purer, holier atmosphere should pervade it than pervaded the institution in Battle Creek. Principles should be followed that will make the institution an honor to the cause of God. Those who refuse to work except for the highest wages should not be encouraged to connect with this institution. We do not need those who have no spirit of self-sacrifice. [Cf: 1MR275.02] p. 11, Para. 4, [1903MS].

God's work is to go forward. Its success depends on the putting forth of consecrated efforts and the carrying out of pure principles. Amidst the apparent confusion of surrounding difficulties, we may feel at a loss to know how to proceed. Let us be sure that those who are united with the work are first united with Christ. *Letter* 106, 1903, pp. 4, 5. ("To the General Conference Committee," May 30, 1903.) [Cf: 1MR275.03] p. 11, Para. 5, [1903MS].

*Loyalty to Principle vs. Patronage*-- I have been strongly impressed to write something in regard to the St. Helena Sanitarium. This institution was established by the Lord's direction, and it is not to outlive its usefulness. It is to be a living institution, through which the light of truth shall be shed abroad. The same God who works in other places where our medical work is established is ready to work in the St. Helena Sanitarium. Much of His power is to be revealed in this institution. It is to grow to the full stature of what God desires it to be. . . . [Cf: 1MR284.01] p. 11, Para. 6, [1903MS].

Shall we not stand as watchful sentinels, encouraging the patients to obey the words of the Holy Spirit through the apostle Paul, "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" (Romans 12:1, 2). [Cf: 1MR284.02] p. 12, Para. 1, [1903MS].

The Lord desires His people to come into line, and to work with all earnestness, in faith and love to bring into their lives the fulness of Christ, the efficiency freely bestowed on all who will comply with the condition laid down in the Word of God. [Cf: 1MR284.03] p. 12, Para. 2, [1903MS].

Advance moves are to be made. We are not, for the sake of securing a larger patronage, to employ physicians or nurses who are not willing to walk in the full light of health reform. We are to stand on an elevated platform. We do not establish sanitariums that the patients who come may indulge perverted appetite. We are to bring into our sanitariums as helpers those who stand firmly on the platform of health reform. *Ms.* 3a, 1903, pp. 1-4. ("The St. Helena Sanitarium," January 23, 1903.) [Cf: 1MR284.04] p. 12, Para. 3, [1903MS].

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. [Cf: 1MR311.02] p. 12, Para. 4, [1903MS].

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him" (Isaiah 56:1-

8). [Cf: 1MR311.03] p. 12, Para. 5, [1903MS].

"And take hold of My covenant." There is much more in these words than many comprehend at the first reading. When the Lord gave His law to the children of Israel encamped at the foot of Mount Sinai, the people with one accord promised, "All that the Lord hath saith will we do, and be obedient" (Exodus 24:7). In return for their loyalty, the Lord promised to bring them safely into the promised land and to prosper them above all nations. "Behold," He declared, "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. . . . If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies and an adversary unto thine adversaries. . . . And ye shall serve the Lord your God, and He shall be thy bread, and thy water; and I will take sickness away from the midst of thee" (Exodus 23:20-25). [Cf: 1MR311.04] p. 12, Para. 6, [1903MS].

During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven's richest blessings. [Cf: 1MR312.01] p. 13, Para. 1, [1903MS].

Those who claim to be Christ's followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk, in newness of life, even a life of obedience to God's requirements. The apostle Paul, in his letter to the Colossians, reminded them of their baptismal pledge, and wrote: "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" (Colossians 3:1-3). How much better it is to seek those things which are above, than to seek the things of this world, and to form our characters after a worldly similitude! [Cf: 1MR312.02] p. 13, Para. 2, [1903MS].

Very often I think of the rich promises given us in the Word in regard to God's keeping power. We are kept by His power. How reasonable then it is that we should be careful to walk in the footsteps of Jesus. He says, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Of those who walk in this light He declares, "Ye are the light of the world. . . . Let your light so shine before men, and glorify your Father which is in heaven" (Matthew 5: 12, 16). [Cf: 1MR312.03] p. 13, Para. 3, [1903MS].

When we mingle with the world and yield to the attraction of its pleasures and amusements, we think much less of God than we would if we were following Jesus in the path of self-denial which He has marked out for us. Let us keep our minds in right relation to God's promises. Then He will keep us, and we shall see of His salvation. *Ms. 80, 1903, pp. 1-3.* ("Whoso Offereth Praise Glorifieth God," August 1, 1903.) [Cf: 1MR313.01] p. 13, Para. 4, [1903MS].

My dear granddaughter, I feel a deep interest in you. I want you to have an experience that will be for your present and eternal good. Keep your heart stayed ever upon God. . . . [Cf: 1MR345.02] p. 13, Para. 5, [1903MS].

The work of cultivating the heart is profitable at all times and in all places. "Ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). We may learn a lesson from the work of the farmer in cultivating the field. He must cooperate with God. His part is to prepare the ground, and plant the seed, at the right time and in the right way. God gives the seed life. He sends the sunshine and the showers, and the seed springs up, "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28). If the farmer fails to do his part, if the human agent does not cooperate with divine agencies, the sun may shine, the dew and the showers may fall upon the soil, but there will be no harvest. And though the work of planting had been done, unless God sent the sunshine and the dew and the rain, the seed would never, never spring up and grow. [Cf: 1MR345.03] p. 13, Para. 6, [1903MS].

So, in the cultivation of character, you must cooperate with God. His Word directs you to "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" (Philippians 2:12, 13). You have a part to act, and as you act this part, God will surely cooperate with you. Letter 130, 1903, pp. 1,2. (To Miss Ella White, July 5, 1903.) [Cf: 1MR345.04] p. 14, Para. 1, [1903MS].

Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box, and will ask in regard to it. Let the children tell the story of their effort to help a needy missionary field, by denying self. . . . [Cf: 1MR347.01] p. 14, Para. 2, [1903MS].

I ask the children to show an unselfish interest in the work in the south. Will they not give their mites to help in this work? There are many ways in which they might earn money for this purpose. . . . Cannot the children make simple, useful household articles, and sell them, telling those to whom these things are offered of the work to which the money thus raised is to be devoted? . . . [Cf: 1MR347.02] p. 14, Para. 3, [1903MS].

The Lord will bless them as they work for Him. They can be His helping hand. As they do their work in the home with faithfulness, they are laboring in unity with Christ for the formation of Christlike characters. They are helping to bear the burdens of the household, and the mother is not obliged to be a slave to the family. [Cf: 1MR347.03] p. 14, Para. 4, [1903MS].

Children can be acceptable missionaries in the home and in the church. God would have them taught that they are in this world for useful service, not merely for play. They can be trained to do missionary work that will prepare them to fill wider spheres of usefulness. Ms. 138, 1903, pp. 1, 2, 4. (To "My Dear Brethren and Sisters Everywhere," "How We Can Help the Southern Work," November 17, 1903.) [Cf: 1MR347.04] p. 14, Para. 5, [1903MS].

The same mail that brought your letter brought me one from Brother Washburn, who is laboring in Washington, D. C. I have been strongly impressed by the Lord that in this city a most decided work must be done to proclaim the truth regarding the seventh-day Sabbath. Several years ago instruction was given me in regard to this. Letter 115, 1903, pp. 1,2. (To John Wessels, June 20, 1903.) [Cf: 1MR383.02] p. 14, Para. 6, [1903MS].

Oh, shall we not clear away the rubbish that is filling our hearts, and invite Christ to enter as an abiding Guest? Then He will richly bless us, and we shall receive the baptism of the Holy Spirit.-- Ms. 15, 1903, p. 6. ("How to Receive God's Blessing," March 31, 1903.) [Cf: 2MR10.01] p. 14, Para. 7, [1903MS].

Let us seek the Lord with our whole hearts, that we may find Him. We have received the light of the three angel's messages; and we now need to come decidedly to the front and take our position on the side of truth. . . . [Cf: 2MR21.02] p. 14, Para. 8, [1903MS].

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power" and the earth is to be "lightened with His glory." The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God and with His unsurpassed glory, as the waters cover the sea. [Cf: 2MR21.03] p. 15, Para. 1, [1903MS].

Those who have held the beginning of their confidence firm unto the end, will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light shall be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere. [Cf: 2MR21.04] p. 15, Para. 2, [1903MS].

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "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" (Ezek. 36:25-27). This is the descent of the Holy Spirit, sent from God to do its office-work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation. Their state of lethargy will no longer exist. All who have not received the light will be convicted; all who will turn unto the Lord with full purpose of heart will confess their sins. . . . [Cf: 2MR22.01] p. 15, Para. 3, [1903MS].

The proclamation of the gospel is the only means by which God can

employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be as one mind, one soul, unitedly loving God and keeping His commandments--preparing here below for translation.-- Ms. 122, 1903, pp. 1-4. ("The Time of the End," Oct. 9, 1903.) [Cf: 2MR22.02] p. 15, Para. 4, [1903MS].

Let there be a work of reformation and repentance. Let all seek for the outpouring of the Holy Spirit. As with the disciples after the ascension of Christ, it may require several days of earnestly seeking God and putting away of sin. [Cf: 2MR23.02] p. 15, Para. 5, [1903MS].

When God's people are worked by the Holy Spirit, they will manifest a zeal that is according to knowledge. When they are guided by the Spirit, they will no longer lead others in false paths. They will reflect the light that God has been giving for years. The spirit of criticism will be put away. Filled with the spirit of humility, they will be of one mind, united with one another and with Christ.-- Ms. 107, 1903, p. 7. (Diary, "Unity With the Father," Sept. 15, 1903.) [Cf: 2MR23.03] p. 15, Para. 6, [1903MS].

Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them ask in faith for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the latter rain will be more abundant. [Cf: 2MR44.04] p. 16, Para. 1, [1903MS].

The work of the Spirit had been clearly defined by Christ. "He shall not speak of Himself," He said, "He shall glorify Me." As Christ came to glorify the Father by the revelation of His infinite love, so the Spirit came to glorify Christ. [Cf: 2MR45.01] p. 16, Para. 2, [1903MS].

"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 measure of God's love is the measure of His power.--Letter 213, 1903, p. 5. (To "My Dear Friends at Berrien Springs," Oct. 9, 1903.) [Cf: 2MR45.02] p. 16, Para. 3, [1903MS].

Several years ago the Lord instructed me that we should establish a sanitarium in Washington, and that it should stand separate and independent from the sanitarium at Battle Creek. [Cf: 2MR51.05] p. 16, Para. 4, [1903MS].

Ever since my return from Australia, light has been clearly given me that those who are firm in the faith should place themselves decidedly on the Lord's side, and that they should work with all their God-given power to counteract the centralizing influences that have developed round the medical work in Battle Creek. [Cf: 2MR52.01] p. 16, Para. 5, [1903MS].

The Lord has plainly instructed me that we must not permit the medical men in Battle Creek to sway the work in Washington, because, unless greatly changed, they would exert a strong influence to thwart the plan of God in that important center. While these men continue to follow

principles that God has condemned, how could the Lord be honored by having the Battle Creek mold placed on all our medical institutions? Those who give shape to our medical work in Washington should be sound in the faith, understanding clearly the principles of the truth that in positive terms has been given to us as a people. [Cf: 2MR52.02] p. 16, Para. 6, [1903MS].

From time to time the Lord has presented many things before me regarding the perils of our physicians who are associated together at Battle Creek. At various times Dr. Kellogg has been presented to me as walking in a false show, desiring to have the credit of being the first in medical missionary work. By his remarks he sometimes gives the impression that he is the author of the medical missionary work. But this honor does not belong to any man. It is the Lord, not man, who is the Teacher and Leader of His people. God has moved upon the hearts of men in different places to engage in this work. He has given them wisdom to plan and devise, and they have carried forward the work that He has laid upon them. It is His purpose that Dr. Kellogg shall give close attention to the work devolving upon him, and that he shall leave his brethren free to do their appointed work as the Lord shall direct them.--Letter 256, 1903, pp. 1-3. (To the Officers of the Int. M. M. & B. Association, Oct. 25, 1903.) [Cf: 2MR52.03] p. 16, Para. 7, [1903MS].

I have been shown that with proper management the Huntsville school and the Graysville school could be self-supporting. But I was instructed, also, that the difficulties to be overcome in the Huntsville school would be far greater than in some other schools. A school for colored students cannot be compared with or treated in the same way as a school for white students. Not all that ought to have been done for the Huntsville school has been done, and those who take the management of the school in the future will have a trying time. But God will be with them if they make Him their dependence. This school has land, and the cultivation of fruit should be carried on. But the school cannot do this without help. [Cf: 2MR66.01] p. 17, Para. 1, [1903MS].

Since writing the above, I have been down to breakfast. I will now add a few words to this letter. I want you to get all the help you possibly can in your work. I know that you cannot help feeling troubled as you see the shortcomings of those who know the truth, yet are not sanctified through the truth. Let us do our best, and then trust the Lord to do what we cannot possibly do. Our work is to be placed on a higher plane. We are to have a faith that will not fail or be discouraged. [Cf: 2MR66.02] p. 17, Para. 2, [1903MS].

I have not much confidence in doing a large amount of work for those who already know the truth. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. But to try to bring those who know the truth, yet do not do their best, up to where they ought to be, is, I must say, almost labor lost, and greatly hinders aggressive work. Let the workers press into the cities still in ignorance. Let men and women be trained to conduct schools and sanitariums for white people. Let colored workers be educated to labor for their own people. And let the workers all remember that no raid is to be made on slavery and cruel taskmasters.--Letter 200, 1903, pp. 4, 5. (To G. I. Butler, Sept. 10, 1903.) [Cf: 2MR66.03] p. 17, Para. 3,

[1903MS].

Night after night for about four weeks I was unable to sleep after 12 o'clock.--Letter 78, 1903, p. 1. (To Elder and Mrs. J. A. Burden, March, 1903.) [Cf: 2MR156.03] p. 17, Para. 4, [1903MS].

The burden resting upon me has been so heavy that for weeks I have been unable to sleep past one or two o'clock.--Letter 239, 1903, p. 1. (To J. H. Kellogg, Oct. 28, 1903.) [Cf: 2MR156.04] p. 17, Para. 5, [1903MS].

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: 2MR179.01] p. 17, Para. 6, [1903MS].

"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). 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).--Letter 26, 1903, pp. 2, 3. (To Elder and Mrs. J. A. Burden, Dec. 10, 1902.) [Cf: 2MR179.02] p. 17, Para. 7, [1903MS].

The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.--Letter 161, 1903, p. 2. (To A. G. Daniells and W. W. Prescott, July 30, 1903.) [Cf: 2MR189.03] p. 18, Para. 1, [1903MS].

In a vision last night I saw you writing. One looked over your shoulder, and said, "You, my friend, are in danger." . . . [Cf: 2MR190.03] p. 18, Para. 2, [1903MS].

Let me tell you of a scene that I witnessed while in Oakland. Angels clothed with beautiful garments, like angels of light, were escorting Dr. Kellogg from place to place and inspiring him to speak words of pompous boasting that were offensive to God. . . . [Cf: 2MR190.04] p. 18, Para. 3, [1903MS].

Soon after the Oakland Conference, in the night season the Lord portrayed before me a scene in which Satan, clothed in a most

attractive disguise, was earnestly pressing close to the side of Dr. Kellogg. I saw and heard much. Night after night I was bowed down in agony of soul, as I saw this personage talking with our brother. . . . [Cf: 2MR191.01] p. 18, Para. 4, [1903MS].

In Oakland, there was spread before me a long, lawyer-framed document, filled with technicalities, which document was a copy of the conditions under which the Sanitarium issued bonds. The provisions of this bond issue were such that money gathered in from all parts of the country is tied up in the medical institution at Battle Creek for a long period of time.--Letter 220, 1903, pp. 1, 4, 7, 11. (To David Paulson, Oct. 14, 1903.) [Cf: 2MR191.02] p. 18, Para. 5, [1903MS].

The contents of the course of study was also to be unique, for Mrs. White declared the educators should introduce "into their model school only those books and methods of teaching that they thought would help the students to form symmetrical characters and to become useful workers in the cause." In this pioneer effort they were to make "sweeping strides" in "the right direction." --Ms 123, 1903, pp. 1, 2. ("The Battle Creek College Debt," Oct. 8, 1903.) [Neff Manuscript, pp. 96, 97.] [Cf: 2MR202.04] p. 18, Para. 6, [1903MS].

Magan and Sutherland had made mistakes as they pioneered Christian education. Mrs. White had told the dean that he was sometimes afraid to call new members to join the faculty "for fear that they will counterwork your work," and she urged that "varied gifts" be brought to the college staff, and that he "give other men a chance" to get hold of the work.--Letter 111, 1903. (To P. T. Magan, June 16, 1903.) [Neff Manuscript, p. 121.] [Cf: 2MR204.03] p. 18, Para. 7, [1903MS].

The principal of a school cannot do justice to his work when his interests are divided. Brother Cady cannot do justice to this school and be away in the field so much of the time, as has been the case in the past. The school needs his presence. It should not be left to the uncertainty that arises when the one who stands at its head is absent. The one who stands as principal should devote the greater part, if not all, of his time and energy to the school. He should study and plan for its success, and should put his whole soul into an effort for its advancement. [Cf: 2MR213.02] p. 18, Para. 8, [1903MS].

It is a mistake to allow students to choose their studies. In years past this mistake has been made in the Healdsburg school. As a result, students who had not mastered the common branches have sought to climb higher than they were prepared to go. Some who could not speak the English language correctly have desired to take up the study of foreign languages. A knowledge of how to speak and write our own language correctly is more important to us than the knowledge of a foreign language. [Cf: 2MR213.03] p. 19, Para. 1, [1903MS].

The Importance of Voice Culture. Voice culture is presented to me as of the greatest importance. Students should receive a training that will prepare them to impart the knowledge they receive. Unless they are taught to read and speak slowly and distinctly, with clearness and force, placing the emphasis where it belongs, how can they teach with any good effect? They should not be allowed to speak so fast that they cannot be clearly understood. Every word, every syllable, should be plainly spoken. [Cf: 2MR213.04] p. 19, Para. 2, [1903MS].

Students should be taught not to speak from the throat, but to bring the abdominal muscles into action. The throat is only the channel through which the voice is to pass. If public speakers would learn to use the voice properly, there would not be so much throat trouble among them. [Cf: 2MR214.01] p. 19, Para. 3, [1903MS].

Those who are to go into the field as teachers and ministers should be trained to speak in a way that will arouse an interest in the precious truths which they present. A man may not have so much knowledge, yet he can accomplish much if he has a voice so well trained that he can impart clearly that which he knows. But if a man cannot tell in a forcible manner what he knows, of what benefit is his learning, even though his mind be stored with knowledge? [Cf: 2MR214.02] p. 19, Para. 4, [1903MS].

[Prof. Cady: Should we provide a special instructor for voice-training, or should we distribute the teaching of this branch among all the instructors? [Cf: 2MR214.03] p. 19, Para. 5, [1903MS].

Mrs. E. G. White: The wisest thing to do is to experiment. You will have to do much experimenting before you can decide upon the best methods. If you should know of someone who is especially fitted to teach voice culture, it might be best to secure his services. I know that the voice can and must be trained. The Lord wants the teachers in our schools to make the most of themselves, and to teach the students to make the most of themselves. [Cf: 2MR214.04] p. 19, Para. 6, [1903MS].

The Value of the Common Branches. It is important that students be taught to spell correctly and to write plainly. They should be given a thorough drill in these branches. There are men in responsible positions, physicians, lawyers, and even editors, whose writing can scarcely be read. A great mistake has been made in their education. [Cf: 2MR214.05] p. 19, Para. 7, [1903MS].

In education the work of climbing must begin at the lowest round of the ladder. There are many who feel that they have finished their education, but who are faulty in spelling and in writing, and who can neither speak nor read correctly. These need to go back and begin to climb from the first round of the ladder. [Cf: 2MR215.01] p. 20, Para. 1, [1903MS].

When voice culture, reading, writing, and spelling take their rightful place in our schools, a great change for the better will be seen. These subjects have been neglected, because our teachers have not realized their value. But they are more important than Latin or Greek. I do not say that it is a wrong to study Latin or Greek, but I do say that it is a wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of Latin and Greek. [Cf: 2MR215.02] p. 20, Para. 2, [1903MS].

The Question of Grading. The system of grading is a hindrance to the pupil's real progress. Some pupils are slow at first, and the teacher needs to exercise great patience. But these pupils may, after a short time, learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The

system of confining children rigidly to grades is not wise. [Cf: 2MR215.03] p. 20, Para. 3, [1903MS].

[A. T. Jones: The sooner grades are done away with, so that the teacher can get close to the children, the better. [Cf: 2MR215.04] p. 20, Para. 4, [1903MS].

Mrs. E. G. White: I know that some better system can be found just as soon as our instructors learn the true principles of education. . . . [Cf: 2MR215.05] p. 20, Para. 5, [1903MS].

You have begun in the right way. Students must have outdoor labor, that their muscles may be kept in a healthy condition, that the brain may be kept clear. The health of the brain depends on the health of the other parts of the human machinery. You need not be discouraged because there has been a loss in the industrial departments. This experience may save you from a larger loss in the future. Industrial work is a great help and blessing to the students. . . . [Cf: 2MR215.06] p. 20, Para. 6, [1903MS].

The influence for good that the manual training work has exerted over the students overbalances the financial loss, and would overbalance it were it ten times as large as it is. How many souls this work has helped to save, you will never know till the day of judgment. Satan finds some mischief still for idle hands to do. But when students are kept busy in useful labor, the Lord has opportunity to work with them.--Ms 69, 1903, pp. 1-4, 7-9. (Talk given by Mrs. E. G. White at Healdsburg College board meeting, "Instruction Regarding School Work," July 7, 1903.) [Cf: 2MR216.01] p. 20, Para. 7, [1903MS].

Your religious teachings are not to be depended on or accepted as a "Thus saith the Lord." It has been unwise for the people to rely upon you as they have done, for you are not a safe guide in spiritual matters.--Letter 55, 1903, p. 5. (To J. H. Kellogg, April 15, 1903.) [Cf: 2MR242.05] p. 20, Para. 8, [1903MS].

I could say much regarding the sanctuary, the ark containing the law of God, the cover of the ark, which is the mercy seat, the angels at either end of the ark, and other things connected with the heavenly sanctuary and with the great day of atonement. I could say much regarding the mysteries of heaven, but my lips are closed. I have no inclination to try to describe them. [Cf: 2MR320.02] p. 21, Para. 1, [1903MS].

I would not dare to speak of God as you have spoken of Him. He is high and lifted up, and His glory fills the heavens. "The voice of the Lord is mighty; it shaketh the cedars of Lebanon. The Lord is in His holy temple; let all the earth keep silence before Him." [Cf: 2MR320.03] p. 21, Para. 2, [1903MS].

My brother, when you are tempted to speak of God, where He is, or what He is, remember that on this point silence is eloquence. Take off your shoes from off your feet, for the ground on which you are placing your careless, unsanctified feet, is holy ground.--Letter 253, 1903, p. 7. (To J. H. Kellogg, Nov. 20, 1903.) [Cf: 2MR321.01] p. 21, Para. 3, [1903MS].

During the night season I was greatly perplexed. I wished to portray the responsibilities of the rulers of the nations and of those who are united with them. The Lord instructed me plainly how to do this. These men are the very ones who need most fully to realize their amenability to God's law, and to obey all His requirements. [Cf: 3MR37.01] p. 21, Para. 4, [1903MS].

I am instructed to point every one standing in a position of responsibility, to the divine law as the basis of all right conduct.--Letter 188, 1903, p. 3. (To Elder W.C. White, Aug. 25, 1903.) [Cf: 3MR37.02] p. 21, Para. 5, [1903MS].

The record of the corruption in our cities cannot be traced by human pen. Political strife, bribery, fraud, are seen on every hand. Men seem determined to rule or ruin. They are ready to ill-treat and even to kill those who will not be ruled by them. Who can doubt but that the evils which existed before the Flood exist today? . . . [Cf: 3MR37.03] p. 21, Para. 6, [1903MS].

Oh, that those who are rulers of nations would realize the responsibility resting upon them to be representatives of God, to set a right example, to shun the use of intoxicating liquor, that they may never be found off their guard. Judges, lawyers, senators, should give evidence to those who look to them for guidance that they acknowledge themselves to be under the control of a supreme Ruler, even Christ. They are to heed the invitation, "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 man who ignores his obligations to God has succeeded, or can succeed.--Letter 246, 1903, pp. 3, 4. (To the sanitarium family and the Battle Creek church, Oct. 12, 1903.) [Cf: 3MR37.04] p. 21, Para. 7, [1903MS].

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. 21, Para. 8, [1903MS].

"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. 22, Para. 1, [1903MS].

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. 22, Para. 2, [1903MS].

I received your pleasant letter, and will try to write you a few lines in reply. I hope that you will keep a diary of the experiences that come to you that are worth remembering. This may, in the future, be of use to you. [Cf: 3MR177.01] p. 22, Para. 3, [1903MS].

I feel a deep interest in you. . . . Keep your heart stayed ever upon God. [Cf: 3MR177.02] p. 22, Para. 4, [1903MS].

We may learn a lesson from the work of the farmer in cultivating the field. He must cooperate with God. His part is to prepare the ground, and plant the seed, at the right time and in the right way. God gives the seed life. He sends the sunshine and the showers, and the seed springs up. . . . If the farmer fails to do his part . . . the sun may shine, the dew and the showers may fall upon the soil, but there will be no harvest. [Cf: 3MR177.03] p. 22, Para. 5, [1903MS].

So, in the cultivation of character, you must cooperate with God. His word directs you "to 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." You have a part to act, and as you act this part, God will surely cooperate with you.--Letter 130, 1903. (To "My Dear Granddaughter" Ella White, July 5, 1903.) [Cf: 3MR177.04] p. 22, Para. 6, [1903MS].

We want to let the life of Christ shine in us that we may let grace for grace shine unto others.--Ms 174, 1903, p. 5. (Diary, July, 1903, At St. Helena, July 5, 1903.) [Cf: 3MR210.03] p. 22, Para. 7, [1903MS].

It was an offense against God for Elder Haskell's wages to be cut down. To do this showed a great lack of discernment.--Letter 161, 1903, p. 4. (To A. G. Daniells and W. W. Prescott, July 30, 1903.) [Cf: 3MR248.06] p. 22, Para. 8, [1903MS].

I am instructed to say that the precious truth for this time is to open more and more clearly to human minds. In a special sense men and women are to eat of Christ's flesh and drink of His blood. There will be a development of the understanding, for the truth is capable of constant expansion. The divine Originator of truth will come into closer and still closer communion with those who follow on to know Him. As God's people receive His word as the bread of heaven, they will know that His goings forth are prepared as the morning. They will receive His word as the bread of heaven, they will know that His goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten. [Cf: 3MR257.03] p. 23, Para. 1, [1903MS].

We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan. As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper

appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the Temple service. The work of God is hindered by a worldly understanding of His great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to His people.-- Letter 156, 1903, pp. 2, 3. (To P. T. Magan, July 27, 1903.) [Cf: 3MR258.01] p. 23, Para. 2, [1903MS].

One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit. [Cf: 3MR258.02] p. 23, Para. 3, [1903MS].

The call to greater consecration and holier service is being made, and will continue to be made.--Letter 156, 1903, p. 2. (To P. T. Magan, July 27, 1903.) [Cf: 3MR258.03] p. 23, Para. 4, [1903MS].

When Edson's letters presented the work that he was doing in the Southern field by his boat, used as a meetinghouse, when he told of the gathering of the children for Sunday school, of the invitations he received to hold meetings, of the souls who were becoming interested in these meetings, of the naked to be clothed and the sick to be helped--and nothing in the way of means to carry forward the work--the work that should be done was presented to me in the night season. Not only was there presented to me the field in which he was at work, but several places where, in the providence of God, he would be called to work. The eager faces, the earnest desire, the hunger of soul expressed, were before me, and I said, "What can we do for this people that are now so interested, when the situation is so discouraging?" [Cf: 3MR263.01] p. 23, Para. 5, [1903MS].

My Guide said, "This work will be sowing seed for time and for eternity." And then the instruction was given, "The angels of the Lord will go before him. He will be accounted out of line. But many ought to be out of the lines that have been maintained to be the regular routine, and unless they themselves come into line, they will say, 'The temple of the Lord, the temple of the Lord are we.' Unless that temple is purified, cleansed, sanctified, God will not give them His presence in the temple of which they boast." . . . [Cf: 3MR263.02] p. 23, Para. 6, [1903MS].

The situation was again presented, and the urgency of occupying the fields that were presented to me, then being worked under the supervision of God, using Edson White as His agency to open the field. But there were no others that would think of touching that portion of the field or would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken, and reconstructed.--Ms 29, 1903, pp. 1, 3. (General manuscript, "The Southern Work," Undated.) [Cf: 3MR263.03] p. 24, Para. 1, [1903MS].

Spoil not your influence by overworking in an effort to accomplish some great thing. When you become worried as the result of overwork,

every adverse word appears in large bold characters before you, and you begin at once to make a raid against those who you think are trying to work against you. Your hasty words are unexpected, because often there is no cause for any such outburst. These things greatly detract from your influence.--Letter 193, 1903, pp. 4, 5. (To Elder E. E. Franke, Sept. 1, 1903.) [Cf: 3MR277.02] p. 24, Para. 2, [1903MS].

I hope soon to visit the soldiers' home at Yountville. For several months a company of workers have been going there every other Sabbath to hold a song service. At first only a few attended the services, but now there are from seventy-five to one hundred present every time. . . . [Cf: 3MR281.06] p. 24, Para. 3, [1903MS].

The workers take reading matter with them, and when the soldiers are asked whether they would like it, their faces light up, and their hands are eagerly stretched out to receive the books and papers. [Cf: 3MR282.01] p. 24, Para. 4, [1903MS].

Last Sabbath one intelligent-looking man in the home said to one of our brethren, "Before you came here to sing for us, I spent nearly all my time in drinking and carousing with my companions. But . . . I have given up liquor drinking, and am spending my spare time in reading *The Desire of Ages*." . . . [Cf: 3MR282.02] p. 24, Para. 5, [1903MS].

I fully believe that some of these old men, perhaps many, will be saved.--Letter 112, 1903, pp. 3, 4. (To Elder and Mrs. J. A. Burden, June 21, 1903.) [Cf: 3MR282.03] p. 24, Para. 6, [1903MS].

*Food, Benefits of, Not Determined by Quantity*.--The quantity of food eaten does not determine the benefit received. Many, even among Seventh-day Adventists, eat too freely. Their health would be much better if they ate less. When too much food is eaten, the stomach is overburdened, and is unable to perform its proper functions. The result is that the digestive organs are disordered. If those who have brought themselves to this condition would eat proper food, and only about half as much as they have been in the habit of eating, their digestive organs would recover.--Letter 82, 1903. [Cf: 3MR325.03] p. 24, Para. 7, [1903MS].

*Heart Failure, May Be Caused by Intemperance in Eating and Drinking*.--Lately I have read in the daily paper of the death of many men in important positions in this country, men forty, fifty, sixty, and seventy years of age. Their death is almost always attributed to failure of the heart, but in reality it was caused by intemperance in eating and drinking. Doubtless many of these men were smokers and liquor-drinkers, and by the use of tobacco and liquor had poisoned the system. Had their habits of eating, drinking, and sleeping been regular, and in accordance with the principles of strict temperance, they might have lived for many years longer.--Letter 30, 1903. [Cf: 3MR328.04] p. 24, Para. 8, [1903MS].

*Liquor, Poisons Tissues*.--Those who indulge in the use of tobacco or intoxicating liquor fill the tissues of the body with poison and weaken the nerve power. They allow Satan to rob them of the ability to distinguish between right and wrong. Through a course of their own pursuing, their reason passes under the enemy's control.--Letter 166, 1903. [Cf: 3MR333.02] p. 25, Para. 1, [1903MS].

*Matter, Created When World Was Made.*--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. 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 working 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 not 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.--Letter 56, 1903. [Cf: 3MR336.02] p. 25, Para. 2, [1903MS].

*Mind, Tranquilized by Quiet Work.*--It is not for me to lay out for you a definite line of work. But you should work, if possible, in some place where your mind will be kept in even balance, where you can be peaceful and quiet, where you will not be consulted on many questions. It is not best for you to have supervision over many things. Your mind should not be overtaxed. This would be a great injury to you. When too many perplexities are placed upon you, the blood rushes to your head, and you give way to an intensity of feeling that endangers your health. . . . [Cf: 3MR337.03] p. 25, Para. 3, [1903MS].

If you should take upon you perplexities in which large interests are involved, the confusion that would come as the result of planning for the management of many things would not be for your own good, or for the best interests of the cause of God. Those who would place upon you a variety of duties requiring the most careful management, are making a mistake. Your mind needs to be tranquilized. You are to do a work that will not produce friction in your mind. You are to keep your conscience in the fear of God, according to the Bible standard, and you are to make steady improvement, that you may not be in any way unfitted for the work God has given you to do.--Letter 92, 1903. [Cf: 3MR337.04] p. 25, Para. 4, [1903MS].

*Nature, An Index to Illustrate the Divine Greatness.*--Christ converted all nature into an index to illustrate His greatness, His goodness, His love. Water, air, light, life--these Christ used to illustrate His work and His character.--Letter 232, 1903. [Cf: 3MR343.01] p. 25, Para. 5, [1903MS].

*Pantheism, a Fearful Misrepresentation.*--To take the works of God, and represent them to be God, is a fearful misrepresentation. This misrepresentation of God I was called upon to oppose at the beginning of my work, when the Lord sent me forth to proclaim the message that He should give me to speak. [Cf: 3MR350.01] p. 25, Para. 6, [1903MS].

My labors on this line began when I was seventeen years old, and since then I have been over the ground again and again. Case after case has been presented to me, and the power of God has rested on me as I have stood before large assemblies, and called out the name of those who were entertaining false views, telling them where such views would lead them if they did not change. [Cf: 3MR350.02] p. 26, Para. 1, [1903MS].

I have seen the results of these fanciful views of God, in apostasy, spiritualism, free-loveism. The free-love tendencies of these teachings

were so concealed that it was difficult to present them in their real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.--Letter 230, 1903. [Cf: 3MR350.03] p. 26, Para. 2, [1903MS].

*Reason, Lost, Result of Hell-Fire Teaching and Satanic Possession.*--Reasoning we must have. It is one of the great masterly talents entrusted to the human agent, and is a great advantage at every step we advance from earth to heaven. The faculty of reasoning, 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. [Cf: 3MR352.02] p. 26, Para. 3, [1903MS].

Paul reasoned out of the Scriptures. Jesus reasoned with His hearers out of the Scriptures.--Letter 56, 1903. [Cf: 3MR352.03] p. 26, Para. 4, [1903MS].

*Scientists, Cannot Explain God's Ways.*--The men most learned in science can not interpret or explain the ways and works of God. Those only who have been entirely divested of self and selfishness and have been made partakers of the divine nature, can understand, by the aid of their spiritual faculties, the ways and workings of God. To those who know Him not His ways are past finding out.--Ms 76, 1903. [Cf: 3MR357.01] p. 26, Para. 5, [1903MS].

*Suicides, Some Causes of.*--The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self, until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward, until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth shall disclose her blood, and no more cover her slain. The whole world appears to be in the march to death.--Ms 139, 1903. [Cf: 3MR361.02] p. 26, Para. 6, [1903MS].

*Worry Kills.*--It is not work that kills; it is worry. The only way to avoid worry is to take every trouble to Christ. Let us not look on the dark side. Let us cultivate cheerfulness of spirit. I have much to make me sad at heart, but I try not to speak discouragingly, because someone who hears my words may be sad at heart, and I must not do anything to increase their sadness.--Letter 208, 1903. [Cf: 3MR367.01] p. 26, Para. 7, [1903MS].

I have much matter written that I wish to put in book form. I sometimes fear that a fire will come, and I shall lose much of the precious matter that I desire to print.--Letter 70, 1903, p. 5. (To Addie and May Walling, April 27, 1903) [Cf: 3MR403.03] p. 27, Para. 1, [1903MS].

My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I can not now recall, were among those who, after the passing of the time in 1844, searched for truth. At our important meetings, these men would meet

together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty. A line of truth extending from that time to the time when we shall enter the city of God, was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. [Cf: 3MR411.04] p. 27, Para. 2, [1903MS].

The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit. [Cf: 3MR412.01] p. 27, Para. 3, [1903MS].

For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me. [Cf: 3MR412.02] p. 27, Para. 4, [1903MS].

I was at that time [early December 1850] in Paris, Maine. Old Father Andrews was very sick. For some time he had been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up and walked about the room, praising God, and saying, "I never saw it on this wise. Angels of God are in this room." The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this, I have been enabled to understand the Word of God.--Ms 135, 1903, pp. 1-3. ("Establishing the Foundation of Our Faith." Typed Nov. 4, 1903.) [Cf: 3MR413.01] p. 27, Para. 5, [1903MS].

I am sending you today another manuscript on the color question. I wish to say, however, that I have not finished writing on this subject. I think that the less this subject is agitated, the better it will be. If it is much agitated, difficulties will be aroused that will take much precious time to adjust. We can not lay down a definite line to be followed in dealing with this subject. In different places and under different circumstances, the subject will need to be handled differently. In the South, where the race prejudice is so strong, we could do nothing in presenting the truth were we to deal with the color line question as we can deal with it in the North. [Cf: 4MR21.03] p. 28, Para. 1, [1903MS].

This subject should be as little agitated as possible. We are to do as the Spirit of the Lord shall dictate. As we are led and controlled by the Spirit of God, we shall find that this matter will adjust itself. The white workers in the South will have to move in a way that will enable them to gain access to the white people. I wish that it were possible to leave the color line alone until the truth can be presented in the South. [Cf: 4MR22.01] p. 28, Para. 2, [1903MS].

I think I have already written that the colored people should not urge that they be placed on an equality with white people.--Letter 202, 1903, p. 2. (To J. E. White and wife, September 11, 1903.) [Cf: 4MR22.02] p. 28, Para. 3, [1903MS].

After the passing of the time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these people were advocating these erroneous theories, and as I went, the power of the Spirit was wonderfully displayed in rebuking the errors that were creeping in. Satan himself, in the person of a man, was working to make of no effect my testimony regarding the position that we now know to be substantiated by Scripture. Just such theories as you have presented in *Living Temple* were presented then. These subtle, deceiving sophistries have again and again sought to find place among us. But I have ever had the same testimony to bear which I now bear regarding the personality of God. . . . [Cf: 4MR56.01] p. 28, Para. 4, [1903MS].

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. Errors will be presented in a pleasing and flattering manner. The enemy desires to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. [Cf: 4MR56.02] p. 28, Para. 5, [1903MS].

I am instructed to warn our brethren and sisters not to discuss the nature of our God. Many of the curious who attempted to open the ark of the testament, to see what was inside, were punished for their presumption. We are not to say that the Lord God of heaven is in a leaf, or in a tree; for He is not there. He sitteth upon His throne in the heavens. [Cf: 4MR56.03] p. 28, Para. 6, [1903MS].

The work of the Creator as seen in nature reveals His power. But nature is not above God, nor is God in nature as some represent Him to be. God made the world, but the world is not God; it is but the work of His hands. Nature reveals the work of a positive, personal God, showing that God is, and that He is a rewarder of those who diligently seek Him. [Cf: 4MR57.01] p. 28, Para. 7, [1903MS].

I could say much regarding the sanctuary; the ark containing the law of God; the cover of the ark, which is the mercy seat; the angels at either end of the ark; and other things connected with the heavenly sanctuary and with the great Day of Atonement. I could say much regarding the mysteries of heaven; but my lips are closed. I have no inclination to try to describe them. [Cf: 4MR57.02] p. 29, Para. 1, [1903MS].

I would not dare to speak of God as you Dr. J. H. Kellogg have spoken of Him. He is high and lifted up, and His glory fills the heavens. The voice of the Lord is mighty; it shaketh the cedars of Lebanon. "The Lord is in His Holy temple; let all the earth keep silence before Him." [Cf: 4MR57.03] p. 29, Para. 2, [1903MS].

My brother, when you are tempted to speak of God, where He is, or what He is, remember that on this point silence is eloquence. Take off your shoes from off your feet; for the ground on which you are placing your careless, unsanctified feet, is holy ground. [Cf: 4MR57.04] p. 29, Para. 3, [1903MS].

I am instructed to say that there is nothing in the Word of God to substantiate your spiritualistic theories. Will you not renounce these theories at once and forever? Upon them your mind has been dwelling for a long time, but they have had no sanctifying, refining ennobling influence upon your life. The Lord has not use for these theories, and He would not have His people vindicate or propagate them. [Cf: 4MR57.05] p. 29, Para. 4, [1903MS].

The Father, the omniscient One, created the world through Christ Jesus. Christ is the light of the world, the way to eternal life. He, the anointed One, God gave to make an atonement for the sins of the world. You need to understand that unless you believe in that atonement, and know that you are bought with the price of the blood of the only begotten Son of God, you will assuredly be bound up with the wicked one. If you continue to cherish the theories that you have been cherishing, you will be left to become the sport of Satan's temptations. He is playing the game of life for your soul. Remain for a little longer linked up with him, and be assured that you will lose your soul. . . . [Cf: 4MR58.01] p. 29, Para. 5, [1903MS].

You have followed the enemy step by step, striving to look into mysteries too high and holy for your comprehension. Then in your teaching the Holy One has been brought down to man's scientific, spiritualistic ideas. You have been walking in crooked paths. You have lost the moral image of God. But there is hope for you. You may still turn your feet into the right path. . . . [Cf: 4MR58.02] p. 29, Para. 6, [1903MS].

I have hesitated and delayed about the sending out of that which the Spirit of the Lord has impelled me to write. I did not want to be compelled to present the satanic influence of these sophistries. But unless there is a decided change in yourself and your associates, I shall have to do this, to save others from following the path that you have been following I shall have to obey the command given me of God, "Meet it. Meet it!" This is the only thing that I can do. [Cf: 4MR58.03] p. 29, Para. 7, [1903MS].

I present to you the things that the Lord has presented to me. . . . [Cf: 4MR58.04] p. 30, Para. 1, [1903MS].

I am required by God to bear testimony against *Living Temple* decidedly. Whatever your associates may say concerning this book, I take the position now and forever that it is a snare. No union will be formed by our people as a whole upon the theories that you have begun

to present in that book. You may regard this forever decided. As a people we shall stand firm on the platform that has withstood test and trial. We shall hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only foundation. They have made us what we are. [Cf: 4MR58.05] p. 30, Para. 2, [1903MS].

These new, fanciful theories are fascinating and misleading. They endanger the eternal interests of the soul. The Scriptures do not sustain them. Clothed with the Christian armor, shod with the preparation of the gospel of peace, we shall stand firm against these misleading theories. You may turn and wrest the word of God to your own destruction, but I entreat you not to do this. [Cf: 4MR59.01] p. 30, Para. 3, [1903MS].

Heaven is not a vapor. It is a place. Christ has gone to prepare mansions for those who love Him, those who, in obedience to His commands, come out from the world, and are separate. The principles of heaven must be brought into our experience, that we may be distinguished for the world. There must be a marked contrast between us and the world; for we are God's denominated people. . . . [Cf: 4MR59.02] p. 30, Para. 4, [1903MS].

Ever since I was seventeen years old, I have had to fight this battle against false theories, in defense of the truth. The history of our past experience is indelibly fixed in my mind and I am determined that no theories of the order that you have been accepting shall come into our ranks. . . . [Cf: 4MR59.03] p. 30, Para. 5, [1903MS].

It would seem that I have written enough, that there is no need of my urging this subject upon you further. But I tell you in truth that I clearly understand what I am doing. Sufficient light has been given you. But for several years you have not heeded this light. If you had wished to know what the Lord has said, you could have known; for you have the books that have been written under the guidance of His Spirit. You have all the directions that could be asked for to point out the right way. Direct light has been sent you. But you have looked upon this as of less importance than your own plans and devisings. If you had heeded the testimonies sent you, *Living Temple* would never have been written.--Letter 253, 1903, pp. 4-11, 13. (To J. H. Kellogg, November 20, 1903.) [Cf: 4MR60.01] p. 30, Para. 6, [1903MS].

The Lord desires you to be of good courage. He has a work for you to do in evangelistic lines, a work demanding more distinctly spiritual efforts than the work in which you have been engaged. The greatest and most important work in which we can engage is the preparation of a people to stand in the day of God, upon which we are just entering. May the Lord help you, my brother, to devote your God-given capabilities to winning souls to Christ. Rest in God, and walk humbly with Him. You will need much of the rich grace of the Saviour, and a deep, settled conviction that the work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force. [Cf: 4MR73.03] p. 30, Para. 7, [1903MS].

In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who

refuse to join these unions will be marked men. [Cf: 4MR74.01] p. 31, Para. 1, [1903MS].

It is time for us to take our work out of the cities. Our sanitariums should be furnished with facilities for giving the sick the best of care, and they should be properly conducted; but they should be as far as possible from the cities. The whole world is to be tested, and obedience to the law of God is to be the test. [Cf: 4MR74.02] p. 31, Para. 2, [1903MS].

Unionism has revealed what it is by the spirit that it has manifested. It is controlled by the cruel power of Satan. Those who refuse to join the unions formed are made to feel this power. The principles governing the forming of these unions seem innocent, but men have to pledge themselves to serve the interests of these unions, or else they may have to pay the penalty of refusal with their lives. [Cf: 4MR74.03] p. 31, Para. 3, [1903MS].

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: 4MR74.04] p. 31, Para. 4, [1903MS].

"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 the foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Cf: 4MR74.05] p. 31, Para. 5, [1903MS].

*The Forming of These Unions Is One of Satan's Last Efforts.* God calls upon 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. [Cf: 4MR75.01] p. 31, Para. 6, [1903MS].

Brother and Sister Burden, we must now put on the whole armor of righteousness. We must be as true as steel to principle, standing steadfastly against every species of corruption. It is this steadfast adherence to principle that is to distinguish those who bear the seal of the living God from those who have the mark of the beast. [Cf: 4MR75.02] p. 31, Para. 7, [1903MS].

I write you this that in a guarded but decided way you may advise our people to keep out of the cities. But the cities must be worked; yes,

and our people have been asleep, while Satan has been sowing his tares. [Cf: 4MR75.03] p. 32, Para. 1, [1903MS].

I have said little in regard to moving the food factory from Cooranbong to Sydney or even to Wahroonga, because I do not see what advantage there would be in doing this. The farther away we are from the cities, the better it will be; for they are filled with men who have no sense of honor or true elevation, men who are ambitious for gain, and who to obtain gain will resort to any means. Even some among those who profess to believe the truth will through following wrong principles become greedy for advantage. There are those in our institutions who have for so long worked for selfish ends that they cannot be trusted. They have no sense of honor, or truth, or holiness, or righteousness. Selfishness and greed have expelled from the heart the sanctifying principles of the truth. They have lost all sense of distinction between right and wrong. And because they are in responsible positions--as if position made the man--they say, "The temple of the Lord, the temple of the Lord are we"--holy because we are handling holy things. But the fact that they occupy an exalted position of trust only makes their guilt a hundredfold greater. [Cf: 4MR75.04] p. 32, Para. 2, [1903MS].

Those who love God and keep His commandments will not grasp for the highest wages. But there are those who strive to add to their wages without stopping to ask themselves whether in so doing they are not robbing a fellow worker whose lines have not fallen to him in pleasant places. Those who reason from this selfish standpoint will receive punishment with the open sinner, only they will be punished more severely, because they had opportunities and light that the open sinner had not. [Cf: 4MR76.01] p. 32, Para. 3, [1903MS].

There are many who will so outrage conscience and the law of God that in their hearts the pure, holy principles of truth will be corrupted. Between righteousness and truth and unrighteousness and fraud they will see no difference. Their judgment is perverted, and the position of trust they occupy is made a means of doing dishonest transactions, when they think that they can do this without detection.--Letter 26, 1903, pp. 1-5. (To Brother and Sister Burden. December 10, 1902.) [Cf: 4MR76.02] p. 32, Para. 4, [1903MS].

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established. [Cf: 4MR78.03] p. 32, Para. 5, [1903MS].

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the

message of warning shall be heard. . . . [Cf: 4MR79.01] p. 32, Para. 6, [1903MS].

*The Publishing House.* Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. . . . [Cf: 4MR79.02] p. 33, Para. 1, [1903MS].

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there--association with worldly men, which ought to be broken. . . . [Cf: 4MR79.03] p. 33, Para. 2, [1903MS].

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the office, which was to be a school of training for workers. But as the result of association with the world, many in the office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the office were as they should be. [Cf: 4MR79.04] p. 33, Para. 3, [1903MS].

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? [Cf: 4MR80.01] p. 33, Para. 4, [1903MS].

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. . . . [Cf: 4MR80.02] p. 33, Para. 5, [1903MS].

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties--you would be astonished to know how many--have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near in judgment, and swept away the printing plant. Will you build up again in the same place that you were before? . . . [Cf: 4MR80.03] p. 33, Para. 6, [1903MS].

*The Sanitarium.* I need not speak any more on this point. I wish to speak now in reference to the sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this sanitarium go into the hands of worldlings. And she said also that we must try to place the sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we

should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to Him. And when the sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. . . . [Cf: 4MR80.04] p. 33, Para. 7, [1903MS].

It has been stated that, when the sanitarium was first established in Battle Creek, my husband and I endorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to their work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers. . . . [Cf: 4MR81.01] p. 34, Para. 1, [1903MS].

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where He can control it, let me tell you that God will see that it is sustained. . . . [Cf: 4MR81.02] p. 34, Para. 2, [1903MS].

*Keep Out of Them and Away from Them.* The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven. [Cf: 4MR81.03] p. 34, Para. 3, [1903MS].

Our restaurants must be in the cities; for otherwise the works in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me. [Cf: 4MR82.01] p. 34, Para. 4, [1903MS].

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people--men who can distinguish between truth and error, righteousness and unrighteousness.-- *General Conference Bulletin*, 1903, pp. 84-87. (E. G. White talk, "Our Duty to Leave Battle Creek." April 3, 1903.) [Cf: 4MR82.02] p. 34, Para. 5, [1903MS].

The Genesis of Movements Toward Consolidation, Confederacies, Trade Unions and Secret Societies [Cf: 4MR82.03] p. 34, Para. 6, [1903MS].

Dear Brethren: I have a message for you. The Lord is in earnest with His people. I expected that great humiliation of heart would follow the manifestation of the Lord's displeasure in the destruction of the principal buildings of our two largest institutions. But how little influence this has had to bring humiliation and repentance. God's people have dishonored Him, and their hearts have become so unimpressible that even when He speaks in judgment, they make no decided change. [Cf: 4MR83.01] p. 35, Para. 1, [1903MS].

Evil entered in the heavenly courts through the angel who, next to Christ, occupied the most exalted position. Lucifer was the first of the covering cherubs, holy and undefiled. Of him it is said, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." [Cf: 4MR83.02] p. 35, Para. 2, [1903MS].

But though honored above all the heavenly host, Lucifer was not content with his position. He ventured to covet the homage due alone to the Creator. He cherished feelings of envy, and these feelings he communicated to the other angels. It was his endeavor to secure to himself their service and loyalty. In so deceptive a way did he work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them. . . . [Cf: 4MR83.03] p. 35, Para. 3, [1903MS].

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven." [Cf: 4MR84.01] p. 35, Para. 4, [1903MS].

Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies, in trades unions, and in secret societies. There are at work in the world agencies that God will not much longer tolerate. [Cf: 4MR84.02] p. 35, Para. 5, [1903MS].

In a milder form the same evil and the same spirit has been introduced into our institutions. The Lord opened the matter to me, showing me that the wrong was of the same character as that introduced into

heaven. It was Satan who was working to bring in certain influences to bind different interests under one control. This was not in harmony with God's will, and He declared that He would not sanction anything of the kind. [Cf: 4MR84.03] p. 35, Para. 6, [1903MS].

This work was first started in the Review and Herald office. Things were swayed first in one way and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. [Cf: 4MR85.01] p. 36, Para. 1, [1903MS].

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical association at Battle Creek. I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren. . . . [Cf: 4MR85.02] p. 36, Para. 2, [1903MS].

We are church members, believers in the Bible, and we are not to make the Lord Jesus ashamed to call us brethren, because we have no confidence in one another. We are to be afraid of those who have little confidence in their fellow-workers, and who demand that they should be bound about by agreements and restrictions, which can be misinterpreted and used to do harm. Should they in the future be turned from their integrity, they would take advantage of some wording that those who signed the documents did not at the time comprehend.--Letter 114, 1903, pp. 1-4. (To the leaders in our work, May 23, 1903.) [Cf: 4MR85.03] p. 36, Para. 3, [1903MS].

The wicked are being bound up in bundles, bound up in trusts, in unions, in confederacies. Let us have nothing to do with these organizations. God is our ruler, our governor, and He calls us to come out from the world and be separate. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." If we refuse to do this, if we continue to link up with the world, and to look at every matter from a worldly standpoint, we shall become like the world. When worldly policy and worldly ideas govern our transactions, we cannot stand on the high and holy platform of eternal truth. [Cf: 4MR86.02] p. 36, Para. 4, [1903MS].

God promises that if we will separate ourselves from the world, He will receive us, and will be a Father unto us, and we shall be His sons and daughters. Shall we not separate ourselves from the world, and claim this sacred relationship now, that when our Father comes He may acknowledge us as His children?--Ms 71, 1903, p. 5. ("To Every Man His Work," E. G. White talk, June 18, 1903.) [Cf: 4MR86.03] p. 36, Para. 5, [1903MS].

Satan will do that which will close the Southern field against the truth, if the Lord does not interpose. And the trade unions will be one

of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.--Letter 200, 1903, p. 3. (To Elder G. I. Butler, September 10, 1903.) [Cf: 4MR87.01] p. 36, Para. 6, [1903MS].

How cruel it is to leave children to choose their own way, and to form a character without the direction of wise counsel! Yet, from the light that I have, I know that many parents who claim to be Christians have neglected their duty for so long a time that not a few of our young people have swung from the barriers of truth, and are in great danger of being swept downward to ruin by the temptations of the enemy. [Cf: 4MR108.01] p. 37, Para. 1, [1903MS].

Long ago this condition of affairs was presented to me by the Lord, and I was instructed to direct our people to establish schools for the education and training of our children, and to urge the youth to attend these schools. In our education institutions must be teachers who fear God and keep His commandments. The children, separated from their former wicked, corrupt associations, and placed under wise instructors in Christian schools, will have a favorable opportunity to form right habits of character, and to grow up in the fear and admonition of the Lord. [Cf: 4MR108.02] p. 37, Para. 2, [1903MS].

This is the work that has been and is still being done in our Healdsburg school. Sometimes it requires years for a student to learn to dress and to act as a child of the heavenly King; sometimes the influences of the world are almost irresistible; but through the grace of God everyone may become Christlike in word and deed. Those who are numbered as Christ's disciples will follow His example of self-denial and self-sacrifice.--Ms 67, 1903, pp. 7, 8. ("Fishers of Men," from baccalaureate sermon preached May 30, 1903.) [Cf: 4MR108.03] p. 37, Para. 3, [1903MS].

The enemy of Christ is intensely active. He seeks to take possession of human minds, that he may bring in division, discord, and a party spirit. He seeks to create division among the people of God, that they may be weakened, and that their influence for good on the world may be lessened. [Cf: 4MR290.01] p. 37, Para. 4, [1903MS].

He presents scientific propositions that are contrary to Christ's teaching, and contrary to the faith and the doctrines that have been outlined before us ever since the first proclamation of this message--doctrines that are sustained by the Scriptures. Our message is to be definitely proclaimed. We are to exalt the truths that were given to John on the Isle of Patmos, showing that the end is near. [Cf: 4MR290.02] p. 37, Para. 5, [1903MS].

The pope claims authority over the practice of many who do not recognize Christ as our only authority. He places himself in the position of God, and the weak and uninformed are kept from the knowledge that would reveal to them their privileges as children of God. We are to have no kings, no rulers, no popes among us. It is time for us diligently to heed the messages that have brought us out from the world.--Letter 212, 1903, p. 8. (To the teachers at Emmanuel Missionary College, September 23, 1903.) [Cf: 4MR290.03] p. 37, Para. 6, [1903MS].

It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the [General] Conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions. . . . In the work of God no kingly authority is to be exercised by any human being, or by two or three.--Ms 26, 1903, p. 1. ("Regarding the Work of the General Conference," April 3, 1901.) [Cf: 4MR291.02] p. 37, Para. 7, [1903MS].

God would have you a thoroughly converted man. The work of conversion is to begin in your heart and to work outward in your life. You are no longer to exercise a kingly power, as you certainly have done in the past.--Letter 52, 1903, p. 1 (To J. H. Kellogg, April 5, 1903.) [Cf: 4MR291.04] p. 38, Para. 1, [1903MS].

Let us be careful how we press our opinions upon those whom God has instructed. "If any of you lack wisdom, let him ask of God." Brother Daniells, God would not have you suppose that you can exercise a kingly power over your brethren.--Letter 49, 1903, p. 3. (To Elder Daniells and his fellow workers.) [Cf: 4MR292.01] p. 38, Para. 2, [1903MS].

This morning we received an excellent letter from Sister Haskell. I am sure that a good work is being done in New York, and I wish that the work there were a hundredfold stronger than it is.--Letter 243, 1903, p. 5. (To "Dear Sister Lucinda Hall," May 11, 1903.) [Cf: 4MR297.03] p. 38, Para. 3, [1903MS].

I thank you both for writing. I have had much writing to do of late. And, as I consider the matter, I realize that it is a very, very long "of late." I feel deeply interested in your work in New York City, and have often desired that it were possible for me to step before your assemblies and bear my testimony.--Letter 185, 1903, p. 1. (To Elder and Mrs. S. N. Haskell, August 17, 1903.) [Cf: 4MR299.03] p. 38, Para. 4, [1903MS].

The message that God gave to the churches in Ephesus and Sardis are applicable to those who in this age have had great light but have not opened the door of the heart to the knock of Christ. The Lord has shown plainly that He has a controversy with His people. The fires that have lately raged in New York and other cities were no accident. It was the hand of omnipotent power. The Spirit of God is withdrawing from the world because the warnings of heaven have not been heeded. We need to beware, for a similar condition of things is coming in amongst us as a people.--Ms 18, 1903, p. 3 ("A Call to Repentance," Nov. 10, 1902.) [Cf: 4MR320.02] p. 38, Para. 5, [1903MS].

"He shall not speak of Himself," He said, "He shall glorify Me." As Christ came to glorify the Father by the revelation of His infinite love, so the Spirit came to glorify Christ.--Letter 213, 1903. [Cf: 4MR332.03] p. 38, Para. 6, [1903MS].

I wish to say that all over the fields there is not among the laborers that humiliation of soul, that sanctification of the Spirit of God that there should be. Of what use is it for us to say that we have the grace of Christ, unless this grace is revealed in the daily life, in the thoughts, the words, and the actions? [Cf: 4MR352.02] p. 38, Para. 7, [1903MS].

Before leaving Australia and since coming to this country, I have been instructed that there is a great work to be done in America. Those who were in the work at the beginning are passing away. Few are left of the pioneers of the cause. The work must fall on the younger brethren. The world is filled with strife for the supremacy. The spirit of pulling apart, of war, or animosity and disorganization, is in the very air we breathe. Our only hope is to remember that we are little children-- God's little children. "Behold the nations before Him are as a drop of a bucket and are counted as the small dust of the balance." We are inclined to exalt self. But God wants no self-exaltation in His work. He wants us to labor in simplicity and humility, as His little children, learning daily of Him. We must bring His word into the practical life. We talk the truth, we preach the truth, but we do not live the truth.--Ms 11, 1903, p. 1. ("Words of Counsel", March 26, 1903.) [Cf: 4MR352.03] p. 38, Para. 8, [1903MS].

If sanctified through the truth, those who carry the last message of warning and mercy to a guilty world will act in accordance with the principles of truth. Knowing and obeying the truth, they cannot be otherwise than in fellowship one with another. Through confession and reformation they will remove everything that divides hearts. And He who forgives our sins cleanses us from all the rubbish that has been accumulating around us through human devising--rubbish that encouraged alienation and strife, and that perpetuated difficulties because of our refusal to submit to Christ's yoke. [Cf: 4MR353.01] p. 39, Para. 1, [1903MS].

The soul needs cleansing. The love of the truth sanctifies the soul. Sanctification is not the work of a moment; it is the result of a yielding of the heart to Christ, an acceptance of the conditions of salvation--a process that God will carry forward day by day, steadily, progressively, never ending, but ever blending heart with heart, soul with soul, a refining process going on day by day, in God's own way, in doing His will until all true believers are complete in Him. This is the work that is to be done by every believer.--Letter 192, 1903, pp. 6, 7. (To A. T. Jones, August 28, 1903.) [Cf: 4MR353.02] p. 39, Para. 2, [1903MS].

Three nights before the Review office burned, I was in an agony that words cannot describe. I could not sleep. I walked the room, praying to God to have mercy upon His people. Then I seemed to be in the Review office, with the men who have the management of the institution. I was trying to speak to them and thus to help them. One of authority arose and said, "You say, The temple of the Lord, the temple of the Lord are we; therefore we have authority to do this thing and that thing and the other thing. But the word of God forbids many of the things that you propose to do." At His first advent, Christ cleansed the temple. Prior to His second advent, He will again cleanse the temple. Why? Because commercial work has been brought in, and God has been forgotten. With hurry here and hurry there somewhere else, there was no time to think of heaven. The principles of God's law were presented, and I heard the question asked, "How much of the law have you obeyed?" Then the word was spoken, "God will cleanse and purify His temple in His displeasure." [Cf: 4MR366.01] p. 39, Para. 3, [1903MS].

In the visions of the night, I saw a sword of fire hung out over

Battle Creek. [Cf: 4MR366.02] p. 39, Para. 4, [1903MS].

Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings, the leaders of our people go right on, just as they have done in the past, exalting themselves, God will take the bodies next. Just as surely as He lives, He will speak to them in language that they cannot fail to understand. [Cf: 4MR366.03] p. 39, Para. 5, [1903MS].

God is watching us to see if we will humble ourselves before Him as little children. I speak these words now that we may come to Him in humility and contrition, and find out what He requires of us. [Cf: 4MR367.01] p. 39, Para. 6, [1903MS].

God wants us to learn what it means to be temples of the Lord. When we learn this, His saving grace will come to us, and the terrible dissension that is doing so much to weaken our efforts will no longer be seen among us. [Cf: 4MR367.02] p. 39, Para. 7, [1903MS].

Think of these words; pray over them. Come to the Lord as little children. Plead with Him for His salvation. If we receive His salvation into our hearts, His power will be with us, and success will crown our efforts. . . . [Cf: 4MR367.03] p. 40, Para. 1, [1903MS].

Let us begin our work on correct principles. And when you go home, take your Bibles, and read the law that you must meet in the judgment. Read the specifications given regarding the law. Come near to God, and He will receive you. Exercise the simple faith of a little child.--Ms 11, 1903, pp. 6, 6b. ("Words of Counsel," March 26, 1903.) [Cf: 4MR367.04] p. 40, Para. 2, [1903MS].

The pure, living principles of the gospel are to be respected. God has a people in His church who are laboring just as disinterestedly to save sinners, as the medical missionary workers have been laboring. He calls upon His medical missionary workers to labor unitedly with His church, and not to allow any physician to control their efforts by His authority. The Lord now calls upon His people to unify. Let all our medical missionaries unite with our ministers in soul-saving work.--Letter 220, 1903, p. 9. (To Dr. David Paulson, October 14, 1903.) [Cf: 4MR375.03] p. 40, Para. 3, [1903MS].

The work committed to us by the Lord will advance rapidly only when we labor in unity. . . . "Yes," says one, "this is exactly what I believe in--consolidation." But Christian 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.--Letter 67, 1903, p. 1. (To "Our Brethren Assembled at the Medical Missionary Council at Battle Creek," April 23, 1903.) [Cf: 4MR438.01] p. 40, Para. 4, [1903MS].

I now wish to say that had not the Review and Herald been destroyed, the plans that you and Elder Daniells were forming would have made it necessary for me to say many things to counteract what you were working to accomplish. In your feelings of opposition to the proper development of the smaller printing offices, and your desire to bring much of our publishing work to Battle Creek, you were on the wrong track. But the Lord has taken this matter in hand, in a way that must be recognized,

and it is not now necessary for me to carry this burden on my heart.-- Letter 92, 1903, p. 1. (To "Dear Brother Palmer." May 21, 1903.) [Cf: 4MR440.02] p. 40, Para. 5, [1903MS].

Ministers, presidents of conferences--no matter who you are or what you are--you are under the eye of Jehovah, and it becomes you to find out whether your ways please the Lord. Are you getting ready, preparing for the last change?--Ms 21, 1903, p. 7. ("A Call to Repentance," April 5, 1903.) [Cf: 4MR446.07] p. 40, Para. 6, [1903MS].

The soul must fully own the power and authority of the word of God. Then, though we may make mistakes, we always have a touchstone by which to test our ways and a standard by which we may, by true service, recall the heart and conscience.--Letter 48, 1903, p. 5. (To Dr. and Mrs. D. H. Kress, April 1, 1903.) [Cf: 4MR449.01] p. 40, Para. 7, [1903MS].

With these plain words (Ex. 31:16, 17) before us, who of those who know the truth will dare to make less prominent the distinguishing features of our faith. It is an established fact, to be made prominent before all nations, kindreds, tongues, and peoples, that the Lord God made the world in six days, and rested on the seventh day. "Thus the heavens and the earth were finished, and all the host of them, 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."--Ms 162, 1903, p. 5. ("Written for Our Admonition," June 29, 1903.) [Cf: 5MR82.01] p. 41, Para. 1, [1903MS].

The Sabbath was God's sign between Him and His people, and evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfill His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and was refreshed--satisfied with His work of Creation. Then the morning stars sang together, and all the sons of God shouted for joy, and now man's observance of the Lord's day of rest will again cause joy among the angels of heaven. The time in which we live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of Creation, which God has sanctified and blessed. [Cf: 5MR83.03] p. 41, Para. 2, [1903MS].

The observance of the Sabbath is a line of demarcation between him that serveth God and him that serveth Him not. It is God's great memorial of the fact that in six days He created the heavens and the earth and on the seventh day He rested and was refreshed. It is His memorial to preserve among the nations a clear, definite, unmistakable knowledge of the only true God, an evidence that He is a God above all gods. For this reason He set apart the day on which He rested after creating the world, a day in which no common work should be done. God has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be His own holy day, when men should worship Him, the Creator of the heavens and the earth. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth, and honor, worship, praise, and

exalt the God who created all things by Jesus Christ. [Cf: 5MR84.01] p. 41, Para. 3, [1903MS].

By observing the Sabbath day wherein God rested, the knowledge of God would be preserved. It is a "sign between Me and you that ye may know that I am the Lord that doth sanctify you." Those who keep the Sabbath holy as the Lord has specified, reveal that they are His peculiar people, and that He who made the heavens and the earth is their God.-- Ms 139, 1903, pp. 7, 8. ("The Message in Revelation," typed October 23, 1903.) [Cf: 5MR84.02] p. 41, Para. 4, [1903MS].

Life is too short, the hours of probation too precious, for us to make a mistake in our religious life. Earnest men, men of strength are needed in the Master's service. The call comes to us, "Be not conformed to this world, but be ye transformed by the renewing of your mind." As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing them into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ. [Cf: 5MR125.02] p. 41, Para. 5, [1903MS].

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work lying nearest us, we shall be prepared for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher. [Cf: 5MR125.03] p. 42, Para. 1, [1903MS].

Let us strive to help those connected with us. To this work let us devote our tact and ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the future life. [Cf: 5MR126.01] p. 42, Para. 2, [1903MS].

Reveal the living charm of the Saviour's life. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine out in good works. Christians have no need of desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he cannot do to the glory of God, upon which he cannot ask the blessing of God. [Cf: 5MR126.02] p. 42, Para. 3, [1903MS].

Work as in the presence of the heavenly intelligences. God calls for loyalty, for faithfulness; for we have been bought with a price. Stand firm in the faith; and you will be more than conquerors through Him who loved you and gave His life for you. To all who claim to be in His service, God says, "Ye are a spectacle to the world, to angels, and to men." --Ms 82, 1903, pp. 7-9. ("The Promise of the Spirit," diary, September 25, 1902.) [Cf: 5MR126.03] p. 42, Para. 4, [1903MS].

The labor of the faithful minister is to be connected with the labors of the physicians. All the workers are to consecrate their talents to

the building up of the [Sydney Sanitarium] institution. If they will reflect the light of heaven, souls will be converted. God is to be made first and last and best in everything. The proclamation of the truth for this time is to be the one great interest.--Letter 8, 1903, p. 4. (To Elder J. A. Burden and wife, January 5, 1903.) [Cf: 5MR134.04] p. 42, Para. 5, [1903MS].

If we pray much as we work, we shall gain more than if we give ourselves entirely to seeking for the wisdom that comes by experience. The Master Workman is supervising His workers. When, as I write, a new thought comes into my mind, I reverentially thank God for the appropriate word or sentence brought to my mind.--Letter 260, 1903, p. 4. (To Dr. George A. Hare, December 2, 1903.) [Cf: 5MR141.01] p. 42, Para. 6, [1903MS].

I cannot at my own impulse, take up a work and launch out into it. I have to be impressed by the Spirit of God. I cannot write unless the Holy Spirit helps me. Sometimes I cannot write at all. Then again I am aroused at 11, 12, and 1 o'clock; and I can write as fast as my hand can move over the paper.--Letter 11, 1903, p. 5. (To J. E. White, January 5, 1903.) [Cf: 5MR141.03] p. 42, Para. 7, [1903MS].

Brother Amadon knows something of our early experiences. He was a member of my family. I am sure that he remembers many of the strait places through which we passed. I am glad that Brother Amadon is now engaged in the Southern work. You may strengthen one another in the most holy faith. Each one is to stand in his lot and place.--Letter 262, 1903, p. 4. (To our ministers and other workers in the Southern States," November 24, 1903.) [Cf: 5MR163.01] p. 43, Para. 1, [1903MS].

I am sometimes greatly perplexed to know what to do, but I will not be depressed. I am determined to bring all the sunshine into my life that I possibly can.--Letter 127, 1903, p. 4. (To S. N. Haskell, July 1, 1903.) [Cf: 5MR173.02] p. 43, Para. 2, [1903MS].

Sister Davis is as much pleased as I am to think that *Christ's Object Lessons* and *Steps to Christ* fill the place that they do in the Lord's vineyard.--Letter 9, 1903. (To Brother and Sister J. A. Burden, January 6, 1903.) [Cf: 5MR184.04] p. 43, Para. 3, [1903MS].

Marian is sick at the sanitarium. One evening while at the conference in Oakland, she visited the observatory. Not having sufficient wraps, she took a severe cold. We sent her up to the sanitarium, and ever since she has been sick in bed. A nurse has been with her night and day.--Letter 70, 1903, p. 4. (To "Dear Children, Addie and May Walling," April 27, 1903.) [Cf: 5MR184.05] p. 43, Para. 4, [1903MS].

We hold the title deeds to real estate in the kingdom of glory. Never were title deeds drawn out more strictly according to law, or signed more legibly, than those that give God's people a right to the heavenly mansions. "Let not your heart be troubled," Christ says, "ye believe in God, believe also in Me. In My Father's house are many mansions."--Letter 144, 1903, p. 5. (To Edson White, July 12, 1903.) [Cf: 5MR216.01] p. 43, Para. 5, [1903MS].

Put away your cast-iron dignity. God has not told you to cherish any such thing. Let your hearts be filled with the love of Christ. Then

Christlike sympathy will shine forth from your faces.--Letter 203, 1903, p. 10. (To those in positions of responsibility in the Nashville Publishing House, September 14, 1903.) [Cf: 5MR216.02] p. 43, Para. 6, [1903MS].

In the family the spirit of criticizing and faultfinding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal table, the members of the family pass round a dish of criticism, faultfinding, and scandal.--Letter 272, 1903, pp. 1, 2. (To "My Dear Brethren and Sisters Gathered in Council at Nashville," December 20, 1903.) p. 43, Para. 7, [1903MS].

We have failed, decidedly failed, in allowing so much to be done in one place. Everything is not to be brought under the control of one institution. Such an effort, carried out, results in placing an open door of temptation before the man at the head of the principal institution.--Letter 190, 1903, p. 2. (To Elder A. G. Daniells, August 27, 1903.) [Cf: 5MR277.02] p. 43, Para. 8, [1903MS].

*Indwelling of Jesus the Secret.* Every one who in living faith follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged, despondent fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship, that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.--Manuscript 67, 1903, p. 2. ("Fishers of Men," July 5, 1903.) [Cf: 5MR329.03] p. 44, Para. 1, [1903MS].

*Sanctified by the Spirit.* A great hindrance to the advancement of the work has been brought by church members who, though knowing the truth, have not been sanctified by the truth. It is through sanctification of the truth that we are enabled to appreciate the teachings of Christ, given to guide men and women in all the conduct of life.--Letter 272, 1903, p. 1. (To "My Dear Brethren and Sisters Gathered in Council at Nashville," December 20, 1903.) [Cf: 5MR344.02] p. 44, Para. 2, [1903MS].

Do not allow your individuality to become prominent. If differences arise, do not insist on having your own way, thereby creating strife. Let your individual preferences be unexpressed, when you see that they would create discord. [Cf: 5MR362.02] p. 44, Para. 3, [1903MS].

Unless some question of vital importance is involved, be ready to yield your own opinion rather than to create a dispute. Even though you may by argument gain your point, yet you may place a burden upon someone else, far outweighing the advantage you think you will gain. It is hard to heal the wounds caused by harsh words. [Cf: 5MR362.03] p. 44, Para. 4, [1903MS].

Often you may preserve peace by guarding the tongue. Never introduce into your conversation matters that will create strife, hurting your own soul, and the souls of others. Keep your differences to yourself. Tell them only to God.--Manuscript 60, 1903, p. 2. ("Unity in the Home and in the Church," typed June 24, 1903.) [Cf: 5MR362.04] p. 44, Para. 5, [1903MS].

*Perfect Oneness.* I urge our people to cease their criticism and evil-speaking, and go to God in earnest prayer, asking Him to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth. [Cf: 5MR363.04] p. 44, Para. 6, [1903MS].

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on His name. We are to pray for union, and then live in such a way that God can answer our prayers. [Cf: 5MR364.01] p. 44, Para. 7, [1903MS].

Perfect oneness--a union as close as the union existing between the Father and the Son--this is what will give success to the efforts of God's workers.--Manuscript 1, 1903, p. 6. ("An Appeal," January 7, 1903.) [Cf: 5MR364.02] p. 45, Para. 1, [1903MS].

*Endowment of Holy Spirit Brings Unity.* But I know that just as soon as the Holy Spirit shall come upon hearts, there will be unity in voice and understanding; and wisdom will be given us.--Manuscript 16, 1903, p. 4. ("Unity of Effort," talk at General Conference, April 1, 1903.) [Cf: 5MR371.02] p. 45, Para. 2, [1903MS].

Soon after Dr. Kellogg first connected with the sanitarium, I was shown that he was in danger of entertaining false views of God. I labored with him, telling him that his case had been presented to me, and that I had been shown just what the holding of such ideas would lead to.--Letter 214, 1903, p. 2. (To Brethren Sutherland and Magan, October 9, 1903.) [Cf: 5MR374.01] p. 45, Para. 3, [1903MS].

I told Elder A. T. Jones that which the Lord has presented to me in regard to the source from which the doctor was receiving his education in these seductive theories. I told him that our brother was under the influence of Satanic agencies, and that for so long a time had he been working away from the principles of truth and righteousness, that he had been entangled, and had in himself no power to escape from the snare of the enemy.--Letter 220, 1903, p. 7. (To David Paulson, October 14, 1903.) [Cf: 5MR374.02] p. 45, Para. 4, [1903MS].

The saints are to judge the world. Then are they to depend upon the world, and upon the world's lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.--Manuscript 71, 1903. ("To Every Man His Work," June 18, 1903.) [Cf: 5MR417.02] p. 45, Para. 5, [1903MS].

To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans--halfhearted,

because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.--Manuscript 128, 1903. ("Wrongdoing to Be Condemned; Righteousness to Be Exalted," October 4, 1903.) [Cf: 5MR417.03] p. 45, Para. 6, [1903MS].

[J. N. Andrews] would go out into the field with his oxen, and as he drove them, he would refer to his book, and read a few words or sentences, and then repeat these in full, loud tones in order to exercise his lungs, as well as to impress the words and sentences upon his memory.--Manuscript 91, 1903. ("Self-Improvement," Address at Teachers' Institute, August 20, 1903.) [Cf: 5MR434.03] p. 45, Para. 7, [1903MS].

I told the brethren that on no account were the industries that have been started at Healdsburg College to be discontinued. It is of the utmost importance that industrial lines of work shall be carried forward in our schools. The students will find that in genuine muscular exercise there is a great blessing. Let teachers and students be of good courage. Let them put energy into their work. And if at times they make an apparent failure, let them try again. [Cf: 5MR437.01] p. 45, Para. 8, [1903MS].

Let them learn how to gain control of self, how to work together in love and harmony, how to conquer difficulties. Let them strive for sweetness of temper. This is a grace that the Lord Jesus will highly commend. If they learn these lessons, they will have gained a grand victory.--Letter 136, 1903, p. 3. (To W. C. White, July 8, 1903.) [Cf: 5MR437.02] p. 46, Para. 1, [1903MS].

I praise the Lord that it is my privilege to have editing my writings those who love God and seem as fully interested in the preparation of the articles as myself. They are all conscientious workers. My son, W. C. White, is a very necessary help to take this business and work it out. Miss Marian Davis has been with me twenty-five years and is an efficient worker. From the articles already published over a period of years she selects and brings together the matter for bookmaking.--Manuscript 171, 1903. (Diary, January 3 to 31, 1903.) [Cf: 5MR452.01] p. 46, Para. 2, [1903MS].

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. 46, Para. 3, [1903MS].

Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last-year's almanac.--Letter 238, 1903. (To Elder A. G. Daniells, November 1, 1903.) [Cf: 5MR454.02] p. 46, Para. 4, [1903MS].

God's Power in Creation--In the visible creation, divine wisdom is manifested in an endless variety of processes. Uniformity is not the rule that is followed in the kingdom of nature.--Letter 39, 1903, p. 2.

(To John Wessels, February 28, 1903.) [Cf: 6MR29.01] p. 46, Para. 5, [1903MS].

How beautiful the earth was when it came from the Creator's hand. God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness. Each part of His creation occupied the place assigned to it, and answered the purpose for which it was created. Like the parts of some great machine, part fitted to part, and all was in perfect harmony. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands, wrought out by Christ, and pronounced it very good. He looked upon a perfect world, in which there was no trace of sin, no imperfection.--Letter 29, 1903, p. 2. (To the Members of the Churches in Australia and New Zealand, January 25, 1903.) [Cf: 6MR29.03] p. 46, Para. 6, [1903MS].

We must not base our salvation upon supposition; we must know of a surety that Christ is formed within, the hope of glory. We must know for ourselves that the Spirit of God is abiding in our hearts, and that we can hold communion with God. Then if He should come to us quickly, if by any chance our life should suddenly be ended, we should be ready to meet our God.--Ms 21, 1903, pp. 1, 2. ("A Call to Repentance," Talk at General Conference, April 5, 1903.) [Cf: 6MR31.01] p. 46, Para. 7, [1903MS].

The condition of the health has its influence upon the spiritual life, and may be discerned by the words, the tone of voice, and by the pleasant and unpleasant atmosphere that surrounds each soul. The Christian should carefully guard himself against spiritual and physical disease. It is our duty to cooperate with the Life-giver in caring for our bodies.--Ms 63, 1903, p. 1. (Diary, December 1, 1902.) [Cf: 6MR36.01] p. 47, Para. 1, [1903MS].

Ministers and Health Reform--Ministers of the gospel are engaged in a most solemn work. They should be encouraged to deny themselves on the point of appetite, refusing to eat anything that will work an injury to their physical and mental powers. It is their privilege to have physical strength, which they may use to the honor of God in carrying forward His work. The fact that a man preaches the gospel does not give him license to indulge in selfish practices that will imperil his health. The ministers should set an example of temperance before the church members. They should keep their physical and mental powers in the very best condition, that they may do the greatest amount of good.--Ms 101, 1903, p. 2. (Diary, typed September 1, 1903.) [Cf: 6MR36.02] p. 47, Para. 2, [1903MS].

When our ministers are visiting in a family, let them seek to make the hour of worship a great blessing, and let them when at the meal table, seek to make the conversation a source of spiritual refreshing. Let them talk on Bible subjects, and relate their experiences in holding meetings and in visiting among the people. The parents will be benefitted, the children will be impressed, and as the warmth and grace of Christ are felt, the spiritual pulse will be quickened.--Ms 41, 1903, p. 1. ("Less Preaching; More Teaching," typed May 5, 1903.) [Cf: 6MR47.01] p. 47, Para. 3, [1903MS].

The father is the priest of the family. The souls of his wife and children, as God's property, should be to him of the highest value, and he should faithfully guide the formation of their characters. The care of his children from their infancy should be his first consideration; for it is for their present and eternal good that they develop right characters. He should carefully weigh his words and actions, considering their influence, and the results they may produce. [Cf: 6MR48.01] p. 47, Para. 4, [1903MS].

He who is engaged in the work of the gospel ministry must be faithful in his family life. It is as essential that as a father he should improve the talents God has given him for the purpose of making the home a symbol of the heavenly family, as that in the work of the ministry, he should make use of his God given powers to win souls for the church. As the priest in the home, and as the ambassador of Christ in the church, he should exemplify in his life the character of Christ. He must be faithful in watching for souls as one that must give an account. In his service there must be seen no carelessness and inattentive work. God will not serve with the sins of men who have not a clear sense of the sacred responsibility involved in accepting a position as pastor of a church. He who fails to be a faithful, discerning shepherd in the home, will surely fail of being a faithful shepherd of the flock of God in the church.--Ms 42, 1903, pp. 1, 2. ("The Training of Children," typed May 4, 1903.) [Cf: 6MR48.02] p. 47, Para. 5, [1903MS].

We must help our young people to understand the important truths which make us a peculiar people, denominated by God. Those who work faithfully will gather most precious, enduring fruit.--Letter 190, 1903, pp. 4, 5. (To A. G. Daniells, August 27, 1903.) [Cf: 6MR51.01] p. 48, Para. 1, [1903MS].

All need to feel daily the converting power of the Holy Spirit, that they may bear much fruit for the Lord. It is not the one who preaches the gospel that provides the efficiency that makes his efforts successful. It is the unseen worker standing behind the minister who brings conviction and conversion to souls. . . . [Cf: 6MR66.01] p. 48, Para. 2, [1903MS].

Ministry means more than sermonizing. It means earnest, personal effort. And there are many different kinds of work to be done. Those who have gained an experience in God's service are to take young, inexperienced workers with them into the harvest-field, teaching them how to work successfully for the conversion of souls. They are to exhort the church-members to qualify themselves for service.--Letter 21, 1903, pp. 3, 6. (To "Those Who at the Last General Conference Chose Australia as Their Field of Labor," January 26, 1903.) [Cf: 6MR66.02] p. 48, Para. 3, [1903MS].

I thank the Lord that, however weak I am, He gives me strength when before the people. I am often surprised, and this is my comfort, for I know I could not do the work I have done unless the Lord strengthened me and gave me words to speak to the large crowds. I know better than anyone else how much I suffer at times with physical infirmities, but I will talk as little about these depressing things as possible.--Ms 174, 1903, p. 4. (Diary, July 5 to 31, 1903.) [Cf: 6MR101.01] p. 48, Para. 4, [1903MS].

Satan has a variety of scientific lies framed to be used on special occasions. He waits his opportunity to take souls captive.--Ms 140, 1903, p. 18. ("The Fall of Our First Parents," September 27, 1903.) [Cf: 6MR101.02] p. 48, Para. 5, [1903MS].

The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the special work for which he is fitted. Then part will fit perfectly to part. [Cf: 6MR105.03] p. 48, Para. 6, [1903MS].

Give other men a chance to get hold with you. Let each be a help to the other. Hold up one another's hands. You cannot expect that all will work in exactly the same way in which you work. It is the Lord's plan that there shall be unity in diversity. There is no man who can be a criterion for all other men. Our varied trusts are proportioned to our varied capabilities. I have been distinctly instructed that God endows men with different degrees of capability, and then places them where they can do the work for which they are fitted. Each worker is to give his fellow workers the respect that he wishes to have shown to himself. [Cf: 6MR105.04] p. 48, Para. 7, [1903MS].

Of all the leaves upon a tree, there are no two precisely alike. And the Lord does not expect that His workers shall be exactly alike in their skill or in their manner of working. [Cf: 6MR106.01] p. 48, Para. 8, [1903MS].

There are those who think that it is only to a certain few that talents have been given, and that these few are to be distinguished above their fellows. This is not so. Every member of the church of Christ is the possessor of some special gift. Every one has been given wisdom and tact which fit him to perform some special work. There is a place for every one, a post of duty for every soldier in the Lord's army. All have been entrusted with the goods of heaven. Some have one class of goods and some another. For one to belittle the work and talents of another is to dishonor God. Let the Lord place His own estimate upon the talents entrusted and upon the use made of them. [Cf: 6MR106.02] p. 49, Para. 1, [1903MS].

We are all to be united in Christ, and we are ever to be ready to make the improvement that the Lord, through His different agencies, may tell us we should make. The Lord desires His workers to make constant improvement. He desires them to work in perfect unity, helping one another. As our talents are diligently traded upon, they will multiply. [Cf: 6MR106.03] p. 49, Para. 2, [1903MS].

Every gift that the Lord has entrusted to us is to be valued and used. The smallest gift is not to be overlooked. The Lord gives to every man according to his several ability to use the gift bestowed. Each should be encouraged to use his gift. The least talented may enlarge his capabilities by doing his best. The church of Christ is made up of vessels large and small. The Lord can use the smallest gift to advance His cause, if the possessor has faith in Him. [Cf: 6MR106.04] p. 49, Para. 3, [1903MS].

The workers brought together in the providence of God may have traits of character that differ widely. Yet their gifts may be just what God

needs to mold and fashion the minds with which they are brought in contact. They are to labor in harmony, however different they may be. The Lord looks from heaven, and sees that in His work on this earth, a variety of gifts is needed. The church is a garden, adorned with different trees and plants and flowers. [Cf: 6MR107.01] p. 49, Para. 4, [1903MS].

I have to write this over and over again to the very best of workers in our cause. Do not misunderstand God's plan or disappoint His purposes. There is danger that grave mistakes will be made by putting aside the very men that the Lord has prepared to act a part in educating and training the youth. [Cf: 6MR107.02] p. 49, Para. 5, [1903MS].

God does not expect any man to use talents that He has not given him. He expects His workers to use their talents in union with one another. No one is to think that his work is to be carried forward in a stereotyped, precise way, little details being carried out in a way that is approved by one man or two men or three men. Give your students room to work with the greatest Teacher the world has ever known. He is a true educator. As members of God's family, we are to give one another room to work. [Cf: 6MR107.03] p. 49, Para. 6, [1903MS].

When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose. [Cf: 6MR107.04] p. 49, Para. 7, [1903MS].

Let us all do our best. Let us learn from one another; and above all, let us go often to the great Teacher; for He has pledged His word that He will give divine wisdom to those that ask in faith.--Letter 111, 1903, pp. 7-10. (To P. T. Magan, June 16, 1903.) [Cf: 6MR108.01] p. 50, Para. 1, [1903MS].

The most effective way to teach the heathen, who know not God, is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. . . . [Cf: 6MR115.01] p. 50, Para. 2, [1903MS].

There is a simplicity and purity in these lessons directly from nature that makes them of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself, the beauty of nature leads the soul away from sin and worldly attraction, and toward purity, peace, and God.--Ms 153, 1903, pp. 50, 51. ("Through Nature to Nature's God," written in 1897.) [Cf: 6MR115.02] p. 50, Para. 3, [1903MS].

At present I am very short of funds. I have no money in the bank; in fact, I have over-drawn my account there. I hope that some money will come in soon. I think I shall bend my energies toward getting out some new books, until things become more settled. Then we shall better understand what we ought to do in regard to getting out a new edition of *Patriarchs and Prophets*. --Letter 150, 1903, p. 1. (To "Dear Son Edson," July 19, 1903.) [Cf: 6MR138.04] p. 50, Para. 4, [1903MS].

Those who at the last General Conference listened to the testimonies borne, but did not humble themselves before God, and change square

about, have done despite to the spirit of grace and have placed themselves in a fortress of unbelief. Great light has shone upon them, but they have opposed the message borne to them, and have thus placed themselves in opposition to the Lord Jesus Christ.--Ms 18, 1903 p. 1. ("A Call to Repentance," November 10, 1902.) [Cf: 6MR216.01] p. 50, Para. 5, [1903MS].

During the night the spirit of God has been presenting many things to my mind. The experience that was given us at the General Conference held in Battle Creek early in 1901, was of God. Had Dr. Kellogg at that time done thorough work, the terrible experience through which we are now passing would never have been.--Letter 242, 1903, p. 1. ("Decided Action to Be Taken Now," October, 1903.) [Cf: 6MR216.02] p. 50, Para. 6, [1903MS].

It has been clearly laid out before me that Elder Franke is not fitted to take charge of churches. He is not a thorough health-reformer. His habits of living are not right. At times he sits up nearly all night preparing the maps and charts that he uses in his meetings. These are of great advantage to him in impressing the truth on the minds of his hearers. But the strain under which he places himself in the night work and study, is an injury to him. [Cf: 6MR243.02] p. 50, Para. 7, [1903MS].

Elder Haskell and Elder Franke could have been a wonderful power for good in New York City. But they failed to unite and draw together. [Cf: 6MR243.03] p. 50, Para. 8, [1903MS].

Elder Franke is impulsive, and he often treats church members as if they were school children. Then when his authority is questioned, he loses control of himself, and a tornado of angry words fall from his lips. Afterward he is sorry for this explosion of feeling. . . . [Cf: 6MR243.04] p. 51, Para. 1, [1903MS].

Light was given me that Elder Franke was especially fitted to labor for unbelievers in our large cities. He could labor with success in speaking to them and bringing the truths of the scripture before them. The truth does not languish on his lips. I was shown that he could stir the ungodly as but few could do, but that in doing this, the church members are so wrought up that he can do them but little good. [Cf: 6MR243.05] p. 51, Para. 2, [1903MS].

After laboring heroically to win souls to the truth, he will for a short time work earnestly for those who are interested. He will be patient with them and will help them, if they will do as he wishes them to do. But it is at this stage of the work that he needs the help that Elder Haskell and his wife are specially fitted to give. They could labor wisely to instruct those who are interested, carrying forward until they were established in the faith. But Elder Franke has not been willing to unite with Elder Haskell in this way. He wanted to have the entire charge of those who through his efforts have become interested in the truth.--Letter 227, 1903, pp. 1, 2. (To A. G. Daniells and W. W. Prescott, October 9, 1903.) [Cf: 6MR244.01] p. 51, Para. 3, [1903MS].

You are not to treat your life as a romance, but as a reality.--Letter 72, 1903, p. 4. (To Mrs. Addie S. Watson, April 28, 1903.) [Cf: 6MR280.01] p. 51, Para. 4, [1903MS].

Fathers and mothers, teach your children how to exercise their physical and mental capabilities in useful work. How much better for them to be usefully employed than to be reading stories, preparing themselves to become mental inebriates.--Ms 138, 1903, p. 4. ("How We Can Help the Southern Work," November 17, 1903.) [Cf: 6MR280.02] p. 51, Para. 5, [1903MS].

In the past I have felt perplexed about saying to you all that I desired to say for I feared you would not understand me. . . . The Lord has given you a special and important gift, in your experience as a canvasser, and your ability to teach others how to engage successfully in this work. You are not to become discouraged when you find that many do not see in all points as you do, and that there is a diversity of plans. The Lord has not given you the responsibility of governing the work, but He has given you wisdom as a teacher, and He will help you to help others to learn how to carry the canvassing work forward to success.--Letter 92, 1903, pp. 1, 2. (To Brother Palmer, May 21, 1903.) [Cf: 6MR331.01] p. 51, Para. 6, [1903MS].

Our college that was in Battle Creek for so many years has been moved to Berrien Springs, a beautiful Michigan town about a hundred miles west of Battle Creek. This school was deeply in debt, and for a time the managers did not know how they could move the school away from Battle Creek; but through the sale of *Christ's Object Lessons*, this was made possible. They have succeeded in paying a large portion of the debt already, and they hope soon to be free.--Letter 133, 1903, p. 3. (To Mary Foss, August 10, 1902.) [Cf: 6MR411.01] p. 51, Para. 7, [1903MS].

When the Lord warned His people against making Battle Creek a Jerusalem center, and said that plants should be made in many places, He meant just what He said. The large patronage of the Sanitarium is no sign that this institution should have been built up in its present magnificence. Even though it had many more patients, this would be no evidence in this matter. [Cf: 6MR411.02] p. 52, Para. 1, [1903MS].

It is God with whom we have to deal, and we are not to move in accordance with human policy or with man's shortsighted wisdom. The Lord is in earnest with us. He means what He has said, and for us to build up in Battle Creek something to draw our youth there, and to give the families already there an excuse for staying, is working contrary to the light He has given. [Cf: 6MR411.03] p. 52, Para. 2, [1903MS].

Had our brethren been humbly studying the light which has been given in regard to the scattering of our forces, the new sanitarium in Battle Creek would have been established in some other place, even though apparently strong reasons called for its rebuilding in Battle Creek. [Cf: 6MR412.01] p. 52, Para. 3, [1903MS].

The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who desire to see the former college re-established there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified. It is not wise to plan to maintain such a school in a place where worldly influences prevail to so great an extent as to counterwork that which the Lord has outlined should be

done for the youth in our educational institutions. [Cf: 6MR412.02] p. 52, Para. 4, [1903MS].

Many youth should not be brought together in Battle Creek. Let no plans be laid for enlarging the work at Battle Creek. But the question remains, What shall be done for those who are there? It is certainly our plain duty to do our best to guard the young men and young women who are serving those who know not the Lord. Knowing that those who are trying to obey God will be brought into close connection with those who know not the truth, let faithful pastors and teachers work zealously to save the souls both of helpers and of patients.--Ms 112, 1903, pp. 1, 2. ("The Work to be Done in Battle Creek," August 22, 1903.) [Cf: 6MR412.03] p. 52, Para. 5, [1903MS].

*Children to be Educated from Earliest Years:* Fathers and mothers, to you God has entrusted children, and upon you rests a great responsibility, that of patiently and faithfully educating them. To fit your children to become members of the royal family, children of the heavenly King is your first duty. You are responsible to God carefully to educate them, from their earliest years, to be kind and helpful, patient and forbearing.--Ms 42, 1903, p. 2. ("The Training of Children," May 4, 1903.) [Cf: 7MR16.01] p. 52, Para. 6, [1903MS].

*Church Schools Needed in the Cities:* In our larger schools provision should be made for the education of younger children. This line of work is to be managed wisely, in connection with the work of the more advanced students. The older students should be encouraged to take part in teaching the lower classes. [Cf: 7MR16.02] p. 52, Para. 7, [1903MS].

These things are not trifles, unworthy of our consideration. I wish to state especially that very much more can be done to save and educate the children of those who at present cannot get away from the cities. Church schools are to be established in these cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. The Lord has His methods and His plans. His wisdom is far-reaching.--Letter 189, 1903, p. 6. (To Brother Griggs, August 26, 1903.) [Cf: 7MR16.03] p. 53, Para. 1, [1903MS].

*Younger Children Can be Taught Simple Home Duties:* The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skillfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The elder children may greatly assist her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home. [Cf: 7MR17.01] p. 53, Para. 2, [1903MS].

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be

relieved of the burdens that the sons and daughters can take upon themselves. [Cf: 7MR17.02] p. 53, Para. 3, [1903MS].

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother. [Cf: 7MR17.03] p. 53, Para. 4, [1903MS].

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practiced. The parents are to teach their children lessons from this Holy Book, making these lessons so simple, yet interesting, that they will readily be understood. [Cf: 7MR18.01] p. 53, Para. 5, [1903MS].

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home. [Cf: 7MR18.02] p. 53, Para. 6, [1903MS].

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children can be sent, and still be under the watchcare of their mothers, and have opportunity to practice the lessons of helpfulness that it is God's design they shall learn in the home. [Cf: 7MR18.03] p. 53, Para. 7, [1903MS].

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes. [Cf: 7MR18.04] p. 54, Para. 1, [1903MS].

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. [Cf: 7MR18.05] p. 54, Para. 2, [1903MS].

Let us study the way of the Lord diligently, that we may discern His methods and plans. His wisdom is far-reaching.--Ms 129, 1903, pp. 6, 7. ("How Shall Our Youth be Trained?" October 28, 1903.) [Cf: 7MR19.01] p. 54, Para. 3, [1903MS].

I feel very thankful for the help of Sister Marian Davis in getting out my books. She gathers material from my diaries, from my letters, and from the articles published in the papers. I greatly prize her faithful service. She has been with me for twenty-five years, and has constantly been gaining increasing ability for the work of classifying

and grouping my writings.--Letter 9, 1903. p. 1. (To Elder and Mrs. John Burden, January 6, 1903.) [Cf: 7MR44.01] p. 54, Para. 4, [1903MS].

I have a message for you. The Lord is in earnest with His people. I expected that great humiliation of heart would follow the manifestation of the Lord's displeasure in the destruction of the principal buildings of our two largest institutions. But how little influence this has had to bring humiliation and repentance. God's people have dishonored Him, and their hearts have become so unimpressible that even when He speaks in judgment, they make no decided change. [Cf: 7MR62.03] p. 54, Para. 5, [1903MS].

Evil entered the heavenly courts through the angel who, next to Christ, occupied the most exalted position. Lucifer was the first of the covering cherubs, holy and undefiled. Of him it is said, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee." [Cf: 7MR62.04] p. 54, Para. 6, [1903MS].

But though honored above the heavenly host, Lucifer was not content with his position. He ventured to covet the homage due alone to the Creator. He cherished feelings of envy, and these feelings he communicated to the other angels. It was his endeavor to secure to himself their service and loyalty. In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them. [Cf: 7MR63.01] p. 54, Para. 7, [1903MS].

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven." [Cf: 7MR63.02] p. 55, Para. 1, [1903MS].

Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven--the influence of mind on mind. Men become tempters of their fellow-men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies, in trade-unions, and in secret societies. There are at work in the world agencies that God will not much longer tolerate. In a milder form the same evil and the same spirit has been introduced into our institutions. The Lord opened the matter to me, showing me that the wrong was of the same character as that introduced into heaven. It was

Satan who was working to bring in certain influences to bind different interests under one control. This was not in harmony with God's will, and He declared that He would not sanction anything of the kind. [Cf: 7MR63.03] p. 55, Para. 2, [1903MS].

This work was first started in the Review and Herald office. Things were swayed first in one way and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. [Cf: 7MR64.01] p. 55, Para. 3, [1903MS].

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical association at Battle Creek. [Cf: 7MR64.02] p. 55, Para. 4, [1903MS].

I was told that I must lift up my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren. [Cf: 7MR64.03] p. 55, Para. 5, [1903MS].

Light has been given me that there are papers that have been drawn up by lawyers that are blinding the eyes of the simple people of God. Men have means that they are willing to lend at interest, and these papers, signed by those to whom the money is lent, are given as security. But if those receiving the money should change leaders, if they should turn away from straightforward principles, they could, because of the wording of the papers, take advantage of those whose money they have received, and bring in oppression. We are to guard against the things that tempt men to hurt their fellow-men. We are to guard against the acceptance of documents framed in language that is confusing to minds. We have no need of such documents. They are a snare, and our people are warned to beware of them. [Cf: 7MR65.01] p. 55, Para. 6, [1903MS].

Warnings against these things were given me in Australia. The word of the Lord came to me, "Say to My people, Put not your trust in writings drawn up by lawyers, filled with technicalities and conditions and restrictions, which blind the minds of those who have to do with them. God wants those who believe the truth to take their stand against everything of the kind." [Cf: 7MR65.02] p. 56, Para. 1, [1903MS].

We are church members, believers in the Bible, and we are not to make the Lord Jesus ashamed to call us brethren, because we have no confidence in one another. We are to be afraid of those who have little confidence in their fellow-workers, and who demand that they should be bound about by agreements and restrictions, which can be misinterpreted and used to do harm. Should they in the future be turned from their integrity, they would take advantage of some wording that those who signed the documents did not at the time comprehend. [Cf: 7MR65.03] p. 56, Para. 2, [1903MS].

The Result of Exalting Self.--I am instructed to call the attention of

our people to the second dream given to Nebuchadnezzar, and to the experience that came to him as the result of his failure to heed the warning. Nebuchadnezzar was troubled by the dream, and unable to obtain from his wise men an interpretation of it, he called in Daniel, and told him the dream. [Cf: 7MR66.01] p. 56, Para. 3, [1903MS].

"I saw," he said, "and, behold, a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the width thereof unto the end of all the earth; the leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowl of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven, and he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; and let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. . . . This dream I Nebuchadnezzar have seen. Now, thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able: for the spirit of the holy gods is in thee." [Cf: 7MR66.02] p. 56, Para. 4, [1903MS].

The dream and its meaning filled Daniel with astonishment, and "his thoughts troubled him." But he faithfully told the king that the fate of the tree was emblematic of his own downfall; that he would lose his reason, and, forsaking the abodes of men, would find a home with the beasts of the field, and that he would remain in this condition for seven years. He urged the proud monarch to repent and turn to God, and by good works avert the threatened calamity. "Wherefore, O king," he said, "let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." [Cf: 7MR67.01] p. 56, Para. 5, [1903MS].

Had the king heeded this counsel, the threatened evil might have been turned aside. But he went on in proud superiority. For a time he was impressed by the warning given him. But his heart was not changed, and the heart that is not wholly transformed by the grace of God, soon loses the impression made by the Holy Spirit. Nebuchadnezzar felt that he was rooted in the hearts of his subjects, and his prosperity tempted him to do unjust things. His rule, which in the past had, to a great extent, been just and merciful, now became harsh and oppressive. The reason that God had given him was used for self-glorification. [Cf: 7MR67.02] p. 57, Para. 1, [1903MS].

About a year after the king received the warning, he was walking in his palace, thinking of his power as the ruler of earth's greatest kingdom. And the king spake, and said, "Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the honor of my majesty?" [Cf: 7MR67.03] p. 57, Para. 2, [1903MS].

The God of heaven read the heart of the king, and heard its whisperings of self-gratulation. "While the word was yet in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. [Cf: 7MR68.01] p. 57, Para. 3, [1903MS].

"The same hour was the thing fulfilled upon Nebuchadnezzar." In a moment his reason was taken away, and he became as a beast. "And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." For seven years he was thus degraded. For seven years he was an astonishment to his subjects. At the end of this time his reason was restored to him, and looking up in humility to the God of heaven, he recognized the divine hand in his chastisement. The transformation had come. The mighty monarch had become the humble child of God, obedient to His will. The despot had been changed into the wise, compassionate ruler. [Cf: 7MR68.02] p. 57, Para. 4, [1903MS].

In a public proclamation Nebuchadnezzar acknowledged his guilt and the great mercy of God in his restoration. The record says: [Cf: 7MR68.03] p. 57, Para. 5, [1903MS].

"At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of earth, and none can stay His hand, or say unto Him, What doest Thou? At the same time my reason returned unto me; and for the glory of my kingdom mine honour and brightness returned unto me; and my counsellors and lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me. How I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase." [Cf: 7MR68.04] p. 57, Para. 6, [1903MS].

The lesson that the Lord would have all humanity learn from the experience of the king of Babylon is that all who walk in pride He is able to abase. By stern discipline Nebuchadnezzar had to learn the lesson that God, not man, is Ruler, that His kingdom is an everlasting kingdom. So men to-day must learn that God is supreme. When men gain success in the work of the Lord, it is because God has given them this success, not for their own glory, but for God's glory. He who seeks to steal a ray of light from the glory of the Lord will find that he will be punished for his presumption. [Cf: 7MR69.01] p. 58, Para. 1, [1903MS].

David declares, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." [Cf: 7MR69.02] p. 58, Para. 2, [1903MS].

Let a people boast themselves in their own wisdom, let them exalt self and indulge pride, and the result will surely follow. As surely as the sun shines by day, so surely does pride go before destruction, and a haughty spirit before a fall. Let a church become proud and boastful, and that church will be laid low. Let those in charge of any institution become presumptuous, taking to themselves the credit for the success that has come to them in certain lines, let them glory in their wisdom and their efficiency, and they will certainly be brought to humiliation.--Letter 114, 1903. (To "The Leaders in Our Work," May 23, 1903.) [Cf: 7MR69.03] p. 58, Para. 3, [1903MS].

I have had many matters to write out, and I have been hard at work. My heart is fixed, trusting in the Lord. We are in no case to be doubtful, but hopeful. [Cf: 7MR116.02] p. 58, Para. 4, [1903MS].

This morning I found your letter under my door. I was glad to hear from you. Yesterday I wrote you a letter on common, everyday topics. This letter will be sent today. I have written a long letter on the subject spoken of in your letter, and have given it out to be copied. This will be sent to you soon. . . . [Cf: 7MR116.03] p. 58, Para. 5, [1903MS].

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. . . . [Cf: 7MR116.04] p. 58, Para. 6, [1903MS].

Medical missionary workers are needed in the Southern field, who can engage in Sanitarium work. Sanitariums are needed, in which successful medical and surgical work can be done. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers in these institutions is to be the spiritual health of the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord.--Letter 202, 1903, pp. 1, 3. (To Edson and Emma White, September 11, 1903.) [Cf: 7MR116.05] p. 58, Para. 7, [1903MS].

*The Letter Dealing With Common Matters, Referred to Above*-- It has been a long time since I have written to you. I should be very much pleased to visit you in your own home. Willie writes me that he is much pleased with your situation. I have not heard from you for a long time. I should be so glad to get a letter from you, even if it is only a few lines. And remember that if at any time you wish to pay us a visit, to counsel about your work and about the books that we are trying to get out, I shall be more than glad to see you. [Cf: 7MR117.01] p. 59, Para. 1, [1903MS].

It seems a long time since Willie left us. He went away the last of June, and it is now the tenth of September. He will not be home for a week yet. [Cf: 7MR117.02] p. 59, Para. 2, [1903MS].

Of late I have had many letters to write. Different ones write to me in regard to whether our young people should be sent to Battle Creek to take a nurses' course. This is a delicate subject, but something must be said in answer to the questions asked. [Cf: 7MR117.03] p. 59, Para.

3, [1903MS].

For the past week the days have been exceedingly hot. The paper says that this is caused by a hot wind from the North. Since beginning this letter I have had to open my windows to get some fresh air. I perspire freely, and then have an attack of sneezing. I hope that you do not find the hot weather very trying. [Cf: 7MR117.04] p. 59, Para. 4, [1903MS].

I think that I shall write you a family letter, telling you about my household and my place. My health is fairly good. I have been and am still able to go up and down stairs as easily as any member of my family, excepting when my hip gives me pain, as it does occasionally. [Cf: 7MR117.05] p. 59, Para. 5, [1903MS].

Our electric battery, which has been out of repair, is now in working order; and what relief it brings in sickness! Just as the prunes were ready to pick, Brother James was seized with an attack of what he calls lumbago. He had severe pains in his back, and could neither stand straight, nor bend down far enough to unlace his shoes. Sara gave him electricity, Sister James helping where she could. But Sister James was afraid of the battery, and would not touch the sponges. At first Brother James could hardly endure the application of the electricity, but Sara persevered, and wonderful relief came to him. He now thinks that electricity is a marvelous remedy. After the first application, he was able to walk straighter than he had been able to for days, and he continued to improve. Sara has given him electricity three times a day, and he has been able to keep at his work. [Cf: 7MR118.01] p. 59, Para. 6, [1903MS].

For the past few months the farm and orchard have supplied a large part of our food, though some of the fruit trees, having borne a superabundance last year, bore hardly anything this year. At first we had strawberries and cherries. There were not so many of these as there were last year, but they were extra nice. Then came loganberries, and of these we had an abundance. We all enjoyed them exceedingly. We had a good crop of Early Rose potatoes, and they were as fine as any I have ever eaten. [Cf: 7MR118.02] p. 59, Para. 7, [1903MS].

For three weeks we have been using tomatoes of our own raising. I thought them a long time ripening, but about three weeks ago I went to Healdsburg. We took some ripe tomatoes with us, and I was very glad that we did; for there was not a ripe tomato to be found over there. [Cf: 7MR118.03] p. 60, Para. 1, [1903MS].

Brother Leininger has been given charge of a large apple orchard. The owner told him that he might give away all the windfalls. Brother Leininger told me of this, and said that if I wished, I could have all that I wanted of the apples that fell. We have been there several times to pick up apples, and thus we have been able to put up a large quantity of applesauce. The apples are wormy, but Sister Nelson prepares them carefully, cutting out all the decayed parts. We have applesauce on the table every day. [Cf: 7MR118.04] p. 60, Para. 2, [1903MS].

I find Sister Nelson to be a faithful, economical housekeeper. She has been very busy canning fruit and drying corn. The others have not been

able to help her much; for they have all been busy on the writings. But Mrs. Nelson does not complain. She sees what needs to be done, and does it. This is a great blessing. [Cf: 7MR119.01] p. 60, Para. 3, [1903MS].

She has already canned one hundred and thirty-eight quarts of tomatoes, sixty quarts of loganberries, and seventy-five quarts of applesauce, besides cherries, peaches, and apricots. We hope to have 200 quarts of tomatoes put up. We have nearly a bushel of sweet corn dried, and have had sweet corn on the table nearly every day for two or three weeks. [Cf: 7MR119.02] p. 60, Para. 4, [1903MS].

It seems wonderful that in this dry time--not a drop of rain has fallen for nearly six months--there can be such an abundance of tomatoes and sweet corn. To me this seems like a miracle; for the crops have not been watered, and there has been very little fog. I certainly cannot solve the problem of how, without a drop of rain, there can be so rich a harvest. [Cf: 7MR119.03] p. 60, Para. 5, [1903MS].

The grapes are ripening fast. Oh, I wish that you and Brother Palmer and his family could be with us for a while. I know that you would enjoy grapes fresh from the vineyard. [Cf: 7MR119.04] p. 60, Para. 6, [1903MS].

We do not know just what we shall do with our grapes. I wish that we could find a good market for them. But I shall not sell them to the wineries. We shall can a few, and perhaps make the rest into sweet wine. Last year we sold the whole crop to the Bakery, but they did not make proper provision to handle them, and many spoiled just as they were ready to pick. [Cf: 7MR119.05] p. 60, Para. 7, [1903MS].

Our prunes this year are much larger than they were last year, but there are not nearly so many of them. We are drying them ourselves. Brother James' children have been gathering prunes for two or three days, and Brother James and Brother Packham dip the prunes, and spread them on crates in the sun. We think that we shall be able to get a good price for them, because this year the prune crop everywhere is light. [Cf: 7MR120.01] p. 60, Para. 8, [1903MS].

I think that I have told you how I lost on my prune crop last year. A young man, our nearest neighbor, bought the whole crop. He also bought largely from others who have prune orchards. He contracted for more than he could handle, and then the rain came early, and spoiled tons and tons of prunes. The young man lost everything, and could not pay his creditors for the prunes that they had sold him. My loss was between five hundred and seven hundred dollars. I may possibly get fifty dollars after the young man's mother has sold this year's crop of prunes. [Cf: 7MR120.02] p. 61, Para. 1, [1903MS].

Brother James wishes that you could have some of the prunes that he is now drying, and if we hear of any one going to the South, we shall try to send you some. The fresh prunes are very nice. Marian almost lives on them. [Cf: 7MR120.03] p. 61, Para. 2, [1903MS].

A word or two more. I have on hand a large quantity of last year's prunes. I should be glad to give these to our people in the South. But I have not money to pay the cost of transportation. Have you any

suggestion to make as to how these prunes could be sent South? Please mention this in your next letter. [Cf: 7MR120.04] p. 61, Para. 3, [1903MS].

I am very short of money, and I do not know what I should have done had we not been able to spread our table with the fruits of our place. It is years since I have received so little from my books. For nearly six months not a penny came to me. Then I received four hundred dollars from Australia. There were four hundred dollars due me from the London office, but the Pacific Press owed the London office, and I owed the Press, so I gave the Press an order on the London office. [Cf: 7MR121.01] p. 61, Para. 4, [1903MS].

At one time I had drawn all that I had in the bank here. But Sara had some money in the bank, and she allowed me to draw on her account to meet running expenses. I shall have to borrow some money somewhere unless I receive some soon. But though no money comes to me, I praise the Lord for His blessings. We meet round the meal table with good appetites and cheerful, happy hearts, thankful that the Lord has so graciously blessed us by giving us an abundant harvest from the seed sown. The Lord is good, and we will honor Him by praising His holy name. [Cf: 7MR121.02] p. 61, Para. 5, [1903MS].

I will be thankful for the blessings that we have; and if the time comes when I can pay off my debts, I shall praise the Lord. [Cf: 7MR121.03] p. 61, Para. 6, [1903MS].

We try to practice economy in every line in our home. We see so much to be done to advance the cause of truth. I pray that the Lord will open the way for me to receive some money from my books. I hear good reports in regard to the sale of "The Coming King." I am glad for you. Marian is now working on the Temperance book. I am very anxious to see this book in circulation. [Cf: 7MR121.04] p. 61, Para. 7, [1903MS].

The world has certainly been taken captive by Satanic agencies, and a time of trouble such as has not been since there was a nation, is soon to come. This is why I desire so much to have means. I want to prepare books for publication, and I want to establish memorials for God--schools, and sanitariums, and meeting houses. [Cf: 7MR121.05] p. 61, Para. 8, [1903MS].

We need now the power of the Holy Spirit. We need now to put on every piece of the gospel armor. We need clear, sharp spiritual discernment, that we may not be taken captive by the enemy. [Cf: 7MR122.01] p. 62, Para. 1, [1903MS].

Dear children, Canaan is in sight. We must have a place there, in that beautiful home where the Lord will be our Father and we His children. Oh, to be where the wickedness of the wicked shall have come to an end. [Cf: 7MR122.02] p. 62, Para. 2, [1903MS].

I hope and pray that the Lord will help you in your work in the South. If at any time you want to come to us, come; and we will unite our forces.--Letter 201, 1903. (To Edson and Emma White, September 10, 1903.) [Cf: 7MR122.03] p. 62, Para. 3, [1903MS].

I wish to tell you, my dear friends, that the work here in America is

to be greatly enlarged. So many times there is presented before me the work which ought to have been done in America, but which has not been done, that my soul is very heavily burdened. City after city should have been worked, and if this had been faithfully done, there would have been brought into the truth those who could have gone forth to win other souls to Christ. In every city there should be memorials for God. But the way in which the work has been managed has resulted in a depleted treasury. The lack of effort to plant the standard of truth in the cities of America has brought about a condition of things in which the consuming is larger than the producing; and how the work shall now be carried forward is a difficult problem. [Cf: 7MR123.02] p. 62, Para. 4, [1903MS].

The field is all ripe for the harvest, but there is no money in the treasury. Calls are coming from Europe for means to advance the work there. From England comes an urgent call for money to help to purchase a building for sanitarium work. We know not how to answer these calls. Unless the work in America is managed in a way different from the way in which it has been managed in the past, we cannot possibly send means in response to the calls for help.--Letter 20, 1903, p. 2. (To D. H. Kress and wife, January 24, 1903.) [Cf: 7MR123.03] p. 62, Para. 5, [1903MS].

We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth.--Letter 115, 1903, pp. 2, 3. (To John Wessels, June 20, 1903.) [Cf: 7MR151.03] p. 62, Para. 6, [1903MS].

Study to develop a sensitive appreciation of what Christ has done for you. Examine yourselves to see whether you are in the faith. There is danger that your mind will continue to be so filled with business cares that you will not give yourself time to receive the grace of Christ. Your eyes have been so blinded that you have not seen your danger. . . . [Cf: 7MR151.04] p. 62, Para. 7, [1903MS].

Keep your eyes fixed on Christ. Study His life--a life filled with goodness, grace, and truth. Follow His example. Ask yourself, Am I, in purpose and character, like Christ. The contemplation of the Saviour will attract you more and more strongly to Him. It is the beholding of the love of Jesus that gives light and life to the soul. Study the excellence of the character of Christ. Remember that to Him has been given all power. This power is for you, if you will have it. As you become a humble, faithful witness for Christ, you will be able to say, "Thy gentleness hath made me great."--Letter 257, 1903, pp. 8, 9. (To J. H. Kellogg, November 26, 1903.) [Cf: 7MR151.05] p. 62, Para. 8, [1903MS].

Many who have known the truth have corrupted their way before God and departed from the faith. The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour.--Letter 103, 1903, p. 4. (To Brother and Sister Starr, June 3, 1903.) [Cf: 7MR186.01] p. 63, Para. 1, [1903MS].

We know that unconsecrated Seventh-day Adventists, who have a knowledge of the truth, but who have linked themselves with worldlings will depart entirely from the faith, giving heed to seducing spirits. The enemy will gladly hold out inducements to them, to lead them to

carry on a warfare against the people of God. But those who are true and steadfast will have a strong and powerful defense in God.--Letter 127, 1903, p. 5. (To Brother Haskell, July 1, 1903.) [Cf: 7MR186.02] p. 63, Para. 2, [1903MS].

The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evil doer on step by step in deception, till many sins are committed with impunity.--Ms 139, 1903, p. 12. ("The Message in Revelation," October 3, 1903.) [Cf: 7MR186.03] p. 63, Para. 3, [1903MS].

If he should in parable have presented to him the difference between the genuine and the false, the eternal contrast between truth and falsehood, if he would see the need of integrity in the everyday life, his heart would be filled with humiliation and sorrow, as he thought of the influence of his departures from righteousness, and of the many who had learned from him how to act under similar circumstances. Would he not strive to break the yoke of habit? Would he not cease to do evil, no longer remaining feeble in moral power, lacking the grace of Christ, feeling no right to claim pardon and to put on the robe of Christ's righteousness?--Letter 219, 1903, p. 4. (To Brother Butler, October 3, 1903.) [Cf: 7MR187.01] p. 63, Para. 4, [1903MS].

Special light has been given me in regards to why we may accomplish much more for the master by the establishment of many small sanitariums, than by the building up of a few large institutions. In these large medical institutions there will be gathered together many who are not very sick, but who, like tourists, are seeking rest and pleasure. These will have to be waited on by our nurses and helpers. Young men and young women who from their earliest years have been shielded from evil associations, are thus brought into contact with all classes of worldlings, and are influenced to a greater or less extent by what they see and hear. Many become like those with whom they associate, losing the simplicity and the modesty that Christian fathers and mothers have guarded and cherished by careful instruction and honest prayer.--Letter 244, 1903, pp. 1, 2. (To "Sanitarium Managers and to Parents," typed November 5, 1903.) [Cf: 7MR229.01] p. 63, Para. 5, [1903MS].

I speak to our leading brethren, to our ministers, and especially to our physicians. Just as long as you allow pride to dwell in your hearts, so long will you lack power in your work. For years a wrong spirit has been cherished, a spirit of pride, a desire for preeminence. In this Satan is served, and God is dishonored. The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him. My brethren, show true repentance for departure from God. Let angels and men see that there is forgiveness of sin with God. Extraordinary power from God must take hold of Seventh-day Adventist churches. Reconversion must take place among the members, that as God's

witnesses they may testify to the authoritative power of the truth that sanctifies the soul. Renewed, purified, sanctified, the church must be, else the wrath of God will fall upon them with much greater power than upon those who have never professed to be saints. [Cf: 7MR262.02] p. 64, Para. 1, [1903MS].

Those who are sanctified through the truth will show that the truth has worked a reformation in their lives, that it is preparing them for translation into the heavenly world. But as long as pride and envy and evil-surmising predominate in the life, Christ does not rule in the heart. His love is not in the soul. In the lives of those who are partakers of the divine nature there is a crucifixion of the haughty, self-sufficient spirit that leads to self-exaltation. In its place the Spirit of Christ abides, and in the life the fruits of the Spirit appear. Having the mind of Christ, His followers reveal the graces of His character. [Cf: 7MR263.01] p. 64, Para. 2, [1903MS].

Nothing short of this will make men acceptable to God. Nothing short of this will give them the pure, holy character that those must have who are admitted to heaven. As soon as a man puts on Christ, an evidence of the change wrought in him is seen in spirit and word and act. A heavenly atmosphere surrounds his soul; for Christ is abiding within. [Cf: 7MR263.02] p. 64, Para. 3, [1903MS].

"Verily, verily I say unto you," Christ declared, "He that believeth on Me hath everlasting life." Oh how few there are who reveal in their lives the principles of this life! They profess to believe the most sacred truth ever given to mortals, but in their lives they dishonor God. "He that eateth my flesh, and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth my flesh, and drinketh My blood dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." [Cf: 7MR263.03] p. 64, Para. 4, [1903MS].

Do you believe these wonderful statements? Do you receive the words of Christ? I tell you that when in truth you receive them, you will practice the truth in accordance with the teachings of Christ. But as surely as you do not avail yourselves of the privileges presented in these words, so surely will you mis-represent Christ by a half-hearted religious life. So surely you will set before the youth you are educating an example that will not be safe for them to follow, and you will bear the condemnation of their unchristlikeness. [Cf: 7MR264.01] p. 64, Para. 5, [1903MS].

My soul is burdened day and night; for I fear that I have not been as explicit as I should have been. In the night season I pray, "Lord, help me; Lord, teach me. Have compassion on the sheep and the lambs of thy pasture. Abandon not the unsanctified, unholy professing Christians in Thy church to their own perverted, corrupt way." [Cf: 7MR264.02] p. 64, Para. 6, [1903MS].

A few nights since, I dreamed that I was praying in a meeting. Oh how earnestly my heart was drawn out in supplication! "Lord," I pleaded, "Let not this people claiming to believe so sacred a truth follow on in their mistaken ideas until their names are blotted out of the book of life and recorded among the names of the unjust. Help them to see that

by their unlikeness to Christ they are greatly dishonoring the Lord." [Cf: 7MR264.03] p. 65, Para. 1, [1903MS].

I call upon the people of God to awake to a realization that their condition is plainly marked out in the message to the Laodicean church. Those who are striving to overcome will while on this earth be pursued by Satanic agencies. The enemy will tempt them to corrupt the principles that they must maintain if they would reach the high standard that God has set before them. We can overcome only in the way in which Christ overcame, by whole hearted obedience to God. Real virtue of character cannot, will not, act by halves. The Christian graces, all cherished, form a beautiful, symmetrical character. True religion is obedience to all the commandments of God. Obedience brings salvation, disobedience, ruin. [Cf: 7MR264.04] p. 65, Para. 2, [1903MS].

It pays to examine the whole conduct of the life. What manifestation do we give our fellow men, as God's medical missionaries, teachers of the gospel? What evidence do we give that we are Christ's medical missionaries, imbued by His spirit? Do we show that we are preparing for a life that measures with the life of God? With the opportunities and privileges that we have had, we should be in advance of any people in the world. But what spirit are we bringing into our work? Are we bearing witness to the world to the blessedness of bringing the life of Christ into our individual lives? Do we fear lest, after a promise being left us of entering into God's rest, some of us should seem to come short, because we do not love him? [Cf: 7MR265.01] p. 65, Para. 3, [1903MS].

The lives of medical missionaries should be in harmony with the name they bear. Their words and acts should be an interpretation of all that the name embraces. The world has a right to expect from those who claim to be medical missionaries a course of conduct corresponding to all that the name signifies. In this present life God's servants are to give to the world an example of the preparation that those must make who obtain eternal life. But many of those claiming to have advanced knowledge of the word of God have given to the world a sample of character that He cannot approve. [Cf: 7MR265.02] p. 65, Para. 4, [1903MS].

It behooves us to live in the fear and love of God. God is supreme, and He cooperates with those who represent Christ in life and character, those who are kind, thoughtful, self-denying, and self-sacrificing. Christ says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Cf: 7MR265.03] p. 65, Para. 5, [1903MS].

Make your life preparation for eternity. You have not a moment to lose. Do you keep God's commandments? Do you fear to offend Him? Do you feel your dependence on Christ? Do you realize that you must be kept every moment by His power? Is your life filled each day with submission, contentment, and gratitude?--Letter 63, 1903, pp. 1-3. (To "Our Brethren at the Medical Missionary Council," April 19, 1903.) [Cf: 7MR266.01] p. 65, Para. 6, [1903MS].

Be sure to help the souls that are ready to perish. Oh, it does me good to hear that sinners are being made to understand how they can be

saved! Do not forget that a worker must not take upon himself so many burdens that his soul will become weary. His first and greatest care should be to keep fresh and fragrant in spirit. In the unfolding of God's plan we are to be restored to a state corresponding to the perfection of divinity. This is accomplished through the death of Christ and through His mediatorial work in our behalf. As we move forward in the fulfillment of God's plan, our character is established in holiness, and we gain more and more knowledge of God and of Christ. We are ever to remember that we are chosen of God and precious, and that the saving of souls is to be our one great aim in all that we do.--Letter 100, 1903, pp. 3, 4. (To Brother and Sister Kress, May 25, 1903.) [Cf: 7MR326.01] p. 66, Para. 1, [1903MS].

Fathers and mothers should be united in standing firmly for temperance in all things. Such temperance means much. It means respect for every word that proceedeth out of the mouth of God. It means respect for the laws of nature. It means also respect for the perfection displayed in the natural world. Look at the lofty trees! Look at the lovely flowers, growing in profusion over mountain and valley. God has clothed the earth with tokens of Eden's loveliness. He loves to look upon the flowers, and He has provided them for us in endless variety, to minister to our happiness, and to teach us that He is a lover of the beautiful. [Cf: 7MR326.02] p. 66, Para. 2, [1903MS].

In His sermon on the mount Christ called attention to the flowers, drawing from them a lesson of simplicity and quiet trust. . . . [Cf: 7MR327.01] p. 66, Para. 3, [1903MS].

If we would only see and appreciate the Lord's goodness and love and His unceasing care for us, how changed this world would be. If we would seek first the kingdom of God and His righteousness, the principles of righteousness would guide our lives, and self-seeking would find no place in our hearts. The desire to do our own will would be submerged into the desire to do the will of God. We need to cherish a constant realization of God's love and goodness. We need to remember that He holds us accountable for the use that we make of the gifts that He has bestowed on us.--Letter 166, 1903, pp. 4, 5. (To Brother and Sister Kress, August 4, 1903.) [Cf: 7MR327.02] p. 66, Para. 4, [1903MS].

While the men of the world are idolizing money, and making it their trust, the Lord in His providence has brought forth from His treasure house a precious treasure, and has placed it within the reach of all. He has given His people an opportunity to take to their friends and neighbors, and to strangers a book containing the precious lessons of Christ. As those who have never tried to sell books have thought of going out with this book, a dread has come into their hearts. But the Lord has led and guided them as His little children. He has taught young and old, men and women, how to give the light of truth to those who know it not. [Cf: 7MR336.01] p. 66, Para. 5, [1903MS].

And the purchasers have been blessed. Their hearts have softened as they have listened to the story of the self-denying effort to free our schools from debt. By the sale of this book [*Christ's Object Lessons*] many sermons have been preached. Those in the highways as well as those in the hedges have been reached. As men and women and youth have gone forth to sell "Object Lessons," and in simple words have told what they were trying to do, a deep impression has been made on minds. Hearts

have been touched. Sinners have been convicted and converted.--Ms 43, 1903, pp. 1, 2. ("The Result of Self-Denying Effort," March 6, 1903.) [Cf: 7MR336.02] p. 66, Para. 6, [1903MS].

It has been presented to me that Satan is working in ways that man does not expect. At times he puts on the robes of an angel of light, and many receive him as such a being. If we will link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us, and lifts up for us a standard against the enemy. [Cf: 7MR344.01] p. 67, Para. 1, [1903MS].

I have been shown that some, even of those who are teachers of the word of God, are in great danger of being overcome. I saw some linking their arms in the arm of Satan, while he talked most earnestly with them; telling them of the many things that needed to be changed in the church. Afterward his words were repeated by those to whom he had talked. They were delighted with what seemed to them to be clearer perception and better methods of working. [Cf: 7MR344.02] p. 67, Para. 2, [1903MS].

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked." . . . [Cf: 7MR344.03] p. 67, Para. 3, [1903MS].

It is those who have had the most light that Satan seeks the most assiduously to ensnare. He knows that if he can deceive them, they can, under his control, clothe sin with the garments of righteousness, and lead many astray. God grant that our teachers may see and understand this, their great danger, and that they may recover themselves from the snare of Satan, and put forth redoubled efforts to save others who are exposed. [Cf: 7MR344.04] p. 67, Para. 4, [1903MS].

My brother, do not try to reason in regard to the errors that the enemy presents. If you will receive the testimony of the Lord, reading His word with a teachable heart, and refusing to put Scripture on the side of error to maintain falsehood, you will believe that I speak the truth, as a messenger of God. But if you allow the author of error to get between you and the Word, your mind will bear his impress. [Cf: 7MR344.05] p. 67, Para. 5, [1903MS].

If you will believe the message that I bear you, you will see your danger. You can then put on the gospel shoes, and walk in the pathway of truth, following the true Shepherd, who knows His sheep by name, and calls them to follow Him.--Letter 230, 1903, pp. 2, 4, 5. (To Dr. E. J. Waggoner, October 2, 1903.) [Cf: 7MR345.01] p. 67, Para. 6, [1903MS].

The allegation that Mrs. White, on returning to America, asked to be shown the buildings during a visit to Chicago is apparently based only on Stewart's assertion that this took place. By way of evidence that this charge of Stewart's is not well founded, we need only mention that Mrs. White did not concede at this or any other time that perhaps a slight mistake had been made. She did explain that she indeed thought buildings had been erected, but this was not until 1903. (See EGW Letter 135, 1903 to S. N. Haskell, March 6, 1903.) Even then, in 1903, she said: "I understand that someone said that the testimony that I

bore in regard to this was not true,--that no such building was erected in Chicago. But the testimony was true. The Lord showed me what men were planning to do."--Letter 135, 1903, p. 2. [Cf: 7MR350.04] p. 67, Para. 7, [1903MS].

In order to be truly successful, the physician must live in close relation to Christ. He must cherish a constant sense that he is one of the Lord's chosen instruments, appointed to bear to the sick the word of life, to declare to them that if they receive Christ as a personal Saviour, they will be given power to become sons of God. It is in the power of every physician, in his work for the sick, to be a gospel teacher, bearing to those to whom he ministers, the sure cure for sin, pointing them to the Lamb of God, who alone can make successful the physical treatment given. In the simplest of language he is to speak of the Saviour, his heart filled with a longing for the salvation of the one to whom he is speaking. . . . [Cf: 7MR377.02] p. 68, Para. 1, [1903MS].

If physicians only realized it, they could often do more to restore the sick to health by ministering to the needs of the soul than by confining their efforts to the body.--Letter 275, 1903, pp. 7, 8. (To "My Brethren Laboring in Battle Creek," November, 1903.) [Cf: 7MR377.03] p. 68, Para. 2, [1903MS].

Brother Magan left with Willie copy written for a circular regarding the Berrien Springs school. In it there were some things that I think would be better left out. Let us not dwell on the dark chapters in the experience of Seventh-day Adventists. They bring up a discouraging, depressing picture, and it would seem as if Christ, the Light of the world, had not been near to help. There was no need of the dearth of knowledge, no reason why mistakes should have been made. Christ was then, as He ever will be, the Way, the Truth, and the Life. He was ready to help, and no one need have made grave mistakes or errors. [Cf: 7MR383.01] p. 68, Para. 3, [1903MS].

The time to which you have referred--a time dark, perplexing, and discouraging--let it stay in the past. Do not talk of it unless forced to. To make reference to the worst features in the experience of those now in positions of trust in the work of God, does not benefit anyone. Let us not call up the dark shadows of the past. Let the past lie where it is, with all its objectionable features. Into the present we are to bring pleasantness, hope, and courage. [Cf: 7MR383.02] p. 68, Para. 4, [1903MS].

If there are those who are allowing the enemy to obtain an advantage over them, tempting him to tempt them, and carrying out his plans, let not this appear. And do not bring up the dark, unchristlike deeds of the past. The dear Saviour was all the time inviting those who did these deeds to cease to dishonor God, and to turn to Him for help to do right. [Cf: 7MR383.03] p. 68, Para. 5, [1903MS].

At the present time we have plain evidence of the specious, artful working of Satan on human minds. We have to meet this working with determined effort. But let the dark pictures of the past be buried, and let them stay buried. Let us not cloud the mind of anyone by bringing up these representations. Let us at this time bring in all the light possible. [Cf: 7MR383.04] p. 68, Para. 6, [1903MS].

Few realize the dangerous character of the sentiments that we are having to meet. I have been over the ground. I have been given plain words to speak concerning these specious, bewitching sentiments. If they are not most decidedly met and reproved, souls will be lost. We cannot afford to be deceived. We must point our people to the old landmarks. We are to obtain strength and courage from on high, that we may obey the command given me, "Meet it." [Cf: 7MR384.01] p. 68, Para. 7, [1903MS].

"Ye are the children of the light and of the day. We are not of the night, nor of darkness." Christ is the way, the truth, and the life. The trouble with us is that we do not press on in the way illuminated by the Sun of Righteousness. In order to walk in this way, we must receive strength from the Life-giver. As we move forward in obedience to Christ's commands, His light shines on our way, and His strength sustains us. Thus we go forward from strength to strength, from grace to grace, by obedience becoming more and more Christlike. [Cf: 7MR384.02] p. 69, Para. 1, [1903MS].

We are not to follow human leading. Christ is our Leader. At all times and in all places, in every time of need, we shall find Him a present help. Because there are those professing to be Christians who dishonor Christ in thought, word, and deed, we are to give plainer evidence than ever before of our completeness in Him. We are to walk in the light of His countenance. We can each show that Christ is light, and that in Him is no darkness at all. If we will submit to His guidance, He will lead us from the low level on which sin has left us to the loftiest heights of grace. [Cf: 7MR384.03] p. 69, Para. 2, [1903MS].

We are not to darken our lives by talking of our own imperfections or of the imperfections of others. We are to be all light in the Lord. [Cf: 7MR385.01] p. 69, Para. 3, [1903MS].

From Christ all truth radiates. Apart from Christ, science is misleading, and philosophy is foolishness. Those who are separated from the Saviour will advance theories which originate with the wily foe. Christ's life stands out as the contrast of all false science, all erroneous theories, all misleading methods.--Letter 249, 1903, pp. 1-3. (To Brethren Magan and Sutherland, November 11, 1903.) [Cf: 7MR385.02] p. 69, Para. 4, [1903MS].

The Christian graces are given not as ornaments to win admiration, but as talents to be used in accomplishing a work for God.--Letter 16, 1903, p. 2. (To S. N. Haskell and wife, January 1, 1903.) [Cf: 7MR401.02] p. 69, Para. 5, [1903MS].

To have the religion of Christ, to have a firm hold from above--this is the privilege of every physician. Every physician who cooperates with the Great Physician will have skill and aptitude. He will be enabled to minister to the needs of the soul as well as of the body. Physical as well as spiritual health is obtained through pure, unwavering faith in God. [Cf: 7MR401.03] p. 69, Para. 6, [1903MS].

Every truly converted physician is the helping hand of God. Through the Holy Spirit's working he is placed in possession of skill and efficiency. Let him remember that his work is not to glorify himself.

All the glory belongs to the Lord. [Cf: 7MR401.04] p. 69, Para. 7, [1903MS].

No one has greater need of a living connection with the Lord Jesus than the physician. He should cherish a constant sense of the importance of spiritual things. He cannot afford to be mixed up in common business transactions. He should not load himself down with responsibilities that others can carry. He is to keep his mind pure and clear, free from common worldly business. God will illuminate the minds of those who are willing to be educated by Him, those who will hold the beginning of their confidence steadfast unto the end. Those who submit to the training of Christ will be led by supreme wisdom.--Letter 135, 1903, pp. 5, 6. (To S. N. Haskell and wife, March 8, 1903.) [Cf: 7MR402.01] p. 69, Para. 8, [1903MS].

The Lord Jesus has an interest in every phase of His work. I express to you my grief that in some respects mistakes have been made in the distribution of means. When the wages of a missionary who is doing the work that God has appointed him, are cut down, it is because a mistake has been made by men who do not always have the mind of Christ. The Lord will make all these things work together for good, even though for the present His servants are inconvenienced and greatly disappointed by being hemmed in on every side.--Letter 127, 1903, pp. 2, 3. (To S. N. Haskell, July 1, 1903.) [Cf: 7MR402.02] p. 70, Para. 1, [1903MS].

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 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: 8MR2.01] p. 70, Para. 2, [1903MS].

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 surrounded by circumstances the most favorable for the formation of a character strong enough to withstand the evils of this world. [Cf: 8MR2.02] p. 70, Para. 3, [1903MS].

After the descendants of Abraham had 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: 8MR2.03] p. 70, Para. 4, [1903MS].

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 side-posts 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 houses to smite you." [Cf: 8MR3.01] p. 70, Para. 5, [1903MS].

"The children of Israel . . . did as the Lord had commanded Moses and Aaron." [Cf: 8MR3.02] p. 70, Para. 6, [1903MS].

"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 home, no judgment fell. [Cf: 8MR3.03] p. 71, Para. 1, [1903MS].

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--an education to be gained gradually, line upon line, precept upon precept, here a little, and there a little. [Cf: 8MR3.04] p. 71, Para. 2, [1903MS].

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: 8MR4.01] p. 71, Para. 3, [1903MS].

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: 8MR4.02] p. 71, Para. 4, [1903MS].

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 parents, 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: 8MR4.03] p. 71, Para. 5, [1903MS].

The school in the home 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-school 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: 8MR5.01] p. 71, Para. 6, [1903MS].

To shield their children from contaminating influences, 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: 8MR5.02] p. 72, Para. 1, [1903MS].

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: 8MR6.01] p. 72, Para. 2, [1903MS].

A few days ago I had the privilege of seeing the buildings 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.--Ms 54, 1903, pp. 1-4. ("The Work of Our Fernando School," Remarks, September 17, 1902.) [Cf: 8MR6.02] p. 72, Para. 3, [1903MS].

I have received instruction in regard to the college at Berrien Springs. The Lord said, If these, My servants, will walk humbly with contrite hearts, and will obey My voice, heeding the light I have given, I will grant them favor in the sight of men. I will not endorse the words of discouragement uttered by some of our leading men. [Cf: 8MR26.01] p. 72, Para. 4, [1903MS].

The Lord instructed me that some connected with the institution would not see the necessity of uniting agricultural work with the instruction given in the school. In all our educational institutions physical and mental work should have been combined. In vigorous physical exercise, the animal passions find a healthy outlet and are kept in proper bounds. Healthful exercise in the open air will strengthen the muscles, encourage a proper circulation of blood, help to preserve the body from disease, and will be a great help in spirituality. For many years it has been presented to me that teachers and students should unite in this work. This was done anciently in the schools of the prophets.--Ms 40, 1903, p. 11. ("Perseverance in the Work of God," typed May 4, 1903.) [Cf: 8MR26.02] p. 72, Para. 5, [1903MS].

Were I to go to the [General] Conference [Session], I should be compelled to take positions that would cut some to the quick. It greatly hurts me to do this, and it is a long time before I recover from the strain that such an experience brings on me.--Letter 17, 1903, p. 3. (To Jesse Arthur, January 14, 1903.) [Cf: 8MR34.02] p. 73, Para. 1, [1903MS].

Christ took upon Himself humanity, and laid down His life a sacrifice, that man, by becoming a partaker of the divine nature might have eternal life. Not only was Christ the Sacrifice, but He was also the Priest, who offered the sacrifice. "The bread that I will give," said He, "is My flesh, which I will give for the life of the world" (John 6:51). He was innocent of all guilt. He gave Himself in exchange for the people who has sold themselves to Satan by transgression of God's law,--His life for the life of the human family, who thereby became His purchased possession. [Cf: 8MR38.01] p. 73, Para. 2, [1903MS].

"Therefore doth the Father love Me," said Christ, "because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:17, 18). [Cf: 8MR38.02] p. 73, Para. 3, [1903MS].

"The wages of sin is death" (Romans 6:23). To Adam before his fall the Lord said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "If you transgress My law, death will surely be your punishment." By disobeying God's command, he forfeited his life. [Cf: 8MR38.03] p. 73, Para. 4, [1903MS].

Before his fall Adam was free from the results of the curse. When he was assailed by the tempter, none of the effects of sin were upon him. He was created perfect in thought and in action. But he yielded to sin, and fell from his high and holy estate. [Cf: 8MR38.04] p. 73, Para. 5, [1903MS].

Christ, the second Adam, came in the likeness of sinful flesh. In man's behalf, He became subject to sorrow, to weariness, to hunger, and to thirst. He was subject to temptation, but He yielded not to sin. No taint of sin was upon Him. He declared, "I have kept My Father's commandments [in My earthly life]" (John 15:10). He had infinite power only because He was perfectly obedient to His Father's will. The second Adam stood the test of trial and temptation that He might become the Owner of all humanity.--Ms 99, 1903, pp. 3, 4. ("Christian Education in Our Schools," September 1, 1903.) [Cf: 8MR38.05] p. 73, Para. 6, [1903MS].

As Noah's descendants increased in number, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven,--so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God. [Cf: 8MR42.01] p. 73, Para. 7, [1903MS].

But among the men of Babel there were living some God-fearing men who had been deceived by the pretensions of the ungodly and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these faithful ones, the Lord delayed His judgments, and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans. [Cf: 8MR42.02] p. 73, Para. 8, [1903MS].

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, and not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have been urged on by him, and would have permitted nothing to interfere with their plans or to stop them in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes. [Cf: 8MR42.03] p. 74, Para. 1, [1903MS].

But God never leaves the world without witnesses for Him. Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto Him. "O God," they pleaded, "interpose Thyself between Thy cause and the plans and methods of men." "And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded" (Genesis 11). He defeated the purpose of the towerbuilders, and overthrew the memorial of their rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of this tower, He confounded the language of the builders, so that none could understand the words of his fellow-worker.--Ms 94, 1903, pp. 1, 2. ("Lessons From the Past," typed August 27, 1903.) [Cf: 8MR43.01] p. 74, Para. 2, [1903MS].

Miss Peck has been teaching the church school here. She has had about forty pupils. The discipline of the school has been excellent. Miss Peck will not tolerate disorder. She is firm and just in her management, and the school has done the children great good. [Cf: 8MR58.02] p. 74, Para. 3, [1903MS].

A few weeks ago, about twenty of the children from the school went to Yountville to sing before the soldiers. Mr. Moonie lent them a large stage wagon for the trip. Sister Peck had drilled the children thoroughly, and the soldiers were greatly pleased and interested. They are now asking that the children may come again.--Letter 112, 1903, p. 4. (To Brother and Sister Burden, June 21, 1903.) [Cf: 8MR58.03] p. 74, Para. 4, [1903MS].

I wake in the night, and my heart is drawn out after you Kellogg]. I ask myself, "Should his life end suddenly, would I be guiltless if I do not now do all in my power to lead his mind away from the world?" I find myself sitting up in bed, sending heavenward the petition, "Lord, open his eyes, that he may see wondrous things out of Thy law. The law of the Lord is perfect, converting the soul."--Letter 65, 1903, p. 1. (To J. H. Kellogg, April 19, 1903.) [Cf: 8MR194.02] p. 74, Para. 5, [1903MS].

There must be more praying among us. And we must have increased faith. Then God will work for us when we are in difficult places. God can soften the hardest heart. . . . [Cf: 8MR194.03] p. 75, Para. 1, [1903MS].

We are lamentably deficient in faith. We need a firmer belief in the words, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10, 11). [Cf: 8MR194.04] p. 75, Para. 2, [1903MS].

We must pray more earnestly than we have done in the past for the deep moving of the Holy Spirit. We must not depend upon money as our means of success. All the riches in the world could not save one soul. But we can, through the Holy Spirit's power, draw near to souls, and lead them to look away from the things of earth to the things of heaven, to lift

their eyes to Christ. We must consecrate all the powers of our being to the work of rescuing those whom Satan is seeking to draw to destruction. And in this work Christ is to be exalted as all and in all. [Cf: 8MR195.01] p. 75, Para. 3, [1903MS].

Prayer is acceptable to God only when offered in humility and contrition and in the name of Christ. He who hears and answers prayer knows those who pray in humbleness of heart. The true Christian asks for nothing except in the name of Christ, and he expects nothing except through His mediation. He desires that Christ shall have the glory of presenting his prayers to the Father, and he is willing to receive the blessing from God through Christ. [Cf: 8MR195.02] p. 75, Para. 4, [1903MS].

The Spirit of God has much to do with acceptable prayer. He softens the heart; He enlightens the mind, enabling it to discern its own wants; He quickens our desires, causing us to hunger and thirst after righteousness; He intercedes in behalf of the sincere suppliant. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. 8:26). [Cf: 8MR195.03] p. 75, Para. 5, [1903MS].

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). The human being must draw nigh to God, realizing that he must have the help that God alone can give. It is the glory of God to be known as the hearer of prayer because the human suppliant believes that He will hear and answer. [Cf: 8MR195.04] p. 75, Para. 6, [1903MS].

Christ declares, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). Paul's language is explicit and encouraging: "Be careful for nothing;--that is, Do not worry or fret--"but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). [Cf: 8MR196.01] p. 75, Para. 7, [1903MS].

The prayer of faith is the key that unlocks the treasury of heaven. As we commit our souls to God, let us remember that He holds Himself responsible to hear and answer our supplications. He invites us to come to Him, and He bestows on us His best and choicest gifts--gifts that will supply our great need. He loves to help us. Let us trust in His wisdom and His power. O what faith we should have! O what peace and comfort we should enjoy! Open your heart to the Spirit of God. Then the Lord will work through you and bless your labors.--Letter 49, 1903, pp. 4, 6-8. (To Elder Daniells and His Fellow-Workers, April 12, 1903). [Cf: 8MR196.02] p. 76, Para. 1, [1903MS].

There is abundant reason why we have not more of the power of God's grace, why our light does not shine more brightly. Christ says, "You have left your first love. Except you repent, I will come unto you quickly, and will remove your candlestick out of his place." (See Revelation 2:4, 5.) [Cf: 8MR197.02] p. 76, Para. 2, [1903MS].

Shall we not humble ourselves before God in behalf of those who

apparently have little spiritual life. Shall we not have appointed seasons of prayer for them. Shall we not pray every day for those who seem to be dead in trespasses and sins. As we plead with God to break the hearts of stone, our own hearts will become more sensitive. We shall be quicker to see our own sin.--Ms 117, 1903, pp. 8, 9. ("A Neglected Work," September 24, 1903.) [Cf: 8MR197.03] p. 76, Para. 3, [1903MS].

Yesterday I sent you the letter containing the warning that has been given again and again: The workers in our sanitariums are not to sign contracts binding themselves to an association or an institution for a certain number of years. They are to be bound, not to men, but to God. [Cf: 8MR298.01] p. 76, Para. 4, [1903MS].

No man is to treat those who learn under him as if he owned them body, soul, and spirit. The Lord wants no such binding up with human beings, even if these human beings are without blame. There are those who are not holding the beginning of their confidence firm unto the end. The gospel ministry and medical missionary work are to be united. [Cf: 8MR298.02] p. 76, Para. 5, [1903MS].

I have recently been instructed that no one should be advised to pledge himself to spend two, three, four, five, or six years under any man's tuition. Brethren, we have no time for this. Time is short. We are to hold out earnest inducements to the men who ought now to be engaged in missionary work for the Master. The highways and byways are yet unworked. The Lord calls for young men to labor as canvassers and evangelists, to do house to house work in places that have not yet heard the truth. God speaks to our young men, saying, "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: 8MR298.03] p. 76, Para. 6, [1903MS].

The Lord must be given an opportunity to show men their duty and to work upon their minds. No one is to bind himself to serve under the direction of any human beings, for the Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them the education He desires them to have. He will call men from the plow, and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in His Word. [Cf: 8MR298.04] p. 76, Para. 7, [1903MS].

The signs that show that Christ's coming is near are fast fulfilling. The Lord calls for canvassers and evangelists. Those who will go forth to this work under His direction will be wonderfully blessed. [Cf: 8MR299.01] p. 77, Para. 1, [1903MS].

Let our churches be guarded. Let our people work intelligently, not under the rule of any man, but under the rule of God. Let them stand where they can follow the will of God. Their service belongs to Him. Their capabilities and talents are to be refined, purified, ennobled. In this lower school--the school of earth--they are to be prepared for translation into the school of heaven, where their education will be continued under the personal supervision of Christ, the great Teacher, who will lead them beside the living waters, and open to them the

mysteries of the kingdom of God. [Cf: 8MR299.02] p. 77, Para. 2, [1903MS].

Those who in this life do their best will obtain a fitness for the future immortal life. [Cf: 8MR299.03] p. 77, Para. 3, [1903MS].

The Lord calls for volunteers who will take their stand firmly on His side and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done just now. [Cf: 8MR299.04] p. 77, Para. 4, [1903MS].

There are many young men and young women among us who, if inducements are held out, would naturally be inclined to take several years of study at Battle Creek. But will it pay? Has not the Lord some practical work to do in missionary lines? Manly young men will be needed to enter the printing office when it is established in Washington, to learn the printer's trade. Our publications are to be prepared to go forth to the world. Canvassers are to be educated to take up the work of circulating these publications. Our books and papers are to go to places that are still in the darkness of error. [Cf: 8MR299.05] p. 77, Para. 5, [1903MS].

The Lord calls upon young men to enter our schools. Schools are to be established in which our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work. Let schools be established out of the cities. [Cf: 8MR300.01] p. 77, Para. 6, [1903MS].

I call upon all to fasten themselves to Christ. He invites them, "Come unto me. . . . Take my yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matthew 11:28-30). [Cf: 8MR300.02] p. 77, Para. 7, [1903MS].

Let us not in any way be deceived. Let us realize the weakness of humanity, and see where man fails in his self sufficiency. We shall then be filled with a desire to be just what God desires us to be-- pure, noble, sanctified. We shall hunger and thirst after the righteousness of Christ. To be like God will be the one desire of the soul. [Cf: 8MR300.03] p. 77, Para. 8, [1903MS].

This is the desire that filled Enoch's heart, and we read that he walked with God. He studied the character of God to a purpose. He did not mark out his own course, or set up his own will, as if he thought himself fully qualified to manage matters. He strove to conform himself to the divine likeness. [Cf: 8MR300.04] p. 77, Para. 9, [1903MS].

A school such as had been planned, should be in some place where the students would not be closely associated with the large numbers who are expected to patronize the Sanitarium at Battle Creek. It is not wise to plan to maintain such a school in a place where a worldly element prevails to so great an extent as to counterwork that which the Lord has outlined should be done for our youth in our educational institutions. So many youth should not be brought together in Battle Creek. [Cf: 8MR300.05] p. 78, Para. 1, [1903MS].

The Lord presented to us the reasons for removing the College from

Battle Creek. This instruction should now be searched out and studied by those who are planning to organize another educational institution there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified.--Letter 169a, 1903, pp. 1-4. (To A. G. Daniells, August 4, 1903.) [Cf: 8MR301.01] p. 78, Para. 2, [1903MS].

The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people pleasing speculation, and incorrect views regarding the personality of God . . . . [Cf: 8MR304.01] p. 78, Para. 3, [1903MS].

I have seen the results of these fanciful views of God, in apostasy, spiritualism, freelovism. The free love tendencies of these teachings were so concealed that it was difficult to present them in their real character. . . . [Cf: 8MR304.02] p. 78, Para. 4, [1903MS].

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits, and doctrines of devils.--Letter 230, 1903, pp. 1, 3, 5. (To Dr. E. J. Waggoner, October 2, 1903.) [Cf: 8MR304.03] p. 78, Para. 5, [1903MS].

As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world, and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history. God's presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God's holy law.--Ms 139, 1903, pp. 5, 6. ("The Message in Revelation," October 23, 1903.) [Cf: 8MR322.01] p. 78, Para. 6, [1903MS].

When the Lord lays upon His stewards a special work, they should be careful not to increase their responsibilities; for this overtaxes their powers. My brethren, give diligent heed to the business for which you are fitted. Had Elder \_\_\_\_\_ attended to his special line of work in connection with the General Conference, pleading with God for His purifying power and for wisdom to keep the way of the Lord, he would have had victory at every step.--Ms 3, 1903, p. 2. ("To Every Man His Work," March 1, 1903.) [Cf: 8MR332.02] p. 78, Para. 7, [1903MS].

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We

were given wonderful manifestations of the power of God. Miracles were wrought. Again and again, when we were brought into strait places, the power of God was displayed in our behalf. At such times, souls were convicted, and amidst the scorn and derision of the opposing churches, they bore testimony in favor of the truth. "So mightily grew the Word of God and prevailed." Under the preaching of the truth, men were converted, and were "instructed in the way of the Lord; and being fervent in the spirit, spake and taught diligently the great things of the Lord." [Cf: 8MR341.03] p. 79, Para. 1, [1903MS].

I was then very young, but I believed the message, and the Spirit of the Lord was upon me. I was guided by the Spirit to act an important part in the work of the Lord for this time. [Cf: 8MR342.01] p. 79, Para. 2, [1903MS].

I have lost none of my faith in the message. After the passing of the time in 1844, we were a disappointed people, few in numbers. We sought the Lord most earnestly, and read and re-read His commandments. We saw wherein we had been working and walking contrary to them, and then we thanked the Lord for our disappointment. The fourteenth chapter of Revelation was most diligently studied, and we discerned the meaning of the words, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Light was given us on the claims of the law of God. We were convicted that the seventh day is the Sabbath of the Lord, and we began to observe it as holy unto Him.--Letter 105, 1903, pp. 2, 3. (To G. I. Butler, June 1, 1903.) [Cf: 8MR342.02] p. 79, Para. 3, [1903MS].

Satan and his angels will appear on this earth as men, and will mingle with those of whom God's Word says, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1).--Letter 147, 1903, p. 3. (To Brother and Sister Farnsworth, July 14, 1903.) [Cf: 8MR345.03] p. 79, Para. 4, [1903MS].

In the day of His [Christ's] coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire. [Cf: 8MR347.03] p. 79, Para. 5, [1903MS].

The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth--some to the resurrection of life, to be caught up to meet their Lord in the air; and some to behold the coming of Him whom they have despised, and whom they now recognize as the judge of all the earth. [Cf: 8MR347.04] p. 79, Para. 6, [1903MS].

All the righteous are untouched by the flames. . . . Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host--ten thousand times ten thousand, and thousands of thousands.--Ms 159, 1903, p. 5. ("A Message to Leading Physicians," September 4, 1903.) [Cf: 8MR347.05] p. 79, Para. 7, [1903MS].

For a time health food restaurants may be carried on in the cities. If those who take up this work will make it a means of the conversion of

souls, then the plans of God in establishing the health food work will be carried out. But if the managers continue to increase their facilities, and to bring in workers, who are brought into daily contact with the worldly element, without putting forth a strong effort to counteract the evil influences, the workers will be led astray by temptation, and souls will not be converted. And if souls are not saved by the work of our restaurants, why should those interests continue to be conducted under the present plan? [Cf: 8MR398.01] p. 80, Para. 1, [1903MS].

Los Angeles and San Diego should be worked. At this time of the year large numbers of tourists come to these places, many of whom are seeking to regain lost health. I appeal to our people to invest their means in the establishment of sanitariums near these places.--Ms 85, 1903, p. 4. ("Diary," September 29, 1903.) [Cf: 8MR398.02] p. 80, Para. 2, [1903MS].

I have written that restaurants should be established as a means of bringing those who know the truth into touch with the people of the world, and of providing opportunities of reaching these people with the message of present truth. Should those attending these restaurants reform in their habits of eating, they would be better prepared to listen to arguments in favor of the truth. [Cf: 8MR398.03] p. 80, Para. 3, [1903MS].

But, if by the restaurant work there is not awakened a deep and living interest in the things of eternal importance, what is gained by this work? Christ is hungry for souls, hungry to see those for whom He gave His life receiving the blessings placed within their reach. Shall He have died for them in vain? Satan will use every opportunity to seduce men from their allegiance to God. He and the angels who fell with him will appear on the earth as men, seeking to deceive. God's angels, also, will appear as men, and will use every means in their power to defeat the purposes of the enemy. We, too, have a part to act. We shall surely be overcome unless we fight manfully the battles of the Lord. [Cf: 8MR399.01] p. 80, Para. 4, [1903MS].

It is in order that those who love God and keep His commandments may have as little hindrance as possible in their advancement in the heavenward way that they are warned not to live in the cities. If by our restaurant work souls are not won to the truth, what is gained by entering so largely into this work, which must be done in the cities? Will the result justify the effort put forth? Will it pay for our young men and young women to spend their time and energy in providing and serving food for worldlings, while they make no effort to save their souls, no effort to lead them to see the light of present truth?--Letter 83, 1903, pp. 2, 3. (To H. W. Kellogg, May 13, 1903.) [Cf: 8MR399.02] p. 80, Para. 5, [1903MS].

Should her [Sister Tuxford] advice be followed as to the food that should be provided for those who patronize the restaurant [probably in St. Helena, California], there is danger that the restaurant will become a consumer instead of a producer. When it is seen that an enterprise is running behind, a change should be made, so that money enough will be brought in to cover expenses. If this cannot be done, it would be better for the enterprise to be closed.--Letter 62, 1903, p. 1. (To J. A. Burden and wife, April 21, 1903.) [Cf: 8MR399.03] p. 80,

Para. 6, [1903MS].

We are now to prepare for the marriage supper of the Lamb. We are to give the message everywhere, in the highways and the hedges, to high and low, rich and poor. House-to-house work is to be done. I am becoming afraid as I see how little soul-saving work is done by our restaurants. As I think of these things, I am instructed that unless the restaurant work is managed in such a way as to save souls, the young people engaged in it will be in danger of losing their interest in present truth. God would have us make decided plans to keep as far as possible from the snares that await those who enter largely into food speculations. We must pray and watch unto prayer, and we must find out the real results of the restaurant work.--Letter 243, 1903, p. 4. (To Sister Hall, May 11, 1903.) [Cf: 8MR400.01] p. 81, Para. 1, [1903MS].

In the family the spirit of criticizing and faultfinding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal table, the members of the family pass around a dish of criticism, faultfinding, and scandal. [Cf: 8MR410.01] p. 81, Para. 2, [1903MS].

Should Christ come today, would He not find many of the families who profess to be Christians cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above. I am instructed to say to them, "Prepare to meet thy God." Discord in families leads to discord in the church. The unruly tongue creates mischief of all kinds. . . . [Cf: 8MR410.02] p. 81, Para. 3, [1903MS].

In the home circle, generous, gracious, Christlike words are of more value than any earthly treasure. Remember that your children will follow closely the example that in word and deed you set them. Live lives that will help them to prepare for translation into the courts above, when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself.--Letter 272, 1903. (To "Dear Brethren and Sisters Gathered in Council at Nashville," December 20, 1903.) [Cf: 8MR410.03] p. 81, Para. 4, [1903MS].

Christ has given to every man his work, and we are to acknowledge the wisdom of the plan He has made for us by a hearty cooperation with Him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with everyone else. [Cf: 8MR422.01] p. 81, Para. 5, [1903MS].

True, unselfish, consecrated workers gladly use their highest gifts in the lowliest service. They realize that true service means to see and to perform the duties that God points out. [Cf: 8MR422.02] p. 81, Para. 6, [1903MS].

There are many who are not satisfied with the work that God has given them. They are not satisfied to serve Him pleasantly in the place that He has marked out for them, or to do uncomplainingly the work that He has placed in their hands. [Cf: 8MR422.03] p. 81, Para. 7, [1903MS].

It is right for us to be dissatisfied with the way in which we perform

duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preferences which, if cherished, would disqualify them for the work He has for them. If they accept and perform this service, their minds will be cured. But if they refuse it, they will be left at strife with themselves and with others. [Cf: 8MR422.04] p. 81, Para. 8, [1903MS].

The Lord disciplines His workers, so that they will be prepared to fill the places appointed them. He desires to mold their minds in accordance with His will. For this purpose He brings to them test and trial. Some He places where relaxed discipline and over-indulgence will not become their snare, where they are taught to appreciate the value of time, and to make the best and wisest use of it. [Cf: 8MR422.05] p. 82, Para. 1, [1903MS].

There are some who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives, and perhaps places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform the objectionable duties in a spirit of submission and helpfulness. They are being qualified to fill places where their disciplined abilities will make them of the greatest service. [Cf: 8MR423.01] p. 82, Para. 2, [1903MS].

Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. [Cf: 8MR423.02] p. 82, Para. 3, [1903MS].

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy. [Cf: 8MR423.03] p. 82, Para. 4, [1903MS].

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are not willing to submit to His training process. Moab is spoken of as a failure because, the Word declares, he "hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, therefore his taste remained in him, and his scent is not changed" (Jeremiah 48:11). [Cf: 8MR423.04] p. 82, Para. 5, [1903MS].

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans. [Cf: 8MR424.01] p. 82, Para. 6, [1903MS].

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, longsuffering, gentleness, patience. The cultivation of these precious gifts is to come into the discipline-life of the Christian, that when called to service by the Master, he may be ready to exercise the energies of heart and mind in helping and

blessing those who are ready to die.--Ms 79, 1903, pp. 1-3. ("How God Trains His Workers," August 4, 1903.) [Cf: 8MR424.02] p. 82, Para. 7, [1903MS].

I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers, the Lord says, "Examine yourselves, whether ye be in the faith." The world is full of speculation and false theories regarding the nature and character of God.--Letter 230, 1903, p. 1. (To E. J. Waggoner, October 2, 1903.) [Cf: 8MR425.01] p. 82, Para. 8, [1903MS].

I was instructed that there was danger of Dr. Kellogg becoming unsettled in regard to the truth, that he was not standing firm upon the true foundation. He has labored so hard to make the medical missionary work the whole body that he has lost sight of the spirit of the message.--Letter 214, 1903, p. 2, 3. (To P. T. Magan and E. A. Sutherland, October 9, 1903.) [Cf: 8MR425.02] p. 83, Para. 1, [1903MS].

All through the book *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (Jeremiah 7:4). Whom does the Lord receive as vessels unto honor?--those who cooperate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings. [Cf: 8MR425.03] p. 83, Para. 2, [1903MS].

There are those whose minds will be taken up with smooth words and fair speeches--put into language that they cannot understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities.--Letter 211, 1903, pp. 3, 4. ("To the Teachers in Emmanuel Missionary College," September 22, 1903.) [Cf: 8MR425.04] p. 83, Para. 3, [1903MS].

Physically, I have always been as a broken vessel; and yet in my old age the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches and the world. The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered, was living.--Ms 122, 1903. ("The Time of the End," October 9, 1903). [Cf: 8MR428.01] p. 83, Para. 4, [1903MS].

My sister, our Saviour is a present help in every time of need. Do not distrust Him. Do not take your troubles to human beings. Take them to the Lord. You may think that others should sympathize with you in your downcast feelings, but you will sometimes be disappointed. Jesus never disappoints one who comes to Him for help. [Cf: 8MR441.01] p. 83, Para. 5, [1903MS].

Are you one that makes mistakes? Go to Jesus, and ask Him to forgive you, and then believe that He does. "If we confess our sins, He is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Ask the Lord to pardon your errors. Then rejoice in Him. It will not help you in the least to keep mourning over your defects. Say, "Lord, I cast my helpless soul on Thee, and Thee alone. I will not worry, because Thou hast said, 'Ask, and ye shall receive.'" Believe that you do receive. Believe that your Saviour is full of compassion, full of tender pity and love. Let not little mishaps trouble you. Small mistakes may be ordered by the Lord to save you from making larger mistakes. [Cf: 8MR441.02] p. 83, Para. 6, [1903MS].

Act your part in helping yourself, as all must do who would be blessed. Believe that Christ helps you. Refuse to speak a word of unbelief. When the enemy tells you that the Lord has forsaken you, tell him that you know He has not; for He declares, "I came not to call the righteous, but sinners to repentance." [Cf: 8MR441.03] p. 84, Para. 1, [1903MS].

Jesus says, "Him that cometh to Me I will in no wise cast out." Then, my sister, dismiss the enemy. Tell him that you will not dishonor God by doubting His mercy, His goodness, His love. Never argue with Satan; for he has wonderful powers of deception. If, when he went to Adam and Eve, they had kept repeating the words of God, saying, "He hath said, and I believe His word, I will not distrust Him," they would not have been overcome. [Cf: 8MR441.04] p. 84, Para. 2, [1903MS].

Instead of bemoaning your weakness, and talking unbelief, and feeling that you are hardly used, begin to sing. Talk of the mercy and love of God. To all who labor and are heavy laden Christ gives the invitation, "Come unto Me, . . . and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." This is the lesson that Christ desires you to learn, and in learning it you will find rest. [Cf: 8MR442.01] p. 84, Para. 3, [1903MS].

When discouraging words are spoken to you, do not reply unless you can return a pleasant answer. When you are tried and tempted by unkind words, do not retaliate. Say to yourself, "I will not disappoint my Saviour." Every man who is a Christian is a gentleman; and every woman who is a Christian is a gentlewoman. The law of kindness is ever on the lips of the Christian woman. She utters no hasty words. To speak gentle words when you feel irritated will bring sunshine into your heart, and will make your path more smooth. A school girl, in answer to a question, said, "meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek; for they shall inherit the earth." They will be fit subjects for the kingdom of heaven; because they are willing to be taught. [Cf: 8MR442.02] p. 84, Para. 4, [1903MS].

You say that your husband is not yet converted to the truth. Show him in your life the advantage of taking Christ at His word. By patience, forbearance, and kindness you may win your husband to the Saviour. [Cf: 8MR442.03] p. 84, Para. 5, [1903MS].

In the power of God's grace you may obtain most precious victories. You are not to treat your life as a romance, but as a reality. You are to labor together with God in forming a character that He can approve. "Work out your own salvation with fear and trembling." Does the charge

end there? No, no, thank God! "For it is God that worketh in you, both to will and to do of His good pleasure." You are to be a co-worker with Him in the saving of your soul. You are to will to do the will of God. Then do not spend your time and strength in murmuring, in talking unbelief and finding fault with God. Encourage confidence in Him. Speak kindly of Him. Honor Him who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: 8MR443.01] p. 84, Para. 6, [1903MS].

Be sure to perform your smallest duties in the fear and love of God, with faithfulness and cheerfulness. God declares, "He that is faithful in that which is least is faithful also in much." Faithfully discharge your home duties, and then leave yourself with God, saying, "I commit the keeping of my soul to Him. I will not take the ordering of my life out of His hands. I will leave myself in His keeping." [Cf: 8MR443.02] p. 85, Para. 1, [1903MS].

Study the life that Christ lived while on this earth. He did not disregard the simplest, smallest duty that fell to Him. Perfection marked all that He did. Look to Jesus for His help, and this will enable you to perform your daily duties with the grace and dignity of one who is seeking for a crown of immortal life. . . . [Cf: 8MR443.03] p. 85, Para. 2, [1903MS].

All that God expects of you and all other Christians is that you live out your profession. Show that Christ's word is true, that He can keep human beings from sin. Conform your life to His pure, beautiful, holy life. Obey His commandments. This will bring you practical godliness. [Cf: 8MR443.04] p. 85, Para. 3, [1903MS].

Do not dwell upon the hardships of the Christian life. Do not talk of your trials; for if you do, you will become more and more inclined to complain of God. Talk of the love of Christ, bringing it into your heart and life. Be thankful that the Lord has spared you, that you have not been cut off without having gained a preparation for entrance into the heavenly kingdom, where there is no sin, no sorrow. You have only one life in which to perfect a Christian character. If you reveal the grace of God in your character, if the law of kindness is ever on your lips, if you constantly thank the Lord for His goodness to you, you are preparing to praise Him in the home above.--Letter 72, 1903. (To Sister W., April 28, 1903.) [Cf: 8MR444.01] p. 85, Para. 4, [1903MS].

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and his God. [Cf: 9MR36.01] p. 85, Para. 5, [1903MS].

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience, that He might set an example that all could follow.-- *Ms. 76, 1903*, p. 10. ("The Burning of the Sanitarium," February 18, 1903.) [Cf: 9MR36.02] p. 85, Para. 6, [1903MS].

*Solution to Problems of Despondence and Criticism.*--When our church members during the week act their part in the service of the Lord, they will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The Sabbath meeting will be like meat in due season; for all will bring precious offerings to the

Lord. When God's people see the great need of sinners being converted, turned from the service of Satan to serve the living God, the testimonies they bear in the Sabbath service will not be dark and gloomy, but full of joy and courage, life and power. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for Him.-- *Manuscript 127*, 1903, p. 6. ("A Call to Service," October 27, 1903.) [Cf: 9MR91.03] p. 85, Para. 7, [1903MS].

*A Personal God Revealed in Christ.*-- As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person," was on earth found in fashion as a man. As a personal Saviour, He came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." [Cf: 9MR121.02] p. 86, Para. 1, [1903MS].

As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself. "I and My Father are one," Christ declared. No man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matthew 11:27). And Christ is also the revealer of the hearts of men. He is the exposor of sin. By Him the characters of all are to be tested. To Him all judgment has been committed, "because He is the Son of man." [Cf: 9MR121.03] p. 86, Para. 2, [1903MS].

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet he was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from spot or stain of sin. "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" (Hebrews 4:15). In His strength men and women can live the life of purity and nobility that He lived. [Cf: 9MR121.04] p. 86, Para. 3, [1903MS].

Christ came to teach human beings what God desires them to know. Just before His trial and crucifixion, He said to His disciples, (John 16:24-33 quoted). [Cf: 9MR122.01] p. 86, Para. 4, [1903MS].

The disciples had asked many questions that revealed their ignorance of God's relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God. "I will show you the Father, and will make you better acquainted with Him," He said. It is this knowledge that Christians need today. This knowledge, which Christ alone can give, is the highest of all education. [Cf: 9MR122.02] p. 86, Para. 5, [1903MS].

When, on the day of Pentecost, the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in

proverbs. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness compared with the knowledge of heavenly things that now came to them. Their confused ideas were gone; they were led of the Spirit; and light shone into their once-darkened understanding. [Cf: 9MR122.03] p. 86, Para. 6, [1903MS].

While with the disciples, Christ had revealed to them all the knowledge of God that they could bear. The complete fulfillment of the promise that He would show them plainly of the Father, was yet to come. Thus it is today. Now we know in part only. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them. [Cf: 9MR122.04] p. 87, Para. 1, [1903MS].

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout all eternity. If during this life they are loyal to God, they will at last "see His face, and His name shall be in their foreheads." And what is the happiness of heaven but to see God? What greater joy could come to the sinner, saved by the grace of Christ, than to look upon the face of God, and know Him as Father? "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). [Cf: 9MR123.01] p. 87, Para. 2, [1903MS].

Some today are coming to hold false ideas of the invisible God, and are presenting these ideas to others. Let those who do this know that their childish portrayal of God is a misconception. They know not God. Before the world, before angels, and before men, they are giving a false representation of Him. [Cf: 9MR123.02] p. 87, Para. 3, [1903MS].

To those to whom these fanciful interpretations are presented, I would say, "Let not these sentiments charm your senses, and lead you into paths ideas of God. Those who entertain such ideas greatly dishonor Him. Let everyone humble His heart before God."-- *Manuscript 124*, 1903, pp. 1-6. ("A Personal God," October 14, 1903). [Cf: 9MR123.03] p. 87, Para. 4, [1903MS].

*Open Unworked Fields*-- I call upon the presidents of our conferences to exert their God-given influence to open the fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech and your simplicity and neatness of dress speak of your work as missionaries. Educational advantages will be provided, and the Lord will go before those who will take up the work in the spirit of self-sacrifice. [Cf: 9MR151.04] p. 87, Para. 5, [1903MS].

Study the life and teachings of Christ. Men may bid for your services, offering large inducements. Remember that Christ paid for you the price of His own life, and that you are not your own. You are to glorify God in your body and in your spirit, which are His.-- *Manuscript 94*, 1903, p. 15. [Cf: 9MR151.05] p. 87, Para. 6, [1903MS].

*Meeting the Consequences of Adam's Disloyalty.*--But a change came [in Eden]. Satan tempted Adam, and he fell. He who in heaven had become disloyal, and had been cast out, made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying.-- Letter 29, 1903, pp. 2,3. (To the Members of the Churches in Australia and New Zealand, January 25,1903.) [Cf: 9MR237.02] p. 87, Para. 7, [1903MS].

This morning I have been reading of your success in Adelaide. Praise the Lord! Keep the work progressing. I am so glad that the church in Adelaide has been given opportunity to recover from the terrible work done there by the enemy, which caused so much division and strife. [Cf: 9MR302.01] p. 88, Para. 1, [1903MS].

As a church, we have received great light. This light the Lord has entrusted to us for the benefit and blessing of the world. To us has been given the ministry of reconciliation. With power from on high we are to beseech men to be reconciled to God. We are encouraged to pray for success, with the divine assurance that our prayers will be heard and answered. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:19,20). "Ask of Me, and I will answer your requests." [Cf: 9MR302.02] p. 88, Para. 2, [1903MS].

The promise is made on condition that the united prayers of the church are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another.-- Letter 32, 1903, p. 5. (To Brother and Sister Farnsworth, January 28, 1903.) [Cf: 9MR302.03] p. 88, Para. 3, [1903MS].

This morning I have been reading of your success in Adelaide. Praise the Lord. Keep the work progressing. I am so glad that the church in Adelaide has been given an opportunity to recover from the terrible work done there by the enemy, which caused so much division and strife.--Letter 32, 1903, p. 6. (To E. W. Farnsworth and wife, January 28, 1903.) [Cf: 9MR367.03] p. 88, Para. 4, [1903MS].

Human nature will continue to be human nature, but it can be elevated and ennobled by union with the divine nature.--Letter 38, 1903, p. 2. (To J. E. White and wife, March 2, 1903.) [Cf: 9MR372.03] p. 88, Para. 5, [1903MS].

Every indulgence in wrongdoing makes an eternal impression upon our characters.--Manuscript 65, 1903, pp. 4, 5. (Diary, "The Need of Repentance," November 8, 1902.) [Cf: 9MR379.03] p. 88, Para. 6, [1903MS].

You have given your whole time to a good work, and you need more rest than you give yourself. You have worked as an evangelist, and your words and deeds have opened many doors for the entrance of the truth. I have not a doubt but that the Lord has given you your work. He has

greatly blessed you in your canvassing. This is because you have kept at the work, and have given Him the glory.--Letter 174, 1903. (To Walter Harper, August 5, 1903.) [Cf: 10MR41.01] p. 88, Para. 7, [1903MS].

The intrigues of sin surpass infinite conception. Every calamity, every suffering and death is an evidence, not only of the power of evil, but of the truth of the living God. [Man] having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, his weakness in conforming to Satan's ingenuity is surpassingly strange.--Ms 139, 1903, p. 11 ("The Message of Revelation," October 23, 1903.) [Cf: 10MR63.02] p. 88, Para. 8, [1903MS].

Dear Brother and Sister Belden: I received your letters in the mail that came a week or two ago. We are always glad to hear from you, and all of us are interested in your letters. [Cf: 10MR82.01] p. 89, Para. 1, [1903MS].

I shall not be able to write you a very long letter this time, for I am much burdened with the many other letters that I must write. [Cf: 10MR82.02] p. 89, Para. 2, [1903MS].

We see the necessity of republishing the books that contain the account of our first experience in this work. Those who have come into the truth in recent years know nothing of the experience through which the people of God passed when the importance of proclaiming the first, second, and third angel's messages first came to us. [Cf: 10MR82.03] p. 89, Para. 3, [1903MS].

I am glad that you are able to help the believers on Norfolk Island. Tell them that health reform is necessary to a pure clean breath and a pure, clean current of blood. Tea, coffee, port, and tobacco defile the users. The Lord calls upon all who claim to believe His truth to take their stand on Bible ground in regard to health reform. There is to be a marked difference between those who serve God and those who serve themselves. [Cf: 10MR82.04] p. 89, Para. 4, [1903MS].

I call upon those in Norfolk Island who claim to believe the truth to cooperate with God, for they are not ready for His appearing. Unless they cleanse themselves from all filthiness of the flesh and of the spirit, they can never enter the mansions that Christ has gone to prepare for those that love Him. They must prepare themselves to meet God in peace by putting away from them all that defiles. [Cf: 10MR83.01] p. 89, Para. 5, [1903MS].

My brethren and sisters, I must tell you that your spirituality is a very short pattern. You are not following the example of Christ. Let every one who names the name of Christ depart from iniquity. Satan would demoralize those who belong to the church of these last days. If you will open the way, he will put evil thoughts into your minds. But God's Word tells us that if we resist the devil, he will flee from us. You may expect to meet the sharpest temptations, but if you cherish Bible truth you can be witnesses for Christ. You can reveal Him to those in your beautiful island home who know Him not. [Cf: 10MR83.02] p. 89, Para. 6, [1903MS].

Will you not obey the words of Christ, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24)? The Saviour will help those who will do what they can to help themselves. Let those who are not converted seek the Lord most earnestly, that they may have clean, pure hearts, and faith to lay hold of the help that Christ is waiting to give them. Follow the light of God's Word, and you will have clear light and precious consolation. Christ will help you if you will deny the selfish inclinations that Satan wants you to gratify. The enemy wants to weaken your spirituality and to confuse your perceptions of righteousness and truth. [Cf: 10MR83.03] p. 89, Para. 7, [1903MS].

The Lord is grieved because so many of those who profess to believe in Him are not true believers. They will perish with the wicked unless they separate themselves from their worldly associates and follow the example of Christ. God wants every believer on Norfolk Island to be a representative of the truth for this time. My brother, my sister, if you will fulfill His purpose for you, He will give you His peace. But He is grieved because, though claiming to be His sons and daughters, you do not do His will. He desires you to be true Christians. But this many of you are not. You grieve the Holy Spirit, and give occasion for the truth to be evil spoken of. [Cf: 10MR84.01] p. 90, Para. 1, [1903MS].

There ought to be on Norfolk Island a strong company to witness for the truth. There ought to be a church that is a representation of what God designs His church to be. I entreat you, my dear friends on Norfolk Island, to reach a higher standard. I want you to be saved in Christ's kingdom. Look to Jesus for strength. Pray and believe, and let Christ be glorified in your well-ordered life and godly conversation. Unless you do this, you will surely lead others astray by your unsanctified lives. [Cf: 10MR84.02] p. 90, Para. 2, [1903MS].

Christ is looking upon you, and He says, "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" (Rev. 3:1-3). [Cf: 10MR84.03] p. 90, Para. 3, [1903MS].

There is no excuse for you to be so unlike Christ. God would have you pure and holy, and He has made it possible for you thus to be. "Thou hast a few names 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" (Revelation 3:4,5). [Cf: 10MR84.04] p. 90, Para. 4, [1903MS].

I write you thus plainly because you are being deceived. You do not understand the Word. Come to the Lord as little children, and learn His ways: then you will be a people in whom the Lord can delight. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). [Cf: 10MR85.01] p. 90, Para. 5, [1903MS].

We must be getting ready to move. It will not be long before Jesus gathers His jewels to Himself. Then those who on this earth have been faithful will dwell forever in the beautiful home above, never again to be tempted or tried by the enemy. [Cf: 10MR85.02] p. 90, Para. 6, [1903MS].

I pray that you may have clear discernment in order that you may understand what it means to be a Christian. Cherish in your hearts the love of God and practice it in the daily life. Then you will be living witnesses for God and His truth. [Cf: 10MR85.03] p. 90, Para. 7, [1903MS].

In much love to you all, Ellen G. White.--Letter 149, 1903. (Written to Ellen White's former brother-in-law, Stephen Belden, and his wife on Norfolk Island in the South Pacific, July 15, 1903.) [Cf: 10MR85.04] p. 91, Para. 1, [1903MS].

There is another matter upon my mind about which I must speak to you. I have often been warned against overstrained ideas of sanctification. They lead to an objectionable feature of experience that will swamp us unless we are wide awake. Extreme views of sanctification which lead men to criticize and condemn their brethren are to be feared and shunned. [Cf: 10MR87.01] p. 91, Para. 2, [1903MS].

During the General Conference of 1901 the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. These sentiments have been as leaven put into meal. Many minds have received them. The ideas of some regarding a great experience supposed to be sanctification have been the alpha of a train of deception. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence. [Cf: 10MR87.02] p. 91, Para. 3, [1903MS].

If ever there was a time when our brethren should blend in unity it is now. You are engaged in an important work in Washington. I am very anxious that the work in that place shall be carried forward exactly as the Lord would have it.--Letter 269, 1903. (Written from "Elmshaven," Sanitarium, California, December 14, 1903, to A. G. Daniells.) [Cf: 10MR87.03] p. 91, Para. 4, [1903MS].

*Ellen White Sends Money to the Beldens*--I gave Stephen Belden several hundred dollars. I could not let him and his wife suffer for food and clothing. I paid their expenses to and from Norfolk Island.--Letter 258, 1903, p. 2. (To Lucinda Hall, November 23, 1903.) [Cf: 10MR145.01] p. 91, Para. 5, [1903MS].

In our sanitarium work, plants should be made in my places. In the sanitariums established, a decided influence for temperance and for all points of truth should be exerted. The workers should seek to help one another. Those who possess the true missionary spirit will esteem all for whom Christ has died. . . . [Cf: 10MR164.01] p. 91, Para. 6, [1903MS].

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 few or many should take a five-years'

course. [Cf: 10MR164.02] p. 91, Para. 7, [1903MS].

All are to be left perfectly free to follow the dictates of an enlightened conscience. There are those who with a few month's 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: 10MR164.03] p. 91, Para. 8, [1903MS].

To the young and strong, the bustle of the city is sometimes more agreeable than the quiet of the country, but the sick long for the quiet of the country. [Cf: 10MR164.04] p. 91, Para. 9, [1903MS].

As these things are presented before me, and as I think of how much is lost by an indoor life, I can scarcely endure the thought of our sanitariums being situated where the patients must endure the rigor of cold winters, where during the winter months they must remain inside most of the time, the rooms heated with steam coils, and the air impure. In every place there are in winter some things that are disadvantageous to the sick, but some places have fewer disadvantages than others. There are localities where all the year-round fruit-bearing trees may be seen, and where but little fire is needed for purposes of warmth. In sanitariums established in such places the patients can have the advantages of the outdoor air at all seasons of the year. When fires are required there should, if possible, be open fireplaces in which wood can be burned. [Cf: 10MR164.05] p. 92, Para. 1, [1903MS].

Why do not our physicians see and understand that patients should be treated out of and away from the cities? And not the patients only, but physicians and nurses need a cheerful, sunny atmosphere. Is it surprising that under gloomy surroundings, workers should be downhearted and depressed, leading unbelievers to think that their religion makes them gloomy? Let there be light and love and cheerful song in the place of gloom, and what a change would take place! [Cf: 10MR165.01] p. 92, Para. 2, [1903MS].

Our schools also should be established away from the cities, where the influences will be favorable for receiving the instruction that is to be given in Bible lines. "The fear of the Lord is the beginning of wisdom." Both the students in our schools and the patients in our sanitariums may receive great advantages by having before their eyes the open book of nature instead of the walls of a room, the air of which is often laden with the poisonous exhalations of the lungs. . . . [Cf: 10MR165.02] p. 92, Para. 3, [1903MS].

In the open air the patients, some in wheelchairs, will feel songs of joy coming from their hearts, and some will receive Christ by faith. Many more might be brought to a knowledge of the truth if their surroundings were of a softening and subduing nature. As they behold the beauties of nature, their minds will be led to think of the glories of the home that Christ has gone to prepare for His people. They will realize that the Bible has been given to point out the way to this home, and to prepare the soul for the region of bliss. Joy unspeakable will fill their minds.--Ms 115, 1903, pp. 1,2,6-8. (Diary, "Instruction Regarding Sanitarium Work.") [Cf: 10MR165.03] p. 92, Para. 4, [1903MS].

*One of the Signs of the Last Days*--Please read the first chapter of First Corinthians. Paul directs his words "unto the church of God which is at Corinth." (1 Corinthians 1:2-10 quoted.) [Cf: 10MR185.03] p. 92, Para. 5, [1903MS].

My brother E, remember that the woman who receives the least manifestation of affection from a man who is the husband of another woman, shows herself to be in need of repentance and conversion. And the man who allows his wife to occupy the second place in his affections is dishonoring himself and his God. This thing is one of the signs of the last days. But surely you do not desire to fulfill this sign. This is the part that the wicked are to act. Christ will take charge of the affections of those who love and honor God, causing them to center upon proper objects. [Cf: 10MR185.04] p. 92, Para. 6, [1903MS].

My brother, your wife has her faults, but so have you. She is your wife still. She is the mother of your children, and you are to respect, cherish, and love her. Guard yourself carefully that impurity may not abide in mind or heart. [Cf: 10MR186.01] p. 93, Para. 1, [1903MS].

A strain of spiritualism is coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. Let all who have been listening to seducing fables stop right where they are. The Lord has guarded and kept them, and He will be a father to them if they will act as obedient children. [Cf: 10MR186.02] p. 93, Para. 2, [1903MS].

We are just God's little children. All pomposity, all masterly effort to gain the supremacy, is unbecoming to us. (1 Corinthians 1:25, 27-31 quoted.) [Cf: 10MR186.03] p. 93, Para. 3, [1903MS].

These plain words are spoken that there may be no misunderstanding. [Cf: 10MR186.04] p. 93, Para. 4, [1903MS].

Paul continues: (1 Corinthians 3:1-17 quoted.) [Cf: 10MR186.05] p. 93, Para. 5, [1903MS].

Brother E, your case was presented to me some time ago, but I have delayed writing, thinking that I might see you and talk with you. You are being imprisoned with a dangerous sentimentalism, and this has nearly spoiled you and the one who has permitted you to make her your favorite. You need not ask God to bless you in pursuing this course. In this matter, your mind has been worked by the enemy, who stands ready to control those who give place to spiritualistic affection. [Cf: 10MR186.06] p. 93, Para. 6, [1903MS].

You have a wife, and you are bound to her by the law of God. "You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. . . . It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matthew 5: 27,28,31, 32). [Cf: 10MR187.01] p. 93, Para. 7, [1903MS].

May the Lord help you is my prayer. Now is the time to fight the good fight of faith; now is the time to wrestle against the prompting of the natural heart. Now is your time to be as true as steel to your marriage vows, refusing in thought, word, or deed, to spoil your record as a man who fears God and obeys His commandments. You have been imbibing spiritualistic ideas. But if you will now turn wholly to God, the grace of our Lord Jesus Christ will be imparted to you, and truth will triumph in your life.--Letter 231, 1903, pp. 2-7. (To a prominent worker, October 5, 1903.) [Cf: 10MR187.02] p. 93, Para. 8, [1903MS].

*Earthly Family a Type of the Family in Heaven*--"And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage" (John 2:1,2). [Cf: 10MR204.01] p. 94, Para. 1, [1903MS].

The joyous festivities of a Jewish wedding were preceded by solemn religious ceremonies. In preparation for their new relationship, the parties performed certain rites of purification, and confessed their sins. [Cf: 10MR204.02] p. 94, Para. 2, [1903MS].

A most interesting part of the ceremony took place in the evening when the bridegroom went to meet his bride and bring her to his home. At the house of the bride a company of invited guests awaited the appearance of the bridegroom. As he approached, the cry went forth, "Behold the bridegroom cometh: go ye out to meet him." The bride, clothed in pure white, her head encircled with flowers, received the bridegroom, and accompanied by the guests they went from her father's house. By torchlight, with impressive display, with sounds of singing and instruments of music, the procession slowly proceeded to the house of the bridegroom, where a feast was provided for the guests. [Cf: 10MR204.03] p. 94, Para. 3, [1903MS].

For the feast the best food that could be secured was provided. Unfermented wine was used as a beverage. [Cf: 10MR204.04] p. 94, Para. 4, [1903MS].

It was the custom of the time for marriage festivities to continue several days. On this occasion, before the feast ended it was found that the supply of wine had failed. When a call was made for more wine, Jesus' mother, thinking that He might suggest something to relieve the embarrassment, came to Him and said, "They have no wine" (John 2.3). [Cf: 10MR204.05] p. 94, Para. 5, [1903MS].

Jesus replied, "Woman, what have I to do with thee? Mine hour is not yet come" (verse 4). Jesus loved and honored His mother, and His words were not spoken disrespectfully. Notwithstanding His reply, Mary felt assured that He would do something to help them in their perplexity. [Cf: 10MR204.06] p. 94, Para. 6, [1903MS].

The active part that Mary took in this feast indicates that she was not merely a guest, but a relative of one of the parties. As one having authority, she said to the servants, "Whatsoever He saith unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim" (verses 5-7). [Cf: 10MR205.01] p. 94, Para. 7,

[1903MS].

Christ did not touch the water, nor approach the jars. He simply said to the servants, "Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine," with glad surprise he said to the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now" (verses 8-10). The bridegroom made no reply. He knew not whence this wine had come. [Cf: 10MR205.02] p. 94, Para. 8, [1903MS].

In answer to the inquiries that arose, the servants gave an account of the miracle by which water had been changed to wine of the purest flavor. [Cf: 10MR205.03] p. 95, Para. 1, [1903MS].

The action of Christ at this time was left on record for all ages, that men might see that Christ did not fail even in such a perplexity as arose on this occasion. Yet He never worked a miracle to help Himself. A few days before this He had refused to satisfy His own hunger by changing a stone into bread at Satan's suggestion. He refused to secure popular favor by casting Himself from the dizzy height of the Temple into the surging crowds below, saving Himself from injury by the exercise of His divine power. [Cf: 10MR205.04] p. 95, Para. 2, [1903MS].

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him" (verse 11). This action increased the confidence of these humble fishermen whom He was preparing to lay the foundation of His new kingdom. Throughout Palestine an interest was awakened in Christ and His work. . . . [Cf: 10MR205.05] p. 95, Para. 3, [1903MS].

By His presence Jesus honored the marriage ceremony. The active interest that He manifested on this occasion showed that He came not to put a cloud over the happiness of the family and the guests. Jesus was in full sympathy with the pure joy to be found in this occasion. By His presence He showed Himself to be in harmony with the blessed institution of marriage. And He gave His sanction to every gathering that is pure, and lovely, and of good report. [Cf: 10MR206.01] p. 95, Para. 4, [1903MS].

Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage, but to exalt and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway. [Cf: 10MR206.02] p. 95, Para. 5, [1903MS].

The family on earth should be a type of the family in heaven. The home that is beautified by love, sympathy, and tenderness is a place that angels love to visit, and where God is glorified. The influence of a carefully guarded Christian home in the years of childhood and youth is the surest safeguard against the corruptions of the world. In the atmosphere of such a home, the children will learn to love both their earthly parents and their heavenly Father. [Cf: 10MR206.03] p. 95, Para. 6, [1903MS].

The husband is to be the "house-band," the priest of the family. Like Abraham, he is to be a faithful instructor of his household. And he is to cherish and respect the mother as the guide and educator of their children. [Cf: 10MR206.04] p. 95, Para. 7, [1903MS].

The education of the child for good or for evil begins in its earliest years. The children should be taught that they are a part of the family firm. They should be trained to act their part in the home. They are not to be continually waited upon; rather, they should lighten the burdens of father and mother. As the older children grow up, they should help to care for the younger members of the family. The mother should not wear herself out by doing work that the children might do and should do. [Cf: 10MR206.05] p. 95, Para. 8, [1903MS].

Parents, fit your children to become members of the Lord's family. Give them an education such as they can continue in the school above. Do not allow them to be careless or disrespectful. Unless you discipline yourselves, you will be unable properly to discipline your children. Train the voice, that you may cultivate a kindly tone. Refrain from all scolding and fretting. In the home no unkind words should be heard. [Cf: 10MR207.01] p. 96, Para. 1, [1903MS].

Let the clothing for your children be simple, and such as can be easily made and frequently changed, that they may cultivate a love for cleanliness and order. Ruffles and ornaments are unnecessary. Their care consumes precious time, and brings unnecessary worry, thus tending to create an atmosphere of gloom and sadness. [Cf: 10MR207.02] p. 96, Para. 2, [1903MS].

Oh, how many more souls might be saved to enter the kingdom of Jesus Christ if parents would do thoroughly the work that should be done in the home school. [Cf: 10MR207.03] p. 96, Para. 3, [1903MS].

In some cases it would be better if children had less work in the school and more training in the performance of home duties. Above all else they should be taught to be thoughtful and helpful. Many things to be learned from books are far less essential than the lessons of practical industry and discipline.--Ms. 126, 1903, pp. 1-3, 6-7. ("Christ at the Marriage Feast," October 26, 1903.) [Cf: 10MR207.04] p. 96, Para. 4, [1903MS].

*The Work of Training Medical Missionaries*--There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service. . . . [Cf: 10MR233.02] p. 96, Para. 5, [1903MS].

God desires those who are connected with any branch of His work to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are and change the order of things. Pray first, before taking up the work of the day. Do not go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you

have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel.--Ms. 24, 1891, pp. 16, 27. (Diary, undated. From Ms. 5, 1903, transcribed in Feb. 1903.) [Cf: 10MR233.03] p. 96, Para. 6, [1903MS].

*How Shall Our Youth Be Trained?*--John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished pride, envy and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning. [Cf: 10MR252.02] p. 96, Para. 7, [1903MS].

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. [Cf: 10MR253.01] p. 97, Para. 1, [1903MS].

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men, and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men that he might understand how to reach their hearts with the message of heaven. [Cf: 10MR253.02] p. 97, Para. 2, [1903MS].

Christ lived the life of a genuine medical missionary. He desires us to study His life diligently that we may learn to labor as He labored. [Cf: 10MR253.03] p. 97, Para. 3, [1903MS].

His mother was His first teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully He acted His part in bearing the burdens of the household. He had been the commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. [Cf: 10MR253.04] p. 97, Para. 4, [1903MS].

With the people of that age the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life--God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart. "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him" (Luke 2:40). [Cf: 10MR254.01] p. 97, Para. 5, [1903MS].

Thus prepared, He went forth to His mission, in every moment of His contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed. [Cf: 10MR254.02] p. 97, Para. 6, [1903MS].

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord that our youth should not collect in Battle Creek to receive their education, has in no particular been changed. The fact that the sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth, makes it unsuitable today as far as influence is concerned. [Cf: 10MR254.03] p. 98, Para. 1, [1903MS].

When the call came to move out of Battle Creek, the plea was, "We are here and all settled. It would be an impossibility to move without enormous expense." [Cf: 10MR255.01] p. 98, Para. 2, [1903MS].

The Lord permitted fire to consume the principal buildings of the Review and Herald and the sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was His design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well--it is essential--that efforts be made to carry out the Lord's plan in this respect. [Cf: 10MR255.02] p. 98, Para. 3, [1903MS].

But a large sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but like tourists are seeking for rest and pleasure. The large number at the sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world. [Cf: 10MR255.03] p. 98, Para. 4, [1903MS].

The care of the large number of guests at the sanitarium requires a

large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the sanitarium, and the most efficient invited to come to the sanitarium to take the nurses' course. [Cf: 10MR255.04] p. 98, Para. 5, [1903MS].

But shall we encourage our most promising young men and young women to go to Battle Creek to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way in which Satan is working. [Cf: 10MR256.01] p. 98, Para. 6, [1903MS].

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place to associate with worldly people of all grades, high and low. [Cf: 10MR256.02] p. 99, Para. 1, [1903MS].

Because the sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who, in the schools for Bible workers, could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon His people to move? [Cf: 10MR256.03] p. 99, Para. 2, [1903MS].

We desire that our youth shall be so trained that they shall exert a saving influence in our churches by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question His word? [Cf: 10MR257.01] p. 99, Para. 3, [1903MS].

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skillfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The elder children may greatly assist her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home. [Cf: 10MR257.02] p. 99,

Para. 4, [1903MS].

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves. [Cf: 10MR257.03] p. 99, Para. 5, [1903MS].

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12). And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother. [Cf: 10MR257.04] p. 99, Para. 6, [1903MS].

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practiced. The parents are to teach their children lessons from this holy Book, making these lessons so simple, yet interesting, that they will readily be understood. [Cf: 10MR258.01] p. 99, Para. 7, [1903MS].

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home. [Cf: 10MR258.02] p. 100, Para. 1, [1903MS].

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established to which the children can be sent and still be under the watchcare of their mothers, and have opportunity to practice the lessons of helpfulness which it is God's design they shall learn in the home. [Cf: 10MR258.03] p. 100, Para. 2, [1903MS].

In our larger schools provision should also be made for the education of younger children. This work is to be manage wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching lower classes. [Cf: 10MR258.04] p. 100, Para. 3, [1903MS].

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. [Cf: 10MR258.05] p. 100, Para. 4, [1903MS].

Let us study the way of the Lord diligently, that we may discern His methods and plans. His wisdom is far reaching as eternity.--Ms. 129,

1903, pp. 1-7. ("How Shall Our Youth Be Trained?" October 28, 1903.)  
[Cf: 10MR259.01] p. 100, Para. 5, [1903MS].

*How E. G. White Faced the Future and Christ's Coming--*The Lord is soon to come, and I must be prepared to meet Him in peace. I am sure that the world is ripening for the last great conflict. I am determined to do all in my power to impart light to those around me. I am not to be sad, but cheerful, and I am to keep the Lord Jesus ever before me. He is coming soon, and we must be ready and waiting for His appearing. O how glorious it will be to see Him and be saved through His merits. Long we have waited, but our faith is not to become weak. It is to grow stronger as we see the signs of the times fulfilling. The end is near and we are to put all our energies into the work of preparing to move from this lower school to the school above.--Letter 94, 1903, p. 1. (To Lucinda Hall, May 21, 1903.) [Cf: 10MR279.02] p. 100, Para. 6, [1903MS].

*God Desires Mental Improvement in His Workers--*God desires His workers to gain daily a better understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to their strength of memory. We cannot afford to make mistakes that are the result of our cherishing erroneous ideas. As little children we are to sit at the feet of Christ, learning of Him how to work successfully. We are to ask God for a sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant farther on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day to day.--Letter 164, 1903, p. 4. (To Those in Charge of the Wahroonga Sanitarium, July 29, 1903.) [Cf: 10MR300.01] p. 100, Para. 7, [1903MS].

*The Family an Educational Agency--*In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. The education of the child is to begin in the home. There it is to learn the lessons that are to guide it throughout life. From its infancy it is to be taught to obey and honor its parents. Never should it be allowed to show them disrespect. Self-will, hasty words, are never to be allowed to go unrebuked. Parents should realize the sacredness of family discipline. The children are to be taught to respect themselves, because they are the Lord's property, bought with an infinite price. [Cf: 10MR323.03] p. 101, Para. 1, [1903MS].

Parents have been entrusted with a most important stewardship, a sacred charge. They are to make their family a symbol of the family in heaven, of which they hope to become members when their day of test and trial here below shall have ended. The influence exerted in the home must be Christlike. This is the most effective ministration in the character-building of the child. The words spoken are to be pleasant. No boisterous, arbitrary, masterful spirit is to be allowed to come into the family. Every member is to be taught that he is to prepare to be a member of the royal family. [Cf: 10MR324.01] p. 101, Para. 2, [1903MS].

The father and the mother are to place themselves decidedly on the Lord's side. It is their part to bring light and peace and joy into the

home circle. They are to exert an influence which shows that they are guided and controlled by the principles of heaven. They are to draw in even cords. Their every act is to be in harmony with heaven. [Cf: 10MR324.02] p. 101, Para. 3, [1903MS].

The parents in the home and the teacher in the school are to cooperate. The instruction given the child in the home is to be such as will help the teacher. In the home the child is to be taught the importance of neatness, order, and thoroughness, and these lessons are to be repeated in the school. Our schools are to be built up. They are to be as the schools of the prophets. We are to expect that angels of God will be the helpers of the teachers in all the service that is done to the glory of God. [Cf: 10MR324.03] p. 101, Para. 4, [1903MS].

But remember that the child's first school is the home. There it is to learn its most important lessons. Parents, remember that your home is a training school in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful of others. Thus you are preparing them for higher ministry in religious things. [Cf: 10MR325.01] p. 101, Para. 5, [1903MS].

The history of everyone is written in the books of heaven, that all may know that their reward or punishment is according to their works--their service in this life. Let parents remember that every day makes part of their history, and that no neglect must be permitted in the home, because they never know how soon sickness and death may come to them or their children. [Cf: 10MR325.02] p. 101, Para. 6, [1903MS].

In the church, in the home, children are to learn to pray and to trust in God. They are to learn that they are to prepare to become members of the family of heaven and that therefore they must be kind and dutiful to their parents, respecting their wishes. [Cf: 10MR325.03] p. 101, Para. 7, [1903MS].

The father and mother should work together, in full sympathy with each other. They should make themselves companions to their children. [Cf: 10MR325.04] p. 102, Para. 1, [1903MS].

Do not give the children playthings that are easily broken, and thus teach them lessons of destructiveness. The influence thus made upon their minds is not the most helpful to them. Let them have few playthings and let these be strong and durable. [Cf: 10MR325.05] p. 102, Para. 2, [1903MS].

Such things, small though they may seem, mean much in the education of a child. When children reach a suitable age, they should be provided with tools. Both boys and girls should learn to use these tools. You will find them apt pupils. [Cf: 10MR325.06] p. 102, Para. 3, [1903MS].

If the father is a carpenter, he should give his boys lessons in house-building, ever bringing into his instruction lessons from the Bible, the words of Scripture in which the Lord compares human beings to His building. [Cf: 10MR326.01] p. 102, Para. 4, [1903MS].

If possible, let your home be out of the city, that your children may

have ground to cultivate. Let them each have a piece of ground as their own, and as you teach them how to make a garden, how to prepare the soil for the seed, and the importance of keeping all the weeds pulled out, teach them how important it is to keep unsightly, injurious practices out of the life. Teach them to keep down wrong habits as they keep down the weeds in their gardens. It will take time to teach these lessons, but it will pay, yes, greatly pay. [Cf: 10MR326.02] p. 102, Para. 5, [1903MS].

God demands of parents a faithful study of His Word and a determined effort to make a success of the church in the home. Then parents, with their converted children--the result of their obedience with God--can carry into the church their self-denial and sacrifice and their spiritual strength. [Cf: 10MR326.03] p. 102, Para. 6, [1903MS].

The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His nature. There was breathed into him the breath of the Almighty, and he became a living soul. Adam was perfect in form--strong, comely, pure, bearing the image of his Maker. God gave him a companion, a wife, to share with him the beauties of nature. In order for this holy pair to continue to be happy, God gave them something to do. The fact that they were holy did not debar them from working. God is never idle. To every one of the angelic host is given an appointed task. [Cf: 10MR326.04] p. 102, Para. 7, [1903MS].

Adam and Eve were given the garden of Eden to care for. They were "to dress it and to keep it." They were happy in their work. Mind, heart, and will acted in perfect harmony. In their labor they found no weariness, no toil. Their hours were filled with useful work and communion with each other. Their occupation was pleasant. God and Christ visited them and talked with them. They were given perfect freedom. Only one restriction was placed on them. "Of every tree in the garden thou mayest freely eat," God said, "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" (Genesis 2:16-17). [Cf: 10MR327.01] p. 102, Para. 8, [1903MS].

This was the test of their obedience. God was the owner of their Eden home. They held it under Him.--Manuscript 102, 1903, pp. 8-12. ("Colaborers With Christ," November 17, 1902.) [Cf: 10MR327.02] p. 103, Para. 1, [1903MS].

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the college debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of God, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise. Those who will help in this way will be blessed.--Manuscript 123, 1903, p. 5. ("The Battle Creek College Debt," October 8, 1903.) [Cf: 10MR340.01] p. 103, Para. 2, [1903MS].

*Great Wisdom to Be Used in Dealing With J. H. Kellogg* (To A. G. Daniells and his fellow-workers)--I am much perplexed. I expected to say some things in the meeting on Sunday morning, but I was instructed that I should not say anything that would arouse resentment. [Cf:

10MR355.02] p. 103, Para. 3, [1903MS].

I entreat Brother Daniells and Brother Prescott to say nothing that will drive Dr. Kellogg to desperation. He may be saved to do the work of repentance if he is not driven into a corner. But if he is driven to desperation, we shall all have a very hard time. [Cf: 10MR355.03] p. 103, Para. 4, [1903MS].

My brethren, I beseech you to walk humbly with God. Do not use the words that I have spoken under great perplexity and distress, to hasten a crisis. Be as wise as serpents and as harmless as doves. Understand that the Spirit of the Lord can work on minds, that God's hand is on the wheel, and that much must be left with Him to work out as He will. . . . [Cf: 10MR355.04] p. 103, Para. 5, [1903MS].

One man is not to step out of his place to do something that the Lord has plainly stated He has given to another man to do. To every man is given his work. And if all will attend to their individual duties, looking to Jesus and seeking counsel of Him, they will be guided aright. And they will have that confidence in their brethren which they desire their brethren to have in them. But he who would uproot a man in order to carry out his own ideas is doing a work that God has not given him.--Letter 49, 1903, pp. 1, 2 (April 12, 1903). [Cf: 10MR355.05] p. 103, Para. 6, [1903MS].

*A Brief Visit With W. W. Prescott* (To Edson and Emma White)--A week ago last Friday Professor Prescott called to see us on his way from the Northwestern camp meetings. We were glad to meet him, but we had little time to talk with him, as he was anxious to do some writing while here. He spoke on Sabbath morning at the [St. Helena] Sanitarium, and the people were much interested in what he said.--Letter 109, 1903, p. 3 (June, 1903). [Cf: 10MR356.01] p. 103, Para. 7, [1903MS].

*Cautions Regarding Extreme Views of Sanctification* (To A. G. Daniells)--There is another matter upon my mind about which I must speak to you. I have often been warned against overstrained ideas of sanctification. They lead to an objectionable feature of experience that will swamp us unless we are wide awake. [Cf: 10MR356.02] p. 103, Para. 8, [1903MS].

Extreme views of sanctification which lead men to suppose they are appointed to criticize and condemn their brethren are to be feared and shunned. [Cf: 10MR356.03] p. 104, Para. 1, [1903MS].

During the General Conference of 1901, the Lord warned me against sentiments that were being gathered and then held by Brethren Prescott and Waggoner. Instruction was given me that these sentiments received have been as leaven put into meal. Many minds have received them. The ideas of some regarding a great experience called and supposed to be sanctification, have been the alpha of a train of deception which will deceive and ruin the souls of those who receive them. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence. If ever there was a time when our brethren should blend in unity it is now. You are engaged in an important work in Washington. I am very anxious that the work in that place shall be carried forward exactly as the Lord would have it. But Satan is surely presenting some

false theories which you must not receive. Elders Waggoner and Prescott are out of the way.--Letter 269, 1903, pp. 1, 2 (Dec. 14, 1903). [Cf: 10MR356.04] p. 104, Para. 2, [1903MS].

*SDA Institutions Should Scatter Out, Not Centralize*--I have received your letter of August 18. Yesterday I sent you a telegram, in which I told you to publish in the *Review and Herald* the article you have written regarding the reopening of the Battle Creek College. I felt that I could not but consent to the publication of this article. The light given me by the Lord--that our youth should not collect in Battle Creek to receive their education--has in no particular been changed. The fact that the sanitarium has been rebuilt in Battle Creek does not change the light. All that in the past made Battle Creek a place unsuitable for our youth exists today so far as influence is concerned. [Cf: 11MR41.03] p. 104, Para. 3, [1903MS].

Word has come to me that letters have been sent out to our churches in the different States offering our youth special inducements to connect with the Battle Creek Sanitarium. The leading men in our conferences are requested to send their most promising young men and young women to the Battle Creek Sanitarium to be educated and trained as nurses. This is an effort to counterwork the counsel of the Lord. Those who present these inducements are walking contrary to the will of the Lord. [Cf: 11MR42.01] p. 104, Para. 4, [1903MS].

Had the sanitarium been re-established in accordance with the Lord's design, it would not now be in Battle Creek. The Lord permitted the sanitarium to be destroyed by fire, to take away the objection raised to moving out of Battle Creek. It was His design, not that one large building should be erected, but that plants should be made in several places. These smaller sanitariums were to be established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well--it is essential--that efforts be made to carry out the Lord's plan in this respect. [Cf: 11MR42.02] p. 104, Para. 5, [1903MS].

When the call came to move out of Battle Creek, the plea was made, "We are here, and all settled. It would be an impossibility to move without enormous expense." [Cf: 11MR43.01] p. 105, Para. 1, [1903MS].

The Lord permitted fire to consume the sanitarium building, and thus removed the greatest objection to fulfilling His purpose. Then a large building, different in design, but capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are merely tourists. But the large number at the sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for rich people of the world. [Cf: 11MR43.02] p. 105, Para. 2, [1903MS].

The care of the large number of guests at the sanitarium requires a large number of youth, and those in charge of our churches are asked to send in to our sanitarium the names of the most promising young men and young women in the church, that these youth may be communicated with by

the manager of the sanitarium and invited to come to the sanitarium to take the nurses' course. [Cf: 11MR43.03] p. 105, Para. 3, [1903MS].

I would say, Be careful what moves are made. It is not God's design that our youth should be called to Battle Creek. Calling them to this place and associating them with worldly people of all grades, high and low, is like Lot taking his family into Sodom. [Cf: 11MR43.04] p. 105, Para. 4, [1903MS].

The Lord said, It is for the interest of our youth to be educated in some place other than Battle Creek. He declared it to be His will for the Battle Creek College to be removed to some place in the country. [Cf: 11MR43.05] p. 105, Para. 5, [1903MS].

At this time there was a heavy burden of debt on our schools. I prayed that some way might be opened whereby these debts could be lifted. Christ heard my prayers, and the prayers of many others, and a way was opened. I was instructed to give the manuscript of the book *Christ's Object Lessons* to our schools. Our publishing houses were to share in the gift by giving the work of printing and binding the book, and our people were to sell it and give their time. [Cf: 11MR44.01] p. 105, Para. 6, [1903MS].

The Lord has blessed the effort put forth to relieve our schools from debt, and I am told that three hundred thousand dollars have been raised toward lifting the debt. While engaged in selling *Christ's Object Lessons*, students and church members have obtained an excellent experience. As they have taken up this work disinterestedly, great blessing has come to them. Many have gained a knowledge of how to handle our large books. The Lord Himself has cooperated in this work. [Cf: 11MR44.02] p. 105, Para. 7, [1903MS].

It was about the time the light was given regarding *Christ's Object Lessons* that the Lord instructed me that the college in Battle Creek should be removed from that place and established in some other place. There were too many interests in Battle Creek. Smaller schools were to be established in different places away from the cities. [Cf: 11MR44.03] p. 105, Para. 8, [1903MS].

The establishment of the school at Berrien Springs had the commendation of God. Those in charge of the school at that place have much to encourage them. [Cf: 11MR44.04] p. 106, Para. 1, [1903MS].

Shall we now let the enemy manage for us? Because the sanitarium is where it should not be, shall the word of the Lord be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, to be spoiled and robbed of their simplicity by being brought in contact with men and women of all grades of society-- men and women who have not the fear of God in their hearts? Such men and women will come in large numbers to the Battle Creek Sanitarium, and a large number of helpers will be needed. Shall those in charge of our conferences allow our youth, who in the schools away from Battle Creek could be fitted up for the Lord's work, to be drawn to Battle Creek, when for many years the Lord has been calling upon His people to move away from Battle Creek? [Cf: 11MR44.05] p. 106, Para. 2, [1903MS].

Human minds may not see the necessity for the call to families to leave Battle Creek and settle in places where they can do medical-missionary work. But the Lord has spoken. Shall we question His word? [Cf: 11MR45.01] p. 106, Para. 3, [1903MS].

Our youth are to be prepared to take charge of church schools in which the children in our churches will be taught the first principles of education. This is a very nice work, demanding the highest ability and the most careful study. Our young men and young women should be preparing to advance this line of work. Then shall we allow our most promising youth to be called into a work that is not fulfilling the specifications of God? . . . [Cf: 11MR45.02] p. 106, Para. 4, [1903MS].

I am instructed to say to those professing to be medical-missionary workers: Remember that the Lord has a very large vineyard which He designs shall be cultivated. He saw that the Battle Creek Sanitarium was too large. The work was not being accomplished by physicians that God desired should be accomplished. There was not seen that unselfish purity of principle that marks true medical-missionary work. Many things were done, many plans were made, by which the law of God was not honored. Plans were carried out, and passed as medical-missionary work that God refused to acknowledge--plans that greatly dishonored God. [Cf: 11MR45.03] p. 106, Para. 5, [1903MS].

The truth of God is to regulate the life. But this it cannot do if left in the outer court. An occasional Christianity, an occasional generosity, an occasional doing of good deeds, is not the Christianity that will accomplish the work for which God calls. Truth planted in the heart brings man into harmony with God. [Cf: 11MR46.01] p. 106, Para. 6, [1903MS].

Letters of inquiry are coming to us asking, "Has Sister White changed? Does she now favor the re-establishment of a college in Battle Creek?" In the past I have given the word of the Lord in regard to the removal of the school from Battle Creek, and I have not changed. If anyone is determined to place himself in a position where he counterworks the work of God, we are to leave that one with the Lord. I am to have no controversy with him. But such a man must not be allowed to call the most promising young people away from positions that they can fill in the Lord's work, to a place from which the Lord has declared that His people are to move. [Cf: 11MR46.02] p. 106, Para. 7, [1903MS].

In connection with every one of our sanitariums there is to be provision for the training of the youth as medical missionaries so that our young men and women need not go to Battle Creek to receive an education in these lines. It is the intelligent and promising youth who are called for, to come to Battle Creek, and these are the very ones that are needed in other places, in our schools, in our sanitariums. These young men and young women will be needed to do the work that must be done in different parts of the Lord's vineyard. There are many lines of work to be carried forward, and many laborers are needed. We need one hundred laborers where now there is but one. Our forces are not to be centered in one place. They are to be scattered throughout the field. Plants are to be made in all parts of the Lord's vineyard. We protest, in the name of the Lord God of Israel, against the calling of

our youth into a place to which the Lord has declared they should not go.--Letter 189, 1903, pp. 1-4, 7, 8. (To Frederick Griggs, August 26, 1903.) [Cf: 11MR46.03] p. 107, Para. 1, [1903MS].

*Care in the Handling of School Money*--Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for thousands of dollars to be misappropriated, apparently without anyone understanding how, and the school be losing continually. Those in charge may feel this keenly, supposing they have done their best. But why do debts accumulate? Let those in charge of a school find out each month the true financial standing of the school.--Letter 187, 1903, p. 9. (To W. C. White, August 17, 1903.) [Cf: 11MR163.04] p. 107, Para. 2, [1903MS].

I awoke about half past one o'clock. I am being deeply impressed that we have come to an important crisis. I cannot keep silent at such a time as this.--Ms. 175, 1903, p. 2. (Diary, August 3, 1903.) [Cf: 11MR200.01] p. 107, Para. 3, [1903MS].

I am now instructed to prepare for publication the messages of warning that have been given over and over again for years to keep Dr. Kellogg from following another leader.--Letter 172, 1903, p. 3. (To W. C. White, August 4, 1902.) [Cf: 11MR200.02] p. 107, Para. 4, [1903MS].

After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plainly spoken. Be as calm as a summer evening, but as fixed as the everlasting hills. By conceding you would be selling our whole cause into the hands of the enemy. The cause of God is not to be traded away. We must now take hold of these matters decidedly.--Letter 216, 1903, p. 6. (To the Leaders in Our Medical Work, August 4, 1903.) [Cf: 11MR200.03] p. 107, Para. 5, [1903MS].

False theories will be mingled with every phase of experience and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words and make skillful misrepresentations with seductive tact. . . . [Cf: 11MR205.01] p. 107, Para. 6, [1903MS].

The Lord is guarding His people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practices, and working upon false principles in most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls, because these souls believe and rely upon the men advocating these theories.--Ms. 94, 1903, pp. 10, 12. (Lessons From the Past," Aug. 27, 1903.) [Cf: 11MR205.02] p. 108, Para. 1, [1903MS].

No teacher ever placed such signal honor upon man as did our Lord Jesus Christ. He was known as "the friend of publicans and sinners." He mingled with all classes and sowed the world with truth. In the market place and in the synagogue He proclaimed His message. He relieved every species of suffering, both physical and spiritual. Beside all waters He sowed the seeds of truth. His one desire was that all might have spiritual and physical soundness. He was the friend of every human being. Was He not pledged to bring life and light to all who would receive Him? Was He not pledged to give them power to become the Sons of God? He gave Himself wholly and entirely to the work of soul saving. [Cf: 11MR219.01] p. 108, Para. 2, [1903MS].

Selfishness He sternly rebuked, sparing not even His disciples. "All ye are brethren," He would say to anyone seeking the highest place. Those who were unjust and unfair in their dealings writhed under His parables. He shielded no one, however high his position, who had been guilty of hypocrisy or fraud. [Cf: 11MR219.02] p. 108, Para. 3, [1903MS].

To save a fallen race, Christ gave Himself to a death of shame and humiliation. Since human beings are of such value, let us take heed how we speak of one another. Those who would enjoy the approbation of the great Head of the church must treat their fellow beings as Christ would treat them were He in their place. In their dealings with one another they must reveal the love that Christ revealed for them when they were at enmity with God. The command is upon every soul who receives Christ to show to the world that Christ has given them power to become the sons of God, power to love one another as He has loved them. . . . [Cf: 11MR219.03] p. 108, Para. 4, [1903MS].

It is faith and prayer that cast out evil spirits. We may ask Christ with full assurance of faith for enlarged capacity for service, for increased power to help souls. But let us remember constantly that it is through the Holy Spirit that we receive power and efficiency. [Cf: 11MR220.01] p. 108, Para. 5, [1903MS].

He who makes advancement in the school of Christ in this lower life will at last pass through the pearly gates of the city of God, to enter the higher school, there to receive instruction from the divine Teacher.--Ms. 82, 1903. (Diary, "The Promise of the Spirit," September 25, 1902.) [Cf: 11MR220.02] p. 108, Para. 6, [1903MS].

The difficulties that have arisen have been very hard to meet, and they are far from being settled yet. One, and another, and still another are presented to me as having been led to accept the pleasing fables that mean the sanctification of sin. *Living Temple* contains the alpha of a train of heresies. These heresies are similar to those that I met in my first labors in connection with the cause in Maine, New Hampshire, Vermont, then in Boston, Roxbury, New Bedford, and other parts of Massachusetts. Through them the evil one worked upon the minds of men and women. [Cf: 11MR247.01] p. 109, Para. 1, [1903MS].

There was a Mrs. Minor, who had been to Jerusalem. When she returned she advocated some of these sentimental, spiritualistic sophistries. She invited me to visit her and relate what the Lord shown me. Brother Nichols took my sister and self to her home in Roxbury, where we found

a company of about twenty assembled. Among them were brethren and sisters whom I loved and highly esteemed. They had believed the testimonies that I had borne to the people. But they had been led astray by spiritualistic ideas which were nothing less than a love-sick sentimentalism. The power of God came upon me as I warned them of their dangers, and some said they had never expected to see so much of the blessing of God this side of the Eden above. I bore them a message similar to the message I have been bearing for the last two months. I was instructed that the ideas they had accepted were but the alpha of a great deception. I had to meet similar delusions in Portsmouth and in Boston. [Cf: 11MR247.02] p. 109, Para. 2, [1903MS].

These doctrines led to free-loveism, and my heart was sorely grieved as I saw the result they brought to those who accepted them. One family who for years had lived happily together was broken up. A man and his wife, well advanced in years, were separated. The husband left his wife and children, and established other family relations. We seemed to be able to do nothing to break the spell upon these persons. The precious truths of the Bible had no influence over them. [Cf: 11MR248.01] p. 109, Para. 3, [1903MS].

This same hypnotic influence is seen working among our people today. Ever since my return to America a heavy burden has rested upon me. Everywhere I see the power of the enemy. Were it not for the armies of the Lord's host, led by Michael, the destruction that Satan would be pleased to witness would come to the people of God. They would be discomfited and brought to shame. But the Lord will work for His people. He will not suffer them to be defeated. [Cf: 11MR248.02] p. 109, Para. 4, [1903MS].

We have a most solemn work to do. I have been instructed that some of our ministering brethren are working with clouded vision. They see men as trees walking. [Cf: 11MR248.03] p. 109, Para. 5, [1903MS].

Unless Brethren Jones, Tenney, Waggoner, and others who have been flattered by the leaders of the medical work are especially worked by the Holy Spirit, they will never see things as they are. It is hard for those who have been charmed by seductive, flattering, soul-destroying theories to see where these theories will lead, or to discern, wherein their spiritual eyesight has been defective. [Cf: 11MR248.04] p. 109, Para. 6, [1903MS].

Dr. Kellogg has been beguiled by beautiful, philosophical theories that are contrary to the truth. He is standing as a guide and instructor of youth. But for a long time he has been presented to me as a man walking in strange paths. He has not been working with the Lord. If his blind eyes could be anointed with the heavenly eyesalve, and he would then look at himself in the moral looking glass, he would see his sad condition and understand that unless he breaks his heart before God, and makes an entire reformation, he will surely receive of the judgments of God. The Lord will not forever bear with his perversity. [Cf: 11MR249.01] p. 110, Para. 1, [1903MS].

I am instructed to say that Dr. Kellogg is not yet soundly converted, and cannot be until by genuine faith he receives Christ as his Saviour. He needs to feel the divine power that will work in him the change of heart represented in the Scriptures as the new birth. Neither his words

nor his actions can be depended on. He is surrounded by circumstances that tend to stimulate his pride and increase his vanity. He does not see his peril, nor does he see the dangerous path which he has been following. [Cf: 11MR249.02] p. 110, Para. 2, [1903MS].

If he were openly united with the world, his course would be less dangerous to the people of God. [Cf: 11MR249.03] p. 110, Para. 3, [1903MS].

God reads the heart. He understands the motives which cannot be discerned by men. The question was asked by one of authority, "How can God accept such a man, though his professions and his assertions be ever so strong?" For a long time he has been deceived by the enemy. After the South Lancaster Conference, he was for a time in the valley of decision, but since he decided what course he would pursue he has been making many false paths for his feet. [Cf: 11MR249.04] p. 110, Para. 4, [1903MS].

His course in urging the adoption of binding agreements, and in leaning upon the arm of the law instead of upon the arm of God, has led him farther and farther from the truth. Yet the Lord says, "Let him now accept My word. If he will wear My yoke he shall be My chosen physician, My human helper." [Cf: 11MR250.01] p. 110, Para. 5, [1903MS].

At the time of the General Conference in Battle Creek, the Lord mercifully gave him another opportunity to change his course. He has waited for him to humble his heart. All obstructions were removed, even those that his own course had built up. But he was again deceived by the flatteries and sophistries of the enemy. Last spring he began a work of repentance. But he did not make thorough work. [Cf: 11MR250.02] p. 110, Para. 6, [1903MS].

The Lord has a message for Dr. Kellogg. Holding up the Bible, one of authority said to him, "On this Book shalt thou meditate day and night. They you will have much less confidence in your own wisdom and methods, and in the agreements and arrangements that you have formulated. You have greatly dishonored God. But He gives you another invitation. If you hear and obey His word, you will have power to become one of the sons of God. Make straight paths for your feet, lest the lame be turned out of the way. Unless in the cares of your accumulated responsibilities you take God as your guide, you will continue to act a part displeasing to God, and the blood of souls will be charged to your account. [Cf: 11MR250.03] p. 110, Para. 7, [1903MS].

"The Word of God is to be a lamp to your feet. That precious, sacred Word, is not to be appealed to to uphold any spiritualistic, philosophical views regarding God, for He is dishonored by such views. [Cf: 11MR251.01] p. 111, Para. 1, [1903MS].

"No greater deception could be presented to the minds of men than the representation you have made of God in the pleasing fables you have advocated. Souls will be lost through the sowing of the sentiments found in *Living Temple*. In presenting error you have united with the prince of darkness in his work of seducing souls to eternal ruin. [Cf: 11MR251.02] p. 111, Para. 2, [1903MS].

"The influence you have obtained with worldlings is not the credit to you that you have supposed it to be. Unless you change, decidedly change, your life will be a savor of death unto death instead of a savor of life unto life. [Cf: 11MR251.03] p. 111, Para. 3, [1903MS].

"Make the Word of God the man of your counsel. It will be a lamp unto your feet, and a light unto your path. Study the Word to see what God has revealed in regard to who He is. He is 'the Almighty,' 'from everlasting,' an unerring Guide. Upon whom else would you venture to depend in times of difficulty? What folly could be greater than to set aside the wisdom of God, and accept the wisdom of him who fell from his exalted position in heaven as a covering cherub, and who has become the head of an apostate race? Will you unite with the arch-deceiver? Will you receive his deceptive falsehoods? Shall it continue to be said of you, 'Thou art weighed in the balances of the sanctuary, and art found wanting'?" [Cf: 11MR251.04] p. 111, Para. 4, [1903MS].

My brother, heed the invitation of Christ, "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" (Matthew 11:29). Your safety depends on linking up with Christ, and learning from Him. [Cf: 11MR251.05] p. 111, Para. 5, [1903MS].

You have much to unlearn. Your example has not been in harmony with the example of Christ. You could do nothing more objectionable than to put aside the wisdom of God, and set up your own ideas as of greatest merit for healing diseased bodies and souls, belittling and disparaging the remedy prescribed by the eternal God, and superseding the divine instruction. [Cf: 11MR252.01] p. 111, Para. 6, [1903MS].

God is in earnest with you. You have sought to set aside God's revealed will, teaching for doctrine the opinions and the speculations of finite human agencies through whom Satan works to destroy. Let the Word of God be your lesson book. Guided by it, you will be led to think wisely; you will reveal steadfastness of purpose; and you will build upon the true foundation. [Cf: 11MR252.02] p. 111, Para. 7, [1903MS].

If you are transformed, and your character is formed after the character of Christ, it will be pleasing to God for you to remain in a position of responsibility. If you refuse to be transformed, if you look to men of the world, and cherish worldly ambition, turning from God to human beings, you will become an instrument of deception in the hands of Satan until at last you will have no power to break away from the snare. If you continue to work as you have been working, you will become one of the chief of sinners. But the eternal God has thoughts of mercy toward you, and He will abundantly pardon you through Jesus Christ if you will repent and turn to Him with full purpose of heart. [Cf: 11MR252.03] p. 111, Para. 8, [1903MS].

Christ does not want you to lose your soul. He wants you to take hold of His saving grace, that He may do a thorough work in your heart. Now is your opportunity to decide whether you will have eternal life or eternal death. It will be a tremendous struggle for you to make a thorough work of repentance. Those who have not seen the inwardness of your character will flatter and sympathize with you, seeking to establish you in your sins. [Cf: 11MR252.04] p. 112, Para. 1, [1903MS].

To such a man as Dr. Paulson the reception of spiritualistic ideas means much more than it can ever mean to you. When he realizes how near he has come to making shipwreck of his faith, when he sees that he has been giving heed to seducing spirits and doctrines of devils, it may cost him his life. He will ever feel the wound. It is hard for you, but tenfold harder for such men as Dr. Paulson to recover from the shock. [Cf: 11MR253.01] p. 112, Para. 2, [1903MS].

My heart is heavily burdened over these matters. The knowledge of what these things will mean to you unless you change has induced me to urge you to become intelligent in regard to your condition, and to take your position for the truth.--Letter 265, 1903, pp. 1-7. (To Dr. J. H. Kellogg and His Associates, November 26, 1903.) [Cf: 11MR253.02] p. 112, Para. 3, [1903MS].

*EGW'S Concern for and Appeal to JHK*--My brother, I have the deepest interest in you, knowing the value of the human soul, and I entreat you to turn to the Lord with full purpose of heart. In the night season I am pleading with you to heed the Scripture, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). I am waiting and longing to hear from you in regard to your individual experience. . . . [Cf: 11MR312.02] p. 112, Para. 4, [1903MS].

I beseech you to make an unreserved surrender to God, and to make it now, just now. When you make this surrender you will have an experience entirely different from the experience that you have had for many years. Then you will be able to say with the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ" (Eph. 3:8). "I delight in the law of God after the inward man" (Romans 7:22). [Cf: 11MR312.03] p. 112, Para. 5, [1903MS].

Every privilege is opened before you. Christ presents His loveliness of character for you to copy. When you make Him your example, your pride and self-assurance will be removed. You are becoming weak in spiritual power, through cherishing an unforgiving spirit and indulging wrathful feelings that place you under the control of Satan. These things are bearing sorry testimony against you. When you are converted, your masterly spirit, which leads you to judge and condemn and censure, will be changed.--Letter 65, 1903, pp. 1, 2, 5, 6. (To J. H. Kellogg, April 19, 1903.) [Cf: 11MR312.04] p. 112, Para. 6, [1903MS].

*EGW Prays That God Will Let JHK See Where He Stands*--Last night, after going to rest, I wrestled in earnest prayer for you until eleven o'clock. Then I slept until three. I then rose and dressed, and continued my prayer that God would draw back the curtain and let you see where you stand. I have felt that it was of little use for me to write more to you, for the many letters that I have written do not seem to have that [effect] which I so much hoped they would accomplish. And yet my burden does not leave me, because you cannot see yourself as God sees you. [Cf: 11MR313.01] p. 112, Para. 7, [1903MS].

The words, "Thou hast left thy first love," describe your condition. God calls upon you to repent, else He will come to you quickly, and will remove the candlestick out of its place. You need the ministry of

the great Physician to cure you of the disease which, unless cured, will result in spiritual blindness. Let the Spirit of God come in and take possession of your heart, purifying the soul-temple. God wants you to let your heart break before Him. He wants you to confess and forsake your besetting sins.--Letter 180, 1903, pp. 2, 3. (To J. H. Kellogg, May 5, 1903). [Cf: 11MR313.02] p. 113, Para. 1, [1903MS].

*JHK Reproved for Confederating with Worldlings*--Is it possible that you do not realize that Satan is playing the game of life for your soul? You are certainly in danger. You have not walked perfectly before the Lord. You have been ambitious, and have opened before worldlings that which you should not have opened to them. You have made with them a confederacy wholly displeasing to the Lord.--Letter 52, 1903, p. 1. (To J. H. Kellogg, April 5, 1903.) [Cf: 11MR313.03] p. 113, Para. 2, [1903MS].

*Unscriptural Theories in "The Living Temple"*--If ever there was a time when the writings of every author needed to be criticized, it is now. God's Word is to be our study book. In this Word we do not find such representations of God as are presented in the *Living Temple*. Had Christ thought it essential for such theories to be given to human beings, He would have included them in His teachings. [Cf: 11MR314.01] p. 113, Para. 3, [1903MS].

To me it seems passing strange that some who have been long in the work of God cannot discern the character of the teaching in *Living Temple* in regard to God. All through the book are passages of Scripture. These Scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled. . . . [Cf: 11MR314.02] p. 113, Para. 4, [1903MS].

I am called upon by God to stand in defense of the truth that has been given us as we have followed the leading of Him who is the way, the truth, and the life.--Letter 232, 1903, pp. 1, 14, 16. (To J. H. Kellogg, Oct. 16, 1903, marked "not sent.") [Cf: 11MR314.03] p. 113, Para. 5, [1903MS].

*"The Living Temple" Not Inspired by God*--The book *Living Temple* is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. It would be better to present the physiological parts in another book under another title. When you wrote that book you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. Your whole heart needs to be changed, thoroughly and entirely cleansed. . . . [Cf: 11MR314.04] p. 113, Para. 6, [1903MS].

My brother, I must tell you that you have little realization of whither your feet have been tending. The facts have been opened to me. You have been binding yourself up with those who belong to the army of the great apostate. Your mind has been as dark as Egypt. If you will fall on the Rock and be broken, Christ will accept you. . . . [Cf: 11MR315.01] p. 113, Para. 7, [1903MS].

I write to you as I would to a son. Break away from the enemy--the accuser of the brethren. Say to him, "Get thee behind me, Satan. I have committed a grievous sin in heeding your suggestions. I will no longer

listen to them." I beg of you, for your soul's sake, to resist the tempter, that he may flee from you. Draw near to God, and He will draw near to you. You will lose heaven unless you fall on the Rock and are broken.--Letter 253, 1903, pp. 1, 12-14. (To J. H. Kellogg, Nov. 20, 1903.) [Cf: 11MR315.02] p. 114, Para. 1, [1903MS].

*Fables Similar to Heresies in the Early Days of the Message Present in "The Living Temple"*--The difficulties that have arisen have been very hard to meet, and they are far from being settled yet. One, and another, and still another are presented to me as having been led to accept the pleasing fables that mean the sanctification of sin. *The Living Temple* contains the alpha of a train of heresies. These heresies are similar to those that I met in my first labors in connection with the cause in Maine, New Hampshire, Vermont, then in Boston, Roxbury, Portsmouth, New Bedford, and other parts of Massachusetts. Through them the evil one worked upon the minds of men and women. . . . [Cf: 11MR315.03] p. 114, Para. 2, [1903MS].

I bore them a message similar to the message I have been bearing for the last two months. I was instructed that the ideas they had accepted were but the alpha of a great deception. I had to meet similar delusions in Portsmouth and in Boston.--Letter 265, 1903, pp. 1,2. (To J. H. Kellogg, Nov. 26, 1903.) [Cf: 11MR316.01] p. 114, Para. 3, [1903MS].

*Contrasts Between City and Country Living*--I look at these flowers, and every time I see them, I think of Eden. They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind--with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?--Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full. [Cf: 12MR30.03] p. 114, Para. 4, [1903MS].

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course? No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28,29). Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for them. Point them to the lovely flowers--the roses and the lilies and the pinks--and then point them to the living God.--Ms. 10, 1903, pp. 11,12. ("Lessons From Sending Out the Spies," March 28, 1903.) [Cf: 12MR31.01] p. 114, Para. 5, [1903MS].

*The Time of God's Judgments a Time of Opportunity for the Unwarned--*  
The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time.--Letter 103, 1903, p. 4. (To G. B. Starr and wife, June 3, 1903.) [Cf: 12MR32.01] p. 115, Para. 1, [1903MS].

*Need to Look to the Cross--*We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12:30). Indifference in the Christian life is a manifest denial of Christ.--Letter 239, 1903, pp. 8,9. (To Dr. J. H. Kellogg, Oct. 28, 1903.) [Cf: 12MR60.02] p. 115, Para. 2, [1903MS].

*God's Condescension in Saving Man--*The Son of God does indeed call men, uniting them with Him as brethren, conferring upon them the honor of divine sonship. What wonderful condescension on the part of Christ. He became our elder brother, that we might become sons and daughters of God. We have been bought with a price--and what a price! Christ volunteered to come to this earth and stand at the head of fallen human beings, who were heirs of guilt, under sentence of eternal death. We must have perished had He not borne our guilt and the wrath of God. [Cf: 12MR61.01] p. 115, Para. 3, [1903MS].

My heart aches as I see how faint a realization human beings have of what has been done for them. How I wish they could see as I see what is meant by the punishment of the guilty. The invitation comes to us, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Those who do not believe in Christ, receiving Him as a personal Saviour, must die in their sins. They must suffer the punishment of the second death. Those who remain in unbelief cannot appreciate the love that Christ has expressed for them, and they will never have an experimental knowledge of the suffering that Christ endured in order that their sins might be pardoned and they be received as children of God.--Letter 257, 1903, p. 5. (To Dr. J. H. Kellogg, Nov. 26, 1903.) [Cf: 12MR61.02] p. 115, Para. 4, [1903MS].

Dear Brethren: I have a message for you. I am instructed to say that all the arrangements connected with the management of the medical-missionary work are not to originate in Battle Creek. It is the deceptive power of the enemy of all righteousness that leads to the repeated attempts to bring all our medical institutions under the control of one organization. Certainly such efforts are not inspired by the Lord. The medical-missionary work is God's work, and in every conference and church we are to take a decided stand against allowing it to be controlled by men. [Cf: 12MR64.01] p. 115, Para. 5, [1903MS].

After I received word in regard to the excellent meeting of confession and unity that has been held in Battle Creek, I was writing in my

diary, and was about to record the thankfulness I felt because a change had come, when my hand was arrested, and there came to me the words: "Write it not. No change for the better has taken place. The doctor is ensnared in a net of specious deception. He is presenting as of great worth things that are turning souls from the truth into byways and forbidden paths; things that lead human agents to act in harmony with their own inclinations, and to work out their unsanctified purposes; things that result in destroying the dignity and power of God's people, obscuring the light that would otherwise come to them from God through His appointed agencies." [Cf: 12MR64.02] p. 115, Para. 6, [1903MS].

The leaders in our medical work at Battle Creek have endeavored to bind our medical institutions fast, in accordance with their plans, notwithstanding the many warnings given them that this should not be done. Who has authorized them to lay all these plans, and to try in many ways to bring about their purposes? Our sanitariums do not belong to them; and yet they desire to tie up these institutions in some way so that all our medical work will be under their control. [Cf: 12MR64.03] p. 116, Para. 1, [1903MS].

In the past I have written much upon this subject, and now I must repeat the admonitions given, because it seems difficult for my brethren to understand their perilous position. [Cf: 12MR65.01] p. 116, Para. 2, [1903MS].

The Lord forbids that every sanitarium and bathhouse established should be brought under one control--bound up with the medical institution at Battle Creek. The managers of the Battle Creek Sanitarium have their hands full now. They should devote their strength to the work of making this sanitarium what it should be. [Cf: 12MR65.02] p. 116, Para. 3, [1903MS].

The light given me of God is that Dr. Kellogg is assuming too much responsibility in these matters. He is not to think that he can be conscience for every one of our medical workers, for men are to look to the Lord God of heaven alone for wisdom and guidance. [Cf: 12MR65.03] p. 116, Para. 4, [1903MS].

In establishing and developing medical institutions, our brethren must not be asked to work in accordance with the plans of a ruling, kingly power. A change must be brought about. Dr. Kellogg must see and understand this, and bind about his desires to fasten every medical institution to the central organization at Battle Creek; *the Lord forbids. EI* [Cf: 12MR65.04] p. 116, Para. 5, [1903MS].

For years I have been instructed that there is danger, constant danger, that our brethren will look to their fellowmen for permission to do this or that, instead of looking to God. Thus they become weaklings, and permit themselves to be bound about with man-made restrictions disapproved by God. The Lord can impress minds and consciences to do His work under bonds to God, and in a spirit of fraternity that will be in accordance with His law. [Cf: 12MR65.05] p. 116, Para. 6, [1903MS].

God knows the future. He is the one to whom we are to look for guidance. Let us trust Him to direct us in the development of the various branches of His work. Let none attempt to labor in accordance

with unsanctified impulses. [Cf: 12MR66.01] p. 116, Para. 7, [1903MS].

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord for these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of the vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another. [Cf: 12MR66.02] p. 116, Para. 8, [1903MS].

The kingly power formerly revealed in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work. No one is to think that the branch of the work with which he is connected is of vastly more importance than other branches. [Cf: 12MR66.03] p. 117, Para. 1, [1903MS].

There must be educational work in every sanitarium that shall be established. It is not the duty of Dr. Kellogg to carry so many responsibilities. God has control of the work, and no human agency is to feel that everything done in the sanitariums established must first be submitted to Dr. Kellogg. This course God forbids. The same God who instructed Dr. Kellogg will instruct the men and women who are called to do service for the Master in various parts of His vineyard. [Cf: 12MR66.04] p. 117, Para. 2, [1903MS].

Human laws and arrangement are being framed that are not acceptable to God. They will not prove a savor of life unto life. I am under the necessity of lifting the danger signal. The managers of every one of our institutions need to become more and still more intelligent regarding their individual work, not by depending upon another institution, but, while preserving the identity of their work, by looking to God as their instructor, and by revealing their faith in Him through wholehearted service. Then they will develop talents and capabilities. [Cf: 12MR67.01] p. 117, Para. 3, [1903MS].

Every man needs now to take his position on the old-time foundation of obedience to God. Let no one allow the propositions of any group of men to lead him, through a spirit of compromise, to accept wrong plans and principles. I have been instructed that history will be repeated, and that the specious working of Satan will be revealed by human agents. We must work discretely and determinedly to adjust matters. The recent efforts to induce God's people to accept binding propositions, are the last that should be passed by without a decided protest. Let us not take another step toward the acceptance of such proposition, lest we be ensnared. [Cf: 12MR67.02] p. 117, Para. 4, [1903MS].

Brethren, let us firmly take our position now. In justice to our churches, we must now decide this matter, for we have a great work to do. We must now determine that every medical institution shall stand in its own individual right. Let every cord now be broken. Let our medical institutions refuse to be tied up with the Medical Association in

Michigan. [Cf: 12MR67.03] p. 117, Para. 5, [1903MS].

I shall now be prepared to say to our brethren, "Cut loose, cut loose." After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plainly spoken. Be as calm as a summer evening, but as fixed as the everlasting hills. By conceding, you would be selling our whole cause into the hands of the enemy. The cause of God is not to be traded away. We must now take hold of these matters decidedly. I have many things to say that I have not wanted to say in the past, but now my mind is clear to speak and act. [Cf: 12MR68.01] p. 117, Para. 6, [1903MS].

I am sorry to be compelled to take the position that I am forced to take in behalf of God's people. In taking this position, I am placed under the necessity of bearing the heavy burden of showing the evil of the plans that I know are not born of heaven. This is the burden that many times in the past the Lord has laid upon me, in order that His work might be advanced along right lines. How much care and anxiety, how much mental anguish and wearing physical labor, might be saved me in my old age! But still I am under the necessity of going into the battle, and of discharging in the presence of important assemblies the duty that the Lord has laid upon me--the duty of correcting the wrong course of men who profess to be Christians, but who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people. [Cf: 12MR68.02] p. 118, Para. 1, [1903MS].

If I act conscientiously, I must meet the crisis, for I believe that the precepts which the Lord has given concerning His work in the past, and at the present time, point out the right way. And His plans, His thoughts, are as much higher than man's plans, man's thoughts, as the heavens are higher than the earth. God's voice is to be heard. His wisdom is to guide us. We must not be broken up by any human wisdom or devising. God has outlined His plan in His Word and in the testimonies He has sent to His people. [Cf: 12MR68.03] p. 118, Para. 2, [1903MS].

Oh, how sad it is that men allow themselves to be so wrought upon by the enemy that they dare venture to exalt their finite judgment in opposition to God's plans and purposes. Man's authority bears the signature of man. We are not to permit the rank and file of our people to come under the generalship of the weak, confused sentiments of man. God's authority is to stand supreme. And I must call upon His people to recognize His authority, which bears the evidence of its divine origin. Every believer is called upon to unite inseparably with God's authority. [Cf: 12MR69.01] p. 118, Para. 3, [1903MS].

The foundation on which the truth has always been based is sure, and upon this foundation all are to stand who are doing the Lord's work. God's Word reveals His design; and that work only which is carried on in accordance with the principles of the Word will stand fast forever, approved both by the heavenly host and the adopted family living on the earth during the remnant of time remaining before the close of this earth's history. Finite man, yielding to Satan's devising, can easily lose sight of the Lord's purpose concerning him, for by yielding to temptation, man loses his powers of discernment. Every Christian is to strive to be a laborer together with God. [Cf: 12MR69.02] p. 118, Para. 4, [1903MS].

Christ calls for service altogether different from that which is given Him. Men in positions of responsibility should, through the power of the Holy Spirit, reveal the Redeemer much more clearly to the world than they have revealed Him. The infinite God so loved the world that He gave His only begotten Son as a sacrifice for us, in order that, receiving Him by faith and practicing His virtues, we should not perish, but have everlasting life. My brethren, how do you suppose He regards the great lack of spiritual enthusiasm manifested over the record of the great sacrificial offering made for our individual salvation? [Cf: 12MR69.03] p. 118, Para. 5, [1903MS].

All human ambition, all boasting, is to be laid in the dust. Self, sinful self, is to be abased, not exalted. By holiness to God in the daily life here below, we are to manifest the Christ-life. The corrupt nature is to become pure and undefiled, subdued, not exalted. We are to be humble, faithful men and women. Never are we to sit upon the judgment seat. God demands that His representatives shall be pure vessels, revealing the beauty of sanctified character. The channel is always to remain unobstructed, that the Holy Spirit may have free course; otherwise, spiritual leaders will gloss over the work that must be done in the natural heart in order to perfect Christian character, and they will present their own imperfections in such a way that they make of none effect God's truth, which is as steadfast as the eternal throne. And while God calls upon all His watchmen to lift the danger signal, at the same time He presents before them the life of the Saviour as an example of what they must be and do in order to be saved. [Cf: 12MR70.01] p. 119, Para. 1, [1903MS].

Concerning His disciples, Christ prayed, "Sanctify them through Thy truth: Thy word is truth" (John 17:17). A pleasant, self-satisfied feeling is not an evidence of sanctification. A faithful record is kept of all the acts of the children of men. Nothing can be concealed from the eye of the high and holy One, who inhabiteth eternity. Some make Christ ashamed by their course of devising, planning, and scheming. God does not approve of their conduct, for the Lord Jesus is not honored by their spirit or their works. They forget the words of the apostles, "Ye are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9). [Cf: 12MR70.02] p. 119, Para. 2, [1903MS].

In consequence of the unfaithful lives of men who adorn not the doctrine of Christ our Saviour, Bible truth is blasphemed. My soul is grieved night after night, and day after day, as I view the present situation. [Signed Ellen G. White]--Letter 216, 1903. (To the Leaders of Our Medical Work, August 4, 1903.) [Cf: 12MR71.01] p. 119, Para. 3, [1903MS].

*Carefulness in Our Speech*--Our speech should be without deception. No guile must be found in our lips, no impurity allowed in our hearts, no unkindliness in our speech or in our attitude toward one another. Learn the language of Canaan here, which will be in harmony with the language of heaven. In this commencement of the new year, cultivate grace and love and a deep interest in spiritual things. Shall we not have the love of God burning upon the altar of our hearts? And shall not our thanksgiving go forth from unfeigned lips?--Ms 171, 1903, p. 4. (Diary, Jan. 18, 1903.) [Cf: 12MR83.01] p. 119, Para. 4, [1903MS].

*Order Life by the Inspired Word*--I dare not give my opinion of duties for others unless I have the words of counsel from God. As I read the blessed, Holy Bible I can speak words from the Book of books and from instruction the Lord has given me to give to those who ask me to help them when they are in difficulty. But I always encourage them by the Word itself, and urge them to take everything to God in prayer, pleading the promise, "Ask and ye shall receive, seek and ye shall find." [Cf: 12MR83.02] p. 119, Para. 5, [1903MS].

There should be a solemn importance attached to the testimonies the Lord gives His messenger to bear concerning the Word which calls us to come out from the practice of the world and be separate. A half conversion is only a snare to betray other souls into the same divided service. Every truly converted soul shows a transformation in character, and a marked change takes place.--Ms 173, 1903, pp. 5, 6. (Diary Fragments, June, 1903.) [Cf: 12MR83.03] p. 119, Para. 6, [1903MS].

*Seeking Wisdom Regarding Burdens*--The past night has been a night of great perplexity. Many things were represented to me which cause me much distress of mind. I have not been able to sleep after half past twelve o'clock and there is much to think of. How shall we avoid spiritual difficulties we must meet if things are ever set in order? I leave my bed, but do not feel refreshed as I would like to feel. I build my fire, seek the Lord and ask Him to help me to do His will and not to take on burdens I can avoid.--Ms 177, 1903, p. 2. (Diary, Dec. 10, 1903.) [Cf: 12MR84.01] p. 120, Para. 1, [1903MS].

Dear Brother B: I have been instructed that you need to view matters in an altogether different light, else those on both sides of the question that you are considering will be wronged. I believe that both you and your wife desire to do the will of God. Sister B must not become discouraged. In the past she has not been properly situated in many respects. When she left her home to become your wife, she was not to withdraw her love from her mother. The relationship between mother and daughter is a most tender one, and is ever to be cherished. It is not at all strange, but the most natural thing in the world, that Sister B's mother should wish her daughter to remain with her instead of marrying you. The daughter that ignores the tender relationship that should exist between parent and child should not claim to be a Christian. Children owe certain obligations to their parents, and these obligations are to be fulfilled. A daughter owes her mother a debt that is binding upon her at all times and in all places. [Cf: 12MR242.01] p. 120, Para. 2, [1903MS].

And while the marriage vow is to be sacredly fulfilled, there is to be no transgression of the fifth commandment. God says to children, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee"; and He has set no time when this obligation ceases to be binding. [Cf: 12MR242.02] p. 120, Para. 3, [1903MS].

Brother B, you have no idea of how the discord that has existed between you and your wife has worn upon her mind. When you leave her free to act toward her mother as her conscience tells her that she should act, a terrible strain will be removed from her. In the past she has not been free. She has had little opportunity to be with her

mother, and at the same time you have been a great deal away from her, engaged as you have been in the canvassing work. She has been placed where she could not help her mother as she desired to. She had a right to expect that her marriage with you would give her mother a son who would be a help and blessing to the family. [Cf: 12MR243.01] p. 120, Para. 4, [1903MS].

Your opinions in regard to your wife's association with her mother have been a cause of constant depression to her. She is a woman of capability. In some respects her abilities are superior to yours. Your opinions in regard to her association with her relatives are unnatural, and she cannot make herself see things as you see them. [Cf: 12MR243.02] p. 120, Para. 5, [1903MS].

There is a good reason why your wife is with her mother now. Her aged grandfather, in his feebleness, needs care, and who but his grandchildren could be expected to help their mother give him this care? You have not viewed this matter in a right light. The impression that your wife has had in regard to this matter is in accordance with Bible truth, and she can no more rid herself of this impression than she can give up the truth. [Cf: 12MR243.03] p. 120, Para. 6, [1903MS].

You must both study how you can assimilate, instead of differing, with one another. You must not exercise a masterly influence over your wife's mind, for often her judgment is superior to yours. You must not try to cramp your wife's mind to make it fit your own. She has an individuality that is not to be submerged in the individuality of another. You have a very strong mind, but it is not always correctly balanced. You see things in a way in which your wife cannot see them. [Cf: 12MR243.04] p. 121, Para. 1, [1903MS].

I have something more written in regard to your case, which I will send you when I find it. You have not practiced economy in the use of means. Sometimes when you have wished to help certain ones, you have brought them things which struck your fancy, but which they were unable to use. In such matters your judgment has often been quite defective. It would have been better for you to have given them the money you spent for them. They could have purchased that which would have been of use to them. Our money is the Lord's and is not to be used with prodigality. [Cf: 12MR244.01] p. 121, Para. 2, [1903MS].

The Lord cannot endorse your course. Give your wife a share of the money that you receive. Let her have this as her own and let her use it as she desires. She should have been allowed to use the means that she earned as she in her judgment deemed best. If she had had a certain sum to use as her own without being criticized, a great weight would have been lifted from her mind. [Cf: 12MR244.02] p. 121, Para. 3, [1903MS].

From the light that is given me, I know that you should secure a little home for yourself and your wife. A small, modest home would not cost very much. Then assure your wife that if she wishes she may have her mother live with her. If you could harmonize with your mother-in-law, her advice and counsel would in many respects be a great blessing to you. Your will is very strong, and you are inclined to be egotistical. You need a counselor. [Cf: 12MR244.03] p. 121, Para. 4, [1903MS].

Matters between you and your wife may be satisfactorily adjusted if you will not take a hard, stern position. You will find that the use of mild, gentle methods will make a surprising difference in your lives. Do not treat your wife as if she understands no more than a child. Show her consideration and respect. Give her a home. I can assure you that she has never spoken one disparaging word of you to me. [Cf: 12MR244.04] p. 121, Para. 5, [1903MS].

I am your friend, and as such I write to you. I will send this letter to you today, and will write more fully as soon as I can. But this will give you something to work on. You can be a blessing to your wife, and she can be a blessing to you.--Letter 157, 1903. (July 26, 1903.) [Cf: 12MR245.01] p. 121, Para. 6, [1903MS].

The Bible is the most precious lesson book that you can study. In studying it, you hold communion with God. If you are an earnest Bible student, you will, when standing before a congregation, speak with power and assurance.--Letter 38, 1903. (To Edson and Emma White, March 3, 1903.) [Cf: 12MR254.01] p. 121, Para. 7, [1903MS].

Yesterday we drove to the Veterans' Home at Yountville--a distance of thirteen miles--where I spoke in the chapel, according to previous announcement. The State has erected several large buildings at Yountville, as a home and a hospital for aged and disabled soldiers. Nearly a thousand soldiers are cared for in this institution. [Cf: 12MR315.01] p. 122, Para. 1, [1903MS].

For several months services have been held regularly at the Veterans' Home. A company of workers from this vicinity has visited the soldiers every other Sabbath, conducting a song service, speaking to them, and distributing reading matter among them. [Cf: 12MR315.02] p. 122, Para. 2, [1903MS].

Yesterday I visited the Home for the first time. To the soldiers gathered in the chapel, I spoke from the fourteenth chapter of John. As I stood before them I saw many men of fine appearance. All seemed to be deeply interested, and paid good attention. I spoke for thirty-five minutes. After the service was closed, several expressed themselves as being much pleased with my remarks. One old man said to me, "You spoke to us the words of life. It was good to hear them." [Cf: 12MR315.03] p. 122, Para. 3, [1903MS].

One man was there in whom I feel a deep interest. In the early days of the message, in 1843 and 1844, Brother and Sister Foy of Brunswick, Maine, accepted the message of Christ's soon coming. A few years later our people held meetings in Brunswick and in Topsham, a city near Brunswick. As a result, a few accepted the Sabbath truth, among whom were Brother and Sister Stockbridge Howland and their two daughters of Topsham, and Brother Foy and his family of Brunswick. I was well acquainted with both families. [Cf: 12MR315.04] p. 122, Para. 4, [1903MS].

Brother and Sister Howland and Brother and Sister Foy are sleeping in Jesus. They died true to the faith. Brother Howland's daughters are still living. John, a son of Brother and Sister Foy, has for years been connected with the Battle Creek Sanitarium as gardener. A few weeks ago I learned, to my surprise, that the other son, Stephen, is at the

Veterans' Home in Yountville. I last saw him--then a lad of seven years--in Brunswick, Maine. Yesterday we renewed our acquaintance. He is now 50 years old. It was a most interesting meeting to us both. [Cf: 12MR316.01] p. 122, Para. 5, [1903MS].

In the Soldiers' Home at Yountville is an open door for service whereby we may reach needy souls. To labor for the salvation of the men in this home is as important missionary work as any to be found in India or China. I have sent down several copies of *Desire of Ages* and other of my books to be lent to the soldiers. Mr. Foy takes charge of them and circulates them among those who desire to read them. [Cf: 12MR316.02] p. 122, Para. 6, [1903MS].

Good results are being seen from the efforts that are being put forth at Yountville. One man tells us that as a result of the services held by our people, his life has been changed. He used to spend most of his time in drinking and carousing with his companions, but he is now trying to live a Christian life. Some time ago a copy of *Desire of Ages* was lent to him, and he has read it over and over again. At last, thinking that he must soon return the book, he began to copy portions of it. Hearing of this, we presented him with a copy, and he seemed much pleased. During the week, a little company of soldiers meets together in the grove for prayer and Bible study. One man at the home is observing the Sabbath.--Manuscript 86, 1903. ("The Work at Yountville," August 9, 1903.) [Cf: 12MR316.03] p. 122, Para. 7, [1903MS].

March 11, 1903: I have just had placed in my hand the letter you sent me. Thank you. I have read it. My heart leaps with joy and hope to learn that you are so cheerful. I have not had time yet to read the pamphlets sent by Sister Irwin, but will write on these things more fully at some other time, if I can do so. [Cf: 13MR42.01] p. 123, Para. 1, [1903MS].

Yesterday I wrote to you some things that I hope will in no wise confuse you. I may have written too much in regard to the importance of having a liberal dietary in our sanitariums. I have been in several medical institutions where the supply of food was not as liberal as it should have been. As you well know, in providing for the sick we must not follow one set regimen, but must frequently vary the bill of fare, and prepare food in different ways. I believe that the Lord will give all of you good judgment in the preparation of food. I have confidence to believe that He will give you wisdom to work unitedly, and that you will not weaken your influence by failing to cooperate with one another. [Cf: 13MR42.02] p. 123, Para. 2, [1903MS].

In our family we have breakfast at half past six o'clock, and dinner at half past one. We have no supper. We would change our times of eating a little, were it not for the fact that these are the most convenient hours for some of the members of the family. I eat two meals a day, and still follow the light given me 35 years ago. I use no meat. As for myself, I have settled the butter question. I do not use it. This question should easily be settled in every place where the purest article cannot be obtained. We have two good milk cows, a Jersey and Holstein. We use cream, and all are satisfied with this. [Cf: 13MR42.03] p. 123, Para. 3, [1903MS].

The evidence you have that the blessing of God attends faithful efforts made to restore the sick by those having limited facilities, are the very same that we had years ago in Battle Creek. Before our sanitarium there was established, my husband and I went from house to house to give treatment. Under God's blessing, we saved the lives of many who were suffering from attacks of diphtheria and bloody dysentery. Even physicians were burying their own children. Instruction was given to me by the Lord in regard to the kind of treatment I should give, and we had success. [Cf: 13MR43.01] p. 123, Para. 4, [1903MS].

What I have written, I desire you to regard as advice given to men and women whom I believe to have good, sanctified judgment. I know that one of the greatest dangers is in eating too much, thus making the stomach do too heavy work. I am sure that when an abstemious diet is practiced judiciously, excellent results follow.--Letter 45, 1903. (Written March 10, 1903, from Elmshaven, Sanitarium, California, to D. H. and Loretta Kress.) [Cf: 13MR43.02] p. 123, Para. 5, [1903MS].

I received your letter today, and, after reading it, wished very much that I could be with you and talk with you. [Cf: 13MR120.01] p. 123, Para. 6, [1903MS].

My nephew, Frank Belden, has written me several letters regarding matters in Battle Creek, but these letters I have not read, for his own sake and for the sake of those who, when I send the reproofs that God gives, are liable to be tempted to think and say, "Somebody has told her or written to her." I shall not read these letters of Frank Belden's now, and perhaps not at all. It is not best. [Cf: 13MR120.02] p. 123, Para. 7, [1903MS].

Notwithstanding all the evidence that men have had that the testimonies given me are of God, when their own plans are interrupted and hindered by these testimonies, they say, "Somebody has told her." The testimonies cannot help those whose faith is of this texture, and I am obliged to lose confidence in them as trustworthy men who will be true to themselves and to God. [Cf: 13MR120.03] p. 124, Para. 1, [1903MS].

I know that matters in Battle Creek are in a most precarious condition. For two months recently I suffered great distress of mind. For more than a month I was unable to sleep past twelve o'clock, except once or twice. At a council held at my house here, I spoke words which gave liberty for certain things to be done in a certain place. I was reproved by the Lord. For three nights in succession scenes were presented before me in which I saw what the result would be of following the plans of men instead of the plans of God. A horror of great darkness came upon me. As soon as possible I wrote a letter saying that I had been wrong in sanctioning these plans, that God did not endorse them. [Cf: 13MR120.04] p. 124, Para. 2, [1903MS].

In one of the scenes presented to me, I saw a sword of fire stretched out over Battle Creek. [Cf: 13MR121.01] p. 124, Para. 3, [1903MS].

But the terrible burden that came upon me at that time was taken away. The next news I heard was that the Review and Herald Publishing House had been destroyed by fire. [Cf: 13MR121.02] p. 124, Para. 4, [1903MS].

I am sure that nothing in regard to Review and Herald matters will be decided until the next General Conference. [Cf: 13MR121.03] p. 124, Para. 5, [1903MS].

I do not now expect to attend the General Conference. I should not dare to go, for I am very much worn with the responsibilities that I have been carrying since the Fresno camp meeting. It is like this: When I stand before congregations of our people, I feel very intensely, because I understand the peril of those who as blind men have followed their own counsel. Were I to go to the Conference, I should be compelled to take positions that would cut some to the quick. It greatly hurts me to do this, and it is a long time before I recover from the strain that such an experience brings on me. When the Lord bids me speak, I am obliged to lay aside my own inclinations, and bear the testimony that He sends, whether men will hear or whether they will forbear, whether they are pleased or displeased. [Cf: 13MR121.04] p. 124, Para. 6, [1903MS].

You, my brother, know but little by personal experience of me and the work that the Lord has given me. But some of those who know of my experience, and who have had all the evidence that the Lord will ever give them, evade the truth when the straight testimony comes to rebuke some of their plans. They say, "Someone has told Sister White." I cannot place any dependence on the faith of such ones in the Lord's word. When all is in their favor, they may appear to believe. But when the Lord in His mercy shows them that their course is not in accordance with truth and righteousness, when their plans are interfered with, they give way to unbelief, showing that they have no real confidence in the word of the Lord. [Cf: 13MR122.01] p. 124, Para. 7, [1903MS].

I am glad that you could be with us in the meetings held when you were at St. Helena, because you have had little opportunity to learn of the character of the work that the Lord gave me when I was but 16 years old, work which ever since He has sustained me in doing. I know that the Lord gave me the words to speak that you heard when you were here. His power and grace sustained me. His power was with me all the way through the last General Conference, and had the men in responsibility felt one quarter of the burden that rested on me, there would have been heartfelt confession and repentance. A work would have been done by the Holy Spirit such as has never yet been seen in Battle Creek. Those who at that time heard my message, and refused to humble their hearts before God, are without excuse. No greater proof will ever come to them. [Cf: 13MR122.02] p. 125, Para. 1, [1903MS].

The result of the last General Conference has been the greatest, the most terrible, sorrow of my life. No change was made. The spirit that should have been brought into the whole work as the result of that meeting was not brought in because men did not receive the testimonies of the Spirit of God. As they went to their several fields of labor, they did not walk in the light that the Lord had flashed upon their pathway, but carried into their work the wrong principles that had been prevailing in the work at Battle Creek. [Cf: 13MR122.03] p. 125, Para. 2, [1903MS].

The Lord has marked every movement made by the leading men in our institutions and conferences. It is a perilous thing to reject the

light that God sends. To Chorazin and Bethsaida heaven's richest blessings had been freely offered. Day after day the Prince of life had gone in and out among them. The Glory of God, which prophets and kings had longed to see, had shone upon them. But they refused the heavenly Gift, and of them the Saviour said: (Luke 10:13, 14, quoted.) [Cf: 13MR123.01] p. 125, Para. 3, [1903MS].

So today upon those who have had light and evidence, but who have refused to heed the Lord's warnings and entreaties, heaven's woe is pronounced. [Cf: 13MR123.02] p. 125, Para. 4, [1903MS].

The Lord bore long with the perversity of Israel, but the time came when the people passed the boundaries, and fearful punishment fell upon those who, having had great light, refused to repent and be converted, that Christ should heal them. [Cf: 13MR123.03] p. 125, Para. 5, [1903MS].

Brother Arthur, I feel the most tender interest in you and in your connection with the Seventh-day Adventists. I am aware that you have seen among our people many things of an objectionable nature. You have seen them cherishing that which, considering the sacredness of their faith, they should not tolerate. The Lord Jesus looks upon you very tenderly, with great compassion and love. There is a narrow path for you to travel and a strait gate for you to pass through. And One is your Leader, even Christ. Remember always that He is acquainted with every temptation that comes to you. Ever trust Him and ever follow Him in meekness and humility. He is able to do as He has promised. "Behold the Lamb of God," John said, "which taketh away the sin of the world" (John 1:29). [Cf: 13MR123.04] p. 125, Para. 6, [1903MS].

My brother, when you were in St. Helena, plain evidence was given you that the message of the Lord came at that time to His people. Then will you not hold fast to the truth, and believe the word of the Lord, whatever others may say or do to counterwork that which the Lord has declared to be His will? [Cf: 13MR124.01] p. 126, Para. 1, [1903MS].

As I prayed for you in your home at Battle Creek, did you not have evidence that the Lord heard my prayer? I know that Jesus came into the room where we were. I know that He took away my weariness. It was no small suffering that I was trying to brace myself to bear. In the strength of the blessing then received, I traveled more than 3,000 miles, speaking 23 times during the 23 days of my journey, sometimes speaking twice a day and sometimes three times. [Cf: 13MR124.02] p. 126, Para. 2, [1903MS].

I know that at that time blessing came to you in a healing current. I know that the Lord blessed and healed us both. You cannot have forgotten this experience. Was it not an assurance that the Lord was with His servant? [Cf: 13MR124.03] p. 126, Para. 3, [1903MS].

My brother, your part is to cleave to the Lord. Do not be afraid to acknowledge His goodness and His love. Give to Him all the praise and glory. Remember that in these days of peril and unbelief and skepticism your safety depends on believing in and trusting Christ as a personal Saviour. The experience you are to gain is to strengthen you in the faith. You have had a decided experience. You gave yourself to the Lord to be led and guided by Him. Cleave to Christ as a personal Saviour.

Hold fast the beginning of your confidence firm unto the end. With the dear family who believes with you, live for God and you will all win a crown of immortal life. Never lose eternity out of your reckoning, and trust the Lord implicitly. [Cf: 13MR125.01] p. 126, Para. 4, [1903MS].

The injunction to cleave to the Lord will be precious to us if we will understand and obey it. Trust constantly in God. Have unswerving faith in Him because of the unmistakable evidence given you of His love and power. Never does one stretch out his arms in faith to the Saviour but there are placed around and underneath him the everlasting arms, and he is comforted and sustained. [Cf: 13MR125.02] p. 126, Para. 5, [1903MS].

My brother and sister, lean your whole weight on Christ. He will bear you up. Fortify your children by wise instruction and by steady advancement in spirituality. Let them see that you have firm faith in the truth and a genuine love for Him who bears you up in His arms. Christ is your life, your light, your crown of rejoicing. His Spirit, striving with you, daily gives you a fresh and constantly growing experience in the knowledge of God and of Christ. Daily you learn lessons that keep you clinging so closely to the Life-giver that no power can shake you off. [Cf: 13MR125.03] p. 126, Para. 6, [1903MS].

My brother, you can be a great help by speaking words in season to the feeblest of God's children, the poor and needy, and not to these only but to those in the higher classes. We are liable to forget how some of this class long for some assurance, some spiritual hope. [Cf: 13MR126.01] p. 126, Para. 7, [1903MS].

Love is the connecting link between your heart and the heart of Christ. We love Him because He first loved us. Repeat often to your children the lessons of the Saviour. Christ holds you as a family in His arms of love. From Him your heart received the life-current. Let it be seen that this is actually a part of your daily experience. Spasmodic impulses are not reliable. Christ's work has in it good reason and wise method. Do not allow your hope in Him to be affected by circumstances. Educate yourself to persevere in receiving grace from Him, and imparting it to others. Thus you can exert a strong influence for good. You can be a great blessing if you will obtain the rich treasures of grace and give them to others, speaking wise, appropriate words, leading, drawing, souls to Christ, teaching them to love and appreciate Him whose they are by creation and by redemption. Lay up treasure beside the throne of God by bringing souls to Christ. This is the work that the Saviour values. Those who faithfully do this work will one day sit with Him on His throne. [Cf: 13MR126.02] p. 127, Para. 1, [1903MS].

What a good work we may do if we cleave earnestly to the Lord. My brother, fasten your heart to the heart of Christ. Teach your dear ones to love Jesus. In simple words tell them of His love. Oh, how many there are who need to be taught to love Jesus. How many there are who need to be helped by words spoken in season, who are longing for something that will bring to an end the monotony of their aimless lives, but who fear to speak of their longing. Go to them with a heart overflowing with love and sympathy. In helping them, great blessing will come to you. Simply and earnestly tell them of your experience. Simplicity of godliness means much. [Cf: 13MR126.03] p. 127, Para. 2,

[1903MS].

We are to cultivate a keen appetite for righteousness. God's Word declares, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). [Cf: 13MR127.01] p. 127, Para. 3, [1903MS].

Now a few words on another subject. My brother, you need not afflict your soul with regard to your future work. Hide self in Christ. Do not worry. The storm will come but Christ is at the helm. The ship is not left to the guidance of inexperienced hands. Your help will be needed in the work of reconstruction to be done in the future. I pray that you may be weighted with the Holy Spirit. (Hebrews 10:23-25, quoted.) [Cf: 13MR127.02] p. 127, Para. 4, [1903MS].

May the Lord help us to hold fast the profession of our faith without wavering. And may He help us to provoke one another to love and to good works. It is the unselfish love and compassion that we manifest, the tender interest that we show, that provokes to love and to good works. And these efforts bear fruit to the glory of God. [Cf: 13MR127.03] p. 127, Para. 5, [1903MS].

Rest your soul on the Lord. Be assured that Jesus has a care for you and for your family. He knows the end from the beginning. He thought of us before we thought of Him. His heart is stirred with divine compassion for all who need His words of encouragement and hope. His love for us was fully manifested in the sacrifice that He made to redeem us. He gave His life as a ransom for sinners. He so loved the lost race that He died for them. Those who are walking in His footsteps will, by tender compassion and unselfish interest, provoke one another to love and to good works. [Cf: 13MR127.04] p. 127, Para. 6, [1903MS].

Satan strives to bring into the church envy, suspicion, and evil-surmisings. We are hoping and praying that the church may be purged from this evil, and that the compassion of Christ may be kindled in every heart. Christ has left us an example, that we should follow in His steps. He always drew near to the most needy, the most hopeless, and, attracted by His sympathy, they came close to Him. He assures every suffering, needy, sinful soul that he will never want for a great Physician to give him spiritual help. We stand too far away from suffering humanity. Let us draw nearer to Christ, that our souls may be filled with His grace, and with a desire to give this grace to others. [Cf: 13MR128.01] p. 128, Para. 1, [1903MS].

My brother, look to Jesus, the author and finisher of your faith. Leave yourself in His hands. He is your hope, your crown of rejoicing. [Cf: 13MR128.02] p. 128, Para. 2, [1903MS].

In much love to you and your wife, and to your children, whom I love, and in whom I have a deep interest.--Letter 17, 1903. (Written January 14, 1903, to Judge Jesse Arthur, from "Elmshaven," Sanitarium, California.) [Cf: 13MR128.03] p. 128, Para. 3, [1903MS].

I received your letter. I was up at half past [four] this morning and found it in my room awaiting me. I think we have sent to you some few days ago the exact thing you call for in regard to [Missionary] Acre Fund. I read it over carefully and it seems to me the right thing. And

now comes the long letter from you, which I highly appreciate. [Cf: 13MR157.01] p. 128, Para. 4, [1903MS].

Not one word comes from Battle Creek to any of us. Why is this? I think they must know I should highly appreciate some word that gives my heart a spring of joy. [Cf: 13MR157.02] p. 128, Para. 5, [1903MS].

I am sad indeed for your wife, but continue to place her by faith in the arms of our Saviour, and believe whatever the Lord hath said He means, and He would have us believe every word in promise. [Cf: 13MR157.03] p. 128, Para. 6, [1903MS].

I would say, Do let us, if possible, bury the dead carcasses of the past and let not the enemies have anything to triumph over. I hope there will be a thorough understanding of the foundation Rock upon which we can all stand in unity. Nearly 2000 years ago a voice was heard of strange and mysterious import, because it came from the throne of God, "Sacrifice and offering thou wouldest not, but a body hast thou prepared Me" (Heb. 10:5). "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:7, 8). We are now to understand matters aright by bringing self into unity with Jesus Christ. [Cf: 13MR157.04] p. 128, Para. 7, [1903MS].

I was not able to comprehend the plan in regard to helping me out of debt [\* Magan had proposed a special campaign whereby church members would sell the book *Education* for the express purpose of reducing Ellen White's debt.] but I have become so that I have less burden to carry, and now I understand better, and I will tell you, Brother Magan, I want not that one of my burdens shall rest on you. I do not think, under the circumstances, you should create burdens to bear for me or any living soul. Relieve yourself; unload; and as to my taking one gift or one dollar from the conference, God forbid. [\* An alternative plan suggested by some members of the General Conference committee involved an appropriation from the General funds for a period of two or four years.] [Cf: 13MR157.05] p. 128, Para. 8, [1903MS].

As to putting the book *Education* into some such way of circulation as *Object Lessons*, I do not expect anything of the kind. Let this book have its course, but my books are not to pass through the many hands that they have done. I have protested against it for many years. The tract societies are not helping me, but are detracting from the profits I should have. I have not and will not consent to have any donations made for me. I will not consent for my care to come in as one bit of an item to make you rally to work for me. You have got all on your hands that you should have and can possibly have. [Cf: 13MR158.01] p. 129, Para. 1, [1903MS].

May the Lord help your wife, as the Great Physician only can, and may the Lord give you wisdom to preserve yourself in your difficulties from so many burdens, and to unload every burden possible. May the Lord God give courage, but shun many responsibilities; shun all that you can. Walk circumspectly before God, which I believe you will do. Walk by faith. Cling to the Mighty One every moment and do not let go. There is a great work to be done. If you will work slowly and considerately and not become confused then you will not work unwisely, but you will gain nothing by overloading yourself.--Letter 294, 1903. (Written November

10, 1903, from Elmshaven, to P. T. Magan.) [Cf: 13MR158.02] p. 129, Para. 2, [1903MS].

(Written April 15, 1903, from Sanitarium, California, to Dr. J. H. Kellogg) God works by means of instruments, or second causes. He uses the gospel ministry, medical missionary work, and the publications containing present truth, to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit sends it home to those who hear and read with an earnest desire to know what is right. The gospel ministry, medical missionary work, and our publications are God's agencies. One is not to supersede the other. But you have sought to make the medical missionary work the whole body, instead of the arm and the hand. [Cf: 13MR303.01] p. 129, Para. 3, [1903MS].

Let the living gospel be taught in our schools. Let students be educated in its principles, that they may be prepared to impart the truth to others. Let them learn to minister to the spiritual and physical needs of those whom they will meet in their work. By the ministry of the word the gospel is preached; by medical missionary work the gospel is practiced. The gospel is bound up with medical missionary work. Neither is to stand alone, bound up in itself. The workers in each are to labor unselfishly and unitedly, striving to save sinners.-- Letter 55, 1903, pp. 4, 5. [Cf: 13MR303.02] p. 129, Para. 4, [1903MS].

*Christ Uses Trials to Draw Wanderers Back to Himself.*--The soul that surrenders all to Christ loses sight of self, and is filled with confidence in God. By the clear light shining on God's Word, he reads the promises telling of his heavenly Father's love and care. These promises appeal to him with soul-conquering evidence. Assured of God's power and willingness to fulfill His word, he returns to Him praise and thanksgiving. Peace and joy fill his heart. [Cf: 13MR364.02] p. 129, Para. 5, [1903MS].

Christ takes us into covenant relation with Himself. He loves us with an everlasting love, but He does not always give us what we desire. When we wander away from Him, He permits trials to come upon us, to cause us to return to Him with full purpose of heart. And when we return, He receives us with loving assurances of pardon. He does not allow us to be tempted above that we are able. [Cf: 13MR364.03] p. 129, Para. 6, [1903MS].

When He sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the Source of strength, He sends to them affliction and adversity. Disappointed hopes cause them to stop and think, and there comes to them repentance, and a desire to draw near to God. And as they return to Him, He draws near to them, saying, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5).-- Manuscript 2, 1903, pp. 8, 9. ("Following Christ," January 16, 1903.) [Cf: 13MR364.04] p. 130, Para. 1, [1903MS].

*Money to Be Spent in Many Places, Not in One Mammoth Institution*--No one is to make an urgent appeal for means with which to erect large and expensive buildings for sanitariums, colleges, or publishing houses, so absorbing means that the work in other places is crippled. Let our brethren be careful lest by drawing largely from our people for the

erection of large buildings in one place, they rob other parts of the Lord's vineyard. Unduly to invest means and exalt this work in one part of the field when there is city work to be done in many places, is not the right thing. It is selfishness and covetousness. The Lord especially condemns such a manifestation, for by it His sacred work is misrepresented before the world. He would have His work controlled and guided by equity, justice, and judgment. He does not call for the erection of immense institutions. One corner of the vineyard is not the whole world. In many places throughout the world memorials for God are to be established to represent His truth. And such a reasonable course is to be pursued that we shall stand in our large cities in so sensible an attitude that those not of our faith will give us help with their means. Every dollar that we have belongs to God. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). [Cf: 13MR406.02] p. 130, Para. 2, [1903MS].

Yet some do not recognize His ownership. Though the work in the part of the field where they are laboring already possesses an abundance of facilities, they continue to draw from the Lord's treasury. They do not think of the needy portions of the field, which require such facilities as they already have, and must be helped. Would they work as zealously to provide for some other place the facilities they think are required in their field? All must consider there are cities that have never had the message. [Cf: 13MR407.01] p. 130, Para. 3, [1903MS].

Every worker must labor with an eye single to the glory of God. If the work in all parts of the field bore the signature of heaven, there would be means enough to carry it forward. Those who have the money of God's treasury are to economize in the use of means, and they are to consider carefully the needs of the work in the home field and in the regions beyond. If they did this they would not erect mammoth institutions, contrary to the instruction of God. The Lord has plainly told us that instead of erecting a mammoth institution in any one place, we should establish plants in many places.--Manuscript 53, 1903, pp. 1, 2. [Cf: 13MR407.02] p. 130, Para. 4, [1903MS].

[ \*At the time this manuscript was written, not a few Seventh-day Adventists were suffering persecution for their faith, especially in the Southern states. In 1895 and 1896 "no less than 76 Seventh-day Adventists were prosecuted in the United States and Canada under existing Sunday laws. Of these, 28 served terms of various lengths in jails, chain gangs, etc., aggregating 1,144 days." *American State Papers*, p. 562. [Cf: 14MR98.01] p. 130, Para. 5, [1903MS].

Although a man may be entrusted with great responsibilities, his high position may not be the measure of his character. The responsibilities accepted do not make him perfect or trustworthy. His acceptance with God depends upon his fear to offend, and his obedience to God's requirements. If he departs from the counsel of God, he is no longer under the influence of the Holy Spirit. [Cf: 14MR99.01] p. 131, Para. 1, [1903MS].

When men who profess to keep God's commandments, often dwelling on the importance of obeying the law of God, fail to work righteousness and walk against the law of God, He sends messengers to warn them and turn them to the paths of righteousness. But many who have not that faith that works by love and purifies the soul will refuse to heed God's

warnings. [Cf: 14MR99.02] p. 131, Para. 2, [1903MS].

To all who seek Him God will grant special manifestations of His presence and favor. But to those who forsake Him He gives the warning, I also will forsake them. At times the Lord sends His messengers to warn His servants not to do the things that they think are best. God sees the end from the beginning, and He would save them from the difficulties and entanglements that would come as a result of their own planning. He would have their influence kept clean, and powerful for good, not injured by human errors. [Cf: 14MR99.03] p. 131, Para. 3, [1903MS].

A man may make plans that as far as he can discern appear to him to be faultless. How merciful God is to reach forth a restraining hand, saying, Follow not that course, for it will bring trouble to your own soul and confusion and perplexity to other minds, leading them to wrong conclusions. If, after the Lord has said, Do not advance in that direction, the man disregards the warning, the evil results from which God wished to save him will certainly follow. [Cf: 14MR100.01] p. 131, Para. 4, [1903MS].

The Lord would have all men walk humbly with God. If men will engage in His service and with much prayer persevere in well doing, the Lord will abundantly reward them. Their confidence in the wisdom of God's leading will increase. They will not be left in uncertainty, but, walking in the way of the Lord, they will become steadfast, unmovable, always abounding in the work of the Lord. God is well pleased with their obedience to all His requirements. [Cf: 14MR100.02] p. 131, Para. 5, [1903MS].

If a man will walk in the fear of the Lord, with perfect respect for all His counsels, the Lord will cause his influence to be felt. If, notwithstanding a dark outlook, man will choose the right instead of the wrong, the Lord will make multitudes to be at peace with him. As he sees the goodness of God in barring the way which would have led to embarrassment, he will give God the honor and glory due to His holy name. [Cf: 14MR100.03] p. 131, Para. 6, [1903MS].

Our natural affection for relatives and friends should not lead us to connive in the least at their sins, nor prevent us, when they are in the wrong, from taking decided measures to change their course and prevent the evil influence of their mistakes from being felt. When men, following their own course, become involved in perplexity thereby, they often rely upon men to relieve the situation, and feel aggrieved if their expectations are not realized. But God would not be pleased to have them relieved, because they are to be chastened for their disobedience. [ 2 Chron. 17:3, 7, 9, 10, quoted.] [Cf: 14MR100.04] p. 131, Para. 7, [1903MS].

Obedience to the Lord always brings favor, and a faithful discharge of righteous principles will bear the divine credentials; but the Lord is dishonored when those who are placed as stewards, guardians of God's flock, sustain and sanction an evil work. [Cf: 14MR101.01] p. 132, Para. 1, [1903MS].

The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God's sight. The inward work of grace is

needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings. [Cf: 14MR101.02] p. 132, Para. 2, [1903MS].

Ministers and people need the work of purification in their souls, that God's judgments may be turned away from them. God is waiting, waiting for humiliation and repentance. He will receive all who will turn unto Him with their whole heart. [Cf: 14MR101.03] p. 132, Para. 3, [1903MS].

*God's Purpose for His Church.* God gives men the light, but many are filled with a self-sufficient, masterly spirit; and they strive by carrying out their own ideas to reach a height where they will be as God. They place their mind first, as if God must serve with them. Herein lies the danger in this: Unless God shall in some way make these men understand that He is God, and that they are to serve Him, human inventions will be brought in that will lead away from Bible truth, notwithstanding all the cautions that have been given. [Cf: 14MR101.04] p. 132, Para. 4, [1903MS].

The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But if these in turn do not purify their lives from every wrong action; if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them, and, unless they repent, will remove them from their place and make them a reproach. [Cf: 14MR102.01] p. 132, Para. 5, [1903MS].

When parents sanction and thus perpetuate the wrongs in their children as did Eli, God will surely bring them to the place where they will see that they have not only ruined their own influence but also the influence of the youth whom they should have restrained. And when children sanction and perpetuate the sins of their fathers, the Lord will recompense them both together. They will have bitter lessons to learn. [Cf: 14MR102.02] p. 132, Para. 6, [1903MS].

God is not "worshipped with men's hands, as though He needed anything" [ Acts 17:25]. No magnificence of outward display can please God when the heart is serving idols and the hands are polluted with iniquity. The Holy Spirit will unite with those in the church who, with contrition of heart, will walk humbly with God. To all who look to Him and walk in the footsteps of Christ, He gives sanctification, comfort, and victory over the world. [Cf: 14MR102.03] p. 132, Para. 7, [1903MS].

The people of God, His chosen kingdom, are not as a stagnant pool. They are as a river, constantly flowing, and as it advances becoming deeper and wider until its life-giving waters are spread over all the earth. Whenever the gospel of God is received, its grace heals the maladies that sin has produced. The Sun of Righteousness arises with healing in His beams. Light, strength, and refreshing come from the

Lord, and the good fruit borne bears witness to a work of righteousness.--Manuscript 33, 1903. [Cf: 14MR103.01] p. 133, Para. 1, [1903MS].

*M. E. Cady Not to Serve as Adviser to His Successor.* (Written to M. E. Cady, September 2, 1903, from "Elmshaven," Sanitarium, California.) I wrote something in regard to you, the night after you left Healdsburg. Matters were opened before me, and I was instructed that you were correct in your statement to me that it would not be best to have two families serving in the same office of responsibility in the Students' Home. If Brother Sharpe and his wife should come in to serve in the place formerly occupied by yourself and wife, while you remained as an adviser, confusion would be liable to result. [Cf: 14MR168.01] p. 133, Para. 2, [1903MS].

It might have been appropriate for you to accept the position of adviser, as recommended, if you had kept humble and very near the Lord. But, as I have stated, such a plan is liable to result in confusion and unpleasantness. [Cf: 14MR168.02] p. 133, Para. 3, [1903MS].

There are some things connected with financial matters that must be made perfectly straight before the Board, so that they can act intelligently. When I learned this, I could not see how the plan I proposed could be carried out successfully. You have not stood as you should have done in every respect. At twelve o'clock of the night after you left, I was up writing out some things to you. My heart aches; I feel sad that because of these things, matters cannot be adjusted as I suggested in our conversation at Healdsburg. [Cf: 14MR168.03] p. 133, Para. 4, [1903MS].

I have not had the matter opened before me again as it was opened that night. I had almost decided not to write you anything more before there was a thorough investigation. Everything should be clearly and plainly defined. I supposed I had sent to you, at Los Angeles, the letter that I wrote to you in Healdsburg; but yesterday I found that the letter had not been copied. Immediately on my return from the school, I had to do much writing in order to warn our people to guard against making mistakes, and to encourage them to strengthen themselves in right principles. [Cf: 14MR169.01] p. 133, Para. 5, [1903MS].

When I found this letter that I wrote in Healdsburg, I thought that it might be best to wait until my son, W. C. W., could see you at Los Angeles. I thought perhaps he might be there, although he did not write to me that he would. I did not want to throw you into perplexity by telling you of the things that had been opened to me in the night season--namely, that it would be best to leave matters just as you proposed, because of the difficulties that would naturally arise if Brother Sharpe should serve in the position assigned him while you were also occupying the position of adviser in the same place. [Cf: 14MR169.02] p. 133, Para. 6, [1903MS].

These other matters, in regard to your course of action in managing financial matters, I knew nothing of when we talked together. The things will have to be settled in some way satisfactory to all concerned. After the representations passed before me in the night season, I was troubled, and decided to send you a letter at once. Then I thought that nothing should be done hastily. I feared that unless

these things were clearly understood, confusion would result from sending you a communication. I desired to carry no unnecessary burden. But now, since receiving your letter written from Los Angeles, I feel as if I must speak. [Cf: 14MR169.03] p. 134, Para. 1, [1903MS].

Inquiring of members of the board, while in Healdsburg, in regard to the future of the school, I was told that there are some matters concerning your disposition of college funds, that are not explained. Inquiries have come to me concerning similar matters elsewhere, and I have written out considerable instruction on this point. What I have written may possibly help you. I will send you this soon. It is not yet copied. Treat it not as personal, but as general matter. These principles that have been opened before me concern all who have any connection with our schools. [Cf: 14MR170.01] p. 134, Para. 2, [1903MS].

Has everything in regard to yourself been made clear and straight? Some things may be made plain by the matter I have written in response to others whose minds were perplexed. Just at present I cannot tax my mind further on this question, as I am carrying other burdens that demand immediate attention. I will try to write to you again tomorrow. I hope to be able to speak by my pen so that matters will be understood. [Cf: 14MR170.02] p. 134, Para. 3, [1903MS].

I am very, very sorry that all things are not satisfactory to our brethren. Make everything clear and straight. You cannot afford to make any mistakes. At the present time I cannot counsel you to take the position of influence suggested during our interview in Healdsburg, for this would not be doing justice to Brother Sharpe and his wife. You thought so, I know; but I was fearful of making changes. I am not fearful now. I think a change should be made, and that unless it be made, unhappy results will follow. This much I can say. I must have clear light before I can say more. [Cf: 14MR170.03] p. 134, Para. 4, [1903MS].

W. C. W. has telegraphed that he cannot be here before September 10. [Cf: 14MR171.01] p. 134, Para. 5, [1903MS].

May the Lord help and strengthen and bless you and your wife, is my prayer.--Letter 194, 1903. [Cf: 14MR171.02] p. 134, Para. 6, [1903MS].

*M. E. Cady Not to Be Blamed for Actions of Previous Administrators at Healdsburg.* (Written to M. E. Cady, September 7, 1903, from "Elmshaven," Sanitarium, California.) I am sorry that I could not see you. For some days I have been afflicted, and I hardly know how far I dare tax my strength by venturing to add to the perplexing burdens I am now carrying. My mind has been very severely taxed of late. [Cf: 14MR171.03] p. 134, Para. 7, [1903MS].

I believe that the position that the board requested you to occupy, as the president of the board, counselor in the school, and educational field worker, is the position that you should fill. You looked at this matter in the correct light when you talked with me before leaving Healdsburg. But it would not be best for you and Brother Sharpe to live together in the Students' Home. [Cf: 14MR171.04] p. 135, Para. 1, [1903MS].

Afterward, while I was speaking in reference to Brother and Sister Sharpe's coming into the Students' Home and occupying there the position that you formerly occupied, I inquired in regard to the capabilities of Brother Sharpe and learned that it was thought by the brethren that he would be capable of filling this place and meeting the responsibilities devolving upon the head of a school. Then some remarks were made by those who were talking to me, in regard to several matters connected with the past year's work. They said that you, Brother Cady, had overdrawn your account, and also that the conference had been paying the traveling expenses of the canvassers who were selling *Christ's Object Lessons*, which expenses were so great that almost as much was consumed as was produced. Statements were made, too, in regard to the use of funds raised to pay the debts of the school. [Cf: 14MR171.05] p. 135, Para. 2, [1903MS].

In reply to those statements, I said that I did not know in regard to these particular things, but that I had received light on some points connected with the financial management of our schools. I did know that there should be no carelessness in the expenditure of means, but that everything connected with the finances of our schools should be perfectly straight. [Cf: 14MR172.01] p. 135, Para. 3, [1903MS].

Some reflection was cast upon you, Brother Cady, by brethren interested in the Healdsburg school. As I understand the matter, I cannot see that they were justified in making such broad statements as were made. [Cf: 14MR172.02] p. 135, Para. 4, [1903MS].

To the members of the board I would say: I have no word of censure to speak against Brother Cady. Until these matters in question are closely and critically examined, let no reflection be suffered to rest upon him. Let him speak for himself. [Cf: 14MR172.03] p. 135, Para. 5, [1903MS].

I have had matters presented to me in reference to the use of school funds at Healdsburg College prior to the time that Brother Cady took the position of president of this school. But the misuse of funds in former years, before his administration, should not be regarded as casting a reflection upon him. If the conference sanctioned those matters, and sanctioned paying from the tithe the expenses of those who were working in the interests of the *Object Lessons* campaign, Brother Cady should not be blamed for mismanagement in these matters, whether the college received little or much from the efforts put forth. [Cf: 14MR172.04] p. 135, Para. 6, [1903MS].

I write this statement to be read to whomsoever it may concern. And I would say to my dear brethren, Do not call any council meetings of condemnation until you know what you are about. I am sure that in all our management of institutional work, we need more of the Holy Spirit of God than we now have. [Cf: 14MR173.01] p. 135, Para. 7, [1903MS].

I will try to write a few more lines soon. This is good advice.-- Letter 197, 1903. [Cf: 14MR173.02] p. 136, Para. 1, [1903MS].

*Healdsburg College Board Cautioned Against Hasty Action.* (Written to the Healdsburg Board, September 7, 1903, from "Elmshaven," Sanitarium, California.) You are not prepared to make any new decisions now in regard to Brother Cady's work. The decisions you have already made need

not be rescinded before you shall have time to consider these matters in all their bearing. [Cf: 14MR173.03] p. 136, Para. 2, [1903MS].

I am not satisfied with the report made to me in the redwoods. I have several pages written in regard to that interview, but cannot now find the same; but I write these few words now, and hope to find that which I wrote immediately after my return from Healdsburg. Let no hasty movements be made. I am sure that if you should talk matters over, you would not view these things in the same light that you did when we were in the redwoods.--Letter 198, 1903. [Cf: 14MR173.04] p. 136, Para. 3, [1903MS].

*No Kingly Authority To Be Exercised.*--There is need of a most earnest, thorough work to be carried forward now in all our churches. We are now to understand whether all our printing plants and all our sanitariums are to be under the control of the General Conference. I answer, Nay. It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the Conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions. [Cf: 14MR279.03] p. 136, Para. 4, [1903MS].

The showing by the past leadership of the Conference is not after God's order. There has been a work done of a character that has not been approved of God. The result we have before us in the ruins where once stood that large printing plant, with its expensive facilities. [Cf: 14MR280.01] p. 136, Para. 5, [1903MS].

The divine statutes have been set aside. The time will soon come when God will vindicate His insulted authority. "The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain." "But who may abide the day of His coming, and who shall stand when He appeareth?" [Cf: 14MR280.02] p. 136, Para. 6, [1903MS].

In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the Conference, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, "The temple of the Lord, the temple of the Lord are we." The men in positions of trust have not been carrying the work wisely. [Cf: 14MR280.03] p. 136, Para. 7, [1903MS].

The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and we have reason to marvel that judgment has not fallen, showing "by terrible things in righteousness" that God is not a man that He should lie.--Manuscript 26, 1903. [Cf: 14MR280.04] p. 136, Para. 8, [1903MS].

[WRITTEN OCTOBER 9, 1903, From ST. HELENA, CALIFORNIA, To ELDER A. G. DANIELLS AND W. W. Prescott.] [Cf: 15MR214.01] p. 137, Para. 1, [1903MS].

Yesterday evening I wrote a letter to Elder J. I have been reading over the letters of caution, reproof, and warning that I have sent him from time to time. [Cf: 15MR214.02] p. 137, Para. 2, [1903MS].

It has been clearly laid out before me that Elder J is not fitted to take charge of churches. He is not a thorough health reformer. His habits of living are not right. At times he sits up nearly all night preparing the maps and charts that he uses in his meetings. These are of great advantage to him in impressing the truth on the minds of his hearers, but the strain under which he places himself in night work and study is an injury to him. [Cf: 15MR214.03] p. 137, Para. 3, [1903MS].

Elder Haskell and Elder J could have been a wonderful power for good in New York City. But they failed to unite and draw together. [Cf: 15MR214.04] p. 137, Para. 4, [1903MS].

Elder J is impulsive, and he often treats church members as if they were school children. Then when his authority is questioned, he loses control of himself, and a tornado of angry words falls from his lips. Afterward he is sorry for this explosion of feeling. But such experiences shake the confidence of his brethren in him as a man who is led and controlled by the Holy Spirit. His influence is to arouse dissension and alienation. His treatment of Elder Haskell was most unchristlike. A man who does as he has done cannot be regarded as a safe teacher, a wise shepherd. [Cf: 15MR214.05] p. 137, Para. 5, [1903MS].

Light was given me that Elder J was especially fitted to labor for unbelievers in our large cities. He could labor with success in speaking to them and bringing the truths of the scripture before them. The truth does not languish on his lips. I was shown that he could stir the ungodly as but few could do, but that in doing this the church members are so wrought up that he can do them but little good. [Cf: 15MR215.01] p. 137, Para. 6, [1903MS].

After laboring heroically to win souls to the truth he will for a short time work earnestly for those who are interested. He will be patient with them and will help them if they will do as he wishes them to do. But it is at this stage of the work that he needs the help that Elder Haskell and his wife are especially fitted to give. They could labor wisely to instruct those who are interested, carrying [them] forward until they were established in the faith. [Cf: 15MR215.02] p. 137, Para. 7, [1903MS].

But Elder J has not been willing to unite with Elder Haskell in this way. He wanted to have the entire charge of those who through his efforts have become interested in the truth. But he cannot carry them forward wisely, consistently, instructing them step by step. I was shown that Elder Haskell and his wife were specially fitted for this part of the work, and that great good would be accomplished if they and Elder J could unite in labor. Elder Haskell has had a wide experience in establishing souls in the truth, and in union with his wife he is most successful in this work. [Cf: 15MR215.03] p. 137, Para. 8, [1903MS].

A wonderful work has been done in the city of New York and its suburbs. For this God's name is to be given all the glory. A Paul many plant and an Apollos water, but it is God who gives the increase. It is the Holy Spirit, working with men who will be influenced, that impresses minds with the need of repentance and conversion. [Cf:

15MR215.04] p. 138, Para. 1, [1903MS].

Elder J, through his stirring discourses, has been enabled to reach the worldly class, and to strike terror to the hearts of those dead in trespasses and sins. But when those convicted by his preaching have been brought thus far, they need other help. They need to be taught to study the word of God. They need to be led, step by step, to take their stand firmly on the true foundation. Different workers are needed in the ministry, just as different workers are needed in the erection of a building. The law of development must guide; the work must be carried forward from point to point. [Cf: 15MR216.01] p. 138, Para. 2, [1903MS].

The old, experienced teachers, who have been in the work from the beginning, are especially fitted to carry the work forward from point to point. But they can not do this alone. They must have helpers. The Lord would have His workers unite their efforts, as the workmen do in the building of a house. Elder J has his line of work, but there are other parts that he must leave to others. [Cf: 15MR216.02] p. 138, Para. 3, [1903MS].

The Lord is to be the great Teacher. His Holy Spirit, if allowed to control, will bring in harmony among the different workers, and the building will be symmetrical in all its parts. And all the glory is to be given to the Lord Jesus, who has had supervision of the whole work. It is foolish for those who are but God's instrumentalities, to take glory to themselves. It is only by the wisdom that God imparts that they are enabled to do successful work.--Letter 227, 1903. [Cf: 15MR216.03] p. 138, Para. 4, [1903MS].

(Written July 30, 1903, from "Elmshaven," Sanitarium, California, to Elders A. G. Daniells and W. W. Prescott.) [Cf: 15MR227.01] p. 138, Para. 5, [1903MS].

A day or two ago I received a very interesting letter from Elder Daniells. I am indeed glad that so favorable an opening has been found in Washington. I believe that the Lord is preparing the way for His work to be established in places where, as yet, no suitable memorial of the truth has been established. [Cf: 15MR227.02] p. 138, Para. 6, [1903MS].

In the representations that passed before my mind in regard to the places at which you were looking, no difficulties seemed to be pointed out in regard to Washington. But the presentation made in regard to the property sixty miles from New York was that there would be secret working to hinder the purchase of the place. That is why I cautioned you to be very quiet, to preserve silence in regard to your movements, but to let there be no delay in securing the place, because it was most favorable for school and sanitarium work. [Cf: 15MR227.03] p. 138, Para. 7, [1903MS].

I still hope that this place can be secured without an increase of price. But all that we can do is to pray to the Lord for guidance, and then do all in our power to press the matter to completion. The hindrance that has come is no evidence that the purchase of the place should be given up. [Cf: 15MR227.04] p. 139, Para. 1, [1903MS].

I shall be glad when Willie returns. It makes my work harder for him to be gone so long. [Cf: 15MR227.05] p. 139, Para. 2, [1903MS].

I am deeply moved by the unprepared condition of our churches. One thing we must do. We must keep our feet in the straight and narrow path that leads to eternal life. We must make no missteps now. The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be. The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches. [Cf: 15MR228.01] p. 139, Para. 3, [1903MS].

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming." [Cf: 15MR228.02] p. 139, Para. 4, [1903MS].

Read the 21st chapter of Luke. In it Christ gives the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man" (Luke 21:34-36). [Cf: 15MR228.03] p. 139, Para. 5, [1903MS].

The signs of the times are fulfilling in our world, yet the churches generally are represented as slumbering. Shall we not take warning from the experience of the foolish virgins, who when the call came, "Behold the bridegroom cometh; go ye out to meet him," found that they had no oil in their lamps? And while they went to buy oil, the bridegroom went in to the marriage supper with the wise virgins, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." They were left standing without in the empty street, in the blackness of the night. [Cf: 15MR229.01] p. 139, Para. 6, [1903MS].

This afternoon I received a letter from Willie. He seems to be of good courage. In his letter he asks whether Elder Haskell should remain longer in New York or go South. Elder Butler wants him to connect with him in the Southern field. I am in favor of Elder Haskell going to the South, and have written him a letter telling him this. I have been given a representation that makes it plain to me that as long as Elder J is in New York City he will see things in a perverted light and will create dissension, making it hard for Elder Haskell and his wife. Elder Haskell must have a respite from the strife, and he must be sustained in his labors. His wife also should be encouraged and sustained, for her labors are of great value, and she is a blessing and an

encouragement to her husband. [Cf: 15MR229.02] p. 139, Para. 7, [1903MS].

It will be of little use for Elder Haskell to try again to stem the current in New York unless the transforming, converting grace of Christ shall make Elder J a new man in Christ. The way is open for Elder Haskell to go to Nashville, and I think that he should go. Elder Butler pleads for this strongly. [Cf: 15MR229.03] p. 140, Para. 1, [1903MS].

It was an offense against God for Elder Haskell's wages to be cut down. To do this showed great lack of discernment. I am instructed that in such cases the wages should be made up from the tithe. Care should be taken to see that the men who have worn out their lives in God's cause shall not be neglected. The lack of the past should be supplied. Our colored ministers should not be given so meager a salary that they are not able to support their families. I put these on the list of those who should receive attention. And I put on the list also, the widows whose husbands have died in the service of God, leaving their wives and their children in needy circumstances. For this I have a "Thus saith the Lord." [Cf: 15MR230.01] p. 140, Para. 2, [1903MS].

Well, yesterday and today I have written about 40 pages. The Lord is good. He preserves me in health and gives me power to write. I am somewhat short of money. I have nothing in the bank, and have not been able to pay my workers for some time. But I am of good courage.--Letter 161, 1903. [Cf: 15MR230.02] p. 140, Para. 3, [1903MS].

(Written from "Elmshaven," St. Helena, California, October 4, 1903, and sent to a number of leading workers.) [Cf: 16MR1.01] p. 140, Para. 4, [1903MS].

I have a message to bear to those who occupy responsible positions as physicians. My brethren, the Lord has committed to each of you a work which is plainly outlined in His Word. [Cf: 16MR1.02] p. 140, Para. 5, [1903MS].

Those who walk with God are prepared to call wrongdoing by its right name. Sin is sin, whether practiced by ministers, teachers, medical missionaries, or other workers in the Lord's service. Those who discern unchristlike traits in professed Christians occupying positions of responsibility must use great plainness of speech in pointing out these evils, instead of apparently continuing in fellowship with erring men because they are standing in high places. It is on account of the positions of trust that these unchristlike workers occupy that I am instructed to say to our physicians, Great plainness of speech is required. Those who, though occupying positions of grave responsibility, are Christians only in name are not to be sustained and upheld and strengthened by their brethren, for Satan works through the sinners in Zion to bring in strife and contention and difficulties, which make God's people a reproach and a shame to Christ Jesus. [Cf: 16MR1.03] p. 140, Para. 6, [1903MS].

The apostle Paul gives to Timothy a most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not

endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" [ 2 Tim. 4:1-5]. [Cf: 16MR2.01] p. 140, Para. 7, [1903MS].

"Sound doctrine" is Bible truth; standard truth for the time in which we live; truth that is always to be kept before the people; truth that is adapted to promote increased piety and devotion, confirming God's people in the most holy faith. [Cf: 16MR2.02] p. 141, Para. 1, [1903MS].

"Sound doctrine" means much to the receiver; and it means much, too, to the teacher, the minister of righteousness; for wherever the gospel is preached, every laborer, whatever his line of service may be, will be either true or untrue to his responsibility as the Lord's evangelist. [Cf: 16MR2.03] p. 141, Para. 2, [1903MS].

Gospel medical missionary workers, as faithful representatives of their Leader, are to bear a message from God. If among this class of workers there should be found those who are not sanctified through the truth; [if there are] those who are unable to work the works of truth and righteousness, who in word and act dishonor the truth and lower the standard that should always be elevated to represent the medical missionary work in its purity, then faithful work is to be done by God's ministers. Like Timothy, they are to "reprove, rebuke, exhort with all long-suffering and doctrine." [Cf: 16MR2.04] p. 141, Para. 3, [1903MS].

All our medical workers are earnestly to use their capabilities in the right way, that there may go forth the impression that the ministry of the Word and the medical missionary work are, in reality, one united work. Some will need to be watched lest their natural propensities overrule, causing them to manifest self instead of the Christlikeness that should always be prominent. When such persons labor not in accordance with the will and way of God, when in business transactions they fail of elevating the gospel standard, their associates are not to keep silent; they are to strive to change the evil lest they become co-workers in that which will do great injury to the cause and work of God. [Cf: 16MR3.01] p. 141, Para. 4, [1903MS].

Every Christian is a standard-bearer of righteous principles. Let there be no lowering of the standard, no countenancing of wrong movements. It was while men slept that the enemy sowed tares among the wheat. It is the unwatchful, sleeping condition of God's servants that implicates them with their associates in guilt. The only way to escape being an unfaithful watchman is to watch and not allow to continue the evils that can be checked. To sustain by silence a work that God cannot approve is to abet Satan's work, and this results in the loss of souls. No one should be at ease until he has done all that it is possible for him to do to counterwork evil. [Cf: 16MR3.02] p. 141, Para. 5, [1903MS].

Let our physicians engage in fervent prayer and in the study of God's Word. Let every missionary be on guard, doing all in his power to counterwork evil, deceptive influences. If faithful work were done,

even to a limited degree, it would tell on the side of right. If the senses were keen, quickened and illuminated by the Holy Spirit, wrongdoing would be met and counterworked before it found standing room. Thus many of the objectionable devisings of men would be arrested, and the widespread influence of evil would be circumscribed. [Cf: 16MR3.03] p. 141, Para. 6, [1903MS].

When will faithful work be done to arrest the evils that ministers and medical missionaries have seen but have not corrected? The Lord now calls for decided action in order that the gospel medical missionary work shall not be entirely spoiled by the tares that the enemy has sown. Let none continue the work of leavening our institutions, our churches, and the world with the objectionable sentiments that have been coming in of late. Let not one wrong thing be passed by uncorrected. Christian medical missionary work is to bear the signature of God, not of man. [Cf: 16MR4.01] p. 142, Para. 1, [1903MS].

Oh, that every man who has been redeemed by the blood of Christ would disrobe himself of his earthly citizen's dress, and, for the sake of the Christian name, put on the robe of Christ's righteousness. Strange work has been done to bring honor to man, and not to God. For the sake of Christ, let matters be brought up to the Christian standard. [Cf: 16MR4.02] p. 142, Para. 2, [1903MS].

To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans--half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God. [Cf: 16MR4.03] p. 142, Para. 3, [1903MS].

Nor will the Lord endorse the spirit that leads a man to engage in commerce in our institutions, after the manner of the world, and to make the laws of the land his defense. Yet the Lord has instructed me that this very spirit is being manifested by some who occupy positions as leaders. If they continue to follow their own way, God will leave them in the hands of the enemy, that they may be spoiled either through success or through failure. Success will bring them to certain ruin. [Cf: 16MR4.04] p. 142, Para. 4, [1903MS].

The present spiritual condition of some of our church members who stand in high positions of responsibility, shows that in the future there must be a great change. God has no place in His mansions for lovers of deception, of fraud, of sin. In the beginning Satan prevailed on man to sin, and he is still carrying on his mischievous work. He puts forth efforts in our churches, and I call upon our people to be on their guard against him. [Cf: 16MR5.01] p. 142, Para. 5, [1903MS].

God calls for staunch, faithful workers who understand the truth and are sanctified through the truth. Our ministers, physicians, and teachers need to be converted anew, that they may be vessels unto honor. In every place Satan has his forces leagued together to counterwork the work of God. Those who give place to the subtle theories that the enemy seeks to introduce into minds do not regard sin as sinful. Those who set in motion an influence opposed to Christ are doing that which to undo will require a lifetime of Christian effort on

the part of those who are standing on the platform of truth. The evil seed sown will spring up and produce a root of bitterness, whereby many shall be defiled. Wrong impressions will be made that it will seem impossible to efface. [Cf: 16MR5.02] p. 142, Para. 6, [1903MS].

He who says that which weakens the force of the principles of God's Word can never efface the impressions made by his words. God alone can undo the injurious effects of such words. [Cf: 16MR5.03] p. 143, Para. 1, [1903MS].

Could each one who proposes to be a believer in the message for this time multiply himself and his means a thousandfold, we as a people should not be able by our good deeds to retrieve the losses we have sustained on account of our neglect of duty during the last 25 years. The guilt of the past is resting upon us, even upon all the camp of Israel. A complete reformation is now needed in all our institutions. We must arouse, and by the Lord's help strive to put away the evils now existing, and to redeem the time, if possible. [Cf: 16MR5.04] p. 143, Para. 2, [1903MS].

The spiritual life of God's people is being enfeebled by the spirit of centralization and commercialism. We are losing our distinguishing characteristics as Christians. The works of the enemy have been enthroned in many of our institutions, where business is done in accordance with worldly principles, which have come in through unconsecrated men. Great blindness of perception has been revealed. A thorough reformation must now take place. [Cf: 16MR6.01] p. 143, Para. 3, [1903MS].

*Soul-Saving.* "Walk in wisdom toward them that are without, redeeming the time" [Col. 4:5]. Precious time has passed into eternity, unused in the Master's service. Men have been doing a work that the Lord has warned them not to do. The actions of the professed religious world are to be no criterion for those to whom God in His great mercy has given advanced light. We can see that the world is in a great moral conflict. Unwarned souls are perishing in their sins while many of our churches remain content to do little or nothing to let the full light of the gospel, the light of true medical missionary work, shine into the hearts of men and women, that they may behold the way to heaven. We are failing to gain access to souls. [Cf: 16MR6.02] p. 143, Para. 4, [1903MS].

Christ, the great Teacher, was accused of eating with publicans and sinners. He did eat with them, but it was for the purpose of letting the truth shine forth. His example, always high and noble and pure, was in marked contrast with the example of the Pharisees, the priests, and the rulers of His day. They disregarded the work that He had commissioned them to do. [Cf: 16MR6.03] p. 143, Para. 5, [1903MS].

Christ met the people where they were--at the guest table, in the streets, by the lakeside, in the synagogues and the temple, and on the crowded thoroughfares of travel. In these places were found the multitudes who were willing to admit that they were sinners. In their hearts Christ could sow the seeds of truth; and after His resurrection and ascension these seeds, scattered in almost every place, sprang up under the teaching of the apostles, and in one day 5,000 believers were converted. [Cf: 16MR7.01] p. 143, Para. 6, [1903MS].

Just before His ascension, Jesus 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 always, even unto the end of the world" [ Matt. 28:18-20]. [Cf: 16MR7.02] p. 143, Para. 7, [1903MS].

This commission is ours. Not all have the same work to do, but to every man is given his work. To no one man is committed the whole work. No man is to exalt himself or any other man; for whatever man's position may be, he is not free from defects, and he should guard against self-exaltation, envy, jealousy, selfishness, covetousness. [Cf: 16MR7.03] p. 144, Para. 1, [1903MS].

"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. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" with God [ Col. 3:23-25]. [Cf: 16MR7.04] p. 144, Para. 2, [1903MS].

*God's Estimate of Men.* In Heaven's sight, the standing of persons in the church is in no wise dependent on the estimation in which they are held by their fellow men. Their acceptance by God is dependent on their union with Christ, by whom alone they are enabled to do right, and to whom they are always amenable. Every moment they are accountable to God. [Cf: 16MR8.01] p. 144, Para. 3, [1903MS].

It matters not how high a position a man may occupy in the work of God, unless he is a follower of the meek and lowly Jesus he puts the Saviour to open shame. He may be a leader among his brethren, and he may be upheld and sustained in his course, but unless he is converted, unless he receives Christ as his counselor, making his confession of Him before believers and unbelievers, he can never win the crown of eternal life. [Cf: 16MR8.02] p. 144, Para. 4, [1903MS].

*A Call to Watchfulness and Prayer.* The time is at hand when the case of every soul will be decided. The Lord calls upon those who are truly converted to watch and pray; for the controversy between truth and error will increase in intensity. The Bible is to be the man of our counsel. [Cf: 16MR8.03] p. 144, Para. 5, [1903MS].

When our medical missionaries should have been wide-awake they were asleep; and consequently the enemy has established himself in the midst of them. Physicians have cherished lax principles, and have stooped to follow worldly methods. Their inferior piety has enfeebled the church and impaired its usefulness. [Cf: 16MR8.04] p. 144, Para. 6, [1903MS].

Many of those who should be standing as watchmen on the walls of Zion are Christians in name only; and when they should have been on their guard as men of God's appointment, protesting, counterworking, earnestly praying that the Lord God of heaven would work by His Holy Spirit to counteract the movements that were being made by men who trusted in the arm of flesh, they failed of doing their duty. [Cf: 16MR8.05] p. 144, Para. 7, [1903MS].

There is need of a most thorough work in our conferences. God is calling for missionaries who have not upon them the stamp of the specious deceptions of the enemy--missionaries who have not by agreement bound themselves to any other human agencies. To us, as God's chosen people, has been given special light. This light is constantly increasing, and is to shine forth through the gospel ministry and through gospel medical missionary workers. [Cf: 16MR9.01] p. 144, Para. 8, [1903MS].

*Our Influence.* No true physician or minister will feel that he is partially his own, and that he can do as he pleases. At the present time, some clear-sighted, clean-hearted men are almost neutral in their influence; but they cannot long remain in this position without losing ground spiritually. Unless they reflect the character of Christ Jesus, they will begin to reflect the character of the man of sin. [Cf: 16MR9.02] p. 145, Para. 1, [1903MS].

With the results of sin before them, why are not men fortified against the suggestions of the evil one? Will not our leading brethren keep God's word before them, and be diligent students of His will, that they may not fail as did Adam and Eve? Never should our God-given powers be used to hurt one of His children. Never should we become the agents of Satan to deceive others. [Cf: 16MR9.03] p. 145, Para. 2, [1903MS].

The masterly spirit of self, which many manifest, is abhorrent to God, for it leads to actions that savor of evil. If Satan once gains a place in the mind, not only will he strive to retain all the advantages he has gained, but he will seek to obtain full possession. He will use the person over whom he has gained an influence to influence others. The man whose mind is controlled by Satan cannot be used by God to communicate His grace. With such a man Christ cannot cooperate. [Cf: 16MR9.04] p. 145, Para. 3, [1903MS].

The deceived one becomes inflated with thoughts of his own importance. He is filled with zeal to accomplish some work that he regards as being great. Satan and his angels lead him on by putting into his mind pleasing and flattering suggestions. He unites in counsel with worldly associates, linking up with men who are not wise unto salvation. And while following the suggestions and methods of the enemy, he thinks that God is directing his mind. [Cf: 16MR10.01] p. 145, Para. 4, [1903MS].

Let no man be treated as lord and dictator over the gospel ministry or the gospel medical missionary work. The Lord is testing and proving everyone, to see if in humility men will perform the divine will, taking Christ for their counselor, carefully studying His character, and walking as He walked. To everyone who gives himself unreservedly to Christ is assigned a post where he may engage in acceptable service. [Cf: 16MR10.02] p. 145, Para. 5, [1903MS].

God's cause is now in need of the influence that protests against evil, and strives to counteract it--the influence that Christ has always demanded of His people. Let there be no delay, for the message that I am bearing is from God. While He has been calling upon His people to come out from the world, and to be separate and distinct, not touching that which is unclean, human agencies have been counterworking

His work, by linking up with worldly men, cultivating the spirit of commerce, and depending on worldly lawyers and worldly methods. The Lord is sorely displeased with these men who have made themselves one with the world. [Cf: 16MR10.03] p. 145, Para. 6, [1903MS].

No one is without influence. Those who, in an effort to be neutral, manifest no positive hostility toward Christ and their brethren, may think that they are rendering a service to God, but such a thought is delusive. Upon the minds of those who are endeavoring to stand in a neutral position, satanic agencies are working. The first act of selfishness opens the way for the enemy's forces to enter. Our only safety is in active service for Christ Jesus. He declares " 'Ye cannot serve God and mammon.' All your talents, all your capabilities, are Mine. I have entrusted you with gifts, which are to be put to the very best use as consecrated offerings to Me." [Cf: 16MR10.04] p. 145, Para. 7, [1903MS].

If every man who has influence could ascend some mount of vision from which he could behold all his works as Christ beholds them when He declares, "I know thy works"; if the laborer could trace from cause to effect every objectionable word and act, the sight would be more than he could bear. [Cf: 16MR11.01] p. 146, Para. 1, [1903MS].

My brother, when you have been tempted to cherish feelings of self-exaltation because of the thought that you were a great worker in God's cause; when, in accordance with your judgment, you have endeavored to gather in means and to appropriate it as if you had created it; when you have cherished a spirit of selfish ambition in different movements with which you were prominently connected; when you took pleasure in working out some special schemes that were pleasing to you--if at these times you could have seen the full results of the influence you were exerting, results for which you are responsible, you would have been appalled. [Cf: 16MR11.02] p. 146, Para. 2, [1903MS].

Consider these matters. Trace them from cause to effect. The influences set in operation by our words and deeds are likely many threads, which bind us in intimate relationship either with God or with the world, and which connect mind with mind, heart with heart. God is fully acquainted with the multitudinous effects of certain influences. Even at times when man is most sure that certain traits of his character are unobserved, there are going forth influences that are a savor of life unto life, or of death unto death. As soon as those influences cease to be decidedly good, they are decidedly bad; and the longer evil influences are exerted, the greater swells the tide of evil; the greater is the number of souls led to perdition. [Cf: 16MR11.03] p. 146, Para. 3, [1903MS].

*A Message of Warning and Mercy.* Those who have sinned against great light are not left without a message of warning and mercy. God says to them: [ Rev. 3:15-22, quoted]. [Cf: 16MR12.01] p. 146, Para. 4, [1903MS].

This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record,

that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis." [Cf: 16MR12.02] p. 146, Para. 5, [1903MS].

Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But the church did not follow up the work begun by God's messengers. They heard, but they failed to appropriate the truth to themselves, and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord's warnings and entreaties. [Cf: 16MR12.03] p. 146, Para. 6, [1903MS].

In every age the Lord has sent messages to point out the right way; and just as surely as men have united in walking contrary to the plain word of God, so surely have they been used by Satan to carry out his purposes. [Cf: 16MR12.04] p. 146, Para. 7, [1903MS].

Some to whom the Lord has for years been sending messages, have clearly understood and have magnified every word of encouragement, but have treated as if they were of naught the cautions, the warnings, and the reproofs. [Cf: 16MR13.01] p. 147, Para. 1, [1903MS].

This self-satisfaction is to be dreaded. This is why the Jewish nation did not receive Christ. They rejected the Bible prophecies given in regard to His coming, and chose their own way, in accordance with their natural preferences. Their spiritual condition need not be portrayed by us; for Christ has clearly represented it to His servant John. The history of the Jews has been recorded for our admonition, that we should not follow their example of unbelief and worldliness. [Cf: 16MR13.02] p. 147, Para. 2, [1903MS].

Many are assimilating with the world, and leaving upon human minds the impression that the special messages of warning given in the fourteenth of Revelation, messages that have called us out from the world, are secondary to the medical missionary work. God calls upon those who have heard these messages, to gain an experience very different from that gained by the Jewish nation. He desires His people to come to their senses, and to make their lives an expression of genuine faith and spirituality. [Cf: 16MR13.03] p. 147, Para. 3, [1903MS].

*The Need of a Reformation.* A failure to reveal the truth in the daily life has resulted in lax views as to what constitutes the truth for this time. Because of this, there exists an inferior piety, by which the church is enfeebled and its usefulness impaired. Men and women have come to believe that they are partially their own; that they have a right to take themselves into their own hands, and to do as they please, following their own judgment, and planning to carry out their ideas as they may choose. Those who believe that they have this right are on losing ground. [Cf: 16MR13.04] p. 147, Para. 4, [1903MS].

In every health institution that has fallen into worldly practices, the Lord calls for a decided change. Let our workers now come out from the world, and be separate. There is to be a full understanding as to who is on the Lord's side. "He that is not with Me," said Christ, "is against Me; and he that gathereth not with Me scattereth abroad" [Matt. 12:30]. [Cf: 16MR14.01] p. 147, Para. 5, [1903MS].

Let no one suppose that because a man is constantly busy he demonstrates his fidelity, for the tempter is constantly busy and is helping those who are endeavoring to labor in accordance with their own devisings. Idolatry of self, of *my* plans, *my* devisings, Christ looks upon with contempt. [Cf: 16MR14.02] p. 147, Para. 6, [1903MS].

We are not to do a particle less than it is in our power to do to advance Christ's kingdom. We are to labor in the spirit and manner in which He labored. He holds every man responsible for working in the right way. Only those who labor for the Master in a Christlike spirit and manner, because of their love for Him and their desire to please Him; only those who refuse to take to themselves any praise and glory will receive the approbation of Heaven--Ms 128, 1903. [Cf: 16MR14.03] p. 147, Para. 7, [1903MS].

The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin divinity was to touch humanity.--Ms 9, 1903, p. 9. [Cf: 17MR29.02] p. 148, Para. 1, [1903MS].

The Saviour took upon Himself the infirmities of humanity, and on this earth lived a sinless life that men should have no fear that because of the weakness of human nature they would not be able to overcome.--Ms 51, 1903, p. 4. [Cf: 17MR29.03] p. 148, Para. 2, [1903MS].

Christ assumed our fallen nature, and was subject to every temptation to which man is subject.--Ms 80, 1903, p. 12. [Cf: 17MR29.04] p. 148, Para. 3, [1903MS].

Christ became one with the human family--bone of our bone and flesh of our flesh. . . . He pledged Himself to endure all the temptations that man must endure, that He might know how to succor those who are tempted.--Ms 102, 1903, p. 7. [Cf: 17MR29.05] p. 148, Para. 4, [1903MS].

The majesty of heaven stepped down from His royal throne, gave up His authority as Commander in the heavenly courts, laid aside His kingly robe and crown, and clothed His divinity with humanity, that He might take on Himself the weakness of human nature. This He did that He might give men an example of true humility. [Cf: 17MR29.06] p. 148, Para. 5, [1903MS].

Only by living a sinless life while clad in the garb of humanity, could Christ, as man's Substitute and Surety, bear the burden of the sin of a fallen world. He was to suffer, being tempted in all points upon which fallen men are tempted, that by His own experience He might become acquainted with the temptation of humanity, and know how to succor those who are most severely tempted.--Ms 107, 1903, p. 5. [Cf: 17MR29.07] p. 148, Para. 6, [1903MS].

Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity--the invisible glory in the visible human form. [Cf: 17MR30.01] p. 148, Para. 7, [1903MS].

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation," "in the likeness of men."--Ms 151, 1903, p. 3. [Cf: 17MR30.02] p. 148, Para. 8, [1903MS].

(Written January 5, 1903, from "Elmshaven," Sanitarium, California, to Elder and Mrs. J. A. Burden.)--I wish to send you a few lines in this mail. I have written to Dr. Caro and his wife, and I will send you copies of these letters, that you may see just how I regard the question of their connection with the Wahroonga Sanitarium. Have you evidence that a radical change has taken place in Dr. Caro's life? If so, this is enough. Has he been converted? If he has not, he would not, if connected with the sanitarium, rightly represent the truth for this time. His influence would stand in the way of bringing the institution to that place where it will meet the mind of God. [Cf: 17MR280.01] p. 149, Para. 1, [1903MS].

In my former letters I have spoken in regard to this matter, and now I speak to you again, saying, Be guarded in giving Dr. Caro encouragement to connect with the sanitarium. In his letter to Willie he says, "You know, I have an expensive family." He seems to think that we shall take it for granted that this is something that cannot be changed. To connect such a family with the sanitarium would be to bring in an undercurrent of influence that would undo what you will try to do. [Cf: 17MR280.02] p. 149, Para. 2, [1903MS].

Unless all the workers in the sanitarium will stand firm for truth and righteousness, you might just as well not have a sanitarium. The work and influence of unconsecrated workers would cause much trouble and heartache, and create difficulties that you could not handle, difficulties which would exert a strong influence for evil, but which you would not be able to take hold of as something tangible. Such things would bring into the sanitarium the leaven of evil. [Cf: 17MR280.03] p. 149, Para. 3, [1903MS].

Secure, if possible, humble men and women as workers for the sanitarium. At one time I thought that Dr. Kellar would connect with this institution, but neither he nor his wife are obtaining the experience that the physicians connected with this institution should have. Every physician and every helper in other lines in the sanitarium should have a genuine religious experience. [Cf: 17MR281.01] p. 149, Para. 4, [1903MS].

Those who are children of God will work the works of God. But he who shuts the Holy Spirit away from his life should not be brought into connection with the sanitarium. The workers are to be carefully chosen and then tried. Those who cannot bear the test should not be encouraged to stay. Workers who are loath to fulfill the requirements of God's Word will be vacillating, sometimes serving the Lord and sometimes

serving the wicked one. [Cf: 17MR281.02] p. 149, Para. 5, [1903MS].

I see that many difficulties present themselves before you. But you cannot afford to run any risks. Those who are by themselves in families have opportunity to connect with them those who need spiritual help, and to work for them. But it is different in a sanitarium, where so many are brought together. [Cf: 17MR281.03] p. 149, Para. 6, [1903MS].

We reason, We must take men as they are, not waiting for them to become as they ought to be; and make them better if we can, remembering their infirmities. But we are not to forget the object for which our sanitariums are established. It is that the light of truth may be shed abroad, that the sick and suffering who come may receive physical and spiritual healing. How carefully, then, should the workers for such an institution be chosen. Every word and act of each worker exerts an influence either for good or for evil. [Cf: 17MR281.04] p. 149, Para. 7, [1903MS].

Those who stand at the head of the institution have a strong, molding influence, and the utmost care is to be shown in the selection of these men. There are those who have excellent qualifications but who follow a course of action that robs their influence of all fragrance. They refuse to see that they are not just what they should be. They cannot see that anyone is wiser than they are. Such ones could not be a help in our sanitarium. [Cf: 17MR282.01] p. 150, Para. 1, [1903MS].

In regard to moving the food factory from Cooranbong to Sydney, do not do this, Brother Burden, till the matter has received further consideration. I shall not be reconciled to this movement until clearer evidence is presented that it is the best thing to do. I wish that the sanitarium, instead of being nearer Sydney, could have been farther away. When certain points become clearer in my mind in the future, I may be able to speak more definitely in regard to the food factory. I think some health food manufacture should be carried on at Cooranbong. How much is, of course, the question. Make changes slowly. [Cf: 17MR282.02] p. 150, Para. 2, [1903MS].

As far as I can see now, Dr. Kress will have to act as physician-in-chief at the Wahroonga Sanitarium. If in the future the burden proves too heavy for him, a change will have to be made. [Cf: 17MR282.03] p. 150, Para. 3, [1903MS].

You and your family should be connected with the sanitarium. The institution must have a manager, and I think that you should occupy this position. [Cf: 17MR282.04] p. 150, Para. 4, [1903MS].

I fear that I may confuse you by my letters. If I do, please pardon me. I am intensely desirous that the work of the Wahroonga Sanitarium shall be a success. The labor of a faithful minister is to be connected with the labors of the physicians. All the workers are to consecrate their talents to the building up of the institution. If they will reflect the light of heaven, souls will be converted. God is to be made first and last and best in everything. The proclamation of the truth for this time is to be the one great interest. It was for this that the sanitarium has been established.--Letter 8, 1903. [Cf: 17MR282.05] p. 150, Para. 5, [1903MS].

Throughout every department of His work God will vindicate His honor, His righteousness. Will you not stop right where you are and consider diligently your ways? The Lord cannot endorse your spirit or your course of action. His hand is on the lever. Your plans are not His plans. Do not make others err by leading them to harmonize with your ideas and carry out your plans for the supremacy. Now is your time to repent. Lose not the opportunity. Cherish principles of the purest integrity. Then your spirit will change. You will be upright in your dealings with your fellow men because you are upright in your dealings with God. [Cf: 17MR284.01] p. 150, Para. 6, [1903MS].

My brother, do not feel that it is below your dignity to make a decided change. You must place yourself at the feet of Christ as a learner, else you will surely fail of obtaining the overcomer's reward. Lay off your commanding, kingly authority, and become one of God's little children. Until you are willing to study and obey God's will, you will be overcome by temptations, and led to do strange things, which will disqualify you for filling a position of influence. [Cf: 17MR284.02] p. 150, Para. 7, [1903MS].

Will you not repent and be converted? Will you not act every moment with the realization that you are under the divine scrutiny? Will you not make God your companion in all your work? His holiness, His justice, His truth, should purify your words and actions. [Cf: 17MR284.03] p. 151, Para. 1, [1903MS].

You need to stop and consider that there is a God. He has spoken good in your behalf, and He will be much displeased if you deal unjustly with His heritage. He calls upon you to turn to Him with full purpose of heart. Pray, for your soul's sake, pray; for you have been so many times self-deceived and led by deceptive influences that you are tempted to regard with favor those who will flatter and extol you, and with disfavor those who would point out your errors and dangers. [Cf: 17MR284.04] p. 151, Para. 2, [1903MS].

Many times you have almost gone over to the wrong side, but before the throne has stood your Saviour, the prints of the nails in His hands, interceding in your behalf. Pray for yourself, in the name of Christ. Pray earnestly, fervently, sincerely. I hope that your life may be spared, and that you may give yourself wholly to repentance. Come to the Lord, and surrender all to Him. You must, or you will be taken captive by the enemy. [Cf: 17MR285.01] p. 151, Para. 3, [1903MS].

I cannot but write these words, for One of the highest authority has made this appeal to you.--Letter 55, 1903, pp. 9-11. [Cf: 17MR285.02] p. 151, Para. 4, [1903MS].

[ Matt. 6:19-23; Luke 12:32-36, quoted. ]--Now, just now, a great work is to be done without delay. The Lord calls upon His stewards for that which is His own. God's people are not to tie up their money by placing it in banks. They should put it in circulation by investing it in the work in missionary fields. Let those of our people who have money in banks withdraw it and invest it in the great work of God while they have opportunity. [Cf: 17MR286.01] p. 151, Para. 5, [1903MS].

No one is to make an urgent appeal for means with which to erect large and expensive buildings for sanitariums, colleges, or publishing

houses, so absorbing means that the work in other places is crippled. Let our brethren be careful lest by drawing largely from our people for the erection of buildings in one place they rob other parts of the Lord's vineyard. Unduly to exalt the work in one part of the field is selfishness and covetousness. The Lord specially condemns such a manifestation, for by it His sacred work is misrepresented before the world. He would have His work controlled and guided by equity, justice, and judgment. He does not call for the erection of immense institutions. One corner of the vineyard is not the whole world. In many places throughout the world memorials for God are to be established to represent His truth. [Cf: 17MR286.02] p. 151, Para. 6, [1903MS].

Every dollar that we have belongs to God. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Yet some do not recognize His ownership. Though the work in the part of the field where they are laboring already possesses an abundance of facilities, they continue to draw from the Lord's treasury. They do not think of the needy portions of the field, which require such facilities as they already have. Would they work as zealously to provide for some other place the facilities they think are required in their field? [Cf: 17MR286.03] p. 151, Para. 7, [1903MS].

Every worker must labor with an eye single to the glory of God. If the work in all parts of the field bore the signature of heaven, there would be means enough to carry it forward. Those who have the money in God's treasury are to economize in the use of means, and they are to consider carefully the needs of the work in the home field and in the regions beyond. If they did this they would not erect mammoth institutions, contrary to the instruction of God. The Lord has plainly told us that instead of erecting a mammoth institution in any one place, we should establish plants in many places. [Cf: 17MR287.01] p. 152, Para. 1, [1903MS].

The question is sometimes asked, "Why build schoolhouses, sanitariums, food stores, or churches, when time is so short?" The Lord's money is to be invested wisely. In many places where the work has been shamefully neglected plants must be established that will be producers as well as consumers. Memorials for God should be established in every place as an aid in the proclamation of the last message of mercy. Missionary work should be done in every city. [Cf: 17MR287.02] p. 152, Para. 2, [1903MS].

*Qualifications of Workers*--I have repeatedly been given instruction in regard to the characters that should be possessed by the men who occupy responsible positions in the work of God. If those engaged in the work of God cherish evil traits of character, the truths they present will taste too strongly of the dish to be palatable. The great work of redemption is to be carried steadily forward. On every hand are seen covetousness, selfishness, and self-exaltation. Unless our leading men are freed from these sins, their characters will be warped and they will hinder the work of God. [Cf: 17MR287.03] p. 152, Para. 3, [1903MS].

Many of the leading men have dishonored the Lord. They have been false shepherds, and have led the flock of God astray. Teachers and rulers must be disciplined by disappointment, hardship, and affliction. Unless

they are willing to learn of Christ His meekness and lowliness, they are not fitted to teach. Their example of self-righteousness will do nothing to advance the work of God. [Cf: 17MR288.01] p. 152, Para. 4, [1903MS].

Lest the enemies of God should triumph over backsliding Israel, God bears long with the waywardness of their leaders, who though grown to the stature of men and women have not put away their childish faults and imperfections; who after having had years of experience still reveal that they are deficient in love, in grace, in purity. For the glory of His own name, not because of the righteousness of His church or because of their obedience to His commandments, God has borne long with His people. [Cf: 17MR288.02] p. 152, Para. 5, [1903MS].

[ Isa. 48:9-13, 17, 18, quoted. ]--The time will come when all must stand before angels and before men, revealed in their true light. As the artist reproduces upon the polished plate the features of the human countenance, so their characters are being transferred to the books of heaven. The great Master Artist faithfully delineates every phase of the character. Every manifestation of selfishness or greed is noted by Him. In the judgment every man will stand revealed just as he is, either fashioned after the divine similitude or disfigured by the idolatrous sins of selfishness and covetousness.--Ms 53, 1903. [Cf: 17MR288.03] p. 152, Para. 6, [1903MS].

(Written May 7, 1903, from "Elmshaven," Sanitarium, California, to Elder and Mrs. J. A. Burden.)--I have received and read your letters. I can write but a short letter in reply, as I am unable to tax my head or my eyes too severely. I feel very grateful to my heavenly Father that He comes very near to me, and strengthens me by His rich grace. [Cf: 17MR289.01] p. 153, Para. 1, [1903MS].

The burdens I carried at the conference taxed my strength severely, but the Lord strengthened me, and I had evidence that He had a work for me there. As I was unable to walk to the meetings, and could not conveniently get the use of a horse and carriage, I was taken to and from the church in a comfortable wheelchair, rented from a secondhand furniture store. [Cf: 17MR289.02] p. 153, Para. 2, [1903MS].

I spoke several times before the large congregation gathered in the Oakland church. The second Sabbath I was in doubt as to the advisability of attempting to speak, as I had contracted a severe cold. But I dared not remain at home, so I said, I will place myself in a position to speak, and then, if I am unable, I will be humble enough to refrain from speaking. I found the church crowded. To the praise of God, upheld and sustained by His power, I was enabled to speak for an hour and a quarter. Some who for forty years have frequently heard me speak said they had never before heard me give so powerful a discourse. No one could doubt that the power of God rested upon me. [Cf: 17MR289.03] p. 153, Para. 3, [1903MS].

Before I took my seat I asked all to rise to their feet who would seek to meet the mind of the Holy Spirit, and pledge themselves by God's help to put away all murmuring and complaining and all evil speaking; who would cease to hinder one another by setting a wrong example. Nearly all in the congregation rose, testifying that they would seek to advance the work of God instead of hindering it. [Cf: 17MR289.04] p.

153, Para. 4, [1903MS].

Then we knelt, and as my soul was drawn out in earnest prayer the congregation realized that the power of God was upon me. I had much reason to be thankful that the Lord so evidently sustained me. I asked the congregation to sing, "Rock of ages, cleft for me, Let me hide myself in Thee." This hymn was a prayer to God in which all could join, and I know that angels of God united with the petition that rose from so many hearts and voices. [Cf: 17MR290.01] p. 153, Para. 5, [1903MS].

I was sustained during all the time I was at the conference, and a few days before the close of the gathering I returned to St. Helena. The strain upon me had been heavy. [Cf: 17MR290.02] p. 153, Para. 6, [1903MS].

Since the conference, the brethren have been in council at Battle Creek. I have been greatly encouraged to hear from the brethren there that unity and love exist among them. This is a great victory. [Cf: 17MR290.03] p. 153, Para. 7, [1903MS].

I hope that there may not be a shadow of discord at our sanitarium in Sydney. I would say, Constantly draw near to God, and when you are all one with Christ, you will be united in holy, Christian fellowship. [Cf: 17MR290.04] p. 153, Para. 8, [1903MS].

We each need the help we can receive from other minds. God will work in other minds than ours. The various gifts given to different ones are to blend for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [Cf: 17MR290.05] p. 154, Para. 1, [1903MS].

I have been instructed to say to our medical missionary workers in America, that the yoke of forms and ceremonies must be broken from their necks. Our medical missionary work has been sick and in need of a physician. [Cf: 17MR290.06] p. 154, Para. 2, [1903MS].

The Lord Jesus Christ will heal our infirmities and our weaknesses. He owns us. We are His by creation and by redemption. We must all be united in Him. He is the only source of healing. All restoring power comes from Him. He has opened a fountain "to the inhabitants of Jerusalem for sin and for uncleanness." He gives each one an invitation to come and be healed, and to drink of the water of life. Let us not trust in ourselves, but in Jesus. [Cf: 17MR291.01] p. 154, Para. 3, [1903MS].

There will always be obstacles before us, but we are to follow our Leader, and meet our difficulties unitedly, hand in hand. There is only one way to heaven. We must walk in the footsteps of Jesus, doing His works, even as He did the works of His Father. We must study His ways, not man's ways; we must obey His will, not our own. Walk carefully. Do not go ahead of Christ. Make no move without consulting your Leader. Ask in humble prayer, and "ye shall receive." He is the Way, the Truth, the Life. [Cf: 17MR291.02] p. 154, Para. 4, [1903MS].

Read and study carefully the prayer that Christ offered just before His trial, recorded in the seventeenth chapter of John. Follow its teachings, and you will be brought into unity. Our only hope of

reaching heaven is to be one with Christ, and then in and through Christ we shall be one with one another. No one is called to walk alone. In Christ life and immortality are brought to light. He has opened the way to the kingdom of heaven to those who believe in Him, but He assigns to no one a path different to that which all must travel. He calls for unity, and unity we must have. [Cf: 17MR291.03] p. 154, Para. 5, [1903MS].

God asks us to sink self in Christ. For the natural man this is not easy. But through the power of the incarnation of Christ, God manifest in the flesh, the strength of God is revealed in gentleness and beauty. To "as many as received Him, to them gave He power to become the sons of God." By this power we may overcome our evil tendencies and so modify our imperfect dispositions that the will of God may be fulfilled in us. [Cf: 17MR291.04] p. 154, Para. 6, [1903MS].

We are all God's little children, members of one family. We must each be refreshed by the same living stream, that we may find true elevation of soul. We must all be united when we reach the heavenly courts. [Cf: 17MR292.01] p. 154, Para. 7, [1903MS].

We are to be one with Christ. He is our pattern. We are commanded to be "followers of God, as dear children." Our liberty is found in wearing Christ's yoke. "Follow Me," He says, "in humble, practical obedience. If you walk by yourself the obstacles in the road will be insurmountable. Believe in Me. Commit the keeping of your soul to Me." [Cf: 17MR292.02] p. 154, Para. 8, [1903MS].

I wish to speak particularly in reference to the establishment of food stores in various places. I have no light that this is your work. It is not clearly defined to me as the work for which you are best qualified. [Cf: 17MR292.03] p. 155, Para. 1, [1903MS].

If you can connect with the Doctors Kress, this will be of great benefit both to you and to them. The Lord would have you labor together in unity, even though your ideas and plans are not exactly alike. Men and women of different dispositions must unite in labor, working without contention or strife. Both you and Doctor Kress should stand in a conciliatory position. Remember that no one is free from mistakes. May the Lord help you, my dear friends. [Cf: 17MR292.04] p. 155, Para. 2, [1903MS].

Now let me speak as a mother to you both. You ought not to be troubled with dyspepsia if you partake of simply prepared food, and eat nothing between meals. Let your stomach rest when you sleep. A tainted breath and a coated tongue indicate that undigested food is lying in the stomach. [Cf: 17MR292.05] p. 155, Para. 3, [1903MS].

Let not your work show the effect of errors in diet. This is not health reform. I am instructed to tell you that the Lord would have you improve your dietetic habits. You need to study carefully what foods you are best able to digest. For years you have been doing injury to your digestive organs, and you now need to exercise care. Unless by correct habits you place yourself on the list of health reformers, you cannot properly do the work of the Lord. You should stand where you can be of the greatest use in His cause.--Letter 79, 1903. [Cf: 17MR292.06] p. 155, Para. 4, [1903MS].

(Written May 11, 1903, from "Elmshaven," Sanitarium, California, to Lucinda Hall.)--I have been so busily employed in writing day after day that I have failed to write to you. I have been expecting and hoping that you would soon return to California, to be a member of our family. Your presence is worth much to me. I hope that you will soon be free to come back to us. [Cf: 17MR294.01] p. 155, Para. 5, [1903MS].

Marian, Sara, Dores Robinson, Clarence Crisler, Helen Graham, and Maggie attended the General Conference. We rented a furnished house, and all except myself took their meals at the restaurant. [Cf: 17MR294.02] p. 155, Para. 6, [1903MS].

We decided not to take a horse and carriage to Oakland, thinking that it would be better to hire a conveyance there. We went out once for a ride of about two hours, and paid two dollars. This I could not consent to do again. [Cf: 17MR294.03] p. 155, Para. 7, [1903MS].

In a furniture store Sara found an easy wheelchair with good springs. This she rented, and in it I was taken to and from the meetings. Sometimes I was wheeled by Sara and sometimes by Dores Robinson. The chair was an excellent one, and after the conference we purchased it, paying fourteen dollars for it. [Cf: 17MR294.04] p. 155, Para. 8, [1903MS].

Since the conference I have carried very heavy burdens, and this has worn upon me. I am still hoping and praying that the Lord will bring peace and unity into the church. If our church members cannot live in harmony here, how can they live in harmony in heaven? [Cf: 17MR294.05] p. 156, Para. 1, [1903MS].

I am writing much in regard to several matters. The suggestion has come from our canvassers that after the Relief of the Schools Campaign is finished, *Christ's Object Lessons* be made a subscription book. They are sure that it would have a large sale all over the world. [Cf: 17MR294.06] p. 156, Para. 2, [1903MS].

When Willie told me of this suggestion, the thought at once came into my mind that the plan suggested might perhaps be best. If it were carried out, my royalty on the copies sold would help to settle my debts. [Cf: 17MR295.01] p. 156, Para. 3, [1903MS].

While these thoughts were passing through my mind, it was distinctly represented to me that *Object Lessons* was, in the plan of God, given to help our schools to roll away the terrible burden of debt. I saw clearly that the way in which the book had been handled was the Lord's plan, and that it was accomplishing great good. [Cf: 17MR295.02] p. 156, Para. 4, [1903MS].

I turned to Willie, and said, "I made of that book an offering to the Lord, and I cannot take it off the altar of sacrifice. As long as I live, that book is to be handled as none of my other books have been handled. And when I am no longer with you, you must see that this book is kept on the altar of sacrifice. I will not change a plan that has already brought to the cause of God, for the relief of our schools, two hundred thousand dollars." [Cf: 17MR295.03] p. 156, Para. 5, [1903MS].

Willie's lips quivered. Tears came into his eyes, and he said, "Yes, Mother, the matter is settled now, never to be changed." [Cf: 17MR295.04] p. 156, Para. 6, [1903MS].

But I have written fully on this particular subject elsewhere, so I will not give you any more particulars, but will send you a copy of what I have written to our leading brethren. [Cf: 17MR295.05] p. 156, Para. 7, [1903MS].

Many schools, large and small, are to be established in country places, and the proceeds from the sale of *Object Lessons* will be needed in this work. The sale of this book is under the Lord's supervision. He will continue to make it a blessing. [Cf: 17MR295.06] p. 156, Para. 8, [1903MS].

I feel an intense desire that more shall be done to warn the world of the coming of the Son of man in the clouds of heaven with power and great glory. I want to do all in my power to arouse our brethren to resist the temptation to erect many food factories and food stores for the manufacture and sale of health foods. There is danger that the minds of those engaged in the health food work will become absorbed in commercial interests. The attention of young and old will be given to these interests, and the proclamation of the gospel message will be neglected. At this time we need men who are filled with zeal for the circulation of our larger books. [Cf: 17MR296.01] p. 156, Para. 9, [1903MS].

Our young men should enter the field as canvassers, evangelists, and physicians. As they go forth they will gain a knowledge of how to do medical missionary work and of how to present the message of truth. If the talents of men and women and youth are to be bound up in food factories, food stores, and hygienic restaurants, where are the workers for other branches of the cause to come from? [Cf: 17MR296.02] p. 157, Para. 1, [1903MS].

We are now to prepare for the marriage supper of the Lamb. We are to give the message everywhere, in the highways and the hedges, to high and low, rich and poor. House-to-house work is to be done. I am becoming afraid as I see how little soul-saving work is done by our restaurants. As I think of these things, I am instructed that unless the restaurant work is managed in such a way as to save souls, the young people engaged in it will be in danger of losing their interest in present truth. God would have us make decided plans to keep as far as possible from the snares that await those who enter largely into food speculations. We must pray, and watch unto prayer, and we must find out the real results of the restaurant work. [Cf: 17MR296.03] p. 157, Para. 2, [1903MS].

The Lord calls for men and women to stand on the watchtower and sound the warning, as they see many things coming in to absorb the mind and call the attention from eternal things. We are to be getting ready to move to the better country, to the mansions that Christ is preparing for those who love Him. We have a special message to give. We cannot be silent now. We must arouse from our lethargy and, realizing our danger, prepare for eternity. [Cf: 17MR297.01] p. 157, Para. 3, [1903MS].

*Tuesday morning.* This morning we received an excellent letter from

Sister Haskell. I am sure that a good work is being done in New York, and I wish that the work there were a hundredfold stronger than it is. [Cf: 17MR297.02] p. 157, Para. 4, [1903MS].

Dr. Kellogg has written me an excellent letter. I wish that he could unload from the many burdens that he should not be carrying, for while he carries these burdens he cannot do justice to himself or to the medical missionary work in which he acts so important a part. [Cf: 17MR297.03] p. 157, Para. 5, [1903MS].

I know that God will give us light if we will be humble and contrite. But my soul is greatly troubled for many who are in partial blindness. There are those who refuse to see the meaning of the destruction of two of our largest institutions. God has borne long with these men. When He saw that they were determined to disregard His counsels, He spoke in judgment. He will not be dishonored, and make no sign. [Cf: 17MR297.04] p. 157, Para. 6, [1903MS].

We are warned that the Lord will come suddenly, surprising the world in their idolatrous wickedness. But I sincerely hope that our people will see the necessity of drawing near to God. We need at this time clear, decided testimonies, which are right to the point. The end of all things is at hand. I may see it myself. May God help me to do my work faithfully, that I may be ready to meet Him--watching, waiting, and praying. Only a little while longer and we shall see the King in His beauty.--Letter 243, 1903. [Cf: 17MR297.05] p. 157, Para. 7, [1903MS].

(Written October 13, 1903, from "Elmshaven," Sanitarium, California, to G. I. Butler.)--I have received two or three letters from you recently, but have not been able to answer them, for I have been very busy preparing matter to be sent to the brethren in council at Washington. I will now try to write you a few lines. Your letters were all most interesting. I wish that I could see you and talk with you, but this cannot be. I say to you, Be of good courage in the Lord. He knows the perplexities that we must meet in our labors, and He will give us strength according to our need. [Cf: 17MR310.01] p. 158, Para. 1, [1903MS].

I ask you again not to overwork. We must keep a little strength in reserve to meet the emergencies that will arise. Do not, because you have a deposit in the bank, keep drawing on it until you have overdrawn. You and I both need to heed this caution. [Cf: 17MR310.02] p. 158, Para. 2, [1903MS].

I rejoice to know that you realize that our strength is wholly in the Lord. Let us daily offer the most earnest prayer to Him. Yesterday morning I was up at two, and this morning a little after two. I dressed, and then knelt in prayer to ask God for special help. I long to see the salvation of God. [Cf: 17MR310.03] p. 158, Para. 3, [1903MS].

I am glad to hear that there is a prospect of Brother Amadon's coming from Battle Creek to help in the publishing house at Nashville. This will be a good move. [Cf: 17MR310.04] p. 158, Para. 4, [1903MS].

I am very sorry that Hiland does not come to your help. I realize your

loneliness, because I have seen it, and I sympathize with you. If Hiland were with you, you could lay part of your work on him, and then you would not have to carry so heavy a burden. You need him, and he should allow nothing to prevent him from going to you and standing by your side. Do not worry that this has not yet been brought about. The word of the Lord to Hiland was that he was to go to you and help you in your work. This has been signified as his duty, and I am sure that ere long God will bring it about, for He lives and reigns. The wheel of God's providence may turn slowly, but it will turn. I may not live to see this, but I know that it will turn. [Cf: 17MR311.01] p. 158, Para. 5, [1903MS].

I am glad that your coming meeting is not to be at Graysville. Nashville is the place for it. Nothing has been revealed that would make the holding of such a meeting at Nashville, wisely conducted, out of harmony with the will of God. We have telegraphed Edson the following message: "Institutes in large cities, accompanied by public effort, greatly needed. Go ahead in Nashville." So feel at rest in regard to this matter. Do not worry, but believe and hope in God. Trust His living word. [Cf: 17MR311.02] p. 158, Para. 6, [1903MS].

I wish to speak of another point. In regard to Brother Rogers connecting with the Huntsville school, I thought at first that this might be best, but light has come to me that he can accomplish a much greater work in Vicksburg. In a short time, as the work opens up in the large cities, he will be needed as a man who can be depended upon. At present he is needed in Vicksburg. Let God use the men of capability just where their influence will tell for the most good. Brother Nicola has been placed in charge of the Huntsville school. Give him another trial, and keep looking for a man to take hold there who is sound and solid in every respect, and who will stand firm for principle. [Cf: 17MR311.03] p. 158, Para. 7, [1903MS].

At this time we need, not men who will catch up new, fanciful ideas, but men who will catch the notes that sound from the heavenly courts, and who, without consulting any man, will obey God's orders. We have been warned that the enemy will bring in his deceptive working. In so subtle a way will he work that he will appear to be an angel of light. I am bidden to lift up my voice and say to all our people, Beware, beware. Those who, having had warnings and entreaties and counsels, still follow their own will, are not laborers together with God. [Cf: 17MR312.01] p. 159, Para. 1, [1903MS].

There are proud, Pharisaical men who think that it would be a great humiliation to confess that they had sinned. Thus Satan thought. Pride, self-sufficiency, a life of untruth--these things are barring their way to heaven. Could they see themselves as they are looked upon in the heavenly courts, their garments of self-righteousness would fall from them, leaving them ashamed, naked, condemned. For years they have had hardly a glimmer of light from the throne of God, and they have forgotten what it means to have a clear sense of justice and righteousness. They have given place to underhand working to take advantage of others, and they know not what it means to be filled with spiritual life. When the time of test comes, they will find that their refuge of lies will not shield them from the searching eyes of Him who sees every discrepancy, every falsehood. [Cf: 17MR312.02] p. 159, Para. 2, [1903MS].

It has been long since such an one has taken a candid view of himself in the divine mirror. So long has he thought that the end justifies the means that he has scarcely a conviction of sufficient force to work a reformation. If he should in parable have presented to him the difference between the genuine and the false, the eternal contrast between truth and falsehood, if he would see the need of integrity in the everyday life, his heart would be filled with humiliation and sorrow, as he thought of the influence of his departures from righteousness, and of the many who had learned from him how to act under similar circumstances. Would he not strive to break the yoke of habit? Would he not cease to do evil, no longer remaining feeble in moral power, lacking the grace of Christ, feeling no right to claim pardon and to put on the robe of Christ's righteousness? [Cf: 17MR312.03] p. 159, Para. 3, [1903MS].

He has sometimes "swept and garnished" his house, and put on the garments of joy and gladness. But he did not surrender himself fully for the indwelling of the Holy Spirit; and after time old habits reasserted their power. He failed, and went back to his evil practices, and his condition became worse than it was before he made the attempt to reform. [Cf: 17MR313.01] p. 159, Para. 4, [1903MS].

Christ says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he said, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there." [Cf: 17MR313.02] p. 159, Para. 5, [1903MS].

There are those over whom the control of Satan seems for a time to be broken; through the grace of God they are set free from the evil spirit that has held dominion over the soul. But they do not surrender themselves to God daily, that Christ might dwell in the heart; and when the evil spirit returns with "seven other spirits more wicked than himself," he is wholly dominated by the power of evil. [Cf: 17MR313.03] p. 159, Para. 6, [1903MS].

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural working, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. [Cf: 17MR314.01] p. 160, Para. 1, [1903MS].

[ 2 Peter 1:2-8, quoted.] As we work upon the plan of addition, adding these graces to our character, God works for us upon the plan of multiplication. [Cf: 17MR314.02] p. 160, Para. 2, [1903MS].

Then comes the warning to those who fail to work out their own salvation with fear and trembling, knowing that it is God which worketh in them. "He that lacketh these things is blind, and cannot see afar

off, and hath forgotten that he was purged from his old sins." [Cf: 17MR314.03] p. 160, Para. 3, [1903MS].

He has not purified his soul daily by praying and watching unto prayer, and he makes a new record of sin. He drifts with the current of worldliness. [Cf: 17MR314.04] p. 160, Para. 4, [1903MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the eternal life insurance policy granted to those who in this life obey the dictates of the Holy Spirit. Is it not well worth striving for? [Cf: 17MR314.05] p. 160, Para. 5, [1903MS].

"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. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." [Cf: 17MR315.01] p. 160, Para. 6, [1903MS].

I thank God for these words of encouragement. Why should we not all stop grumbling, and putting stones in front of the wheels of the car of progress? [Cf: 17MR315.02] p. 160, Para. 7, [1903MS].

[ Verses 16-19, quoted. ]--I send you these words that you may be encouraged to press forward when great difficulties arise. Preserve your health. We must be prepared to meet every conceivable form of the working of Satan. I am called upon to lift the danger signal, and I call upon you, Elder Butler, to bear a plain testimony before the people. But do not speak lengthily, for this wearies you, and those who hear cannot remember what is said so well as if the talks were shorter. Let your discourses be short and right to the point. May the Lord help you and me to speak the word of truth plainly and clearly.--Letter 219, 1903. [Cf: 17MR315.03] p. 160, Para. 8, [1903MS].

(Written August 17 and 25, 1903, from "Elmshaven," Sanitarium, California, to W. C. White.)--I am trying to keep up good courage in the Lord. I am beginning to feel sorry that I have not visited Healdsburg before this time. I would go today if I were prepared for the journey. I must look to the Lord every moment. His hand will I hold by faith, and will not let go. [Cf: 17MR316.01] p. 161, Para. 1, [1903MS].

I am unable to sleep after two o'clock. Some things trouble me exceedingly, but I must not lay my burdens upon any other soul. When I think of the spiritual blindness of many who profess to believe the truth, my heart is made very sad. Many cannot see afar off, and have forgotten that they were purged from their old sins. How can it be possible for them to forget, and to go back to their old practices wherein they stood condemned before God? How can they afford to go upon the enemy's ground, where they are subject to his temptations? [Cf: 17MR316.02] p. 161, Para. 2, [1903MS].

In every city, and in all parts of the world, we hear of "reforms, reforms." But what are the world's reforms? Men seek to bear rule over their fellow men, and the results show that those so-called reforms are

instigated by a power from beneath. An intense desire to rule has been taking possession of men's minds. And the rulers themselves are controlled by the princes of the power of the air. [Cf: 17MR316.03] p. 161, Para. 3, [1903MS].

I am troubled in regard to the publishing work. I ask if the same men, Brethren Evans and Rhodes, who have occupied responsible positions in the office of publication at Battle Creek, are to be leaders in the publishing work in Washington. In the past, Brother Sisley, with his strong spirit, too often stood on the negative side. He has done many strange things, and his course has been an education to others in the office who were carrying responsibilities. Had he been thoroughly under the guidance of the Lord, he might have exerted an influence that would have molded and fashioned others in accordance with the pure principles of Bible truth. But for many years he refused to yield himself to the will and way of God. The precious grace of Jesus Christ was not revealed through him. [Cf: 17MR317.01] p. 161, Para. 4, [1903MS].

August 25, 1903. [ Phil. 2:1-16, quoted.] This is the best instruction that can be given at this time. Will our leading brethren earnestly take heed, and work to fulfill this instruction? It is so clear that there is no excuse for anyone to walk contrary to the will of God. Who is ready and willing thankfully to obey these words, which at this time are of such great importance to us? [Cf: 17MR317.02] p. 161, Para. 5, [1903MS].

Our people need to read and study the whole of this chapter--the second chapter of Philippians--and read also the third chapter. Let not the lessons of these chapters be disregarded. [Cf: 17MR317.03] p. 161, Para. 6, [1903MS].

"What things were gain to me," Paul writes, "those I counted loss for Christ." [ Phil. 3:8-15, quoted.] [Cf: 17MR317.04] p. 161, Para. 7, [1903MS].

These words came not from a human mind. They are truths that were declared in vision to the apostle Paul, to whom God gave many revelations. They are recorded for the benefit of all who desire to be sincere, earnest, wholehearted Christians, obedient to all God's requirements. They are the fundamental principles of the law that declares the whole duty of man. [Cf: 17MR317.05] p. 162, Para. 1, [1903MS].

Human beings are Christ's property--the purchase of His blood. By creation and redemption they belong to Him; therefore He claims their undivided service. But many are unsanctified, unwilling to submit to God, cherish evil hereditary and cultivated traits of character. So much of self and so little of Christ is cherished in the heart, that they do the will and works of the arch-deceiver. They are not laborers together with God. They need to be converted. Those who would be teachers need first to learn to do the will of God. [Cf: 17MR318.01] p. 162, Para. 2, [1903MS].

To everyone who will serve Him, Christ has given his individual task. Each is to discharge with faithfulness the trust committed to him, and all are to help one another. Never are we to forget that as human beings we belong to a common brotherhood. [Cf: 17MR318.02] p. 162,

Para. 3, [1903MS].

We are to strive daily through the grace of God to discharge every responsibility that rests upon us. We are to study the Word, that we may learn how best to honor and glorify God, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: 17MR318.03] p. 162, Para. 4, [1903MS].

God would have the rulers of the nations know that He is the supreme Ruler. Those who preside over the affairs of nations should realize that there is a King of kings. The man who does not know God as his Father, and Jesus Christ as the only begotten Son of the infinite God, cannot rule wisely. He who has been placed where he has authority over others should seek the Lord for wisdom, that he may govern wisely the subjects of God's kingdom. An earthly ruler cannot exercise authority wisely or set an example that is safe to follow unless he obtains wisdom from the God who is too wise to err and too good to do injustice to His human subjects. [Cf: 17MR318.04] p. 162, Para. 5, [1903MS].

In the law of the kingdom of God who rules the sinless inhabitants of heaven are to be found the principles that should lie at the foundation of the laws of earthly governments. The laws of these governments should be in harmony with the law of Jehovah, the standard by which all created beings are to be judged. No man should be forced to act in harmony with human laws that are in direct opposition to the law that God has given. [Cf: 17MR319.01] p. 162, Para. 6, [1903MS].

The law of God, with its binding claims and its solemn injunctions, should be clearly and distinctly set forth just as it is given in the decalogue. We should make efforts to call together large congregations to hear the words of the gospel minister. And those who preach the word of the Lord should speak the truth. They should bring their hearers, as it were, to the foot of Sinai, to listen to the words spoken by God amidst scenes of awful grandeur. These words are as changeless and eternal as the throne of Jehovah. [Cf: 17MR319.02] p. 162, Para. 7, [1903MS].

Those who have received the baptism of the Holy Spirit will not fail to urge the claims of the law of God, and to impress upon the rulers and the subjects of earthly nations the importance of obeying the commandments of God. Let all understand that they are working in harmony either with the Lord or with the great rebel, the enemy of God and man. [Cf: 17MR319.03] p. 163, Para. 1, [1903MS].

By the repetition of the solemn words spoken by the Monarch of the universe, and the presentation of His claims upon the human family, many will be impressed. While some will refuse to listen and will turn away, many will be aroused as the words of God are spoken through His appointed agencies. Sinners will tremble. Many will awake to a sense of their duty, and will find from experience that "the law of the Lord is perfect, converting the soul." [Cf: 17MR319.04] p. 163, Para. 2, [1903MS].

The rulers of the nations need to plant their feet upon the platform of eternal truth. They should not be allowed, because of ignorance, to build their houses on the sand. These men are not to be worshiped as

gods. They are accountable to God for their course of action. To Him they must answer if they become a savor of death unto death to those who are under their jurisdiction. [Cf: 17MR320.01] p. 163, Para. 3, [1903MS].

As men are impressed with the importance of the law of God and the solemnity of the scenes connected with its proclamation, as in imagination they stand in the presence of God and His Son, they will say as did Moses when he beheld the majesty of God and thought of the high and holy principles of the law, and of his own impurity, "I exceedingly fear and quake." [Cf: 17MR320.02] p. 163, Para. 4, [1903MS].

Some may turn away, saying, "I am exceedingly afraid. Let not God speak to me any more." And when they are removed from the immediate glory of the mountain, they will begin to criticize the sternness of the requirements of the law. They will say, "Prophecy unto us smooth things. It fills us with terror to look at our lives in the light of that law." [Cf: 17MR320.03] p. 163, Para. 5, [1903MS].

The sermon on the mount is an exposition of the law of God. We need to become more familiar with this scripture. We need to study the following words: [ Matt. 5:17-20, quoted]. [Cf: 17MR320.04] p. 163, Para. 6, [1903MS].

Here is the gospel message that is to be preached to the world. The grand result at which we are to aim is freedom from sin. Not one dishonest action, in kings or nobles, ministers or teachers, will be overlooked by the Lord. At Sinai God gave His people a solemn, sacred charge. It is of the utmost importance that we faithfully obey the law of God. [Cf: 17MR320.05] p. 163, Para. 7, [1903MS].

There are many who profess to be loyal and true to God. But how many of these are keeping every precept of the law of Jehovah? [Cf: 17MR321.01] p. 163, Para. 8, [1903MS].

I have a message for the presidents of our schools. Have you exalted the law of Christ's kingdom by giving to it willing obedience? If you are not of yourselves under the control of the Ruler of the universe, how can you obey His law, as required in His Word? We know that it is the determined purpose of some to be obedient to every word that proceeds out of the mouth of God. Such men and women will be given power of intellect to see the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world. [Cf: 17MR321.02] p. 163, Para. 9, [1903MS].

To those in charge of our schools I would say, Are you making God and His law your delight? Are the principles that you follow sound and pure and unadulterated? Are you keeping yourselves, in the life-practice, under the control of God? Do you see the necessity of obeying Him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. [Cf: 17MR321.03] p. 164, Para. 1, [1903MS].

Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for thousands of dollars to be misappropriated, apparently without anyone understanding how, and the school be losing continually. Those in charge may feel this keenly, supposing they have done their best. But why do debts accumulate? Let those in charge of a school find out each month the true financial standing of the school. [ James 1:2-7, 19-27, quoted.]--Letter 187, 1903. [Cf: 17MR321.04] p. 164, Para. 2, [1903MS].

(Written June 1, 1903, from Sanitarium, California, to G. I. Butler.) I received your letter, and read it with deep interest. I should have answered before, but I have been very busy. [Cf: 17MR344.01] p. 164, Para. 3, [1903MS].

Recently I have been doing much writing, for I know not how long the Lord may spare my life. As I write you this letter, my heart is filled with gratitude to God for all His goodness to the children of men. [Cf: 17MR344.02] p. 164, Para. 4, [1903MS].

I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. The record of this rehearsal is found in the book of Deuteronomy. [Cf: 17MR344.03] p. 164, Para. 5, [1903MS].

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. [Cf: 17MR344.04] p. 164, Para. 6, [1903MS].

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought. [Cf: 17MR345.01] p. 164, Para. 7, [1903MS].

Again and again, when we were brought into strait places, the power of God was displayed in our behalf. At such times souls were convicted, and amidst the scorn and derision of the opposing churches they bore testimony in favor of the truth. "So mightily grew the word of God, and prevailed." Under the preaching of the truth, men were converted and were "instructed in the way of the Lord; and being fervent in the Spirit, . . . [they] spake and taught diligently the [great] things of the Lord." [Cf: 17MR345.02] p. 165, Para. 1, [1903MS].

I was then very young, but I believed the message, and the Spirit of the Lord was upon me. I was guided by the Spirit to act an important part in the work of the Lord for this time. [Cf: 17MR345.03] p. 165,

Para. 2, [1903MS].

I have lost none of my faith in the message. After the passing of the time in 1844 we were a disappointed people, few in numbers. We sought the Lord most earnestly, and read and re-read His commandments. We saw wherein we had been working and walking contrary to them, and then we thanked the Lord for our disappointment. [Cf: 17MR345.04] p. 165, Para. 3, [1903MS].

The fourteenth chapter of Revelation was most diligently studied, and we discerned the meaning of the words, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Light was given us on the claims of the law of God. We were convicted that the seventh day is the Sabbath of the Lord, and we began to observe it as holy unto Him. [Cf: 17MR345.05] p. 165, Para. 4, [1903MS].

The light given in the Word of God regarding the Sabbath is too plain to be misunderstood. God declares: [ Ex. 20:8-11, quoted]. [Cf: 17MR346.01] p. 165, Para. 5, [1903MS].

And again He says: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever" [ Ex. 31:13, 16, 17]. [Cf: 17MR346.02] p. 165, Para. 6, [1903MS].

The world has accepted a false rest day, and has dishonored the Creator of heaven and earth. The false is revered in the place of the true. God's Sabbath is trampled under the feet of men. What excuse can those who do this give for placing the first day of the week where the seventh should be, and for making laws compelling its observance? God's condemnation will rest upon all who have thus disregarded His commands. [Cf: 17MR346.03] p. 165, Para. 7, [1903MS].

Seventh-day Adventists need to search the Scriptures, that they may know the reasons of their faith. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." We are living in the close of this earth's history. Let no one say in his heart, "My Lord delayeth His coming." Prophecy is fulfilling. Soon Christ will come with power and great glory. We have no time to lose. Let the message sound forth in earnest words of warning. [Cf: 17MR346.04] p. 165, Para. 8, [1903MS].

We must persuade men everywhere to repent and flee from the wrath to come. They have souls to save or to lose. Let there be no indifference in this matter. The Lord calls for workers who are filled with an earnest, decided purpose. Tell the people to be instant in season and out of season. With the words of life upon your lips, go forth to tell men and women that the end of all things is at hand. [Cf: 17MR347.01] p. 166, Para. 1, [1903MS].

Let us keep our souls in the love of God. The note of warning must be given. The truth must not languish upon our lips. We must rouse people to immediate preparation; for we little know what is before us. My

faith is as strong as ever that we are living in the last remnant of time. Let every teacher present an open door before all who will come to Jesus, repenting of their sins. We are not only to watch; we are to pray and work and wait. [ 2 Peter 3:10-14, quoted.]--Letter 105, 1903. [Cf: 17MR347.02] p. 166, Para. 2, [1903MS].

I am not able to sleep past one o'clock. Things are presented to me that keep me wide-awake. [Cf: 18MR25.01] p. 166, Para. 3, [1903MS].

There are danger before us that we are to avoid. Christ has laid down for His church great principles that are to be made known to the world in good works. His instruction on this point is given with authority. The principles to be maintained are valid for all time, shedding from age to age a clear, definite, steady light to be regarded by every tempest-tossed church that shall exist in our world. These principles are not to be confused with worldly-policy plans, but are to stand free from any binding about of God's people. [Cf: 18MR25.02] p. 166, Para. 4, [1903MS].

In endeavoring to harmonize with worldly sentiments, Dr. Kellogg does not discern the influences that are exercised upon the commandment-keeping people of God. His spiritual eyesight is not clear. Not all of his work is approved by God. No one who has had the light of truth before him for years, and has not yielded to its influence, can be expected to be sensitive to the clear, gospel sentiments of the truth. There is constant danger that the obedient and the disobedient in the world and in the nominal churches will become so amalgamated that the line of demarkation between him that serveth God and him that serveth Him not will become confused and indistinct. [Cf: 18MR25.03] p. 166, Para. 5, [1903MS].

The exaltation of a so-called medical missionary work, while the character of true medical missionary work has not been understand, has dishonored and displeased God. There is danger that the church, instead of being built upon the foundation, Jesus Christ, will be marred by the introduction of objectionable, base material; that worldly-policy principles will steal in as a supposed necessity in order to maintain influence with unbelievers; that wood, hay, and stubble will take the place of gold, silver, and precious stones, representations of heavenly principles that abide through time and through eternity. [Cf: 18MR25.04] p. 166, Para. 6, [1903MS].

Dr. Kellogg has not magnified the holy principles God would present to His people. The Lord does not acknowledge the methods that he has brought into the medical missionary work. These methods are confusing to the minds of God's people. Let Dr. Kellogg step from between his fellow-physicians and the light of heaven for this time, then they will be able to see with anointed eyes how closely the medical missionary work is to be bound up with the proclamation of the message of this time. [Cf: 18MR26.01] p. 166, Para. 7, [1903MS].

The Lord has presented before me the dangers that are threatening His people who have the sacred work of proclaiming the third angel's message with clearness and distinctness. God's people must beware lest they be ensnared by unsanctified propositions. Our young people must not be placed where they will be misled by wrong sentiments. The truth is not to be blanketed. The message for these last days is to be given

in no indistinct utterance. [Cf: 18MR26.02] p. 167, Para. 1, [1903MS].

"And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God" [ Rev. 14:1-5]. [Cf: 18MR26.03] p. 167, Para. 2, [1903MS].

This Scripture represents the character of the people of God for these last days. The everlasting gospel is to be preached, and it is to be practiced in true missionary work carried forward not after the wisdom that men may devise, but after the wisdom of God. All who walk in safe paths are to understand that the third angel's message is of consequence to the whole world, and must be carried to the world in clear, straight lines, and in its distinctive features, as Christ revealed it to John. [Cf: 18MR27.01] p. 167, Para. 3, [1903MS].

[ Rev. 14:16-12, quoted.] This is the message we have to bear; this is the work we have to do. This is the message God has kept before the Seventh-day Adventist people. The truth of this message will not decrease, but will increase in force and importance as we are brought down to the close of the work of God on earth. We have no time to lose. [Cf: 18MR27.02] p. 167, Para. 4, [1903MS].

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Since the proclamation of the first, second, and third angel's messages, many standard bearers have fallen asleep in Jesus; they have laid off their armor, but their works do follow them. The work advances, and the faithful ones hold the beginning of their confidence firm unto the end. [Cf: 18MR27.03] p. 167, Para. 5, [1903MS].

This vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, peoples, and tongues. The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon. [Cf: 18MR28.01] p. 167, Para. 6, [1903MS].

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to

do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the 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: 18MR28.02] p. 168, Para. 1, [1903MS].

As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world, and this delineation has already begun to be fulfilled. [Cf: 18MR28.03] p. 168, Para. 2, [1903MS].

By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history. God's presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties--those who keep the commandments of God and those who war against God's holy law. [Cf: 18MR29.01] p. 168, Para. 3, [1903MS].

One of the marked characteristics of these false religious powers in that while they profess to have the character and features of a lamb, while they profess to be allied to heaven, they reveal by their actions that they have the heart of a dragon, that they are instigated by and united with satanic power, the same power that created war in heaven when Satan sought the supremacy and was expelled from heaven. [Cf: 18MR29.02] p. 168, Para. 4, [1903MS].

Now, in these last days of this earth's history, the commandment-keeping people of God by keeping His law are to make earnest efforts to exalt the Lord God of heaven. The Word of God is specific, marking to a certainty the opposing influences against the seventh-day Sabbath, which is the sign of God and by which the loyalty of His people is tested. "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. [Cf: 18MR29.03] p. 168, Para. 5, [1903MS].

"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" [ Ex 31:12-17]. [Cf: 18MR30.01] p. 169, Para. 1, [1903MS].

The Sabbath was God's sign between Him and His people, and evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfill His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and was refreshed--satisfied with His work of creation. Then "the morning stars sang together, and all the sons of God shouted for joy," and now man's observance of the Lord's day of rest will again cause joy among the angels of heaven. The time in which we live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of creation which God has sanctified and blessed. [Cf: 18MR30.02] p. 169, Para. 2, [1903MS].

The observance of the Sabbath is a line of demarkation between him that serveth God and him that serveth Him not. It is God's great memorial of the fact that in six days He created the heavens and the earth, and "on the seventh day He rested, and was refreshed." It is His memorial to preserve among the nations a clear, definite, unmistakable knowledge of the only true God, an evidence that He is a God above all gods. For this reason He set apart the day on which He rested after creating the world, a day in which no common work should be done. God has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be His own holy day, when men should worship Him, the Creator of the heavens and the earth. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth, and honor, worship, praise, and exalt the God who created all things by Jesus Christ. [Cf: 18MR30.03] p. 169, Para. 3, [1903MS].

By observing the Sabbath day wherein God rested, the knowledge of God would be preserved. It is a "sign between Me and you . . . that ye may know that I am the Lord that doth sanctify you." Those who keep the Sabbath holy as the Lord has specified, reveal that they are His peculiar people, and that He who made the heavens and the earth is their God. [Cf: 18MR31.01] p. 169, Para. 4, [1903MS].

In His ministerial labors Christ declared to the Pharisees and to the Sadducees and to all the Gentile world, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" [ Matt. 5:17-19]. Thus did He rebuke the pretentious piety of the Pharisees, and thus did He correct their erroneous ideas of the law of God. [Cf: 18MR31.02] p. 169, Para. 5, [1903MS].

In the very time in which we live, the Lord has called His people and

has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord. He has called them to bear the sign of God, to exalt the Lord in keeping holy His law; for it is a transcript of His character. No part of the law of God and their covenant obligation to keep that law holy is to lose its binding claims upon all the world. Those who have had the light upon keeping the law of Jehovah are to stand firmly in the faith, and to make that light shine forth in clear, distinct rays. [Cf: 18MR32.01] p. 170, Para. 1, [1903MS].

The thirteenth chapter of Revelation presents a power that is to be made prominent in these last days. Let all understand that it is Christ, the Captain of the Lord's host, who gave these visions to John. Christ came in person to the lonely isle of Patmos, and showed John the things that must be, [things] that were of the highest importance to His people. ([?] Through the person of His highest angels. He had veiled His own glory.) This message is to come to God's people, straight, sharp, and clean from all mixture of human wisdom and tradition. [Cf: 18MR32.02] p. 170, Para. 2, [1903MS].

The enmity between the seed of the woman and the serpent is clearly defined by the Lord. "And 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." "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of 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: 18MR32.03] p. 170, Para. 3, [1903MS].

By following his own way, by acting in harmony with Satan's temptations and in opposition to the known will of God, man vainly attempted to elevate and bless himself. Thus he gained an experimental knowledge of disobedience to God's commandments. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a "thus saith the Lord"? [Cf: 18MR33.01] p. 170, Para. 4, [1903MS].

Satan is seeking to intrude his own inventions upon the children of God through human methods. He is seeking to be received as God, or even to be placed above God. [Cf: 18MR33.02] p. 170, Para. 5, [1903MS].

In changing the Sabbath to the first day of the week, he leads men to disbelieve God's declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition, and to regard a deviation from that law which is always holy and just and good, as of little account. He sees that by thus preventing human

agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God's work in our world. [Cf: 18MR33.03] p. 170, Para. 6, [1903MS].

But Satan's connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents. I am instructed to say that the men who are placed in positions of responsibility in the work of God have overestimated their right to control others. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be no questioning of their judgment. Let them learn of Jesus at every step. He should be the chief authority for every man. [Cf: 18MR34.01] p. 171, Para. 1, [1903MS].

The One who has often been our Instructor says, "How hard it is for man to walk humbly with his God, in a contrite spirit taking God's way and rejecting Satan's propositions which seem to present great worldly advantages." The influence of man's having his own way in the place of firmly standing on the solid foundation that God alone has laid, has been repeated over and over again. Refusing to walk in the straight paths that God has signified will bring them to confusion and will not teach wisdom to others who have the same test and trial. When will man learn that God is God, and not a man that He should change? [Cf: 18MR34.02] p. 171, Para. 2, [1903MS].

Some who have departed from the right way have been in a continual fever to grasp responsibilities that God has not laid upon them. God calls upon every minister and every physician to maintain the simplicity of the truth. The Son of God who is revealed in both the Old and New Testaments is the Saviour of our world today. From Him every medical missionary is to receive his training. Unless he shall separate himself from the prince of the power of the air, he will mislead souls who have confidence in him. Let all beware of men who are so educated and uplifted that their plans cannot be understood by the common people. [Cf: 18MR34.03] p. 171, Para. 3, [1903MS].

The intrigues of sin surpass infinite conception. Every calamity, every suffering and death, is an evidence not only of the power of evil but of the truth of the living God. Having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, man's weakness in conforming to Satan's ingenuity is surpassingly strange. All who are taught of God recognize Christ as His Son. All who disbelieve the known declarations of God demonstrate the popularity of sin, and are not working on the side of life and immortality which are brought to light through perfect sanctification of the truth. Unless they make a change in character, in words, and in spirit, souls will be lost. [Cf: 18MR35.01] p. 171, Para. 4, [1903MS].

There is no middle path to Paradise restored. The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan's agencies. [Cf: 18MR35.02] p. 171, Para. 5, [1903MS].

Many have a faith, but not a faith that works by love and purifies the

soul. Saving faith is not simply a mere belief of the truth. "The devils also believe, and tremble." The inspiration of the Spirit of God gives to men a faith that is an impelling power that molds character, and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ. [Cf: 18MR35.03] p. 171, Para. 6, [1903MS].

The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in deception till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God, must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world. [Cf: 18MR35.04] p. 172, Para. 1, [1903MS].

[ Rev. 1:10-20, quoted.] The revelation of Christ to John is a wonderful, dignified, exalted, solemn message. To present this message with decided emphasis demands all the talents of capabilities that God has given to man. When John received it, he was worked by the Holy Spirit, for Christ Himself came from heaven and told him what to write. [Cf: 18MR36.01] p. 172, Para. 2, [1903MS].

Those who claim to be disciples of Christ often express hardness of heart and blindness of mind, because they do not choose and practice God's way instead of their own. Selfish motives come in and take possession of mind and character, and in their self-confidence they suppose their own way to be full of wisdom. They are not particular to follow the ways and words of God. Circumstances, they say, alter cases. Worldly policy comes in and they are tempted and drawn away. They move according to their own unsanctified desires, making crooked paths for their own feet and for the feet of others to tread in. The lame and weak suppose them to be led by God, and therefore think that their judgment must be right. Thus many follow in false paths that are not cast up for the ransomed of the Lord to walk in. [Cf: 18MR36.02] p. 172, Para. 3, [1903MS].

The leaders are responsible not only for their own unsanctified mistakes, but for the mistakes of those who follow their example. When reproved for bringing in wrong principles they manifest a perverse spirit, a spirit that will not be corrected or humbled. "Shall I not judge for these things, saith the Lord of hosts?" Their own wisdom and their own judgment they hold fast as a precious possession, and sullenly pursue their own ways. This is the reason that the Holy Spirit of God is not manifest in our churches. [Cf: 18MR37.01] p. 172, Para. 4, [1903MS].

If those who have had the blessings of being corrected would humble themselves before God, and gladly take the Lord's way, reforming their own ways, Jesus Christ would bestow upon them rich gifts and grant answers to humble, contrite prayers. [Cf: 18MR37.02] p. 172, Para. 5,

[1903MS].

By walking in the light given, they would better understand their own individual character. Those who think they can improve upon God's plan, that some other course would be better than that which Christ has laid down in His Word, savor not the things that be of God, but those that be of men. They harden their hearts and close their eyes in regard to the ways of the Lord, and prefer their own ways. Unless these are transformed in every respect--in thought, in word, and in deed--they will be requested to take the lowest seat. [Cf: 18MR37.03] p. 172, Para. 6, [1903MS].

If men only knew that their own wisdom exercised without Christ is a dangerous element that will mislead! If those who occupy positions of trust would be benefited by the intercession of Christ, and receive the rich blessings of His commendation, if they would be owned of God in the judgment, they must hear His counsels and be governed by His will; they must hold their confidence firm unto the end, never deviating from a plain "thus saith the Lord." Prevarication, even in the slightest shadow, must not be seen; every jot and tittle of this must be put away, because no falsehood can honor God. [Cf: 18MR37.04] p. 173, Para. 1, [1903MS].

There is no man who works in obedience to Christ's life in this world, who does all in Christ's name and to His glory, but will be honored. Those who hope to gain worldly recognition, who desire to be the highest in authority, and yet refuse to maintain Bible principles, principles of unselfish character in the service of God, however they may be exalted by those who themselves have not wisdom to obey God in keeping all His commandments, such exaltation and honor is of no value, for it is not recognized or endorsed in the heavenly courts. Seeking to stand as supreme in wisdom by securing the approval of men does not exalt them one tittle with God. [Cf: 18MR38.01] p. 173, Para. 2, [1903MS].

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." [Cf: 18MR38.02] p. 173, Para. 3, [1903MS].

But few in our churches are true Christians. But few are bright and shining lights amid the moral darkness of this world. Were those who occupy positions as teachers worked by the Holy Spirit, Satan could not take possession of their hearts and minds. [Cf: 18MR38.03] p. 173, Para. 4, [1903MS].

We call for a decided, earnest seeking of God. Satan has come down in great power to our world, and is working with all deceivableness of unrighteousness in them that perish. [Cf: 18MR38.04] p. 173, Para. 5, [1903MS].

There is hope for our churches if they will heed the message given to the Laodiceans. Sabbath after Sabbath they meet together, and with effort sing the songs that are assigned, but that do not come from the heart. The joy of Christ in the heart will make songs to come from inspired lips and warm, thankful hearts. [Cf: 18MR38.05] p. 173, Para. 6, [1903MS].

The Lord would be much better glorified if His people possessed the spirit of meekness and humility. Personal labor is needed in our churches. Men and women inspired with an evangelistic spirit should go forth and invigorate others with the hope of the gospel. [Cf: 18MR39.01] p. 173, Para. 7, [1903MS].

Let all our assemblies be stirred by the old heart-searching truths of the gospel. These truths will bring conviction to souls. Say to those assembled, "'When the Son of man cometh, shall He find faith on the earth?' Be warned, be entreated to arise from lethargy, and remove this self-complacent spirit." When true faith is exercised, the Spirit of God will mold and fashion the soul that it may become a pure and holy place, a dwelling place for God. When Christ is "formed within, the hope of glory," a new life is imparted. [Cf: 18MR39.02] p. 173, Para. 8, [1903MS].

Satan is busily at work in our crowded cities. His working is to be seen in the confusion, the strife, and discord between labor and capital, and the hypocrisy that has come into the churches. That men may not take time to meditate, Satan leads them into a round of gaiety and pleasure-seeking, of eating and drinking. He fills them with ambition to make an exhibition that will exalt self. Step by step the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed. The lust of the flesh, the pride of the eyes, the display of selfishness, the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions--binding themselves up in bundles for the burning of the great fires of the last days--all these are the working of satanic agencies. This round of crime and folly men call "life." [Cf: 18MR39.03] p. 174, Para. 1, [1903MS].

Death, eternal death, will soon be the portion of all who reject Christ. All heaven is looking on to see what is being done by those who know the truth. Many are in the condition that Christ speaks of as "neither cold nor hot." The works of such testify against them that they are not walking, and working, and praying, and teaching the word of life. [Cf: 18MR40.01] p. 174, Para. 2, [1903MS].

The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward, until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth "shall disclose her blood, and shall no more cover her slain." The whole world appears to be in the march to death. [Cf: 18MR40.02] p. 174, Para. 3, [1903MS].

Will the message to the Laodicean church now be heeded? Christ represents Himself as being disgusted with the churches of today. He cannot endure their taste; but yet He offers for them a word of hope. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Let every one heed the words that come to the people of God today, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Shall we by confessing our sins, seek the Lord

before the terrible spirit from beneath becomes the sole ruling power in our lives?--Ms 139, 1903. [Cf: 18MR40.03] p. 174, Para. 4, [1903MS].

(Written June 24, 1903, at Sanitarium, California.) Let those who have heard the truth for these last days study carefully the fourth chapter of Deuteronomy, and take heed to the warnings contained therein. Many who have heard the truth treat it as a garment, which they may put on at certain times, and lay off again at will. [Cf: 19MR67.01] p. 174, Para. 5, [1903MS].

In the Word of God a high standard is presented for our attainment. If our natural temperaments are under control, if we are guided by the Holy Spirit, we shall follow a plain "Thus saith the Lord." We shall seek diligently to live by every word that proceedeth out of the mouth of God. We have no time to spend in trifling and frivolous matters. [Cf: 19MR67.02] p. 174, Para. 6, [1903MS].

Let all heed the invitation of Christ: "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" [ Matt. 11:29]. [Cf: 19MR67.03] p. 175, Para. 1, [1903MS].

Do not strive to have your own way. If other people do not agree with you, do not make a mountain [out] of a mole-hill and feel that you can no longer be united with them in the Lord Jesus. Do not lose your affection and love for those who do not wholly agree with you. Let not the little differences that arise be made an occasion to break up the unity that should exist among brethren. This is the work of Satan. When you quarrel with your brethren, when you are selfish and are jealous if you do not get your own way, you show that you are not meek and lowly. [Cf: 19MR67.04] p. 175, Para. 2, [1903MS].

Do not allow your individuality to become prominent. If differences arise, do not insist on having your own way, thereby creating strife. Let your individual preferences be unexpressed, when you see that they would create discord. [Cf: 19MR68.01] p. 175, Para. 3, [1903MS].

Unless some question of vital importance is involved, be ready to yield your own opinion rather than to create a dispute. Even though you may by argument gain your point, yet you may place a burden upon someone else, far outweighing the advantage you think you will gain. It is hard to heal the wounds caused by harsh words. [Cf: 19MR68.02] p. 175, Para. 4, [1903MS].

Often you may preserve peace by guarding the tongue. Never introduce into your conversation matters that will create strife, hurting your own soul and the souls of others. Keep your differences to yourself. Tell them only to God. [Cf: 19MR68.03] p. 175, Para. 5, [1903MS].

Do not let Satan mold and fashion you. He ever stands ready to put evil insinuations into your mind. He seeks to justify himself in his course of rebellion against God, by demonstrating that human beings upon the earth can no more keep the law of God than could he and his angels in heaven. [Cf: 19MR68.04] p. 175, Para. 6, [1903MS].

"Ye are not your own." The Lord Jesus has a right to your wholehearted

and faithful, persevering energies. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" [ 1 Cor. 6:19, 20]. [Cf: 19MR68.05] p. 175, Para. 7, [1903MS].

*The Home School*-- The home is a school, where all may learn how they are to act in the church. When all are members of the royal family, there will be true politeness in the home life. Each member of the family will seek to make it pleasant for every other member. The angels of God, who minister to those who shall be heirs of salvation, will help you to make your family a model of the heavenly family. [Cf: 19MR68.06] p. 175, Para. 8, [1903MS].

Let there be peace in the home, and there will be peace in the church. This precious experience, brought into the church, will be a means of creating a kindly affection one for another. Quarrels will cease. True Christian courtesy will be seen among church members. The world will take knowledge of them that they have been with Jesus and have learned of Him. What an impression the church would make upon the world, if all the members would live Christian lives. [Cf: 19MR69.01] p. 176, Para. 1, [1903MS].

Much may be gained by self discipline in the home life. If the husband and wife show respect for each other, a healthful, wholesome atmosphere will pervade the home. Let each make life as pleasant as possible for the other. Cultivate respect in the speech. Preserve unity and love. Satan will have no power over those who fully control themselves in the home. [Cf: 19MR69.02] p. 176, Para. 2, [1903MS].

Parents, be kind and conciliating to your children. Consider their present and future happiness, and the health of both body and soul. As by precept and example you seek to preserve the happiness of the home, you become witnesses for God. Angels look with approval upon the meek and lowly ones who are looking to Christ as their example. [Cf: 19MR69.03] p. 176, Para. 3, [1903MS].

The home is to be a school where the children will be educated and fitted for the higher grade--the school above. Ever keep this object in view. Teach your children to obey you, and to obey God. If parents or children are ever welcomed into the mansions above, it will be because they have in this world learned to obey the commands of God. [Cf: 19MR69.04] p. 176, Para. 4, [1903MS].

In dealing with your children, teach them that you are Christ's representative in the home. Then show them that the love of Jesus pervades your [own] soul. Love for Christ will lead parents to cherish and tenderly care for the lambs of their flock. The love of Christ in their heart will flow out in healthful, sanctified love and care for their little flock, that they may become lambs in Christ's fold. [Cf: 19MR69.05] p. 176, Para. 5, [1903MS].

Let not worldly business be allowed to take the place of this work of preparation for the higher life. The enemy of all righteousness stands ready to act his wicked part in hindering the work. He seeks to bring parents and children under his control. He would shut them out from the future, immortal life. [Cf: 19MR70.01] p. 176, Para. 6, [1903MS].

Unhappiness is often caused by an unwise use of the talent of speech.

The Word of God does not authorize anyone to speak harshly, thereby creating disagreeable feelings and unhappiness in the family. The other members of the family lose their respect for the one who speaks thus, when if he would restrain his feelings, he might win the confidence and affection of all. [Cf: 19MR70.02] p. 176, Para. 7, [1903MS].

Parents, will you make an effort to be kind, cultivating Christian politeness in your association with the members of your family here below? Do not allow the tongue to speak unadvisedly in the home. Educate yourself to speak pleasant words in the family. Let there be in the home an atmosphere of peace and love. Be pure in speech. Cultivate a soft and persuasive, not a harsh and dictatorial, tone of voice. Give the children lessons in voice culture. Train their habits of speech until no coarse or rough words will come spontaneously from their lips when any trial comes to them. [Cf: 19MR70.03] p. 176, Para. 8, [1903MS].

Love God with your whole heart, mind, and soul, that angels of God, though unseen, may be in your home, cooperating with parents and children. [Cf: 19MR70.04] p. 177, Para. 1, [1903MS].

Let us, as Christians for whom Christ has given His life, do our duty to our children. Let us fit them for the heavenly mansions. "I go," said Christ, "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 be may be also" [ John 14:2, 3]. Let this ever be kept before their minds, while we ourselves are improving in every way possible. God forbid that Christ should say of any of us, "I cannot acknowledge you as members of My family. Your traits of character are such that you would spoil your own pleasure and that of others in heaven." [Cf: 19MR71.01] p. 177, Para. 2, [1903MS].

Fathers, spend as much time as possible with your children. Seek to become acquainted with their various dispositions, that you may know how to train them in harmony with the Word of God. Never should a word of discouragement pass your lips. Do not bring darkness into the home. Be pleasant, kind, and affectionate toward your children, but not foolishly indulgent. Let them bear their little disappointments, as everyone must. Do not encourage them to come to you with their petty complaints of one another. Teach them to bear with one another, and to seek to maintain each other's confidence and respect. [Cf: 19MR71.02] p. 177, Para. 3, [1903MS].

Mothers, do not allow yourselves to be so laden down with cares and responsibilities in the church that you will be unable to fill your rightful place in the home. Your first and most sacred responsibility is so to live in the home life that both you and your children may win the crown of everlasting life. In the fear of God, you are to be the educator of your children. Allow them to help you in every way they can, and show them that you appreciate their help. Let them feel that they are a part of the family firm. [Cf: 19MR71.03] p. 177, Para. 4, [1903MS].

Teach them to use their minds as much as possible, so to plan their work that they may do it quickly and thoroughly. Teach them to be prompt and energetic in their work, to economize time so that no minutes may be lost in their allotted hours of work. Teach them

neatness and order. If possible, teach both boys and girls how to cook and how to make themselves useful in every department of the home work. Encourage neatness and order. It is your duty so to fit them that they will be capable in after years of caring for their own homes. [Cf: 19MR72.01] p. 177, Para. 5, [1903MS].

All this takes time. It requires patience. The mind of the mother must be clear, not wearied and burdened with many other responsibilities. You cannot afford to so devote your energies to outside work that you are unfitted for the duty of training your little flock at home. Remember that they are Christ's property. Learn of Christ daily, that you may be able to impart the knowledge of Him to your children. -- Manuscript 60,1903. [Cf: 19MR72.02] p. 177, Para. 6, [1903MS].

(Written Nov., 1903, from St. Helena, California, to "My Brethren Laboring in Battle Creek.") I have been wondering why we do not hear from any of you. You must know that we are very anxious to hear regarding the spiritual interests of the work in Battle Creek. I do not understand why you are so silent. If any real change has taken place, we should surely hear from you. [Cf: 19MR356.01] p. 177, Para. 7, [1903MS].

I hope that you will be true and faithful to help Dr. Kellogg. He is in a perilous condition. His case is a heavy burden on my soul. It would be a great relief to me to hear that he is reaching a place where he can see the terrible mistakes he has made. He needs to understand the simplicity of truth. He needs to realize that the Lord will not accept him unless he sees the mistake that he has been making, and turns to the Lord with full purpose of heart. How can a man who has had such great light link up with evil angels? And while he does this, how can he be accepted as a guide of our people to stand at the head of the medical missionary work? [Cf: 19MR356.02] p. 178, Para. 1, [1903MS].

I often think of how wonderfully the Lord has guided Dr. Kellogg by reproof, by counsel, by encouragement. Letter after letter has been sent to him. The portions that spoke in commendation of him, he would read to his fellow workers, but he did not read the portions that pointed out his errors. [Cf: 19MR356.03] p. 178, Para. 2, [1903MS].

Instruction has now been given me that I must place in the hands of our ministers and physicians the light given me for Dr. Kellogg, or they will make mistakes similar to the mistakes that he has made. [Cf: 19MR356.04] p. 178, Para. 3, [1903MS].

Our medical missionary workers know scarcely anything of the instruction that for the past twenty years the Lord in mercy has been sending him. He has had testimony after testimony in regard to the danger of centering so much in Battle Creek, and the necessity of opening new fields, making plants in many places. Again and again the Lord has declared that it was His will that the company of workers collected in Battle Creek should be broken up into several companies; but no change has been made. [Cf: 19MR357.01] p. 178, Para. 4, [1903MS].

If Dr. Kellogg would stand solidly with his ministering brethren, they could help him, and he could help them. But he has started on a track which, if followed, will lead to the tearing down of the foundation

upon which our faith is based. Spiritualistic sentiments have been presented in so plausible a manner that our medical missionary workers have been fascinated by them. I pray that they will not continue to foster these ideas. Their work now is to put away from them these pleasing fables. [Cf: 19MR357.02] p. 178, Para. 5, [1903MS].

My brother, I cannot understand how you could tell me that there is in the *Living Temple* nothing that is not in harmony with what we as a people believe. I thought you a true watchman, quick to see when evil from the enemy was stealing into our ranks. I thought you would be wide-awake to discern the approach of the enemy, and give the alarm. The rebuke of God rests upon you because you did not discern the dangerous character of the fables that were being circulated. The rebuke of God is upon every minister and every medical missionary leader who has been asleep on the walls of Zion, when as vigilant watchmen they should have warned the people of the Lord against the dangers threatening them. [Cf: 19MR357.03] p. 178, Para. 6, [1903MS].

Wonderful scenes, with which Satan will be closely connected, will soon take place. God's Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. Many who have had great light will fail to walk in the light, because they have not become one with Christ. His instruction is not palatable to them. [Cf: 19MR358.01] p. 178, Para. 7, [1903MS].

Let us study the Word of God. Let us make it a part of our lives, bringing its teachings into the daily experience. Thus only can we gain the knowledge that will enable us, in these days of peril, to distinguish the true from the false. Study the sixth chapter of John. It contains instruction that is indeed the mystery of godliness. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of Me" [ John 5:39]. [Cf: 19MR358.02] p. 179, Para. 1, [1903MS].

"Ye will not come unto Me, that ye might have life," Christ continued [ verse 40]. This is the trouble with some who have had great light. God has honored them, but they have not reflected His glory. [Cf: 19MR358.03] p. 179, Para. 2, [1903MS].

"I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive" [ verses 41-43]. [Cf: 19MR358.04] p. 179, Para. 3, [1903MS].

History will be repeated. The time will come, Christ tells us, when many deceivers will go forth declaring themselves to be the Christ. The Saviour says, "Go ye not after them" [ Luke 17:23]. We need not be deceived. [Cf: 19MR358.05] p. 179, Para. 4, [1903MS].

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" [ John 5:44-47]. [Cf: 19MR358.06] p. 179, Para. 5,

[1903MS].

*The Great Medical Missionary.* "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples" [ John 6:1-3]. [Cf: 19MR359.01] p. 179, Para. 6, [1903MS].

He had retired to a secluded place with His disciples, but this rare season of peaceful solitude was soon broken. Some among the multitude they had left had noticed the direction in which they had gone. Many went by land to meet them, while others followed in their boats across the water. Before Christ reached the shore, a multitude was waiting for Him. But He landed unobserved by them, and spent a little time apart with His disciples. [Cf: 19MR359.02] p. 179, Para. 7, [1903MS].

From the hillside He looked upon the moving multitude, and His heart was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming. He was "moved with compassion toward them, because they were as sheep not having a shepherd" [ Mark 6:34]. Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers, but the healing waters of life flowed from Christ as He taught the multitude the way of salvation. [Cf: 19MR359.03] p. 179, Para. 8, [1903MS].

The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything. [Cf: 19MR359.04] p. 180, Para. 1, [1903MS].

At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had labored all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him. [Cf: 19MR360.01] p. 180, Para. 2, [1903MS].

The disciples finally came to Him urging that for His own sake the people should be sent away. Many had come from far, and had eaten nothing since morning. In the surrounding towns and villages they might be able to buy food. But Jesus said, "Give ye them to eat" [ Matt. 14:16], and then, turning to Philip, questioned, "Whence shall we buy bread, that these may eat?" [ John 6:5]. This He said to test the faith of the disciples. Philip looked over the sea of heads, and thought how impossible it would be to provide food to satisfy the wants of such a crowd. He answered that two hundred pennyworth of bread would not be nearly enough to divide amongst them, so that each might have a little. [Cf: 19MR360.02] p. 180, Para. 3, [1903MS].

Jesus inquired how much food could be found among the company. "There

is a lad here," said Andrew, "which hath five barley loaves, and two small fishes: but what are they among so many?" [ John 6:9]. Jesus directed that these be brought to Him. Then He bade the disciples seat the people on the grass in parties of fifty or a hundred, to preserve order and that all might witness what He was about to do. When this was accomplished, Jesus took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude" [ Matt. 14:19]. "And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes" [ Mark 6:42, 43]. [Cf: 19MR360.03] p. 180, Para. 4, [1903MS].

Christ, the Son of God, was appointed by the Father to come to this world as the Way, the Truth, and the Life, and great Medical Missionary. He was not only to heal the sick, but was also to take away sin and raise the dead. He came as the Life-giver. How much He will be to those in our medical institutions who truly believe in Him as the Great Healer! How much He will do for the sick and suffering who come to these institutions, if the physicians and nurses point them to Him as the Life-giver, telling them that if they will commit themselves to His keeping, He will take away their suffering of mind, and give them rest and peace! [Cf: 19MR361.01] p. 180, Para. 5, [1903MS].

There is no work in which the workers need a closer fellowship with Christ than the medical missionary work. Oh, how greatly the physician, as he stands at the bedside of a sufferer, needs an intimate acquaintance with Christ. The one to whom he is ministering may be losing his hold on this life. Can he, with tenderness and simplicity, and with the assurance of certain knowledge, speak to him of the One who died that He might say to every sinner, "Thy sins be forgiven thee" [ Mark 2:5]? [Cf: 19MR361.02] p. 180, Para. 6, [1903MS].

The physician is to stand in Christ's stead, bearing to the sick the gospel of physical and spiritual healing. Physicians should be men conversant with God, one with Christ. To souls on the brink of the grave they will be called on to speak the words of life, fresh and healing. [Cf: 19MR361.03] p. 181, Para. 1, [1903MS].

In order to be truly successful, the physician must live in close relation to Christ. He must cherish a constant sense that he is one of the Lord's chosen instruments, appointed to bear to the sick the word of life, to declare to them that if they receive Christ as a personal Saviour, they will be given power to become the sons of God. It is in the power of every physician, in his work for the sick, to be a gospel teacher, bearing to those to whom he ministers the sure cure for sin, pointing them to the Lamb of God, who alone can make successful the physical treatment given. In the simplest of language, he is to speak of the Saviour, his heart filled with a longing for the salvation of the one to whom he is speaking. [Cf: 19MR361.04] p. 181, Para. 2, [1903MS].

Our physicians need a deeper insight into the evangelistic work that God expects them to do. Let them remember that if they do not work for the healing of the soul as well as for the healing of the body, they are not following the example of the great Medical Missionary. Let them study the Word of God diligently, that they may be familiar with its promises, and may be able, in tenderness and love, to point sinners to

the Great Healer. [Cf: 19MR362.01] p. 181, Para. 3, [1903MS].

It was to bring spiritual as well as physical healing to the sick that our sanitariums were established. If physicians only realized it, they could often do more to restore the sick to health by ministering to the needs of the soul than by confining their efforts to the body. [Cf: 19MR362.02] p. 181, Para. 4, [1903MS].

The physician is to be a constant receiver of the grace of Christ. Constantly he is to be under the control of God's holy law. He is to remember that Christ has authorized the God-fearing physician to regard himself as a laborer together with God. [Cf: 19MR362.03] p. 181, Para. 5, [1903MS].

When Christ sent His disciples out on their first missionary journey, He said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" [ Matt. 10:7, 8]. And when at the close of His earthly ministry He gave them their commission, He said, "These signs shall follow them that believe; In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. [Cf: 19MR362.04] p. 181, Para. 6, [1903MS].

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" [ Mark 16:17, 18, 20]. [Cf: 19MR363.01] p. 181, Para. 7, [1903MS].

The words spoken to the disciples are spoken to us also. None need think that the day for working as the apostles worked is past. Men and women today can work as Christ has given them example. To all will come opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is a science of heavenly birth, bound up with the gospel commission. [Cf: 19MR363.02] p. 181, Para. 8, [1903MS].

We have a work to do that we have not done. Our faith is to be broader, deeper, more trustful than it has been. We are to bring all our necessities to Christ, knowing that He will supply our need. Since one soul is of more value in God's sight than the whole world, let us act as genuine medical missionaries. Christ has given us our work. The deeper our appreciation of His love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith. [Cf: 19MR363.03] p. 182, Para. 1, [1903MS].

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask Him to supply our need because we realize that He is our only dependence. A casual belief admits that He is the Redeemer, but does not honor Him by receiving Him as a friend, a helper. Those who have such a belief do not know the meaning of the words, "Without Me ye can do nothing" [ John 15:5]. They work without taking Christ into their confidence. [Cf: 19MR363.04] p. 182, Para. 2, [1903MS].

The Saviour is willing to help all who call upon Him for wisdom and clearness of thought. And who needs wisdom and clearness of thought

more than the physician, upon whose decisions so much depends? [Cf: 19MR363.05] p. 182, Para. 3, [1903MS].

The Lord would have our physicians cooperate with Him in their treatment of the sick, showing more faith and using fewer drugs. Let us rely upon God. Our faith is feeble and our hearts remain unchanged. God would have a change take place. He says, "A new heart also will I give you" [ Eze. 36:26]. When this promise is fulfilled to the people of God, the condition of things will be very different from what it now is. [Cf: 19MR363.06] p. 182, Para. 4, [1903MS].

The newborn soul is to follow on to know the Lord, until he knows that his going forth is prepared as the morning. This is a science that you can afford to study. It will bring you peace and assurance. As you draw near to God, you will realize that He is drawing near to you. [Cf: 19MR364.01] p. 182, Para. 5, [1903MS].

Shall not our workers avail themselves of their high privilege in Christ--sanctification through the truth? Oh, how much our souls need to be revived, quickened, spiritualized, filled with a love for the Lord, that leads them to choose His society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and guide." A constant reliance upon Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away. [Cf: 19MR364.02] p. 182, Para. 6, [1903MS].

Into the medical missionary work there must be brought more of a yearning for souls. It was this yearning that filled the hearts of those who established our first medical institution. [Cf: 19MR364.03] p. 182, Para. 7, [1903MS].

Christ is to be present in the sickroom, filling your heart with the sweetness of His love. When your life is such that Christ can go with you to the bedside of the sick, there will come to you the conviction that He, the compassionate Saviour, is in the room, and this conviction will do much to restore them to health. [Cf: 19MR364.04] p. 182, Para. 8, [1903MS].

In word and deed the physicians and nurses in our medical institutions are to say so plainly that it cannot be misunderstood, "God is in this place," to save, not to destroy. [Cf: 19MR364.05] p. 183, Para. 1, [1903MS].

Christ invites our physicians to become acquainted with Him. When they respond to His invitation, they will know that they receive the things they ask for. Their minds will be enlightened by wisdom from above. Constantly beholding the Saviour, they will become more and more like Him, till at last it can be said of them in the heavenly courts, "Ye are complete in Him" [ Col. 2:10]. Christ has pledged Himself to give His disciples what they ask for in His name. As they labor in harmony with Him, they can ask Him to aid them in every time of need.--Letter 275, 1903. [Cf: 19MR365.01] p. 183, Para. 2, [1903MS].

(Written August 4, 1903, to "Dear Brother and Sister Kress," from "Elmshaven," Sanitarium, California.) I received a letter from you about a week ago, and was most interested in the good news that it contained. I also received cheering, encouraging letters from others.

These letters did me good. I needed something of the kind. There is so much misunderstanding in our world, and I so often hear the dark side presented. "The heart knoweth its own bitterness." It would be well if we were more careful not to pour our sorrows into the hearts of others. [Cf: 20MR80.01] p. 183, Para. 3, [1903MS].

Yesterday I had a two-hour conversation with Dr. T. S. Evans and his wife, who are working at the Sanitarium here. I think that the interview was a profitable one. They spoke of a plan that they have in mind--to have a banquet at the Sanitarium, and to invite the prominent residents of St. Helena, lawyers, bankers, and ministers. They hope that thus they can do something to remove the impression that seems to be held by some in St. Helena--that this institution is a place where only imbeciles and decrepit people are cared for. Brother Fulton, manager of the San Francisco Vegetarian Cafe, will come up to take charge of the preparation of the banquet. [Cf: 20MR80.02] p. 183, Para. 4, [1903MS].

I saw no objection to this plan. When the light of health reform first came to us, we used, on holiday occasions, to take cooking stoves to the grounds where the people were assembled, and right there bake unleavened bread--gems and rolls. And I think that good was the result of our efforts, though, of course, we had not the health food preparations that we now have. At that time we were just beginning to learn how to live without using flesh-meat. [Cf: 20MR80.03] p. 183, Para. 5, [1903MS].

Sometimes we gave entertainments, and we took great care that all that we prepared for the table was palatable and nicely served. In fruit season we would get blueberries and raspberries fresh from the bushes, and strawberries fresh from the vines. We made the table fare an object lesson which showed those present that our diet, even though it was in accordance with the principles of health reform, was far from being a meager one. [Cf: 20MR80.04] p. 183, Para. 6, [1903MS].

Sometimes a short temperance lecture was given in connection with these entertainments, and thus people became acquainted with our principles of living. As far as we knew, all were pleased and all were enlightened. We always had something to say about the necessity of providing wholesome food and of preparing it simply, and yet making it so palatable and appetizing that those eating it would be satisfied. [Cf: 20MR80.05] p. 183, Para. 7, [1903MS].

The world is full of the temptation to indulge appetite, and words of warning, earnest and right to the point, have made wonderful changes in families and in individuals. [Cf: 20MR81.01] p. 184, Para. 1, [1903MS].

To deny appetite requires decision of character. For want of this decision multitudes are ruined. Weak, pliable, easily led, many men and women fail utterly of becoming what God desires them to be. Those who are destitute of decision of character cannot make a success of the daily work of overcoming. The world is full of besotted, intemperate, weak-minded men and women, and how hard it is for them to become genuine Christians. [Cf: 20MR81.02] p. 184, Para. 2, [1903MS].

What does the great Medical Missionary say?--"If any man will come

after Me, let him deny himself, and take up his cross, and follow Me." It is Satan's work to tempt men to tempt their fellow men. He strives to induce men to be laborers together with him in his work of destruction. He strives to lead them to give themselves so wholly to the indulgence of appetite and to the exciting amusements and follies which human nature naturally craves, but which the Word of God decidedly forbids, that they can be ranked as his helpers--working with him to destroy the image of God in man. [Cf: 20MR81.03] p. 184, Para. 3, [1903MS].

Through the strong temptations of principalities and powers, many are ensnared. Slaves to the caprice of appetite, they are besotted and degraded. [Cf: 20MR81.04] p. 184, Para. 4, [1903MS].

The young man who is determined to keep his appetite under the control of God, and who refuses the first temptation to drink intoxicating liquor, saying courteously but firmly, "No, thank you," is the one who is worthy of honor. Let young men take their stand as total abstainers, even though the men standing high in the world have not the moral courage to take their stand boldly against a habit that is ruinous to health and life. [Cf: 20MR81.05] p. 184, Para. 5, [1903MS].

Fathers and mothers should be united in standing firmly for temperance in all things. Such temperance means much. It means respect for every word that proceedeth out of the mouth of God. It means respect for the laws of nature. It means also respect for the perfection displayed in the natural world. Look at the lofty trees! Look at the lovely flowers, growing in profusion over mountain and valley! God has clothed the earth with tokens of Eden's loveliness. He loves to look upon the flowers, and He has provided them for us in endless variety, to minister to our happiness, and to teach us that He is a lover of the beautiful. [Cf: 20MR81.06] p. 184, Para. 6, [1903MS].

In His sermon on the mount Christ called attention to the flowers, drawing from them a lesson of simplicity and quiet trust. "Consider the lilies of the field," He said; "they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. [Cf: 20MR82.01] p. 184, Para. 7, [1903MS].

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ...for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [Cf: 20MR82.02] p. 184, Para. 8, [1903MS].

If we would only see and appreciate the Lord's goodness and love and His unceasing care for us, how changed this world would be. [Cf: 20MR82.03] p. 185, Para. 1, [1903MS].

If we would seek first the kingdom of God and His righteousness, the principles of righteousness would guide our lives, and self-seeking would find no place in our hearts. The desire to do our own will would be submerged in the desire to do the will of God. [Cf: 20MR82.04] p. 185, Para. 2, [1903MS].

We need to cherish a constant realization of God's love and goodness. We need to remember that He holds us accountable for the use that we make of the gifts that He has bestowed on us. We have been bought with a price; therefore we are to glorify God in our body and in our spirit, which are His. We are not to deny Him by one act of intemperance, because the only begotten Son of God has purchased us at an infinite cost, even the sacrifice of His life. He did not die for us in order that we might become slaves to evil habits, but that we might become the sons and daughters of God, serving Him with every power of the being. [Cf: 20MR82.05] p. 185, Para. 3, [1903MS].

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [Cf: 20MR82.06] p. 185, Para. 4, [1903MS].

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: 20MR82.07] p. 185, Para. 5, [1903MS].

Those who have a constant realization that they stand in this relation to God will not place in the stomach food which pleases the appetite but which injures the digestive organs. They will not spoil the property of God by indulging improper habits of eating, drinking, or dressing. They will take great care of the human machinery, realizing that they must do this in order to work in co-partnership with God. He wills that they shall be healthy, happy, and useful. But in order for them to be this, they must place their wills on the side of His will. [Cf: 20MR82.08] p. 185, Para. 6, [1903MS].

Those who indulge in the use of tobacco or intoxicating liquor fill the tissues of the body with poison, and weaken the nerve-power. They allow Satan to rob them of the ability to distinguish between right and wrong. Through a course of their own pursuing, their reason passes under the enemy's control. [Cf: 20MR83.01] p. 185, Para. 7, [1903MS].

Those who frequent the saloons that are open to all who are foolish enough to tamper with the deadly evil they contain, are following the path that leads to eternal death. They are selling themselves, body, soul, and spirit, to Satan. Under the influence of the drink they take, they are led to do things from which, if they had not tasted the maddening drug, they would have shrunk in horror. When they are under the influence of the liquid poison, they are in Satan's control. He rules them, and they cooperate with him. [Cf: 20MR83.02] p. 185, Para. 8, [1903MS].

The appetite that is indulged creates an inflammation in the stomach and in the brain. The victim has no control of himself. He may take the lives of his wife and children, or the life of a friend or neighbor, without knowing what he is doing. [Cf: 20MR83.03] p. 186, Para. 1, [1903MS].

The one who sells the drunkard the liquid poison should be the one held responsible for the evil deeds that the drunkard commits under the

influence of the fiery draught. [Cf: 20MR83.04] p. 186, Para. 2, [1903MS].

I have a message from the Lord for the tempted soul who has been under the control of Satan, but who is striving to break free. Go to the Lord for help. Go to those who you know love and fear God, and say, "Take me under your care, for Satan tempts me fiercely. I have no power from the snare to go. Keep me with you every moment, until I have more strength to resist temptation." [Cf: 20MR83.05] p. 186, Para. 3, [1903MS].

To those who are working for such ones I would say, Open the Bible before the tempted, struggling soul, and over and over again read to him the promises of the living God. Hold fast to him until he has given himself, body, soul, and spirit, to God. In the past he has been ruled over by Satan, but by prayer and faith rescue him from this cruel power. Place his hand in the hand of Christ. Again and again the poor victim will be almost overcome by the craving for strong drink, but do not let him go. Labor for him as a true medical missionary, and God will bless your efforts. [Cf: 20MR83.06] p. 186, Para. 4, [1903MS].

Brother and Sister Kress, I have written this because I am intensely interested in the subject of temperance. I hope that all who have any responsibilities to bear in the Sanitarium will do all in their power against the great evil of intemperance. Invite all, old and young, to sign the pledge. The Lord will bless in this good work.--Letter 166, 1903. [Cf: 20MR83.07] p. 186, Para. 5, [1903MS].

(Written December 7, 1903, from "Elmshaven," Sanitarium, California, to John Wessels.) I have recently sent several letters to different members of your family, and had one written to you that I thought had been copied. But I find I did not give it to my workers. I will now write you again. [Cf: 20MR87.01] p. 186, Para. 6, [1903MS].

At Battle Creek there are a large number of our people assembled, and many think that a great work is being done there. I am hoping that all will humble themselves before God and confess their sins, so that the Lord can impress upon their hearts the truth for this time. I greatly desire to see those to whom the Lord has sent repeated warnings take heed to His word. [Cf: 20MR87.02] p. 186, Para. 7, [1903MS].

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation" Cor. 1:3-6 . [Cf: 20MR87.03] p. 186, Para. 8, [1903MS].

My brother, I am pleased to see by your letters that you are obtaining a valuable experience. May the Lord lead you step by step forward and upward. [Cf: 20MR87.04] p. 187, Para. 1, [1903MS].

If, under the guidance of the Holy Spirit, you obtain an experience for yourself in the Christian life, that experience will be of more

value to you than gold or silver or precious stones; for such an experience will be to you an education which you may take with you into the future life. [Cf: 20MR87.05] p. 187, Para. 2, [1903MS].

In heaven the redeemed will enter the higher school to continue their education. Think what it will mean to study through the eternal ages under the personal instruction of Christ! Amidst the present conflicts and temptations, in this our day of probation, we are to form characters that will prepare us to obtain a life that measures with the life of God. [Cf: 20MR87.06] p. 187, Para. 3, [1903MS].

Our Savior came to this world to endure in human nature all the temptations wherewith man is beset. In His life He measured the power of the wily foe to deceive, to allure, and to destroy. As the Redeemer of the race, He warns humanity against seeking after those things that will lead away from the narrow path. He has cast up a glorious highway for those who are traveling toward the heavenly mansions that He has gone to prepare for all who will prepare themselves to become members of the royal family, children of the heavenly King. [Cf: 20MR87.07] p. 187, Para. 4, [1903MS].

With His life Christ has purchased every human being. He died a cruel death to save human beings from eternal death. He gave His sinless life to obtain for the sinner a life that measures with the life of God. Through His death He provided a way whereby man may break with Satan, return to his allegiance to God, and through faith in the Redeemer obtain pardon. Oh, how wicked, how ungrateful are those who refuse to accept the mercy that at such infinite cost is offered them! [Cf: 20MR88.01] p. 187, Para. 5, [1903MS].

He who has all power in heaven and earth will restore every repenting, believing soul. To as many as receive Him He gives power to become the sons of God. He has a deep interest in every soul, for He paid the price of His own life that no one should be eternally lost. He wishes every son and daughter of Adam to return to his allegiance to God. [Cf: 20MR88.02] p. 187, Para. 6, [1903MS].

*Christ, the Light and the Life.* John says of Christ, "He was in the world, and the world was made by Him, and the world knew Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.)" "In Him was life; and the life was the light of men" [John 1:10-14, 4]. [Cf: 20MR88.03] p. 187, Para. 7, [1903MS].

The words of John show that all spiritual light is also spiritual life. The Word is the light and the life of men. And since all light and life come from Christ, should we not realize our dependence upon Him? [Cf: 20MR88.04] p. 187, Para. 8, [1903MS].

Those who do not receive and walk in the light are dead in trespasses and sins. As their Substitute and Surety, Christ makes them alive to God. He suffered the penalty of sin that He might enlighten and give life to the sinner. The gifts of light and life come to us together. [Cf: 20MR88.05] p. 188, Para. 1, [1903MS].

"The light shineth in darkness; and the darkness comprehended it not." What sadness this brings to the heart of our Lord Jesus Christ! He sheds His bright rays among the spiritually ignorant and depraved, the debased and the wretched, and they comprehend it not! They do not understand that the greatest blessing possible is offered to them. [Cf: 20MR88.06] p. 188, Para. 2, [1903MS].

Some thought that John [the Baptist] was the Light, but John said, "He was not that Light, but was sent to bear witness of that Light." The Baptist would not receive the glory that did not belong to him. [Cf: 20MR88.07] p. 188, Para. 3, [1903MS].

Christ referred to John in the following words: "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. . . . But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light" [John 5:32, 34, 35]. [Cf: 20MR89.01] p. 188, Para. 4, [1903MS].

All the light that John received came from that Word which was made flesh and dwelt among men. Christ alone is the true Light, and He is the only source of light and life to sinful men. By creation and by redemption we belong to Him. He came to His own, and they received Him not. The nation that He had chosen to be His peculiar people did not believe in Him. They rejected and crucified Him. [Cf: 20MR89.02] p. 188, Para. 5, [1903MS].

But those who receive Him and believe in Him become the spiritual children of God. They are adopted into the royal family, and as they seek to do the will of God, they become conformed into His image. [Cf: 20MR89.03] p. 188, Para. 6, [1903MS].

What condescension is seen in the sacrifice of Christ for fallen man! Why do so many choose to live in sin, taking pleasure in unrighteousness and sinful indulgence, carrying with it as a sure result present wretchedness and unhappiness and the loss of eternal life? [Cf: 20MR89.04] p. 188, Para. 7, [1903MS].

*Lay Up Treasures in Heaven.* How precious is the knowledge that we have a faithful Friend, One who will impart to us a noble, elevated character which will fit us for the companionship of the heavenly angels in the courts above! His guardianship is over all His children. They have a peace that the world can neither give nor take away. The loss of earthly treasures does not make them hopeless or homeless. Just before He left His disciples, to tread the painful, humiliating path of sorrow, He said to them: [Cf: 20MR89.05] p. 188, Para. 8, [1903MS].

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Christ beholds the world, full of activity in seeking for earthly treasures. He sees many eagerly trying first one thing and then another in their efforts to obtain the coveted earthly treasure which they think will satisfy their selfish greed, while in their eager pursuit they pass by the only path that leads to

the true riches. [Cf: 20MR89.06] p. 188, Para. 9, [1903MS].

As One having authority Christ speaks to such ones, inviting them to follow Him. He offers to lead them to the riches that are as enduring as eternity. He points them to the narrow path of self-denial and sacrifice. Those who press on in this path, surmounting every obstacle, will reach the land of glory. In lifting the cross they find that the cross lifts them, and they will at last gain the imperishable treasure. [Cf: 20MR89.07] p. 189, Para. 1, [1903MS].

Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision, and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities, and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present, and add eternity to their vision. [Cf: 20MR90.01] p. 189, Para. 2, [1903MS].

The lives of the inhabitants of this world bear evidence to the character of their worship. The religion of the churches is mingled with worldly greed. Men practice murder, violence, and wickedness of every kind in order to obtain advantage over one another. Could those who compose this vast army see who is their leader, they would refuse to advance under his leadership. [Cf: 20MR90.02] p. 189, Para. 3, [1903MS].

Satan now knows that his time has come. He has deceived the world until his image and superscription is stamped upon all their ambitious projects. Whatever their object for wishing to gain the supremacy, men are willing to sell their souls to Satan in order to obtain the highest place. [Cf: 20MR90.03] p. 189, Para. 4, [1903MS].

Christ sees the termination of the conflict. The battle is waging more and more fiercely. Soon He will come whose right it is, and will take possession of all earthly things. All the confusion in our world, all the violence and crime, are a fulfillment of the words of Christ. They are signs of the nearness of His coming. [Cf: 20MR90.04] p. 189, Para. 5, [1903MS].

In that day of His coming, Christ will preserve those who have followed Him, the Way, the Truth, and the Life. He has pledged Himself to be their sanctuary. He says to them, Enter thou into a safe retreat for a little moment, and hide thee until I shall cleanse the earth from her iniquity. [Cf: 20MR90.05] p. 189, Para. 6, [1903MS].

Those who have lavished their affection on earthly treasures without regard to the heavenly riches will soon receive their reward. They will lose the earthly treasures, to obtain which they have sold their souls to Satan. They are without God and without hope in the world. By following the desires of their unconsecrated, unconverted natures, they have robbed themselves of an eternity of bliss. They have united with Satan, who has played the game of life for their souls. [Cf: 20MR90.06] p. 189, Para. 7, [1903MS].

Will those who have not yet fully yielded themselves to the great rebel now come over to the Lord's side? Will they, before it is everlastingly too late, leave the works of wickedness and stand under

the bloodstained banner of Prince Emmanuel? [Cf: 20MR90.07] p. 189, Para. 8, [1903MS].

*A Call to Self-denial.* Brother Wessels, God is calling upon His people to deny self. We appeal to men, women, and children to deny themselves every indulgence, and use in God's service the money thus saved through self-denial. Let every one pray earnestly to God for complete victory over self-indulgence and self-worship. If Christ, the Majesty of heaven, gave up so much for us, shall we withhold our lives from Him, and tread a path of selfish indulgence and gratification? [Cf: 20MR90.08] p. 190, Para. 1, [1903MS].

I repeat the words of our Lord: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Cf: 20MR91.01] p. 190, Para. 2, [1903MS].

This is plain truth, and we need make no mistake as to the meaning of these words. [Cf: 20MR91.02] p. 190, Para. 3, [1903MS].

There is no place on earth where treasure is secure from loss. But there is a city that has foundations, whose builder and whose maker is God. Christ seeks to draw the attention away from unwise investments in perishable riches, warning men to lay up their treasures in heaven. [Cf: 20MR91.03] p. 190, Para. 4, [1903MS].

Day by day the Lord cares for mankind, giving them sunshine, rain, and dew, increasing the vegetation, bringing forth the variety of fruits, each in its season, all as a continual blessing to mankind. Should not those who receive so bountifully from the hand of God become producers as well as consumers? Should they not return to Him His own in tithes and offerings? By putting their talents out to a wise use, men increase their blessings. By putting their money to use in the Lord's work of soul-saving they may lay up treasure in the heavens. Our Redeemer seeks to strengthen the desire of every one to seek the heavenly, the eternal treasure. And He is not unmindful of our peace and comfort in this world. [Cf: 20MR91.04] p. 190, Para. 5, [1903MS].

By employing their time in useful ways, all may have something to lay upon the altar of God to be used in advancing the knowledge of Him in the earth. All may become laborers together with God, by denying themselves of every injurious indulgence, and returning to God the pennies, the shillings, and the pounds that would otherwise be spent for alcohol, tobacco, tea, coffee, flesh-meats or other indulgences which destroy the powers that should be used to the glory of God. Thus the higher powers will be brought into healthful action, and temperance in all things will be practiced. By example as well as by precept men may lead others to practice self-denial. Thus they do a work for themselves, and gain a preparation to work for others. [Cf: 20MR91.05]

p. 190, Para. 6, [1903MS].

Let not precious time be spent merely in selfish pleasure. Those who spend their time wisely will receive the true happiness. Those who use their means wisely for God will have the satisfaction of knowing that they are agents in the hands of God to do His work, and that they are placing their means where it will not be lost. [Cf: 20MR92.01] p. 191, Para. 1, [1903MS].

By wise calculation you may always have a reserve of strength and of means to impart as a willing offering to the Lord's work in destitute fields, to help to build meetinghouses, schools, and health institutions. Thus you may lay up treasure beside the throne of God. You will put in operation agencies the results of whose work will reach beyond the present, and will be seen in souls saved in the kingdom of God. [Cf: 20MR92.02] p. 191, Para. 2, [1903MS].

Will you not, wherever you go, act as my agent in missionary work for the Lord? I send you with this some letters from Nashville, outlining a plan for family collections. Will you please see how many families you can induce to take these boxes? We think that these little messengers will be the means of gathering means for the advancement of the cause of God. Let us take hold earnestly to set in action an agency that may bring in much means to the Lord's treasury. [Cf: 20MR92.03] p. 191, Para. 3, [1903MS].

We have great need of means just now for the work in Washington. We desire to establish a sanitarium in that place. May the Lord bless you and your brothers and sisters, and help you to take hold of His work. Invite both believers and unbelievers to separate from injurious habits, and give the money thus saved to the work in Washington and in Nashville. [Cf: 20MR92.04] p. 191, Para. 4, [1903MS].

My brother, make it your business to serve the Lord. Resolve that you will spend some time each day in helping and blessing others. I know that the Lord has led me to write these things to you.--Letter 264, 1903. [Cf: 20MR92.05] p. 191, Para. 5, [1903MS].

(Written March 28, 1903, from Oakland, California, to "My dear brother" [F.C. Gilbert].) I read your letter this morning. It is full of rich things, which encourage and bless. [Cf: 20MR152.01] p. 191, Para. 6, [1903MS].

We came to Oakland last Monday to attend the General Conference. The conference proper does not open until Friday, but the preliminary councils had already begun when we arrived. In this meeting there will be many important questions to consider. We shall require the wisdom that God alone can give. We have been praying that the Lord will richly bestow His grace upon us. We need His leadership at every step. We must follow closely in the footprints of Jesus. He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." I have been deeply impressed that there must be much less talk, much less criticism, and much more earnest soul-hunger for the words of Bible truth. [Cf: 20MR152.02] p. 191, Para. 7, [1903MS].

Our clearest conceptions cannot reach to a full understanding of the things of God. But I know that there is much more knowledge for us if

we will only seek for it by faith, believing the promises. We are too easily satisfied with a little. If we overcome in the battle with the powers of darkness, we must daily receive light and grace from on high. Before we can fulfill the requirements of God, we must receive power from the Source of all power. [Cf: 20MR152.03] p. 191, Para. 8, [1903MS].

We are not merely to enjoy selfishly the contemplation of heavenly things. We are to grasp much that to those who are weak in faith we may speak words that will encourage them to press toward the mark of the prize of the high calling of God in Christ Jesus. We must gather divine instruction from the teachings of our Lord, that we may flash light upon the pathway of those who are struggling against what seem to them to be insurmountable difficulties. We must reach out for refined, elevated, ennobling language with which to express spiritual ideas. [Cf: 20MR152.04] p. 192, Para. 1, [1903MS].

Christ is to be our example in all things. He clothed His divinity with humanity and came to this earth to be afflicted in all points on which human beings are afflicted. He has passed through the experience through which we are called to pass. But there is one experience through which He has never passed--the experience of sinning. It is because, though tempted in all points like as we are, He was yet without sin, that He is able to succor those that are tempted. The divine-human Sin-bearer, He can take away our sins. [Cf: 20MR152.05] p. 192, Para. 2, [1903MS].

The thought is too great for our comprehension. Oh, how honored we are in having a Saviour who can save to the uttermost all who come unto God by Him. "Unto the uttermost"--these words comprehend and include all. [Cf: 20MR153.01] p. 192, Para. 3, [1903MS].

The Lord Jesus can communicate to us spiritual truths that no words of ours can adequately express. The brightness of the celestial world, the splendor and joy of the Christian's hope, which make our hearts glow within us, we can but feebly portray. [Cf: 20MR153.02] p. 192, Para. 4, [1903MS].

The apostle Paul was taken to the third heaven, and while there was given a view of celestial things. When he returned to a consciousness of earthly things, he found that it was impossible for him to describe the enrapturing scenes that had passed before him. But he kept in his soul the wonderful picture of what he had seen. [Cf: 20MR153.03] p. 192, Para. 5, [1903MS].

So long as God gives me power to speak to our people, I shall continue to call upon parents to leave the cities and get homes in the country, where they can cultivate the soil and learn from the book of nature the lessons of purity and simplicity. The things of nature are the Lord's silent ministers, given to us to teach us spiritual truths. They speak to us of the love of God and declare the wisdom of the great Master Artist. [Cf: 20MR153.04] p. 192, Para. 6, [1903MS].

I love the beautiful flowers. They are memories of Eden, pointing to the blessed country into which, if faithful, we shall soon enter. The Lord is leading my mind to the health-giving properties of the flowers and trees. [Cf: 20MR153.05] p. 192, Para. 7, [1903MS].

How wonderful the lesson taught by the waterlily, which, growing amidst debris and driftwood, strikes its channeled stem and roots downward to the sand beneath, and upon the bosom of the lake opens its flowers of spotless purity and loveliness. [Cf: 20MR153.06] p. 192, Para. 8, [1903MS].

The heavens declare the glory of God. The stars speak of Him. The sun, the ruler of the day, and the moon, with its softer light, declare His glory. [Cf: 20MR153.07] p. 193, Para. 1, [1903MS].

We are to look through nature to nature's God. Let us open our hearts to understand the lessons of these teachers. To those who are in touch with God, the works of His hands speak of the kingdom that is eternal in the heavens. Let us enter by faith the holy of holies, and hold communion with our heavenly Father and with our Redeemer, the Saviour of sinners, who will wash us and make us white in His blood. [Cf: 20MR153.08] p. 193, Para. 2, [1903MS].

As the things of nature show their appreciation of the Master Worker by doing their best to beautify the earth and to represent God's perfection, so human beings should strive in their sphere to represent God's perfection, allowing Him to work out through them His purposes of justice, mercy, and goodness. [Cf: 20MR153.09] p. 193, Para. 3, [1903MS].

This world is our school--a school of discipline and training. We are placed here to form characters like the character of Christ, and to acquire the habits and the language of the higher life. Influences opposed to good, abound on every side. The developments of sin are becoming so full, so deep, so abhorrent to God, that soon He will arise in majesty to shake terribly the earth. So artful are the plans of the enemy, so specious the complications that he brings about, that those who are weak in the faith cannot discern his deceptions. They fall into the snares prepared by Satan, who works through human instrumentalities to deceive if possible the very elect. Only those who are closely connected with God will be able to discern the falsehoods and the intrigues of the enemy. [Cf: 20MR154.01] p. 193, Para. 4, [1903MS].

There are in this world only two classes--those who serve God and those who stand under the black banner of the prince of darkness. Those who enter the gates of the city of God must in this world live in union with Christ. [Cf: 20MR154.02] p. 193, Para. 5, [1903MS].

The principles of God's government--the only principles that will endure from everlasting to everlasting--are to be followed by those who are seeking for entrance into the kingdom of heaven. The line of demarcation between those who serve God and those who serve Him not is to be kept clear and distinct. [Cf: 20MR154.03] p. 193, Para. 6, [1903MS].

Think of the glory awaiting those who overcome! They will see the face of Him in whose presence there is fulness of joy and at whose right hand there are pleasures forevermore. [Cf: 20MR154.04] p. 193, Para. 7, [1903MS].

Let us allow God to control our minds. Let us not say or do anything

that will turn a fellow being from the right way. [Cf: 20MR154.05] p. 193, Para. 8, [1903MS].

I feel very sad as I think of how few there are who show that they have tasted the deep blessedness of communion with a risen, ascended Saviour. Men of the world are striving for the supremacy. God's followers are to keep Christ ever in view, inquiring, Is this the way of the Lord? A holy desire to live the life of Christ is to fill our hearts. In Him dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. [Cf: 20MR154.06] p. 193, Para. 9, [1903MS].

Oh, that our people could realize what advantages would be theirs if they would look constantly to Jesus! "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" Cor. 3:18 . He is our Alpha and our Omega. Pressing close to His side and holding communion with Him, we become like Him. Through the transforming power of the Spirit of Christ, we are changed in heart and life. His words are engraven on the tablets of the soul, and we are His witnesses, representing Him in the daily life. [Cf: 20MR154.07] p. 194, Para. 1, [1903MS].

Such a life is the only true religious life. It is only by living this life that we can form Christlike characters. [Cf: 20MR155.01] p. 194, Para. 2, [1903MS].

Many claim to be religious. But it is quite another thing to be a true Christian. Paul was a religious man before his conversion. Afterward, he was a Christian. The Saviour revealed Himself to Paul, and Paul was converted. Ever after Christ was to him the chiefest among ten thousand, and the One altogether lovely. [Cf: 20MR155.02] p. 194, Para. 3, [1903MS].

I am much encouraged by your letter. It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. [Cf: 20MR155.03] p. 194, Para. 4, [1903MS].

Many of the Jewish people will by faith receive Christ as their Redeemer. To them the words will be fulfilled, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." They will be changed into the same image from glory to glory, even as by the Spirit of the Lord. They will be made partakers of the divine nature. The image of divinity will be stamped on their souls. If they will continue to learn of Christ, they will attain to the measure of the stature of the fulness of Christ. [Cf:

20MR155.04] p. 194, Para. 5, [1903MS].

Oh, that many of the Jewish people may open the chambers of the mind, and let the light of heaven shine in, to irradiate the whole being. [Cf: 20MR155.05] p. 194, Para. 6, [1903MS].

I am glad that you are so successful in your work. I pray that God will work with all of us. Let us gain strength by exercising increased faith, moving onward and upward step by step, from victory to victory. [Cf: 20MR155.06] p. 194, Para. 7, [1903MS].

Be of good courage in the Lord. May He continue to bless you, as He has blessed you in the past, is my prayer. [Cf: 20MR155.07] p. 195, Para. 1, [1903MS].

Your sister in the faith and in the love of the truth.--Letter 47, 1903. [Cf: 20MR155.08] p. 195, Para. 2, [1903MS].

(Written July 30, 1903, from "Elmshaven," Sanitarium, California, to P.T. Magan.) Today I found two pages that I wrote to you some days ago. I will have them copied and sent to you, and will try to write a little more to go with them. [Cf: 21MR8.01] p. 195, Para. 3, [1903MS].

I am sorry to hear that your wife is no better. Do not allow one word of a sorrowful nature to be spoken in her hearing. Let soft, encouraging, hopeful songs be sung to her. We are praying for Sister Magan--praying that the Lord will raise her up. Do not speak of trials or of anything that would have a depressing influence upon her. Talk of Christ and His power to save. [Cf: 21MR8.02] p. 195, Para. 4, [1903MS].

How grateful we should be that Christ came to this world and in our behalf lived an absolutely stainless life, overcoming every temptation that Satan brought against Him! [Cf: 21MR8.03] p. 195, Para. 5, [1903MS].

At the baptism of Christ, a voice from heaven was heard, saying, "This is My beloved Son, in whom I am well pleased." Immediately after this, Christ went into the wilderness of temptation and began His long fast, and in His weakness, Satan came to Him, and tempted Him. [Cf: 21MR8.04] p. 195, Para. 6, [1903MS].

Why was it that at the beginning of His public ministry, Christ was led into the wilderness to be tempted? It was the Spirit that led Him thence, and He went, not in His own behalf, but in our behalf, to overcome for us. There was no compulsion about it. He was led by the Spirit, His humanity to be proved, as one who had undertaken to stand at the head of the fallen race. [Cf: 21MR8.05] p. 195, Para. 7, [1903MS].

Christ had been, and was then, in perfect harmony with the Father. He was to be tried and tested as a representative of the race. He was led by the Spirit into the wilderness to meet the foe in personal encounter, to overthrow him who claimed to be the head of the kingdoms of the world. [Cf: 21MR8.06] p. 195, Para. 8, [1903MS].

While in the wilderness, Christ fasted, but He was insensible to

hunger. Engaged in constant prayer to His Father for a preparation to resist the adversary, Christ did not feel the pangs of hunger. He spent the time in earnest prayer, shut in with God. It was as if He were in the presence of His Father. He sought for strength to meet the foe, for the assurance that He would receive grace to carry out all that He had undertaken in behalf of humanity. The thought of the warfare before Him made Him oblivious to all else, and His soul was fed with the bread of life, just as today those tempted souls will be fed who go to God for aid. He ate of the truth which He was to give to the people as having power to deliver them from Satan's temptations. He saw the breaking of Satan's power over fallen and tempted ones. He saw Himself healing the sick, comforting the hopeless, cheering the desponding, and preaching the gospel to the poor--doing the work that God had outlined for Him; and He did not realize any sense of hunger until the forty days of His fast were ended. [Cf: 21MR8.07] p. 195, Para. 9, [1903MS].

The vision passed away, and then, with strong craving, Christ's human nature called for food. Now was Satan's opportunity to make his assault. He resolved to appear as one of the angels of light that had appeared to Christ in His vision. [Cf: 21MR9.01] p. 196, Para. 1, [1903MS].

Christ is in the wilderness, the wild beasts His only companions, and everything around Him tending to make Him realize His humanity. Suddenly an angel appears before Him, apparently one of the angels that He saw not long since, and addresses Him in the words, "If thou be the Son of God, command that these stones be made bread." [Cf: 21MR9.02] p. 196, Para. 2, [1903MS].

"If Thou be the Son of God." Here is the insinuation of distrust. The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. He ridiculed the idea of Christ, the Majesty of heaven, being left in the wilderness to suffer from hunger. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates 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: 21MR9.03] p. 196, Para. 3, [1903MS].

The words from heaven, "This is My beloved Son, in whom I am well pleased," were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the word that declared His connection with heaven. It was Satan's purpose to make Him doubt this word. If Christ's confidence in God could be shaken, Satan knew that victory in the whole conflict would be his. He could overcome Jesus. 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. Had He done this, the plan of salvation would have been broken. [Cf: 21MR9.04] p. 196, Para. 4, [1903MS].

And Christ, the Son of God, answering said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ had been warned not to enter into argument with Satan. And though He recognized him from the beginning, He was not

provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. [Cf: 21MR9.05] p. 196, Para. 5, [1903MS].

Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve, and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance of triumphing. [Cf: 21MR10.01] p. 196, Para. 6, [1903MS].

Satan came to Christ hoping to gain the victory. He thought that he had every advantage over Him. But he was conquered by the Saviour's meekness and humility, and by His reliance on the word of God. Meek and lowly, and seemingly helpless, Christ was stronger than the strong man armed. Oh, how Satan strove to make Him sin against God! But all his efforts failed to make Christ swerve from His allegiance. [Cf: 21MR10.02] p. 196, Para. 7, [1903MS].

Our Saviour could receive the heavenly revelation without becoming self-exalted. Let us seek for His humility. The enemy is subtle and very daring, but he is not invincible. He is a strong man armed, but if we keep close to the Captain of our salvation, using the weapon that He has given us, we shall be victorious. Satan is armed with sophistry and deceptive statements. It is a mistake to quote his words, and then seek to refute them. This always gives him an advantage. Keep close to Christ. Do not tell all that you know, thinking thus to baffle the enemy. By allowing yourself to contradict him, you give him opportunity to confuse you by his subtle reasoning. [Cf: 21MR10.03] p. 197, Para. 1, [1903MS].

We cannot be overcome while we place our whole dependence upon God, and stand firm in His strength. When we are tempted, we must humble ourselves. We must keep back the words of argument with which we think that we could baffle the enemy. What we desire to say might be perfectly true, but God does not wish His people to controvert Satan's suggestions. Let them take their stand on the platform of eternal truth, and let their only weapon be the word, "It is written." This will bring more confusion to him than any charge that we ourselves could make against him. He has used the word of God frequently to the heavenly assemblies. God's words stand fast forever. They cannot be changed. [Cf: 21MR10.04] p. 197, Para. 2, [1903MS].

From the experience of Christ in the wilderness of temptation, we may learn that there is no conquest without a combat. Remember that this temptation came to Christ immediately after the heavens had been opened and the Spirit of God, like a dove of burnished gold, had rested on Him. In the wilderness He had held close communion with God. Then the storm of temptation fell upon Him. [Cf: 21MR10.05] p. 197, Para. 3, [1903MS].

Is it not thus with us? After the Lord has bestowed on us the richest blessings, does not some sore trial come to us to darken our souls and cause us to doubt God's goodness? Let us, at such times, remember that Christ was tempted in all points like as we are tempted, and that in His strength we can overcome. Let us by prayer and fasting draw near to

God. [Cf: 21MR11.01] p. 197, Para. 4, [1903MS].

After great honor has been placed upon us, then is the time that we are to walk humbly with God. After Paul had been received into the third heaven, an affliction was sent to buffet him. The Lord prepares His people for temptation. Before a great trial, He gives them a more than usually clear revelation of His presence and compassion and love. [Cf: 21MR11.02] p. 197, Para. 5, [1903MS].

Has the Holy Spirit witnessed to our adoption? Have we been given a commission to do a special work? And does this not nearly always bring us a day of trial? But strength is given sufficient for the trial. God will surely answer the prayers of those who work in humility and faith. The assurance of the blessing of God need not lift us in our own estimation. It should lead us to exalt God. If we will lay hold of the spirituality of our faith, and walk humbly with God, we shall be furnished with the weapon, "It is written." Through Christ we shall be enabled to answer wisely and firmly, and we shall not be overcome and led into temptation. Christ has conquered for us, and if we follow His example, our words will be few and true and pure. [Cf: 21MR11.03] p. 197, Para. 6, [1903MS].

Christ did not need to fast for forty days because of inward corruption, or to subdue self. He was sinless. It was on our account that He fasted. He had been exalted by God, but He humbled Himself, and when He could have taken advantage of circumstances to favor Himself, He did not do this. [Cf: 21MR11.04] p. 198, Para. 1, [1903MS].

We may have to diet for the combat, as wrestlers who are temperate in all things. Those who take part in worldly contests of physical strength prepare themselves by careful training. Paul says, "Every man that striveth for the mastery is temperate in all things," and he adds, "Now they do it to obtain a corruptible crown, but we an incorruptible." [Cf: 21MR11.05] p. 198, Para. 2, [1903MS].

During His fast, Christ held communion with heaven. And the fast that we may be called upon to endure will be understood by One who knows. He took upon Him our natural infirmities, that He might know how to help us. In every temptation He makes for us a way of escape. [Cf: 21MR11.06] p. 198, Para. 3, [1903MS].

Satan came to Adam and Eve with the suggestion that in forbidding them to eat the fruit of the tree of knowledge of good and evil, God was defrauding them of rich blessings, of honor and exaltation that were theirs by right. They listened to him, accepted his suggestions, and fell. [Cf: 21MR11.07] p. 198, Para. 4, [1903MS].

Today Satan is carrying forward zealously his work of temptation, and he will make many conquests over those who are not watching unto prayer. [Cf: 21MR12.01] p. 198, Para. 5, [1903MS].

Christ was tempted in all points as we are tempted. Let those who are bowed down under trial and temptation, and who feel that their friends have forsaken them, think of Christ, of whom God had said, "This is My beloved Son," alone in the wilderness, meeting temptations more severe than any that are brought against them. Let them not give up in despair, but reach out a trembling hand of faith to grasp the hand that

is held out to save. Let them cast their helpless souls upon Jesus, who, because He has passed over the ground, knows how to deliver them that are tempted.--Letter 159, 1903. [Cf: 21MR12.02] p. 198, Para. 6, [1903MS].

(Written May 21, 1903, from St. Helena, California, to E.R. Palmer.)  
In the past I have felt perplexed about saying to you all that I desired to say, for I feared that you would not understand me. I now wish to say that had not the Review and Herald been destroyed, the plans that you and Elder Daniells were forming would have made it necessary for me to say many things to counteract what you were working to accomplish. In your feelings of opposition to the proper development of the smaller printing offices, and your desire to bring much of our publishing work to Battle Creek, you were on the wrong track. But the Lord has taken this matter in hand in a way that must be recognized, and it is not necessary for me to carry this burden on my heart. [Cf: 21MR17.01] p. 198, Para. 7, [1903MS].

There are some things that I must present to you. It is not best for you to take up work in Battle Creek. Had you decided to accept the invitations for you to do this, I should have felt it my duty to present to you as clearly as possible what the result would be. I will now say that your wisest course will be not to attach yourself to any large center. In such a place there are always many perplexities, and there are always influences that work counter to the right. You are not prepared mentally or physically to meet these things. [Cf: 21MR17.02] p. 198, Para. 8, [1903MS].

My counsel to you is to take up the work in some new place. Try to build up a work that has not been shaped. In doing this your strength will be employed to far better advantage than in a place like Battle Creek, where the influences are so varied and so unsanctified, and where the elements of contention are so strong. Away from the confusion of Battle Creek, you would be of far more value to the line of work that you are best fitted for. [Cf: 21MR17.03] p. 199, Para. 1, [1903MS].

Brother Palmer, the Lord has given you a special and important gift, in your experience as a canvasser and your ability to teach others how to engage successfully in this work. You are not to become discouraged when you find that many do not see in all points as you do, and that there is a diversity of plans. The Lord has not given you the responsibility of governing the work, but He has given you wisdom as a teacher, and He will help you to help others to learn how to carry the canvassing work forward to success. [Cf: 21MR17.04] p. 199, Para. 2, [1903MS].

The Lord will give you strength to bear every burden that He has laid upon you. He will help you to make a success of the canvassing work. That which the Lord has fitted you to do in the education of canvassers is a much needed work. [Cf: 21MR17.05] p. 199, Para. 3, [1903MS].

It is not for me to lay out for you a definite line of work. But you should work, if possible, in some place where your mind will be kept in even balance, where you can be peaceful and quiet, where you will not be consulted on many questions. It is not best for you to have supervision over many things. Your mind should not be over-taxed. This

would be a great injury to you. When too many perplexities are placed upon you, the blood rushes to your head, and you give way to an intensity of feeling that endangers your health. [Cf: 21MR18.01] p. 199, Para. 4, [1903MS].

Place yourself, if possible, where you will have little cause to worry over the work of others. As a teacher of canvassers you have talents that will make you very useful in the cause of God. But you are not to stand as a dictator. [Cf: 21MR18.02] p. 199, Para. 5, [1903MS].

If you should take upon you perplexities in which large interests are involved, the confusion that would come as the result of planning for the management of many things would not be for your own good or for the best interests of the cause of God. Those who would place upon you a variety of duties requiring the most careful management, are making a mistake. Your mind needs to be tranquil. You are to do a work that will not produce friction in your mind. You are to keep your conscience in the fear of God, according to the Bible standard, and you are to make steady improvement, that you may not be in any way unfitted for the work God has given you to do. [Cf: 21MR18.03] p. 199, Para. 6, [1903MS].

You are not to place yourself where a multiplicity of cares will crowd upon you. And above all, you are not to forget that you have a church in your own home to care for. This point must be considered. You have children to guide and direct. In studying the differences in their dispositions and tendencies, you will gain a valuable experience. Do not try to embrace too much in your labors. If you do this, you will not have opportunity to study the characters of your children. [Cf: 21MR18.04] p. 199, Para. 7, [1903MS].

I should not advise you to connect with any of our large institutions, to be exposed to the many temptations that will come. We all accept too much responsibility in connection with our work, when we need instead more restraint and a deeper sense of what God is to us and what we may be to Him. How many there are who live under such a pressure of worry that they taste but little of the sweetness of God's love. They do not know the meaning of the words, "That My joy may be in you, and that your joy may be full." [Cf: 21MR18.05] p. 200, Para. 1, [1903MS].

Your dependence must be in God. You are not to let other men empty their minds into your mind. You are not to allow them by their persuasions to lead you into false paths. Put your trust wholly in Him who declares, "I will never leave thee, nor forsake thee." [Cf: 21MR18.06] p. 200, Para. 2, [1903MS].

God has made a covenant of grace with you. Christ is your hope, your refuge. It will be well for you to consider carefully your accountability to Him, your need of walking in the ways of the Lord, so that you may be enabled to carry the responsibilities placed on you in consecrated, prayerful dependence on Him, with an eye single to His glory. God will help you to labor in a way that will bring encouragement and upbuilding to those who are striving to follow the Lord in self-denial and who cherish pure, unadulterated principles. [Cf: 21MR19.01] p. 200, Para. 3, [1903MS].

Our salvation is not in our own keeping. It has been placed in the

hands of our Mediator. We are safe only while we keep a firm hold on the unerring Guide. Our success is sure if we do not weave our natural inclinations into the doing of God's work. When we bring self into our efforts, our feelings are stirred upon the least provocation, and we speak and act with an authority that God does not design His children to exercise toward one another. [Cf: 21MR19.02] p. 200, Para. 4, [1903MS].

All who have a part in God's work are to remember that He is the Ruler, and that those who have been appointed to take charge of His work must be under His rulership, body, soul, and spirit. And they are to remember that it is not enough that they do no wrong; they are not to suffer wrong to be done. They themselves must cherish a fear to offend God that will effectually restrain them from doing evil. [Cf: 21MR19.03] p. 200, Para. 5, [1903MS].

He who is engaged in God's service must look constantly to Jesus, filled with the determination to follow Him who gave His life for the life of the world. Our abrupt words and actions show a zeal that is not according to knowledge. We need always to be on watch lest the policy of the world creep in, and one-sided plans unbalance the mind. Many are in positive danger of being led astray because they do not realize that they are in positive danger. They breathe the tainted atmosphere of the enemy, and as a thief in the night deception creeps upon them. The clear spiritual vision is dimmed. A line of action formed on false conceptions is followed, and the Holy Spirit is grieved. [Cf: 21MR19.04] p. 200, Para. 6, [1903MS].

With this I shall send to you something which I wrote several months ago about your work and that of Elder Daniells. You may have seen it. Please read it again. In it you will find encouragement and instruction.--Letter 92, 1903. [Cf: 21MR19.05] p. 200, Para. 7, [1903MS].

(Written May 8, 1903, from "Elmshaven," Sanitarium, California, to the Doctors Kress.) I have read the letters that came to me from you in the last mail from Australia. I will try to write you a few lines in reply. My left eye must be kept bandaged, because of its weakness and pain, and I cannot read your letters over again, so you must excuse me if I do not speak of all the points you mentioned. [Cf: 21MR70.01] p. 201, Para. 1, [1903MS].

One point stands out clearly before me--the proposition that Elder Starr and his wife connect with you in the sanitarium. This is just what I was going to propose. They will, I think, be a blessing to you. [Cf: 21MR70.02] p. 201, Para. 2, [1903MS].

The work upon which you have entered so recently will bring new duties, and the faithful performance of these duties will bring new blessings. New trials will come, new dangers and difficulties. You will have new problems to solve. But though a veil hangs over the future, you have a knowledge of the Lord's mercies in the past. Allow no difficulties to discourage you. You have passed through trials, and you will be called to pass through trials again. You have had to pass through experiences not altogether agreeable, and these experiences may be repeated. Temptations have come to you, and temptations will come to you again. [Cf: 21MR70.03] p. 201, Para. 3, [1903MS].

We know not what is before us, but we know that we have the privilege of committing our souls to God, as unto a faithful Creator. Let us thank God that we have a refuge in trial. Let us remember that Christ is a present help in every time of need. The promises of God's Word are rich and full and free. God is with us; He cares for us. [Cf: 21MR70.04] p. 201, Para. 4, [1903MS].

God is revealed to us in Christ. Our Saviour is the image of the invisible God. Oh, how near to heaven we may be. "He that hath seen Me hath seen the Father," Christ declared. [Cf: 21MR70.05] p. 201, Para. 5, [1903MS].

Let us allow no worldly business to absorb our energies. Let us allow nothing to occupy the place that God should fill. We must have periods of rest, times set apart for meditation and prayer and for spiritual refreshing. Christ went about doing good, healing all manner of sickness and forgiving all sins, comforting the mourners, banishing sorrow by His presence. Let us behold Him, the very compassion and lovingkindness of God Himself. [Cf: 21MR70.06] p. 201, Para. 6, [1903MS].

Let us seek the Lord. He will be your Helper as you commit the sick ones in the sanitarium to His care. Rest assured that He will cooperate with those that are connected with the sanitarium. Never forget that you are God's little children. Refuse to worry about what you cannot help. If you make mistakes, go to the compassionate Saviour and ask Him for forgiveness. Tell Him that you want to follow His will. Be polite to God. Remember that He cares for you and that He will be a present help in every time of need. His "tender mercies are over all His works." [Cf: 21MR70.07] p. 201, Para. 7, [1903MS].

It is our privilege to open our hearts and let the Saviour in. Let us praise Him for the brightness of His presence. Let us carry the sunshine of His love on our countenances and bring it into our words. Then His joy will be in us, and our joy will be full. [Cf: 21MR71.01] p. 202, Para. 1, [1903MS].

There is one thing I wish you to do, you and Brother and Sister Burden and Brother and Sister Starr. Search out what is written in the Scriptures and in the Testimonies on the subject of unity, and read it often. You will be tried by the ways of your fellow workers. Never forget that God's plan is that there shall be unity in diversity. The breath of the higher life is to be breathed into our life-work. This will bind us to one another and to God. The love of Christ needs to come into our experience. Then we shall love one another as Christ has loved us. I feel an intense desire to see the people of God united by the strong bonds of love and unity.--Letter 81, 1903. [Cf: 21MR71.02] p. 202, Para. 2, [1903MS].

(Written October 2, 1903, from "Elmshaven," Sanitarium, California, to Dr. Ellet J. Waggoner.) I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers the Lord says, "Examine yourselves, whether ye be in the faith." The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people pleasing speculation and incorrect views regarding the

personality of God. [Cf: 21MR171.01] p. 202, Para. 3, [1903MS].

The fables that are being accepted and taught by some of our medical writers are not to be accepted as the truth of God. It will soon be discerned that they originate with the great apostate, who works as an angel of light, influencing minds by a deception so subtle that he would deceive, if possible, the very elect. [Cf: 21MR171.02] p. 202, Para. 4, [1903MS].

I am authorized to say to you that some of the sentiments regarding the personality of God, as found in the book *Living Temple*, are opposed to the truths revealed in the Word of God. Yet many physicians and teachers are inclined to accept these fanciful ideas of God. To these I say, Awake to a sense of your danger. [Cf: 21MR171.03] p. 202, Para. 5, [1903MS].

It has been presented to me that Satan is working in ways that man does not expect. At times he puts on the robes of an angel of light, and many receive him as such a being. If we will link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us and lifts up a standard for us against the enemy. [Cf: 21MR171.04] p. 202, Para. 6, [1903MS].

I have been shown that some, even of those who are teachers of the Word of God, are in great danger of being overcome. I saw some linking their arms in the arm of Satan, while he talked most earnestly with them, telling them of the many things that needed to be changed in the church. Afterward his words were repeated by those to whom he had talked. They were delighted with what seemed to them to be clearer perception and better methods of working. [Cf: 21MR171.05] p. 202, Para. 7, [1903MS].

I say to all, Be on your guard, for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked." [Cf: 21MR171.06] p. 203, Para. 1, [1903MS].

Had God desired to be represented as dwelling personally in the things of nature--in the flower, the tree, the spear of grass--would not Christ have spoken of this to His disciples? To take the works of God, and represent them to be God, is a fearful misrepresentation. This misrepresentation of God I was called upon to oppose at the beginning of my work, when the Lord sent me forth to proclaim the message that He should give me to speak. [Cf: 21MR172.01] p. 203, Para. 2, [1903MS].

My labors on this line began when I was seventeen years old, and since then I have been over the ground again and again. Case after case has been presented to me, and the power of God has rested on me as I have stood before large assemblies and called out the names of those who were entertaining false views, telling them where such views would lead them if they did not change. [Cf: 21MR172.02] p. 203, Para. 3, [1903MS].

I have seen the results of these fanciful views of God in apostasy, spiritualism, free-lovism. The free-love tendencies of these teachings were so concealed that it was difficult to present them in their real

character. Until the Lord presented it to me I knew not what to call it, but I was instructed to call it unholy spiritual love. [Cf: 21MR172.03] p. 203, Para. 4, [1903MS].

I am warned that we are not to talk of God as He is spoken of in *Living Temple*. The sentiments there expressed are a dishonor to His greatness and His majesty. God forbid that our ministers should entertain these ideas. For myself, I take my stand firmly against them. And I entreat you to accept the message that I bear to you. I ask you to arouse to your danger. Who by searching can find out God? [Cf: 21MR172.04] p. 203, Para. 5, [1903MS].

The theory that He is an essence, pervading everything, is one of Satan's most subtle devices. I warn you to beware of being led to accept theories leading to any such view. I tell you, my brother, that the most spiritual-minded Christians are liable to be deceived by these beautiful, seducing, flattering theories. But in the place of honoring God, these theories, in the minds of those who receive them, bring Him down to a low level, where He is nothingness. [Cf: 21MR172.05] p. 203, Para. 6, [1903MS].

We have a compassionate God, but He will not be trifled with. He will not be dishonored, and make no sign. May the danger into which some of our teachers have fallen lead them to guard their feet carefully, that they shall not wander again upon Satan's ground. Let them walk humbly with God. [Cf: 21MR172.06] p. 203, Para. 7, [1903MS].

It is those who have had the most light that Satan seeks the most assiduously to ensnare. He knows that if he can deceive them, they can, under his control, clothe sin with the garments of righteousness, and lead many astray. God grant that our teachers may see and understand this, their great danger, and that they may recover themselves from the snare of Satan, and put forth redoubled efforts to save others who are exposed. [Cf: 21MR172.07] p. 203, Para. 8, [1903MS].

My brother, do not try to reason in regard to the errors that the enemy presents. If you will receive the testimony of the Lord, reading His Word with a teachable heart, and refusing to put Scripture on the side of error to maintain falsehood, you will believe that I speak the truth, as a messenger of God. But if you allow the author of error to get between you and the Word, your mind will bear his impress. [Cf: 21MR173.01] p. 204, Para. 1, [1903MS].

If you will believe the message that I bear you, you will see your danger. You can then put on the gospel shoes and walk in the pathway of truth, following the true Shepherd, who knows His sheep by name and calls them to follow Him. [Cf: 21MR173.02] p. 204, Para. 2, [1903MS].

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. I have seen the arch-deceiver tempting several of our ministers, teachers, and medical workers, presenting fanciful theories to them in a most subtle and charming manner, to wean their affection from those whom they should love and cherish. He shows them charming pictures of women whom they have found congenial, suggesting that in the future life they will be united to the one who is so congenial and whom they will ever love

throughout the ages of eternity. [Cf: 21MR173.03] p. 204, Para. 3, [1903MS].

My message to our teachers is, If you hold such views you need to be taught the first principles of the truth. You need to stand where you know that you are not departing from the faith and giving heed to seducing spirits and doctrines of devils. When you break the spell that is upon you, and become teachable, you will escape from Satan's snare. Through humility and reconversion you will again be adopted into the family of God. [Cf: 21MR173.04] p. 204, Para. 4, [1903MS].

To all who are thus tempted I would say, I want to see you standing free before God. I want to see you sound in the faith, holding the beginning of your confidence firm unto the end. Leave every false issue alone. We cannot do our seed-sowing too carefully, for we are sowing for eternity.--Letter 230, 1903. [Cf: 21MR173.05] p. 204, Para. 5, [1903MS].

(Written September 27, 1903, from St. Helena, California, to Edson and W. C. White.) In the night season matters have been presented to me regarding the books, *Patriarchs and Prophets* and *The Great Controversy*. It has been my prayer that we might receive light and counsel from the Lord and be led and guided by Him as to how far we should go in making changes for a new and improved edition of these books. [Cf: 21MR439.01] p. 204, Para. 6, [1903MS].

We seemed to be in a council meeting, where the matter of resetting these two books was being considered. The question arose as to how this would be regarded by those who have purchased the book in its present form, and by the publishing houses that have many books on hand. After considering the question, prayer was offered. [Cf: 21MR439.02] p. 204, Para. 7, [1903MS].

Our Counselor was with us, and spoke in reference to the right way of conducting our book work. He said that at this stage of the work great care must be taken to avoid friction. A new edition produced by resetting the whole book and bringing it out in a more attractive style, would mean loss to Review and Herald and Pacific Press, because when the new edition is introduced, the books that are already prepared will be difficult of disposal. We must be careful not to place a stumbling block before those who have a stock of these books on hand. [Cf: 21MR439.03] p. 205, Para. 1, [1903MS].

Our institutions must be carefully guarded against unnecessary losses, and also against temptation and trial coming to the workers connected with them. Each worker is to help his brethren; each institution to help the other institutions. [Cf: 21MR439.04] p. 205, Para. 2, [1903MS].

The Word of God can always be relied upon. "My covenant will I not break," He says, "nor alter the thing that is gone out of My lips." "A soft answer turneth away wrath." [Cf: 21MR439.05] p. 205, Para. 3, [1903MS].

When several parties have on hand a large stock of certain books, nothing should be done in bringing out new editions by one office without consulting with those who already have quantities of the old

edition on hand. In every action care must be exercised not to take a course that will bring loss upon our institutions. We must deal in all things with equity and with sanctified judgment. [Cf: 21MR439.06] p. 205, Para. 4, [1903MS].

Another reason why I cannot enter into a plan that means large expense to me is that I am short of means. I have to borrow money to invest in necessary new books. Therefore, while the old plates are able to be used with a few changes which can be made at little cost, and which would improve the book somewhat, I am convinced that we should not go farther than this. Some time in the future the way may be opened for other changes that have been suggested. But now I am distressed for means with which to live and to pay my workers. I am seeking to follow the light given me not to become deeper involved in debt, but to do all I can to free myself from debt. While we have not the capital to invest, I do not see how we can reset these books. It must not be done. [Cf: 21MR439.07] p. 205, Para. 5, [1903MS].

Even though these books do not sell as readily as they would if thoroughly revised, yet the resetting of them will place upon me a heavier burden than I am able to bear. I do not want another experience such as I had with *Desire of Ages*. I might have consented to a considerable outlay of means had not the Lord instructed me that there would be dissatisfaction created because a new edition would render the old editions unsaleable. I want my every movement to be true to God, and to maintain the principles of His law. I must love Him supremely, and my neighbor as myself. [Cf: 21MR440.01] p. 205, Para. 6, [1903MS].

Let there be an interest awakened in the sale of these books. Their sale is essential, for they contain timely instruction from the Lord. They should be appreciated as books that bring to the people light that is especially needed just now. Therefore these books should be widely distributed. Those who make a careful study of the instruction contained in them, and will receive it as from the Lord, will be kept from receiving many of the errors that are being introduced. Those who accept the truths contained in these books will not be led into false paths. [Cf: 21MR440.02] p. 205, Para. 7, [1903MS].

Many will depart from the faith and give heed to seducing spirits. *Patriarchs and Prophets* and *The Great Controversy* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth. The dangers are pointed out that should be avoided by the churches. Those who become thoroughly acquainted with the lessons in these books will see the dangers before them and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. They will make straight paths for their feet, lest the lame be turned out of the way. [Cf: 21MR440.03] p. 206, Para. 1, [1903MS].

In *Desire of Ages*, *Patriarchs and Prophets*, *The Great Controversy*, and in *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people. [Cf: 21MR440.04] p. 206, Para. 2, [1903MS].

We are warned to avoid the mistakes that the Israelites made in obstinately refusing to receive the warnings that came to them from

God. So persistently did they pursue a course of backsliding that all but two of the adults who left Egypt died in the wilderness. Their children who entered the land of Canaan were warned to refrain from following the course that their fathers had taken. They were told that it was because of the obstinacy of their fathers, their unbelief and their idolatry, that the wrath of God had been poured out for their destruction. [Cf: 21MR440.05] p. 206, Para. 3, [1903MS].

[ Heb. 3:7-12, quoted.] [Cf: 21MR441.01] p. 206, Para. 4, [1903MS].

The children of Israel might have known the ways of God, for the truth had been kept before them. Again and again it had been repeated, but they did not follow its teachings. They divorced themselves from God, and followed after the wisdom of men who were not under the direction of God. [Cf: 21MR441.02] p. 206, Para. 5, [1903MS].

[ Heb. 3:11-19, quoted.] [Cf: 21MR441.03] p. 206, Para. 6, [1903MS].

These words are plain and simple. The fourth chapter of Hebrews also sets forth our danger of failing, as did the Israelites, of entering into our rest, because of unbelief. [Cf: 21MR441.04] p. 206, Para. 7, [1903MS].

Before the Review and Herald building was destroyed I thought of taking these books in my hands and of having them reset. But conditions have changed. The Review and Herald has moved to Washington. I want to see things so adjusted that the book work will be taken hold of intelligently, conducted with fairness and equity to all concerned. "Equity" means a great deal. I want to see the Review and Herald standing on the true foundation, where all who have an interest in it are doing all in their power to establish unity with other branches of the work. If they do not care to have the plates, then we will have it printed elsewhere, but we must have no issues in any matter if we can avoid it. [Cf: 21MR441.05] p. 206, Para. 8, [1903MS].

Time is nearing its close. I want every transaction to show the marks of unselfishness.--Letter 229, 1903. [Cf: 21MR441.06] p. 207, Para. 1, [1903MS].

The old year has gone. The words, "I wish you a Happy New Year," are repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the "Merry Christmas," so lately echoed from lip to lip. On every hand are pale faces, brows furrowed from pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child or a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. To that bereaved family a merry Christmas seems a mockery. But whatever the cares and sorrows of life, whatever its mistakes and errors, the words, "A Happy New Year," uttered as an expression of love and respect, fall pleasantly upon the ear. [Cf: ST 01-07-03 para. 01] p. 207, Para. 2, [1903MS].

And yet, are not these kindly wishes often forgotten with the utterance? How often we fail of carrying their import into the daily

life, and thus aid in their fulfillment! How often the New Year's greeting is uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy! [Cf: ST 01-07-03 para. 02] p. 207, Para. 3, [1903MS].

Fathers and mothers, while you wish your children a Happy New year, will you not strive in the fear of God to make it a happy year? Will you not lead your dear ones to the true source of peace and joy? Will you not consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you not separate them from sin, and by living faith connect them with God? [Cf: ST 01-07-03 para. 03] p. 207, Para. 4, [1903MS].

A mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. A father may give his sons a capital worth more than gold or silver, by teaching them to love useful employment. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them to show courtesy and benevolence toward their fellow-men, and love and reverence for God. [Cf: ST 01-07-03 para. 04] p. 207, Para. 5, [1903MS].

By a faithful discharge of duty you may make this a happy year for your children. Home should be to them the most attractive place on earth; and it may be made such by kind words and deeds, and, underlying all, a steadfast adherence to the right. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and emphasize this lesson by your example. Let the children see that the peace of Christ rules in your hearts, and that His love controls your lives. [Cf: ST 01-07-03 para. 05] p. 207, Para. 6, [1903MS].

Children who greet your father and mother with "A Happy New Year," will you make this a happy year to them? It is in your power to make it happy or unhappy. You may lighten their burdens and give them courage and hope, or you may fill their hearts with anxiety and distress. You can not make their new year happy if you live for self-gratification. [Cf: ST 01-07-03 para. 06] p. 207, Para. 7, [1903MS].

Begin this year with right purposes and pure motives. Bear in mind that day by day your words and acts are recorded in the books of heaven. You must meet them when the judgment shall sit and the books shall be opened. [Cf: ST 01-07-03 para. 07] p. 208, Para. 1, [1903MS].

How often your lips utter the kindly greeting, "I wish you a Happy New Year," and then in a few moments speak impatient, fretful words! How many children are always ready to dispute about trifles, unwilling to make the smallest sacrifice for others! To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace or joy. Will you not come to Jesus with penitence and humility, that He may cleanse you from sin, and prepare you for His kingdom? As you do this, you will have the happiest year that you have ever known. It will bring joy in heaven and joy on earth. [Cf: ST 01-07-03 para. 08] p. 208, Para. 2, [1903MS].

Many are the gifts and greetings exchanged on New Year's day, by

parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When the day is over, many feel a sense of relief. They have done their duty in bestowing presents, and smiles and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, faultfinding, recrimination, and careless neglect of the dear ones of the household. Oh, the record of such a year is one that angels are grieved and ashamed to register. It brings to friends and kindred a gift of sorrow, a burden of unkindness, that crushes hope and makes the grave look desirable. [Cf: ST 01-07-03 para. 09] p. 208, Para. 3, [1903MS].

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us, to refresh and bless all around us. [Cf: ST 01-07-03 para. 10] p. 208, Para. 4, [1903MS].

This year may be our last year of life. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all? May this year be a time that shall never be forgotten,--a time when Christ shall abide with us, saying, "Peace be unto you." By Mrs. E. G. White. [Cf: ST 01-07-03 para. 11] p. 208, Para. 5, [1903MS].

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." Thus, Isaiah declares, God regards the inhabitants of this world, not excepting those who stand at the head of the nobility of the earth, those who have acquired the greatest learning, those to whose lot has fallen great riches and much honor. [Cf: ST 01-14-03 para. 01] p. 208, Para. 6, [1903MS].

Notwithstanding the insignificance of this world in comparison with the whole universe, Christ volunteered to take upon Himself the nature of humanity, and to bear on His divine soul the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. Laying aside His kingly crown and royal robe, He left His high command in the heavenly courts, clothed His divinity with humanity, and entered the world as a helpless babe. For our sakes He became poor, that through His poverty we might be made rich. [Cf: ST 01-14-03 para. 02] p. 208, Para. 7, [1903MS].

Satan, the powerful angel who had been cast out of heaven, had long claimed dominion on earth. Christ came to conquer this foe, in order that through divine grace we also might obtain the victory over the enemy of our souls. Standing at the head of humanity, Christ by perfect obedience to God's commandments, demonstrated to the universe that man could withstand Satan's temptations. [Cf: ST 01-14-03 para. 03] p. 209, Para. 1, [1903MS].

It was necessary for Christ to clothe His divinity with humanity. Only thus could He become the Redeemer of the fallen race. In order to be a Saviour indeed, it was necessary for Him to know the power of temptation, to endure every trial and affliction that befalls us. In

all our afflictions He was afflicted. He endured every hardship that comes to the poor and the needy. He suffered weariness and hunger. He understands every inconvenience to which we may be put. Under all circumstances He remained faithful to every precept of God's law, living in our behalf a perfect life. From childhood to manhood He stood the test of obedience. [Cf: ST 01-14-03 para. 04] p. 209, Para. 2, [1903MS].

Everything that could be done has been done to make our salvation possible. Christ has obtained an everlasting victory, in order that He might open to us the door of heaven. To obtain our salvation, He hung on Calvary's cross. For our sake He was laid in the tomb. For us He was raised from the dead; and for us, too, He declared over the rent sepulcher of Joseph. "I am the resurrection and the life." And when at the close of His earthly ministry He ascended to heaven, the portals of the city of God were opened wide, 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 in the presence of the Father, pleading our cases and presenting His sacrifice as the atonement for our transgressions. [Cf: ST 01-14-03 para. 05] p. 209, Para. 3, [1903MS].

In view of Christ's infinite sacrifice, how cruel it is for men and women to refuse the great salvation, or to misrepresent their Saviour after professing to give themselves 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: ST 01-14-03 para. 06] p. 209, Para. 4, [1903MS].

Christ represents His heavenly Father as sustaining the same tender relation to us that an earthly parent 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 unto them that ask Him?" God gives the Holy Spirit to every one who asks in faith. [Cf: ST 01-14-03 para. 07] p. 209, Para. 5, [1903MS].

Having access to the Source of all strength, why do we remain so weak that we yield to temptation? Having so great an assurance of power to enable us to overcome, why are we so faithless? Why do we not always come to our heavenly Father, to ask in simple, childlike faith for the things we need? We should pray much more than we do. In every hour of trial we may gain victory through the strength given in answer to earnest prayer. [Cf: ST 01-14-03 para. 08] p. 209, Para. 6, [1903MS].

Christ desires that we shall finally enter the heavenly city as conquerors. Through the grace that He constantly imparts to humanity, He is preparing a people to live with Him throughout the ceaseless ages of eternity. This preparation every one who chooses to follow Him may receive. Let us glorify His name by accepting the salvation so freely offered. By Mrs. E. G. White. [Cf: ST 01-14-03 para. 09] p. 210, Para. 1, [1903MS].

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." [Cf: ST 01-28-03 para. 01] p. 210, Para. 2, [1903MS].

There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains,--truths that concern all who are living in these last days. Into the very designs and principles of the church of God these truths are to enter. If we take up the study of this book in a receptive frame of mind, with hearts susceptible of divine impressions, the truths revealed will have a sanctifying influence upon us. [Cf: ST 01-28-03 para. 02] p. 210, Para. 3, [1903MS].

To encourage a study of this book, God declares: "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: ST 01-28-03 para. 03] p. 210, Para. 4, [1903MS].

The Revelation is regarded by many as a closed book. Not a few ministers declare that it can not be understood. But it is our privilege to know something in regard to it. By no means should we become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding. The benediction pronounced upon those who read, and hear, and keep the words of this prophecy, may be ours. [Cf: ST 01-28-03 para. 04] p. 210, Para. 5, [1903MS].

The Revelation was written to the seven churches in 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." [Cf: ST 01-28-03 para. 05] p. 210, Para. 6, [1903MS].

Banished to the solitudes of the Isle of Patmos, John was favored with the presence of Jesus Christ. How comforting are the words of the aged apostle as he wrote to the churches of his Saviour! "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 forever and ever." [Cf: ST 01-28-03 para. 06] p. 210, Para. 7, [1903MS].

"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." Whether we be saved or 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 turned from Him to the trivial things of this earth, seeking selfish interests and worldly honor, will in the day of His coming acknowledge their mistake. These are the ones spoken of by the Revelator 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." Remembering that our citizenship is in heaven, let us lay hold on the hope set before us in the Gospel. [Cf: ST 01-28-03 para. 07] p. 210, Para. 8, [1903MS].

"And they also which pierced Him." These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrong-doing are piercing Him to-day. Daily He suffers the agonies of the crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will. [Cf: ST 01-28-03 para. 08] p. 211, Para. 1, [1903MS].

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. Our Saviour lived on this earth a perfect life. He is our Example. If we now follow Him, doing His will in all things, we shall in the world to come live with Him forever. Let us keep Him constantly in view. It should be our life-purpose to glorify Christ. This is the great purpose that has inspired Christians in every age. It is by cherishing this purpose that we make sure of eternal salvation. Let us learn to know Him whom to know aright is peace and joy and life everlasting. [Cf: ST 01-28-03 para. 09] p. 211, Para. 2, [1903MS].

"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." [Cf: ST 01-28-03 para. 10] p. 211, Para. 3, [1903MS].

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ." [Cf: ST 01-28-03 para. 11] p. 211, Para. 4, [1903MS].

In his old age the apostle talked continually of Christ, and the people tired of his words, which rebuked their stubborn refusal of Christ as their Saviour. To rid themselves of John's testimony, they banished him to Patmos. But in sending him to that lonely isle, they did not place him beyond the reach of Jesus. It was there that he was given a wonderful revelation of his Saviour and of the things that were to come to pass on the earth; and it was on Patmos, too, that he wrote out the record of his visions that we have in the book of Revelation,-- a record that will be present truth until all the events foretold shall have taken place. By Mrs. E. G. White. [Cf: ST 01-28-03 para. 12] p. 211, Para. 5, [1903MS].

I was in the Spirit on the Lord's day," writes the prophet of Patmos, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying

unto me, Fear not; I am the first and the last: I am He that liveth, and was dead. And, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." [Cf: ST 02-04-03 para. 01] p. 211, Para. 6, [1903MS].

It may seem wonderful to us that Christ should reveal Himself to John as He is, strange that He should thus address Himself to the churches. But we should remember that the church, enfeebled and defective tho it is, is the object of Christ's supreme regard. Constantly He watches over it with tender solicitude, and strengthens 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 heed the messages He addresses to the church? Let us determine to be among the number who shall meet Him with joy at His coming, and not among those who "shall wail because of Him." Let us make certain our redemption by obeying the messages that He gives to His church. [Cf: ST 02-04-03 para. 02] p. 212, Para. 1, [1903MS].

Christ bears to the church the words of consolation: "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. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God, and I will write upon Him My new name." [Cf: ST 02-04-03 para. 03] p. 212, Para. 2, [1903MS].

To the overcomer is promised a crown of unfading glory, and a life that measures with the life of God. "To Him that overcometh," Christ declares, "will I give to eat of the tree of life, which is in the midst of the paradise of God." "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." Let us strive to obtain an abundant entrance into the kingdom of our Lord. Let us diligently study 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, which God gave unto Him, to show unto His servants things which must shortly come to pass." Let us remember always that "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." By Mrs. E. G. White. [Cf: ST 02-04-03 para. 04] p. 212, Para. 3, [1903MS].

Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart. [Cf: ST 02-18-03 para. 01] p. 212, Para. 4, [1903MS].

The standard is high to which we must attain if we would be children

of God, pure, holy, and undefiled. How could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self. [Cf: ST 02-18-03 para. 02] p. 212, Para. 5, [1903MS].

In the daily life we often come in contact with those who are full of pettishness. In dealing with such ones, we are enjoined to "stand, and rejoice." By obeying this injunction we shall be able always to gain the victory. When some one speaks fretfully, simply "stand, and rejoice." Do not speak a word in reply to the provoking utterance. If the lips are opened to speak in vindication of self, a volume of words will flow out. Keep silent. This is the easiest way to gain the victory. [Cf: ST 02-18-03 para. 03] p. 213, Para. 1, [1903MS].

Words spoken in reply to those who are angry, usually act as a whip, lashing the temper into fury instead of soothing it. Great blessings are lost because of passionate words. Let us learn lessons of self-control. Feelings of anger, when met with silence, die out very quickly. Silence is eloquence, and puts to shame the one who is full of wrath. We can mortify Satan by keeping the tongue with all diligence. [Cf: ST 02-18-03 para. 04] p. 213, Para. 2, [1903MS].

Not only are we to rejoice, but we are to "glory in tribulations also; knowing that *tribulation worketh patience*; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly." Wonderful love! "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." [Cf: ST 02-18-03 para. 05] p. 213, Para. 3, [1903MS].

The apostle Paul declares, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Those who do not have this peace are liable to become irritable. He who manifests a fretful, scolding spirit may well ask himself the question, Am I a Christian? So long as he frets and scolds, he is not a Christian, and is exerting an influence that does great harm. Let us put on Christ; let us be Christlike in every word and act; let us so live that others may see the difference between the disposition of a Christian and the disposition of one who makes no claim to be a follower of Jesus. [Cf: ST 02-18-03 para. 06] p. 213, Para. 4, [1903MS].

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." He hears every unkind word, every harsh, cutting expression. Could we see Him standing by our side, would we speak such words? Words that create heart-burnings and disunion should never escape our lips. Let us guard carefully every word and act, walking in all lowliness of mind, cherishing a spirit of meekness and kindness. [Cf: ST 02-18-03 para. 07] p. 213, Para. 5, [1903MS].

Fathers and mothers, whether you are 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 to yourself, "This is from Satan. He wants me to echo his words, to communicate his spirit; but this I will not do." Determine to speak in love; to cultivate patience, kindness, longsuffering, courtesy, and delicacy in dealing with one another. Why?--Because you are Christians; 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 prompts men and women to speak unkindly. Sanctify your talent of speech. Words are a precious gift, capable of doing much good, of accomplishing a great work for the Master. Every thought, every word, is recorded in the books of heaven. Guard well your thoughts and words, that in the judgment you may not be ashamed to meet your record. [Cf: ST 02-18-03 para. 08] p. 213, Para. 6, [1903MS].

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly. Let us firmly resolve that when the enemy tempts us to speak hastily, feeling that we are treated unjustly or are misunderstood, we will not open our lips. If we should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn the lesson of silence. With tongues bridled, we may be victorious in every trial of patience through which we are called to pass. By Mrs. E. G. White. [Cf: ST 02-18-03 para. 09] p. 214, Para. 1, [1903MS].

There is a higher life for Christians to live than many of them are living. It is the new life in Christ. Those only who constantly behold Him--the One full of grace and truth--can live this life. Beholding Him, they are changed into the same image, from glory to glory. As they behold Him, He gives them power to become the sons of God. With love and compassion, without a trace of harshness, the Saviour meets them in their necessity. With sympathetic helpfulness, by the gentle touch of grace, He changes the sinner into a saint. With unwearying patience, He works to expel from the soul all disturbing elements, changing enmity to love, and unbelief to confidence. [Cf: ST 03-11-03 para. 01] p. 214, Para. 2, [1903MS].

Those who submit to the solemn rite of baptism 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 men and women thus enter into covenant relation with God, they take the name of Christian. Henceforth they are to live the life of Christ. They have been buried with Him, and they are to "seek those things which are above, where Christ sitteth on the right hand of God." [Cf: ST 03-11-03 para. 02] p. 214, Para. 3, [1903MS].

There is a scriptural figure in which the soul is represented as being delivered from sin to receive the fashion of the new man, Christ Jesus. Those who are "born again" are to live for God, and all that they do and say is to represent His holiness. Constantly they must receive power from Him. This is necessary, in order that the new life in Christ may be lived. No part of the diseased life of sin is to remain. Christ diffuses sanctified activity through all parts of the being, and there is developed unselfishness in the service of God. [Cf: ST 03-11-03

para. 03] p. 214, Para. 4, [1903MS].

The Saviour is the divine example of God's perfection, and He fashions the soul anew. Those who receive His grace impart it to others, making known His virtue of character by self-denial and sacrifice, by meekness and lowliness, by good words and works. In the life there is seen no deception, no falsehood. The words spoken are faithful, trustworthy words, which mean all that they express. The life is not a falsehood--a claim to represent Christ, and at the same time a denial of Him. [Cf: ST 03-11-03 para. 04] p. 214, Para. 5, [1903MS].

Christ is waiting for us to give ourselves to Him. Then He will mould and fashion us after the divine likeness, taking the things of God, 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 say of us, "Ye are complete in Him." To create the soul anew, to bring light out of darkness, love out of enmity, purity out of impurity, is the work of Omnipotence alone. What is the honor conferred upon Christ? Without employing any compulsion, any violence, He conforms the will of the human subject to the will of God, making the life complete, bringing perfection to the character. This is the science of eternity; for by it a mighty change is wrought,--the change that must be wrought in the life of every one who passes through the gates of the city of God. By Mrs. E. G. White. [Cf: ST 03-11-03 para. 05] p. 214, Para. 6, [1903MS].

Many think that repentance is a work which devolves wholly upon man, but this is an error. The Bible does not teach that man must repent before he comes to Christ. Repentance must precede forgiveness; but the sinner does not repent till he has faith in Christ as his mediator. Christ is the author and finisher of our faith. His love, shining from the cross, speaks eloquently of the sufferings of the only-begotten Son of God for fallen man. This love draws sinners to Him. The transgressor may resist this love; he may refuse to be drawn to Christ; but if he does not resist, he will be led to the foot of the cross, in repentance for the sins that caused the death of the Son of God. [Cf: ST 03-18-03 para. 01] p. 215, Para. 1, [1903MS].

If it were possible for man of himself to repent, Christ's atoning sacrifice would be in vain. But this is not possible. Repentance comes from Christ just as verily as does pardon. It is a false theory which teaches that repentance is a work which man must do himself, without any special help from Christ. If one step in the way of salvation could be taken without Christ, every step could be taken without Him. But without His help, the sinner can not take the first step in this way. The grace that brings forgiveness brings also contrition and repentance. [Cf: ST 03-18-03 para. 02] p. 215, Para. 2, [1903MS].

It is true that great reformations in outward conduct are made by those who have never expressed faith in Christ, and who may not have even a knowledge of Him. But it is none the less true that it is the influence of His grace that put into their hearts the desire to reform. The change in their life is the result of a blind faith. Ignorantly they worship that which leads them to respect true manhood. If they continue to walk toward the light, increased light will shine upon them; and they will bow in adoration before God, filled with gratitude for the love that led Him to give His only-begotten Son as a sacrifice

for the lost race. [Cf: ST 03-18-03 para. 03] p. 215, Para. 3, [1903MS].

The repentance that God accepts is a repentance that needs not to be repented of,--a repentance revealed by a radical change of mind and heart. The heart must be brought into subjection to Christ, and a repentance that brings about such a change can never originate with man. Only from Him who declared, "I, if I be lifted up from the earth, will draw all men unto Me," can such repentance proceed. As the sinner yields to the drawing power of Christ's love, sorrow for sin and a desire to turn from his evil ways fill his heart, and as he seeks help from God, strength from on high is given him. The Saviour says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." [Cf: ST 03-18-03 para. 04] p. 215, Para. 4, [1903MS].

Those whom God pardons He first makes penitent. Some will say that this leaves man with nothing to do, with no part in the struggle against sin. This is not so; all the powers with which man has been entrusted must be employed in the effort to do the will of God. Man can never be saved in indolence. Christ declared, "My Father worketh hitherto, and I work;" and those for whom He has given His life are to be co-workers with Him. We must watch and pray, lest we enter into temptation. We must fight against pride, self-exaltation, jealousy, evil thinking, and evil-speaking. Our earnest effort to overcome the evil in our characters will make manifest the sincerity of our prayers. [Cf: ST 03-18-03 para. 05] p. 215, Para. 5, [1903MS].

We must exercise faith in God. "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." It is by faith alone that we can claim His promise, saying, "I receive the things I ask for; Thy Word is sure; it can not fail." [Cf: ST 03-18-03 para. 06] p. 216, Para. 1, [1903MS].

We must be willing to realize our need. Those who feel that they are sinful and poor and wretched are the very ones to whom the invitation of mercy is extended. Jesus says, "I came not to call the righteous,"-- those who are clothed with the garments of their own righteousness,-- "but sinners to repentance." Those who are rich and honorable in their own estimation do not hunger and thirst after righteousness. They feel no need; therefore they do not ask for and receive the blessing of God. [Cf: ST 03-18-03 para. 07] p. 216, Para. 2, [1903MS].

Without the help of the Saviour, fallen man could never keep the law of God. But how glorious is the truth of the atonement? What a firm foundation have the saints of the Most High on which to place their hope of salvation! Not one of God's promises can fail. Through the righteousness of Christ the condemned sinner may be purified and made white. The Redeemer has carried the world's burden of guilt and woe, and He is able to strengthen His children for the conflicts that day by day they will meet in the path to heaven. By Mrs. E. G. White. [Cf: ST 03-18-03 para. 08] p. 216, Para. 3, [1903MS].

Men and women are generally designed for the home life, and from an early age they should be taught to perform the duties of this life. They should be taught to see and improve opportunities for helping

others. [Cf: ST 04-01-03 para. 01] p. 216, Para. 4, [1903MS].

Such a training is of untold value to a child, and it can be so given that the child will find pleasure and happiness in learning to be helpful. This is the mother's work,--patiently to train her children for usefulness. In doing this work, she will gain an invaluable experience. [Cf: ST 04-01-03 para. 02] p. 216, Para. 5, [1903MS].

Children are as easily interested in useful employment as in play. Each child should have his given duties, and should be taught to perform them with thoughtfulness and care. And when he does well, let the mother express her thanks. This will fill his heart with joy. Let her show her children that she appreciates their efforts to help. A word of praise will encourage them in well-doing. Thus teaching her children, the mother becomes their companion; and they are bound together by ties of love and helpfulness. [Cf: ST 04-01-03 para. 03] p. 216, Para. 6, [1903MS].

In the training of a child, there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, she may do her child great harm. [Cf: ST 04-01-03 para. 04] p. 216, Para. 7, [1903MS].

Whenever possible, this crisis should be avoided; for it means a severe struggle for both mother and child. But once such a crisis is entered into, the child must be led to yield its will to the wiser will of the parent. [Cf: ST 04-01-03 para. 05] p. 216, Para. 8, [1903MS].

The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance. She is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her Helper; love, her power. If she is a wise Christian, she will not attempt to force the child to submit. She prays earnestly, and as she prays, she is conscious of a renewal of spiritual power. She sees that the same power that is working in her is working also in the child. He becomes more gentle, more submissive. The battle is won. The mother's patience, her words of wise restraint, have done their work. There is peace after the storm, like the shining of the sun after rain. And the angels, who have been watching the scene, break forth into songs of joy. [Cf: ST 04-01-03 para. 06] p. 217, Para. 1, [1903MS].

My brother, my sister, are you living in close connection with God, so that you represent Him in the home? Do your children see in your daily life that which strengthens them in every right purpose? Your words and actions, yes, and the tones of your voice and the expression of your countenance, are leaving on their minds impressions that can never be effaced. The influence that you exert in the home mingles with the first conceptions of your children, and it should be to them a savor of life unto life. If your heart is sanctified by Christ's grace, you will stand in the home as an oracle of the cross. Christ will teach you to speak right words. He will speak through you, revealing the power of His grace. [Cf: ST 04-01-03 para. 07] p. 217, Para. 2, [1903MS].

Let not your hearts grow faint or your hands weary. By and by the

portals of the heavenly city will open to you and your children, and you may bring them to God, saying, "Here am I, and the children whom Thou hast given me." What a reward will then be yours!--to see your children crowned with immortal life in the city of God. By Mrs. E. G. White. [Cf: ST 04-01-03 para. 08] p. 217, Para. 3, [1903MS].

We have only one life to live, only one probation in which to form characters that God can approve. Let parents take heed, first to themselves, and then to their children. Let them learn from the Word of God what their duty is. The work committed to them is a most solemn and important one,--a work that they can not neglect without incurring heavy guilt. They should make all else secondary to the training of their children, remember that as these children are in the home, so they will be when they go out into the world. [Cf: ST 04-08-03 para. 01] p. 217, Para. 4, [1903MS].

Too much importance can not be placed on the early training of children. The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years. [Cf: ST 04-08-03 para. 02] p. 217, Para. 5, [1903MS].

To the mother is entrusted an important part in the training of her children. But all the responsibility does not rest on her. Father and mother should unite in this great work. The husband should show his wife that he appreciates her. If he wishes to keep her fresh and gladsome, so that she will be as sunshine in the home, let him help her to bear her burdens. [Cf: ST 04-08-03 para. 03] p. 217, Para. 6, [1903MS].

Parents, make home happy for your children. By this I do not mean that you are to indulge them. The more they are indulged, the harder they will be to manage, and the more difficult it will be for them to live true, noble lives when they go out into the world. If you allow them to do as they please, their purity and loveliness of character will quickly fade. Teach them to obey. Let them see that your word must be respected. This may seem to bring them a little unhappiness now but it will save them from much unhappiness in the future. Let the home government be just and tender, full of love and compassion, yet firm and true. Do not permit one disrespectful word or disobedient act. [Cf: ST 04-08-03 para. 04] p. 218, Para. 1, [1903MS].

*Patience and Kindness in Correction.* Do not become impatient with your children when they err. When you correct them, do not speak abruptly and harshly. This confuses them, making them afraid to tell the truth. Remember that in them you are meeting your own traits of character,-- traits that you have given them. Therefore be very kind, very compassionate, very careful to do nothing that will arouse the worst passions of the human heart. Be so calm, so free from anger, that they will be convinced that you love them, even tho you punish them. [Cf: ST 04-08-03 para. 05] p. 218, Para. 2, [1903MS].

Never forget the words, "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: ST 04-08-03 para. 06] p. 218, Para. 3, [1903MS].

Let the mother teach her children to be her willing helpers, gladly assisting her to bear life's burdens. Let cheerfulness reign in the home. The mother should put forth every effort to make home the most pleasant place in the world for her children. Let the long winter evenings be devoted to useful reading, or to some other form of self-improvement. [Cf: ST 04-08-03 para. 07] p. 218, Para. 4, [1903MS].

From the child's earliest years he is to be made acquainted with the things of God. In simple words let the mother tell him about Christ's life on earth. And more than this, let her bring into her daily life the teachings of the Saviour. Let her show her child, by her own example, that this life is a preparation for the life to come, a period granted to human beings in which they may form characters that will win for them entrance into the city of God. By Mrs. E. G. White. [Cf: ST 04-08-03 para. 08] p. 218, Para. 5, [1903MS].

As our Creator and Redeemer, Christ has embraced the world in His arms of infinite love. All things belong to Him by original and mediatorial efficiency. He is the first and the last, and the efficiency of everything. All the value that there is in any human being is from Christ, and all belongs to Him. All that we have was entrusted to us in order to fulfil His mediatorial plan. [Cf: ST 04-22-03 para. 01] p. 218, Para. 6, [1903MS].

In the divine plan, evil was foreseen and provided for. A remedy was provided sufficient for complete restoration. But in this plan man himself must act a part. Humanity is the instrument through which God works for humanity. As Christ labored for sinners; so man must labor, that humanity may be brought into connection with divinity. [Cf: ST 04-22-03 para. 02] p. 218, Para. 7, [1903MS].

In His vast plan God has embraced all humanity. He calls for men and women to fill their appointment as agents chosen to carry out His purposes. [Cf: ST 04-22-03 para. 03] p. 219, Para. 1, [1903MS].

Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are moulded by the influence that, through the grace of Christ, unites heart to heart, mind to mind, in one complete whole. [Cf: ST 04-22-03 para. 04] p. 219, Para. 2, [1903MS].

We were brought into existence because we were needed. How sad the thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer; the powers He designed for His service are used to oppose His grace and matchless love. [Cf: ST 04-22-03 para. 05] p. 219, Para. 3, [1903MS].

God gave His only-begotten Son that man might be restored to oneness with Him. And however indifferent the human agent may think it his privilege to be, he will be judged according to the provisions of grace that cost Heaven so much. Man may ignore his responsibility; he may choose to be inspired and controlled by Satan, to withdraw from all righteous principles. Nevertheless he will be judged as one who might have used all his capabilities in the service of God, but who refused to do this. His failure to do the good he might have done, had he been

a partaker of the divine nature, will be recorded against him as a sign that he despised and neglected the great mercy and lovingkindness of God, refusing to recognize the Creator's claim to his service. [Cf: ST 04-22-03 para. 06] p. 219, Para. 4, [1903MS].

Those who love God will not live as if they were under little or no obligation to Him. They will not live to please themselves. They will work as Christ worked. All that they have and are will be placed on the altar of service. Earnestly and untiringly they will labor to save the souls for whom Christ died. He, the Redeemer of the world, can and will save the souls of all who come to Him. And to us He has given the privilege of cooperating with Him in the carrying out of His great plan. [Cf: ST 04-22-03 para. 07] p. 219, Para. 5, [1903MS].

The work left for us to do is to endeavor to draw all men to Christ, to uplift a crucified and risen Saviour, to tell others of His compassion, pointing to Him as did John the Baptist, saying, "Behold the Lamb of God, which taketh away the sin of the world." By Mrs. E. G. White. [Cf: ST 04-22-03 para. 08] p. 219, Para. 6, [1903MS].

Christ came to this world as the unwearied servant of man's necessity. He clothed His divinity with humanity that He might stand among men as one of them, a sharer in their poverty and their grief. Love for the lost race was manifested in all that He said and did. [Cf: ST 04-29-03 para. 01] p. 219, Para. 7, [1903MS].

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Humble, gracious, tenderhearted, pitiful, He went about doing good, lifting up the bowed down and comforting the sorrowing. None who came to Him went away unhelped. To all He brought hope and gladness. Wherever He went He carried blessing. [Cf: ST 04-29-03 para. 02] p. 219, Para. 8, [1903MS].

During His childhood and youth, the Saviour lived with His parents at Nazareth, willingly acting His part in bearing the burdens of the household. He had been commander of heaven's hosts, and angels had delighted to fulfil His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His work. When the time came for His public work to begin, He went forth proclaiming the Gospel of the kingdom. [Cf: ST 04-29-03 para. 03] p. 220, Para. 1, [1903MS].

Christ brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "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: ST 04-29-03 para. 04] p. 220, Para. 2, [1903MS].

His life was one of constant self-sacrifice. He came to this world to live in our behalf the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and

out among the people for whom He had done so much. The Owner of the world, He had no home in it. "Foxes have holes," He said, "and the birds of the air have nests; but the Son of Man hath not where to lay His head." "Surely He hath borne our griefs, and carried our sorrows." "He is despised and rejected of men, a man of sorrows, and acquainted with grief." [Cf: ST 04-29-03 para. 05] p. 220, Para. 3, [1903MS].

Christ's work was not confined to any time or place. It was bounded only by His love and sympathy for those 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, by the seashore, in every place where there were hearts to hear His message, Jesus healed the people and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. [Cf: ST 04-29-03 para. 06] p. 220, Para. 4, [1903MS].

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness. [Cf: ST 04-29-03 para. 07] p. 220, Para. 5, [1903MS].

Christ is our Burden Bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that by receiving power from on high man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our necessities. He works with gracious helpfulness and unwearying patience. By the gentle touch of love He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us . . . full of grace and truth." "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." By Mrs. E. G. White. [Cf: ST 04-29-03 para. 08] p. 220, Para. 6, [1903MS].

When the Lord sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the Source of strength, He sends them affliction and adversity. Disappointed hopes cause them to stop and think, and there come to them repentance, and a desire to draw near to God. And as they return to Him, He draws near to them, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." He receives the repentant sinner with loving assurances of pardon. [Cf: ST 05-20-03 para. 01] p. 221, Para. 1, [1903MS].

There is no power in repentance to change the life. But when the helpless soul casts itself on Christ, there comes transformation of character. The Saviour declares, "A new heart also will I give you, and

a new spirit will I put within you." [Cf: ST 05-20-03 para. 02] p. 221, Para. 2, [1903MS].

God often brings men to a crisis to show them their weakness, and to point them to the Source of strength. If they will pray, and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. All night Jacob wrestled with the angel. Finally the strong wrestler was weakened by a touch on his thigh. He was now disabled, and suffering the keenest pain, but he would not lose 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. 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." 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 to the faithfulness of a covenant-keeping God. [Cf: ST 05-20-03 para. 03] p. 221, Para. 3, [1903MS].

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 on the promises of God, and the heart of infinite Love could not turn away the sinner's plea. [Cf: ST 05-20-03 para. 04] p. 221, Para. 4, [1903MS].

As an evidence that Jacob had been forgiven, his name was changed from one that was a reminder of his sin to one that commemorated his victory. "Thy name," said the angel, "shall be no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed." [Cf: ST 05-20-03 para. 05] p. 221, Para. 5, [1903MS].

Shall we obtain strength from God, and win victory after victory, or shall we try in our own strength, and at last fall back defeated, worn out by vain effort? Victory is sure when self is surrendered to God. The Lord is not slack concerning His promise. He has given His angels charge over His children. Hereafter the witness will be heard, "My feet had well-nigh slipped, but the Lord upheld me." His way was best--to come in trial to the one He wished to help. [Cf: ST 05-20-03 para. 06] p. 221, Para. 6, [1903MS].

And when we obtain the blessing, let us not selfishly hoard it. Let us use for the help of some struggling fellow-being the strength that we have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that there is in him nothing that recommends him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights which he may reach. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life. By Mrs. E. G. White. [Cf: ST 05-20-03 para. 07] p. 221, Para. 7, [1903MS].

Justice requires that man shall have light, and it also requires that he who refuses to walk in this heaven-sent light, the giving of which cost the death of the Son of God, shall receive punishment. It is a principle of justice that the guilt of the sinner is proportionate to the knowledge given him, but not used, or used in a wrong way. "If ye were blind, ye should have no sin," Christ said to the Pharisees; "but now ye say, We see; therefore your sin remaineth." "This is the condemnation, that light is come into the world, and men loved darkness rather than light." [Cf: ST 05-27-03 para. 01] p. 222, Para. 1, [1903MS].

Christ came that we might have life, and that we might have it "more abundantly." God expects human beings to accept His Son as the propitiation for sin, and to receive into their lives the truths He came to bring. Those who are overcome in the struggle with sin are without excuse, for the Saviour offers to all power that will enable them to overcome the evil that assails them. [Cf: ST 05-27-03 para. 02] p. 222, Para. 2, [1903MS].

If God had failed to act His part, if He had given human beings any reason for neglecting the great salvation offered them, man might plead ignorance as a valid excuse. But He has made the way plain. When has He required any one to do anything without giving him full directions as to what He requires him to do? God would have all men to be saved. He communicates to all a knowledge of His will, that each may say, I know what the Lord desires me to do. [Cf: ST 05-27-03 para. 03] p. 222, Para. 3, [1903MS].

To some is given greater light than to others. Each will be judged by the light given him. The degree of light bestowed is the measure of responsibility. Mark the woe pronounced on those who, having been great light, refused to walk in God's way. Speaking of the cities in which most of His mighty works had been done, Christ 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: ST 05-27-03 para. 04] p. 222, Para. 4, [1903MS].

To those busy towns about the Sea of Galilee, Heaven's richest blessings had been freely offered. Day after day the Prince of Life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. Yet they refused the heavenly Gift. And as they rejected the Son of God, so God rejected them. [Cf: ST 05-27-03 para. 05] p. 222, Para. 5, [1903MS].

The people of each age will be judged by the light they have received. The church of to-day has been favored with great light and many opportunities--favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these

cities! And to-day how greatly He longs to see His church standing in freedom from sin! O that those for whom He has wrought so mightily would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting on them to work for Him! [Cf: ST 05-27-03 para. 06] p. 222, Para. 6, [1903MS].

Many wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching; we would never have been partakers of the guilt of those who rejected the Saviour. But when obedience to God requires self-denial and humiliation, these very ones stifle their convictions and refuse obedience. [Cf: ST 05-27-03 para. 07] p. 223, Para. 1, [1903MS].

God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. We are not our own; we have been bought with a price; and we are to use for God all the gifts He has entrusted to us. He places us where we have opportunity to know His will, and He offers us power to fulfil it. If we choose, we may be witnesses for Him. He who ignores his duty, and neglects his opportunities must bear the consequences of his neglect. [Cf: ST 05-27-03 para. 08] p. 223, Para. 2, [1903MS].

If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the light shining from Calvary you will see the sinfulness of sin, and you will see also God's willingness and power to save from sin. By Mrs. E. G. White. [Cf: ST 05-27-03 para. 09] p. 223, Para. 3, [1903MS].

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 rearward. 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, constantly 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: ST 06-03-03 para. 01] p. 223, Para. 4, [1903MS].

The Christian pilgrim can not be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. He who walks in the light cherishes no such spirit, but, by conscientious, consistent behaviour, heeds the apostle's admonition to provoke his fellow pilgrims to love and good works. Those who have a careful regard for one another's needs, those who speak words of kindly sympathy, those who give thoughtful assistance to others, to help them in their work, encourage not only their fellow men, but themselves as well, because they thus become laborers together with God. [Cf: ST 06-03-03 para. 02] p. 223, Para. 5, [1903MS].

If it were not for the light that is given us from above, we could not

follow step by step in the footprints of Jesus. 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 be accepted of God through faith in the atoning merits of the Crucified One. [Cf: ST 06-03-03 para. 03] p. 223, Para. 6, [1903MS].

If from the beginning of our Christian experience we had walked in the counsel of God, many more would have been converted to the Saviour. But often crooked paths have been made. Let us make straight paths, lest the lame be turned out of the way. Let no one follow a crooked path that some one else has made; for thus he would not only go astray himself, but would make this crooked path plainer for some one else to follow. Dear reader, 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 must be accomplished a work that will mould your character after the divine similitude. Yield yourself to the guidance of Him who is Head over all. [Cf: ST 06-03-03 para. 04] p. 224, Para. 1, [1903MS].

We are doing a 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. Unconsciously every true follower of the Master will say, "Are there not but 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: ST 06-03-03 para. 05] p. 224, Para. 2, [1903MS].

To "walk in the light" means to resolve to exercise thought to exert willpower, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. Let no one 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, neither were already perfect: but . . . forgetting those things which are behind," constantly beholding the Pattern, I reach "forth unto those things which are before." [Cf: ST 06-03-03 para. 06] p. 224, Para. 3, [1903MS].

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: ST 06-03-03 para. 07] p. 224, Para. 4, [1903MS].

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 defects of character. 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 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. 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: ST 06-03-03 para. 08] p. 224, Para. 5, [1903MS].

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 follower of His. He will work in the hearts of those who receive Him, making His children pure and holy, by His rich grace qualifying them to be laborers together with Him. With keen sanctified perception they will appreciate the strength of His promises, and appropriate them, not because of any worthiness of their own, but because by living faith they avail themselves of the benefits of Christ's sacrifice, and receive the robe of His righteousness. [Cf: ST 06-03-03 para. 09] p. 225, Para. 1, [1903MS].

My fellow traveler in the Christian way, as you walk in the light, pray, simply trusting in Jesus your Redeemer. Walk so that your life will reflect rays of light to others. 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." By Mrs. E. G. White. [Cf: ST 06-03-03 para. 10] p. 225, Para. 2, [1903MS].

Christians are engaged in a warfare. The church militant is not the church triumphant. The followers of Christ, marching toward Zion, must fight at every step. His adversary is the one who once stood in the heavenly courts as the first of the covering cherubs. The beams of glory enshrouding the eternal God, once rested constantly upon him. But, not content with his position, tho honored above the heavenly host, he began to covet the glory with which the Father had invested the Son. Lucifer desired to be first in heaven. Thus he introduced sin into the universe. Entering the Garden of Eden after his expulsion from heaven, he succeeded in deceiving our first parents. Ever since he has claimed this world. Declaring that no human-being can keep the law of God's kingdom, he claims all men as his subjects. [Cf: ST 06-10-03 para. 01] p. 225, Para. 3, [1903MS].

*The Redeemer of the Fallen Race.* It was the existence of sin in the human heart that led Christ to come to this earth. He covenanted with God to lay aside His kingly crown and royal robe, clothe His divinity with humanity, and, standing on this earth at the head of humanity, bear testimony against the assertion of darkness that man could not live without sin. To save sinners, the Majesty of heaven, the King of glory, descended step by step to the lowest depths of humiliation. [Cf: ST 06-10-03 para. 02] p. 225, Para. 4, [1903MS].

If we should ask Isaiah who Jesus of Nazareth is, we should receive this reply: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Such are the titles Isaiah gives to the One who came to our world to save the fallen race. [Cf: ST 06-10-03 para. 03] p. 225, Para. 5, [1903MS].

Christ came to subject Himself to all the temptations wherewith man is beset. In human nature He suffered all the trials and disappointments, the humiliations and afflictions, that man suffers. In our behalf Christ took humanity upon Himself, and stood at the head of humanity. In His humanity, He touched humanity; in His divinity, as His right, He laid hold on the throne of God. [Cf: ST 06-10-03 para. 04] p. 225, Para. 6, [1903MS].

When the Pharisees asked the disciples why their Master ate with publicans and sinners, Christ, overhearing the question, turned to His accusers, and, in the dignity of His mission, said: "I am not come to call the righteous, but sinners to repentance." In His life He has given us a representation of what repentant sinners may become. He was pure and undefiled. From His lips escaped no word that could leave a stain upon His character. All through the Scriptures He has given us assurances that through His grace we may attain the same perfection of character that He attained. [Cf: ST 06-10-03 para. 05] p. 226, Para. 1, [1903MS].

*Our High Estate.* By giving Himself, Christ offered a complete sacrifice, that we, by believing on Him, might become "sons and daughters of the Most High." What are we willing to do in return for this infinite sacrifice? What sacrifice are we willing to make, that we may be sons and daughters of God, "partakers of the divine nature, having escaped the corruption that is in the world through lust?" [Cf: ST 06-10-03 para. 06] p. 226, Para. 2, [1903MS].

My brother, my sister, do you desire to be a member of the royal family, a child of the heavenly King? Do you desire to share in the final reward of the faithful? It matters not what your surroundings are; if you look to Christ for counsel and strength, you will be able to withstand every temptation. [Cf: ST 06-10-03 para. 07] p. 226, Para. 3, [1903MS].

Let those who are so desirous of worldly pleasure, so ambitious for worldly honor, think of the one who sacrificed His all in order to show them what they may become through His grace and strength. Will those for whom He has died do what they must do to be saved? Will they learn from His life the lessons they should learn in regard to the character they must form in order to be prepared to unite with the loyal, holy family that shall enter through the gates into the city? [Cf: ST 06-10-03 para. 08] p. 226, Para. 4, [1903MS].

"Set your affection on things above, not on things on the earth." If the affections are set on earthly things the life is tainted and corrupted. Ever remember that by submitting to the rite of baptism you have signified that you "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." Precious promise! [Cf: ST 06-10-03 para. 09] p. 226, Para. 5, [1903MS].

*The Christlife.* How thankful we should be that Christ came in poverty! No one can say, He knows nothing about the trials and hardships of poverty. Altho He knew that He was the Majesty of heaven and the Redeemer of the lost race, He worked for many years at the carpenter's trade. From childhood he did his part toward sustaining a family living in poverty. And in His daily work He taught lessons in regard to the perfecting of character. In every detail of the work connected with the construction of buildings--in every stroke He made, in every piece He prepared and joined to other pieces--He showed the care and exactness with which character should be built. It is He who inspired Paul to declare, "Ye are God's building." [Cf: ST 06-10-03 para. 10] p. 226, Para. 6, [1903MS].

The companions of Jesus often said to Him, Why need you be so particular? It is unnecessary to work in that way. You could just as well work with less exactitude, and save time. Instead of arguing with them, Jesus answered their criticisms by beginning to chant one of the Psalms in which David taught that faithfulness and integrity must mark the character. The spirit of the song affected the hearts of those who were with Jesus, and almost before they realized what they were doing, they caught the strain and joined with them [him] in singing. And when a quarrel arose, instead of stopping to argue or to justify His course, Jesus began to sing. Soon His companions would forget their differences of opinion and their angry words. Those who, a few moments before, had felt provoked with Him or with one another, now joined in singing the hymn of praise. [Cf: ST 06-10-03 para. 11] p. 227, Para. 1, [1903MS].

By pursuing the same course we may hide in Christ. Then we shall be partakers of the divine nature. [Cf: ST 06-10-03 para. 12] p. 227, Para. 2, [1903MS].

*The Victory.* The Captain of our salvation was made perfect through suffering, that He might bring many sons and daughters to the Father above. We are standing under the bloodstained banner of Prince Emmanuel. As faithful soldiers of the cross we are not to fight against principalities and powers, but against spiritual wickedness in high places. We are to meet Satan and his host. In this warfare there is no rest, no release. We must conquer in the name of Jesus, or be conquered. Armed with the mind of Christ, we shall be more than overcomers. [Cf: ST 06-10-03 para. 13] p. 227, Para. 3, [1903MS].

The Lord desires us to be victorious over the powers of darkness. He is willing to save to the uttermost all who come to Him. It is through Him that "we have access by faith into this grace wherein we stand." Through Him we have access to heaven's treasure house--His Word, the Holy Scriptures. From this treasure house we are to draw the weapons of our warfare--the weapons so effectively used by our Saviour. With the sword of truth--"it is written"--He vanquished the foe. Armed with this sword, and protected by the shield of faith, we, the church militant, shall be able to stand unmoved by Satan's assaults. Continuing to resist the enemy, we shall constantly gain strength, and finally become the church triumphant. Mrs. E. G. White. [Cf: ST 06-10-03 para. 14] p. 227, Para. 4, [1903MS].

We can not understand the mystery of redemption. It is enough for us to know that God so loved the world that He gave His only-begotten Son to die for us. The penalty of our transgression fell upon a pure, holy, innocent Substitute, even the Son of God. He bore our sins in His own body on the tree, that we might at last stand before God clothed in the robe of sinlessness. [Cf: ST 06-17-03 para. 01] p. 227, Para. 5, [1903MS].

The Gospel is the hope of the world. The cross is God's agency for counterworking Satan's plans, and restoring man to his original purity. The plan of salvation devised by the Father and the Son will be a grand success. Christ's atoning sacrifice will arouse the sluggish mind, quickening into activity man's mental and spiritual powers. [Cf: ST 06-17-03 para. 02] p. 227, Para. 6, [1903MS].

*A Teacher Sent from God.* Darkness had covered the earth, and gross darkness the people. The time had come when a Teacher from heaven must be sent to the world. Prophecy had foretold the advent of this teacher. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,"--the days when Christ's authority would be supreme and His power invincible. [Cf: ST 06-17-03 para. 03] p. 228, Para. 1, [1903MS].

As the scroll is further unrolled, we read, "O Zion, that bringest good tidings, get thee up into the high mountains; 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 arms, and carry them in His bosom, and shall gently lead those that are with young." [Cf: ST 06-17-03 para. 04] p. 228, Para. 2, [1903MS].

It is by the power of the cross that man is to be redeemed. "Behold my servant, whom I uphold," God says; "mine elect, in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." [Cf: ST 06-17-03 para. 05] p. 228, Para. 3, [1903MS].

"Thus saith God the Lord, . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. . . . Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. . . . I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness

light before them, and crooked things straight. These things will I do unto them, and not forsake them." [Cf: ST 06-17-03 para. 06] p. 228, Para. 4, [1903MS].

"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." [Cf: ST 06-17-03 para. 07] p. 228, Para. 5, [1903MS].

*Delivered from Death.* Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the 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 evil. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto thee." 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 unto my brethren. "I will put my trust in Him,"--just as I desire My disciples to do. [Cf: ST 06-17-03 para. 08] p. 228, Para. 6, [1903MS].

Only by bearing the penalty of our disobedience could Christ deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him. [Cf: ST 06-17-03 para. 09] p. 229, Para. 1, [1903MS].

Thus He placed us on vantage ground, where we could live pure, sinless lives. Repentant sinners stand before God justified and accepted, because the Innocent One has borne their guilt. The undeserving are made deserving, because in their behalf the Deserving became the undeserving. [Cf: ST 06-17-03 para. 10] p. 229, Para. 2, [1903MS].

"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." "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 06-17-03 para. 11] p. 229, Para. 3, [1903MS].

*Rich in an Eternal Inheritance.* Christ died to purchase salvation for us. He was raised for our justification, and He ever lives to make intercession for us. His life and death bring salvation to every believing child of God. By His death we are reconciled to God; by His life, as it is wrought out in our life, we shall be saved. We may be poor in temporal things, but we are rich in the treasure that endures forever. We have the deeds to an immortal inheritance, the title papers to a life that measures with the life of God. Mrs. E. G. White. [Cf: ST 06-17-03 para. 12] p. 229, Para. 4, [1903MS].

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live

soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." [Cf: ST 06-24-03 para. 01] p. 229, Para. 5, [1903MS].

It greatly dishonors God for any one to disregard the wonderful salvation brought to mankind at so infinite a cost--even the life of the Only begotten of the Father. Men and women are inexcusable for refusing to accept 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. By bearing the yoke of willing obedience, men and women testify to worlds unfallen, to angels, and to men that they have accepted Christ as their Ruler, and are conforming their lives to His will. [Cf: ST 06-24-03 para. 02] p. 229, Para. 6, [1903MS].

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 fully appreciate the value that Christ has placed on them. They fail of realizing that He 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: ST 06-24-03 para. 03] p. 229, Para. 7, [1903MS].

*Cooperation with Christ.* 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: ST 06-24-03 para. 04] p. 230, Para. 1, [1903MS].

The Lord is doing a great work in the earth. With intense interest He is examining every man's fitness 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 mould their characters after the similitude of the divine character. By improving this opportunity, 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." [Cf: ST 06-24-03 para. 05] p. 230, Para. 2, [1903MS].

In these closing days of probation let us 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." Those who are careless and indifferent, those who have given themselves to the world-

-body, soul, and spirit--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." [Cf: ST 06-24-03 para. 06] p. 230, Para. 3, [1903MS].

Christ is made the judge of every man's character. All judgment is given by the Father into His hands. Daily an examination of the characters of men and women is being carried on. God is particular in requiring every one to conform to His standard of character. [Cf: ST 06-24-03 para. 07] p. 230, Para. 4, [1903MS].

*The Fabric Ofttimes Marred.* Many, many are trusting to their own righteousness. Refusing to submit to the will of Christ or to allow Him to clothe them with the robe of His righteousness, they set up a standard for themselves, forming characters according to their own will and pleasure. They misrepresent the perfect character--the righteousness--of Christ. Themselves deceived, they deceive others, leading many into false paths. Satan is well pleased with their religion, but they are not accepted of God. They will at last receive punishment with the great deceiver. [Cf: ST 06-24-03 para. 08] p. 230, Para. 5, [1903MS].

There is a large number of professing Christians who do not really follow Jesus. They do not bear the cross with willing self-denial and self-sacrifice. Altho making a high profession of being earnest Christians, they weave into the fabric of their characters so many threads of personal imperfections that the beautiful pattern is spoiled. Of them in effect 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 conceit. Unless converted, you can not be saved; for with your unsanctified wisdom you would mar heaven. I can not endorse your spirit or your work. You do not act in accordance with the divine example, but are following a pattern of your own invention. Because of your lukewarm condition I must spew you out of My mouth. [Cf: ST 06-24-03 para. 09] p. 230, Para. 6, [1903MS].

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: ST 06-24-03 para. 10] p. 231, Para. 1, [1903MS].

Those who are in this condition are wilfully 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 as novices. They do not seem to understand the truth that must be expressed in word and deed in order 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. They claim to be Christ's representatives, but they are not rich in spiritual grace or in good works. Standing in their own light, they are wretched, poor, blind, maimed. What a position to be in! [Cf: ST 06-24-03 para. 11] p. 231, Para. 2, [1903MS].

*Be Zealous, and Repent.* Notwithstanding their wilful ignorance, they are not left by the Lord without adding 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 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: ST 06-24-03 para. 12] p. 231, Para. 3, [1903MS].

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 hereditary and cultivated tendencies to wrong, that they are blind and can not see afar off. By them, principles are perverted; false standards are raised; tests are made that bear not the signature of heaven. They 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! [Cf: ST 06-24-03 para. 13] p. 231, Para. 4, [1903MS].

*The Reward of the Upright.* "O fear the Lord, ye his saints." "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." "Trust in Him at all times; . . . pour out your heart before Him." "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." [Cf: ST 06-24-03 para. 14] p. 231, Para. 5, [1903MS].

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." "For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "The Lord knoweth the days of the upright; and their inheritance shall be forever." Mrs. E. G. White. [Cf: ST 06-24-03 para. 15] p. 231, Para. 6, [1903MS].

*Lessons from the Past.* Satan has ever achieved his greatest successes through the neglect of God's people to maintain their separation from the world,--its customs, its practises and principles. There are but two great parties among men--the servants of Christ, and the servants of Satan. Their leaders are opposites in every particular. Our Lord Jesus Christ, who came to conquer the prince of darkness, says, "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." Here Christ makes a marked distinction between His followers and the world. Those who are of the world are in direct opposition to those who love God and keep His commandments. The heart must be kept with all diligence, that the human be not exalted above the Divine. If those who profess to love and serve God, follow blind impulse, rather than reason and conscience, they will fall by the artifice of Satan. The affections should be guarded and controlled,

lest they be placed upon unworthy objects that are forbidden in the Word of God. [Cf: ST 07-01-03 para. 01] p. 232, Para. 1, [1903MS].

Samson, that mighty man of valor, was under a solemn vow to be a Nazarite during the period of his life; but, becoming infatuated by the charms of a lewd woman, he rashly broke that sacred pledge. Satan worked through his agents to destroy this ruler of Israel, that the mysterious power which he possessed might no longer intimidate the enemies of God's people. It was the influence of this bold woman that separated him from God, her artifices that proved his ruin. The love and service which God claims, Samson gave to this woman. This was idolatry. He lost all sense of the sacred character and work of God, and sacrificed honor, conscience, and every valuable interest, to base passion. [Cf: ST 07-01-03 para. 02] p. 232, Para. 2, [1903MS].

The life of Solomon should prove a beacon of warning to God's people in every age. The Lord had erected a barrier between Israel and other nations. He had made that people the depositaries of His law, and their safety lay in preserving their peculiar, holy character. But as King Solomon's heart was lifted up in pride, he became eager for still greater wealth and power. To secure these, political alliances were formed with idolatrous nations. [Cf: ST 07-01-03 para. 03] p. 232, Para. 3, [1903MS].

Honor and riches flowed in to him as the result; but these temporal advantages were dearly purchased at the sacrifice of principle. His kingdom was enriched with the gold of Tarshish, but the fine gold of character was tarnished by the corrupting influence of paganism. Once over the wise barrier which God had erected, the king took, one after another, the fatal steps that led him away from hope and happiness and heaven. From the wisest of the rulers, Solomon became a despot. Satan triumphed as this man, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the bewitching power of woman. [Cf: ST 07-01-03 para. 04] p. 232, Para. 4, [1903MS].

The cases mentioned are sufficient to show the danger of corrupting the soul by mingling with God's enemies. These examples are placed on record for the benefit of those who live amid the perils of the last days. The devices of Satan are no less now than in ancient times. Indeed, as we near the period of Christ's second coming, Satan redoubles his efforts to work with all deceivableness of unrighteousness. The youth especially are in constant and fearful danger of being overcome by his temptations. [Cf: ST 07-01-03 para. 05] p. 232, Para. 5, [1903MS].

Watchfulness and vigilance are needed now. The lustful eye must be turned off from beholding vanity. Boldness and immodesty must be met with a decided rebuke. Let none yield to a spirit of self-confidence, and feel that they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by all who have the fear of God before them, that He will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who, in their self-confidence, feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the

importance of resolutely guarding their affections will be captivated by those who practise their arts to ensnare and lead astray the unwary. [Cf: ST 07-01-03 para. 06] p. 233, Para. 1, [1903MS].

Satan exulted to see Samson, a man whom God could have used to His glory, so infatuated that he could betray his strength into the hands of Delilah. Satan knew that he had taken Samson captive. Few who go thus far again see clearly the aggravated character of sin. Reputation, strength, and usefulness are sacrificed for sinful indulgence. Blind infatuation leads men on in the way to destruction. The power of Satan, his arts and machinations,--who can know them? Those who, in defiance of all the warnings and entreaties of God's Word, venture to indulge in sin are sleeping on the very brink of eternal ruin. Because God bears long with transgressors, of His law, because He sends them warnings and entreaties, because punishment does not immediately follow their evil deeds, they abuse His mercy and forbearance, and blindly rush on in a course of crime. When assailed by temptation, many have not moral strength to say, as did Joseph, "How then can I do this great wickedness, and sin against God?" They do not give a decided refusal to the first invitation to transgress the law of God, and soon unlawful indulgence becomes habitual, and they are ready to deny that it is a sin. [Cf: ST 07-01-03 para. 07] p. 233, Para. 2, [1903MS].

Unwise marriages are the curse of this age. Such an alliance can but be disastrous to both parties. That love which has no better foundation than mere sensual gratification will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind, is brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course. [Cf: ST 07-01-03 para. 08] p. 233, Para. 3, [1903MS].

Men and women professing godliness should tremble at the thought of entering into a marriage covenant with those who do not respect and obey the commandments of God. It was this that opened the floodgates of sin to the antediluvians. Such a connection with the world is a direct departure from God's express requirements,--"Be ye not unequally yoked together with unbelievers." [Cf: ST 07-01-03 para. 09] p. 233, Para. 4, [1903MS].

In these alliances the creature receives the love which should be given to the Creator. There is danger in entering into any intimate relation with those who have no connection with Heaven. This is the friendship which Inspiration calls enmity with God. We can not be too jealous of ourselves, lest, by associating with worldlings, we fall into the same habits. It was for this reason that the Israelites were commanded to dwell alone, as a people separate from all other nations. The friendship of the Lord's enemies is more to be dreaded than their enmity; for Satan is constantly working through pleasing, intelligent unbelievers, to tempt the people of God to sin. [Cf: ST 07-01-03 para. 10] p. 233, Para. 5, [1903MS].

When one commandment of the Decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful. Alas, what terrible results of woman's influence for evil may be

witnessed in the world to-day! Through the allurements of "strange women," thousands are incarcerated in prison cells, many take their own lives, and many cut short the lives of others. How true the words of Inspiration, "Her feet go down to death; her steps take hold on hell." [Cf: ST 07-01-03 para. 11] p. 234, Para. 1, [1903MS].

Beacons of warning are placed on every side in the pathway of life, to prevent men from approaching the dangerous, forbidden ground; but, notwithstanding this, multitudes choose the fatal path, contrary to the dictates of reason, regardless of God's law, and in defiance of His vengeance. [Cf: ST 07-01-03 para. 12] p. 234, Para. 2, [1903MS].

Those who would preserve physical health, a vigorous intellect, and sound morals, must "flee youthful lusts." Those who will put forth zealous and decided efforts to check the wickedness that lifts its bold, presumptions head in our midst, are hated and maligned by all wrongdoers, but they will be honored and recompensed of God. Mrs. E. G. White. [Cf: ST 07-01-03 para. 13] p. 234, Para. 3, [1903MS].

Standing but a step from His heavenly throne, Christ gave the commission to His disciples. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the Gospel to every creature." Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be co-laborers with their Redeemer in the work of saving the world. [Cf: ST 08-05-03 para. 01] p. 234, Para. 4, [1903MS].

The commission had been given to the twelve when Christ was with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord. [Cf: ST 08-05-03 para. 02] p. 234, Para. 5, [1903MS].

With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from every direction to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ. [Cf: ST 08-05-03 para. 03] p. 234, Para. 6, [1903MS].

At the time appointed about five hundred believers were collected in little knots on the mountainside, eager to learn all that could be learned from those who had been seen Christ since His resurrection. From group to group the disciples passed, telling all that they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly, Jesus appeared among them. Many were present who had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was

as the face of God, and when they saw Him, they worshiped Him. [Cf: ST 08-05-03 para. 04] p. 234, Para. 7, [1903MS].

But some doubted. So it will always be. There are those who find it hard to exercise faith, and who place themselves on the doubting side. These lose much because of their unbelief. This was the only interview that Jesus had with many of the believers before His ascension. He came and spoke to them, saying, "All power is given unto Me in heaven and in earth." The disciples had worshiped Him before He spoke, but these words, falling from lips that had been closed in death, thrilled them with peculiar power. He was now the risen Saviour. Many of them had seen Him exercise His power in healing the sick and controlling Satanic agencies. They believed that He possessed power to set up His kingdom in Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters, He had walked upon the white crest billows; He had raised the dead to life. Now He declared that "all power" was given unto Him. [Cf: ST 08-05-03 para. 05] p. 235, Para. 1, [1903MS].

Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: ST 08-05-03 para. 06] p. 235, Para. 2, [1903MS].

The Jewish people had been made the depositaries of sacred truth; but Phariseeism had made them the most exclusive, the most bigoted of all the human race. Everything about the priests and rulers,--their dress, customs, ceremonies, traditions,--unfitted them to be the light of the world. They looked upon themselves, the Jewish people, as the world. But Christ commissioned His disciples to proclaim a faith and a worship that would have in it nothing of cast or country, a faith that would be adapted to all peoples, all nations, all classes of men. Mrs. E. G. White. [Cf: ST 08-05-03 para. 07] p. 235, Para. 3, [1903MS].

Before leaving His disciples, Christ plainly stated the nature of His kingdom. He called to their minds things that He had previously told them in regard to it. He declared to them that it was not His purpose to establish in this world a temporal kingdom, but a spiritual kingdom. He was not to reign as an earthly king on David's throne. Again He opened to them the Scriptures, showing them that all that He had passed through had been ordained in the councils between the Father and Himself. This was foretold by prophets and men inspired by the Holy Spirit. [Cf: ST 08-12-03 para. 01] p. 235, Para. 4, [1903MS].

Christ told the disciples to begin their work at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected, and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near Heaven came to earth when Jesus was among them. At Jerusalem the work of the disciples must begin. [Cf: ST 08-12-03 para. 02] p. 235, Para. 5, [1903MS].

There were at Jerusalem many who had secretly believed on Jesus, and many who had been deceived by the priests and rulers. To these the Gospel was to be preached. They were to be called to repentance. The wonderful truth that through Christ alone could remission of sins be obtained, was to be made plain. While all Jerusalem was stirred by the thrilling events of the past few weeks, the preaching of the Gospel would make the deepest impression. [Cf: ST 08-12-03 para. 03] p. 235, Para. 6, [1903MS].

But the work of the disciples was not to end in Jerusalem. They were to carry the truth to earth's remotest bounds. To His disciples Christ said, You have been witnesses of My life of self-sacrifice in behalf of the world. You have witnessed My labors for Israel. Altho they would not come unto Me that they might have life, altho priests and rulers have done unto Me as they listed, altho they have rejected Me as the scriptures foretold, they will still have another opportunity of accepting the Son of God. You have seen that all who come unto Me confessing their sins, I freely receive. Him that cometh to Me I will in nowise cast out. To you, My disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church. [Cf: ST 08-12-03 para. 04] p. 236, Para. 1, [1903MS].

The disciples were to carry their work forward in Christ's name. Their faith was to center in Him who is the Source of power. In His name they were to present their petitions to the Father, and they would receive answer. Christ's name was to be their watchword, their badge of office, their bond of union, the authority for their action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription. [Cf: ST 08-12-03 para. 05] p. 236, Para. 2, [1903MS].

Thus Christ gave the disciples their commission. He did not tell them that their work would be easy. He showed them the vast confederacy arrayed against them. He told them that they were to fight, not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But they were not left to fight alone. He assured them that He would be with them, and that if they would go forth in faith, they would move under the shield of Omnipotence. "Lo, I am with you always," He said. He made full provision for the prosecution of their work, and took upon Him the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you. [Cf: ST 08-12-03 para. 06] p. 236, Para. 3, [1903MS].

The disciples went forth preaching the Word. They prepared themselves for their work. Before the day of Pentecost, they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing was to be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The Gospel was to be carried to the uttermost parts of the earth, and they claimed the power that Christ had promised. Then it was that the Holy Spirit was

poured out, and thousands were converted in a day. Mrs. E. G. White. [Cf: ST 08-12-03 para. 07] p. 236, Para. 4, [1903MS].

The commission that Christ gave to His disciples just before His ascension is given also to us. To every believer are spoken the words, "Go ye into all the world, and preach the Gospel to every creature." The Lord has given His church a special work of personal service. He could have given to angels alone the work of soul-saving, but He did not do this. Humanity must touch humanity. [Cf: ST 08-19-03 para. 01] p. 236, Para. 5, [1903MS].

It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the Gospel. All who receive the life of Christ are ordained to work for the salvation of souls. For this work the church was established, and all who take upon themselves the sacred vows are thereby pledged to be co-workers with Christ. [Cf: ST 08-19-03 para. 02] p. 237, Para. 1, [1903MS].

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He who is truly converted is filled with a desire to save sinners. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." His whole soul reaches out after others in a desire that they may enjoy the peace that he has found. The light that has entered heart and mind can not be shut in. It must shine forth. [Cf: ST 08-19-03 para. 03] p. 237, Para. 2, [1903MS].

To us, as to the disciples, Christ says, "I am with you always, even unto the end of the world." The power promised to them is promised to us also. Christ assures us that if we go forth in His strength, we shall do the deeds of Omnipotence. But have we placed ourselves where God can give us the power that He gave the disciples,--power which 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? [Cf: ST 08-19-03 para. 04] p. 237, Para. 3, [1903MS].

The privileges that God has given us, the advantages that He has bestowed, the promises that He has made, should inspire us, with far greater zeal and devotion. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to this world to live and die for sinners. He bids His disciples put forth untiring effort for those who know not the joy of communion with Him. He stands ready to give them power for the fulfilment of the commission. [Cf: ST 08-19-03 para. 05] p. 237, Para. 4, [1903MS].

The veil has been rent from top to bottom. A new and living way has been opened. And now, all who will may reach forth their hands unto God, and take hold of His strength, and they shall make peace with Him. The heathen world is no longer to be wrapped in darkness. The gloom of superstition is to disappear before the bright beams of the Sun of Righteousness. The powers of hell have been overcome. The truth of the words has been proven, "I am sought of them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a

nation that was not called by My name." [Cf: ST 08-19-03 para. 06] p. 237, Para. 5, [1903MS].

Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" [Cf: ST 08-19-03 para. 07] p. 237, Para. 6, [1903MS].

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." Mrs. E. G. White. [Cf: ST 08-19-03 para. 08] p. 237, Para. 7, [1903MS].

Nearly two thousand years ago a Voice of mysterious import was heard in heaven, saying, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me. . . Lo, I come, . . . to do Thy will, O God." [Cf: ST 08-26-03 para. 01] p. 238, Para. 1, [1903MS].

Christ came to our world to be man's surety, to overcome in his behalf, to live for him a sinless life, that in His power they might obtain the victory over sin. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." 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 unto My brethren. I will put My trust in Him, just as I desire My disciples to do. [Cf: ST 08-26-03 para. 02] p. 238, Para. 2, [1903MS].

"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." [Cf: ST 08-26-03 para. 03] p. 238, Para. 3, [1903MS].

As Christ took upon Him this work, He saw all that it would bring,-- His betrayal, because of envy, pride, and the love of money; His trial in the judgment hall, the scourging, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had come now to lead them from spiritual bondage into the City of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit thereof, but those who should have welcomed Him, said, "This is the heir; come, let us kill Him, and let us seize on His inheritance." [Cf: ST 08-26-03 para. 04] p. 238, Para. 4, [1903MS].

Looking into the future, Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment inflicted only on those most deeply sunken in crime. He saw Himself hanging on the cross, while priests and rulers looked on with exultation, saying mockingly, "He saved others; Himself He can not save." [Cf: ST 08-26-03



our friends misunderstand us, let us remember that Jesus, our Elder Brother, never makes a mistake. He judges righteously. [Cf: ST 09-02-03 para. 02] p. 239, Para. 5, [1903MS].

Let every word you utter, every line you write, give evidence of unwavering faith. Do not think of Jesus as the friend of some one else, but as your personal friend. Never are you left to struggle alone. Christ says, "Lo, I am with you always." And angels are your helpers. The Comforter that Jesus promised to send abides with you. [Cf: ST 09-02-03 para. 03] p. 239, Para. 6, [1903MS].

Constantly exercise faith. Trust in God whatever your feelings may be. "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." Let him say with the psalmist, "Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." [Cf: ST 09-02-03 para. 04] p. 239, Para. 7, [1903MS].

Do not think that because you have sinned, you must always be under condemnation. When the tempter tells you that your sins are so great that you have no right to claim the promises of God, say, "It is written, 'Though your sins be as scarlet, they shall be as white as snow;' and 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" [Cf: ST 09-02-03 para. 05] p. 240, Para. 1, [1903MS].

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Christ died to rescue souls from the bondage of sin, and those who return to their loyalty are precious in the sight of the Lord. He loves them even as He loves His only-begotten Son. [Cf: ST 09-02-03 para. 06] p. 240, Para. 2, [1903MS].

He who died that we might live forever in heaven, is now standing before His Father, pleading in our behalf. He ever lives to make intercession for us, and to dispense to us grace and blessing in abundant measure. He will give His children the help that He sees they need. He has promised, "As thy days, so shall thy strength be." He lays upon them no burden greater than they are able to bear. [Cf: ST 09-02-03 para. 07] p. 240, Para. 3, [1903MS].

With the hand of faith grasp the promises of God, and stand on vantage ground. Then you will be where Satan can not come near to you to say, God will not help you, because you have sinned. The enemy desires us to think that the way of life is so difficult that it is impossible for us to reach heaven. But do not allow his insinuations of doubt to keep you from pressing forward. In the strength of God we may be more than conquerors. His purpose for us is that we shall develop perfect characters. He can help us so to live in this world that we shall be accounted worthy to join the family of the redeemed in the courts above. He is willing to do for us more than we can ask or think. Mrs. E. G. White. [Cf: ST 09-02-03 para. 08] p. 240, Para. 4, [1903MS].

The home is a training school, in which children are to learn from their parents the meaning of self-discipline and self-control. Let parents remember that in the authority of God they are to do the work that He has laid upon them. In the sanctuary of the home His work for their children is to begin. They are to cooperate with Him by doing all in their power to make themselves fit teachers for their children. They are to acquaint themselves with the duties devolving upon them, and by a faithful performance of these duties prove themselves true to God and to their children. [Cf: ST 09-16-03 para. 01] p. 240, Para. 5, [1903MS].

Parents, remember that the training of your children is your lifework. You are under obligation to make yourselves examples of what you desire your children to become. In the home you are to be the Lord's physicians,--healers of physical, mental, and spiritual afflictions. Keep in touch with your sons and daughters as they grow from childhood to manhood and womanhood. Be sure that their physical habits are such as will help them to build up strong, symmetrical characters. Allow in the home nothing that savors of cheapness or commonness. You are preparing your children for entrance into the City of God, and nothing that defiles can enter there. [Cf: ST 09-16-03 para. 02] p. 240, Para. 6, [1903MS].

Be pleasant and cheerful. Remember that love is the power that binds your children to you. Keep your words and actions free from anger. Do nothing that will destroy the harmony of the home. Let the sharp words that you are tempted to speak die unspoken. Such words wound and bruise the hearts of the hearers. [Cf: ST 09-16-03 para. 03] p. 241, Para. 1, [1903MS].

It is not the Lord's will that parents shall be so fully engrossed in other things that they neglect their children. It should be the constant study of both father and mother to train their children in such a way that they will be qualified to act well their part in the service of God. Patiently, wisely, tenderly, parents are to teach their little ones, in their lives showing that strength is gained by obedience. [Cf: ST 09-16-03 para. 04] p. 241, Para. 2, [1903MS].

It is the mother's privilege to bless the world by the faithfulness with which she works for her children; 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 as she herself seeks to follow the teaching of Christ that she can hope to form the characters of her children after the divine similitude. 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, and, as she has need, wisdom will be given to her. [Cf: ST 09-16-03 para. 05] p. 241, Para. 3, [1903MS].

But all the burden is not to rest on the mother. The father is to share it with her. Never is his interest in his children to flag. The father who has a family of restless boys should not leave them wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend, doing all in his power to keep them from evil associates. [Cf: ST 09-16-03 para. 06] p. 241, Para. 4, [1903MS].

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. Study with your children. Remember that you yourselves are God's little children, and that you must first learn of Him before you can teach your children aright. [Cf: ST 09-16-03 para. 07] p. 241, Para. 5, [1903MS].

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: ST 09-16-03 para. 08] p. 241, Para. 6, [1903MS].

The Heart-searcher knows the cruel power of the enemy, and the weakness of human beings. He knows how untiringly Satan seeks to gain control of the children and youth, and how often he is aided in his efforts by the neglect of fathers and mothers. O, 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: ST 09-16-03 para. 09] p. 241, Para. 7, [1903MS].

O parents, give your children wise care, that they may grow up to be noble men and women, and that, should death call them before the Saviour comes, they may lie down to rest, knowing that in the morning of the resurrection they will rise to newness of life. By Mrs. E. G. White. [Cf: ST 09-16-03 para. 10] p. 242, Para. 1, [1903MS].

*The Power of Influence.* "Gather up my influence, and bury it with me," a man upon his deathbed exclaimed. But could this be done?--No, no! Like the thistle seed carried by the wind, his influence had been borne everywhere, never to be recalled. [Cf: ST 09-16-03 para. 01] p. 242, Para. 2, [1903MS].

Throw a pebble into a lake, and a wave is formed, 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 09-16-03 para. 02] p. 242, Para. 3, [1903MS].

No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity. No man can be independent of his fellow-men; for the well-being of each affects others. [Cf: ST 09-16-03 para. 03] p. 242, Para. 4, [1903MS].

Each soul is surrounded by an atmosphere of its own, an atmosphere, it may be, charged with the lifegiving power of faith and hope and courage, 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. By the atmosphere surrounding us, every one with whom we come in contact is consciously or unconsciously

affected. [Cf: ST 09-16-03 para. 04] p. 242, Para. 5, [1903MS].

This is a responsibility from which we can not free ourselves. Our words, our acts, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or for evil which no man can measure. Every impulse thus imparted is a seed sown which 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 many may be blessed. On the other hand, one rash act, one thoughtless word, may prove the ruin of some soul. One blemish on the character may turn many away from Christ. [Cf: ST 09-16-03 para. 05] p. 242, Para. 6, [1903MS].

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others this holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension, is a seed that will spring up as a "root of bitterness," whereby many shall be defiled. And how much larger number will the "many" poison! Thus the sowing of good and evil goes on for time and for eternity. [Cf: ST 09-16-03 para. 06] p. 242, Para. 7, [1903MS].

No man will perish alone in his iniquity. However contracted may be one's sphere, he exerts an influence for good or for ill. That our influence should be a savor of death unto death is a fearful thought, yet this is possible. Many who profess Christ are scattering from Him. Frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence. [Cf: ST 09-16-03 para. 07] p. 242, Para. 8, [1903MS].

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling against temptation, trembling on the very verge of yielding to evil, such a life is one of the most powerful enticements to sin. [Cf: ST 09-16-03 para. 08] p. 243, Para. 1, [1903MS].

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to Him by the persuasive force of loving service. Men and women who commune with God, who, because they cooperate with the heavenly angels, are surrounded by a holy influence, are needed at this time. [Cf: ST 09-16-03 para. 09] p. 243, Para. 2, [1903MS].

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we

begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world. By Mrs. E. G. White. [Cf: ST 09-16-03 para. 10] p. 243, Para. 3, [1903MS].

It is of the utmost importance that we understand how to pray aright. A careful study of the prayer that Jesus gave His disciples will be of great benefit to us. This prayer is just as valuable to Christ's followers to-day as it was to His disciples when it was given to them. Let parents teach their children the meaning of this prayer. And let them teach them that God will not accept it if offered as a form. Only as we offer this prayer with an understanding of its meaning and a realization of our need, will it be acceptable to God. [Cf: ST 10-28-03 para. 01] p. 243, Para. 4, [1903MS].

"When Ye Pray Say, Our Father." Christ points us to God as our heavenly Father. We are to ask Him for what we need, even as a child asks its earthly father for what it needs. Jesus says, "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." As adopted children of God, it is our right to ask Him for the things we need. Would that all could understand the value that there is in acknowledging our relationship and loyalty to Him whom we claim as our Father. Before taking up our daily work, we should draw near to God, to talk with Him whom we reverence and love, and to ask for help, not only for ourselves, but for others. He is well pleased when we come to Him in full confidence, asking for grace to overcome. He will not be to us as an offended Judge, but as a loving gracious Father. [Cf: ST 10-28-03 para. 02] p. 243, Para. 5, [1903MS].

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need. [Cf: ST 10-28-03 para. 03] p. 244, Para. 1, [1903MS].

"Hallowed Be Thy Name." God would have us seek for those things that will honor His name. In no case are we to glorify ourselves; we are to seek God for grace and blessing, that we may glorify His name in our lives; God is glorified, His name is hallowed, when, through the lives of His children, Christ is revealed. [Cf: ST 10-28-03 para. 04] p. 244, Para. 2, [1903MS].

God's name is hallowed by the angels of heaven and by the inhabitants of the unfallen worlds. When you pray, "Hallowed by Thy name," you ask that it may be hallowed in this world, hallowed in you. God has

acknowledged you before men and angels as His child; pray that you may do no dishonor to the "worthy name by which ye are called." God sends you into the world as His representatives. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You can not hallow His name, or represent Him to the world, unless, in life and character, you represent the very life and character of God. This you can do only through the acceptance of Christ. [Cf: ST 10-28-03 para. 05] p. 244, Para. 3, [1903MS].

"*Thy Kingdom Come.*" Christ sent forth His disciples with the message, "The kingdom of God is at hand." The proclamation of this message is our work. Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of His grace have been carried to all the earth. Let us proclaim the message, "Behold the Lamb of God, which taketh away the sin of the world." Thus we may hasten the coming of the Saviour. "Thy kingdom come." For ages this prayer has been ascending to God from contrite hearts. It will surely be answered. The kingdoms of this world will become the kingdoms of our Lord and of His Christ. The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel shall be King over all the earth; in that day there shall be one Lord, and His name shall be one. "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." [Cf: ST 10-28-03 para. 06] p. 244, Para. 4, [1903MS].

"*Thy Will Be Done on Earth as It Is in Heaven.*" In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So, in every soul, wherein Christ, the hope of glory, dwells, are re-echoed the words, "I delight to do Thy will, O my God; yea, Thy law is within my heart." The homes of God's people on this earth should be a symbol, so far as possible, of the heavenly home, where God has His throne. We are His subjects, His little children, whom He wishes to make happy. The members of every family circle should seek to carry out the methods of God as revealed in His Word. Those who bring their lives into harmony with the prayer that Christ has given will be sanctified through the truth. By Mrs. E. G. White. [Cf: ST 10-28-03 para. 07] p. 244, Para. 5, [1903MS].

"*Give Us This Day Our Daily Bread.*" Like the child, you shall receive day by day what is required for the day's need. Every day you are to pray, "Give us this day our daily bread." Be not disturbed if you have not sufficient for tomorrow. You have the assurance of His promise, "Thou shalt dwell in the land, and verily thou shalt be fed." David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." That God who sent the ravens to feed Elijah by the brook Cherith, will not pass by one of His faithful, self-sacrificing children. Of him that walketh righteously it is written, "Bread shall be given him; his waters shall be sure." "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "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?" He who lightened the cares and anxieties of His widowed mother, and helped to provide for the household of Nazareth,

sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they "fainted and were scattered abroad," still has compassion on the suffering poor. His hand is stretched out toward them in blessing and in the very prayer which He gave His disciples, He teaches us to remember the poor. [Cf: ST 11-04-03 para. 01] p. 245, Para. 1, [1903MS].

*"Forgive Us Our Sins; For We Also Forgive Every One That is Indebted to Us."* After completing the Lord's Prayer, Jesus added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. We are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us. [Cf: ST 11-04-03 para. 02] p. 245, Para. 2, [1903MS].

Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; although undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Glorious truth,--just to His own law, and yet the justifier of all who believe in Jesus. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." [Cf: ST 11-04-03 para. 03] p. 245, Para. 3, [1903MS].

*"Bring Us Not into Temptation, but Deliver Us From the Evil One."* This prayer is itself a promise. If we commit ourselves to God, we have the assurance, He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend. Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." [Cf: ST 11-04-03 para. 04] p. 245, Para. 4, [1903MS].

*"Thine is the Kingdom, and the Power, and the Glory."* The last, like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named. The Saviour

beheld the years stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honor, but dark with the tempests of human hatred and Satanic wrath. Amidst national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken the earth. The power and the glory belong to Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil unto the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend. By Mrs. E. G. White. [Cf: ST 11-04-03 para. 05] p. 246, Para. 1, [1903MS].

Husband and wife are to be faithful to each other as long as time shall last, ever revealing the self-sacrifice that brings true happiness. They are to be one in Christ, and as children are born to them, they are to receive them as a trust from the Lord, to be carefully trained for Him, taught to live pure, holy lives. [Cf: ST 11-11-03 para. 01] p. 246, Para. 2, [1903MS].

The husband and wife have duties to perform that before their marriage they did not have. Let them give careful study to the following instruction: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." [Cf: ST 11-11-03 para. 02] p. 246, Para. 3, [1903MS].

Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other. [Cf: ST 11-11-03 para. 03] p. 246, Para. 4, [1903MS].

Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other. [Cf: ST 11-11-03 para. 04] p. 246, Para. 5, [1903MS].

Parents can be ministers for Christ in the training of their children. From its babyhood the child is to be taught to obey. Those parents who allow their children to grow up wilful and disobedient are preparing them for a life of sorrow and disappointment. Parents, teach your children to obey. And from the grief you feel when they disregard your wishes, learn how you grieve and disappoint Christ when you disobey Him. The effort to train your children aright will teach you many lessons in regard to your duty to obey the Lord. [Cf: ST 11-11-03 para.

05] p. 246, Para. 6, [1903MS].

Never treat your children harshly; for harshness arouses stubbornness and resistance. You will find that they are most easily and successfully governed by kindness and gentleness. Love breaks down all barriers, and gentleness subdues the most stubborn will. Treat your children as you would wish to be treated were you in their place. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God." [Cf: ST 11-11-03 para. 06] p. 247, Para. 1, [1903MS].

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. 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 often grieve him? But does He deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. 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 that you have had to gain self-control. [Cf: ST 11-11-03 para. 07] p. 247, Para. 2, [1903MS].

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 shall be prepared to enter the family of the redeemed. Teach them to be loyal to Christ. Bring into the home the transforming power of the grace of Christ. Make your home an object-lesson that will help other parents to fulfil God's purpose for them. Teach your children to live Christlike lives. Set your own heart in order. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. Bring your lives into conformity to the will of Christ, and your children will be won to Him. 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 His grace. By Mrs. E. G. White. [Cf: ST 11-11-03 para. 08] p. 247, Para. 3, [1903MS].

Prayer is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals; for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood cleanses from sin. [Cf: ST 11-18-03 para. 01] p. 247, Para. 4, [1903MS].

Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that ascend from sincere, humble hearts will surely reach Him. He can discern the sincerity of His adopted children. He pities our weakness, and strengthens our infirmities. He has said, "Ask, and ye shall receive." [Cf: ST 11-18-03 para. 02] p. 247, Para. 5, [1903MS].

Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps their infirmities by giving them words to speak. He who comes with sanctified desire has access through Christ to the Father. Christ is our Intercessor. The prayers that are placed in the golden censer of the Saviour's merits are accepted by the Father. [Cf: ST 11-18-03 para. 03] p. 247, Para.

6, [1903MS].

Every promise in the Word of God is for us. In your prayers, present the pledged word of Jehovah, and by faith claim His promises. His word is the assurance that if you ask in faith, you will receive all spiritual blessings. Continue to ask, and you will receive exceeding abundantly above all that you ask or think. Educate yourself to have unlimited confidence in God. Cast all your care upon Him. Wait patiently for Him, and He will bring it to pass. [Cf: ST 11-18-03 para. 04] p. 247, Para. 7, [1903MS].

We are to come to God, not in a spirit of self-justification, but with humility, repenting of our sins. He is able to help us, willing to do for us more than we ask or think. He has the abundance of heaven wherewith to supply our necessities. "Every good gift and every perfect gift is from above." God is holy, and we must pray, "lifting up holy hands, without wrath and doubting." [Cf: ST 11-18-03 para. 05] p. 248, Para. 1, [1903MS].

We are to pray in the name of Christ, our Mediator. Our petitions are of value only as they are offered in His name. He has bridged the gulf that sin has made. By His atoning sacrifice, He has bound to Himself and His Father those who believe in Him. His is the only name under heaven whereby we may be saved. [Cf: ST 11-18-03 para. 06] p. 248, Para. 2, [1903MS].

God is our King, and we are His subjects. A mere knowledge of His will does not set aside the necessity of offering earnest supplications to Him for help, and of diligently seeking, by obeying His law, to cooperate with Him in answering the prayers offered. Thus His kingdom is established in our hearts. [Cf: ST 11-18-03 para. 07] p. 248, Para. 3, [1903MS].

"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 them return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." We are to seek "first the kingdom of God and His righteousness." We are to be ready to receive the blessing which God will bestow upon those who seek Him with the whole heart, in sincerity and truth. We must keep the heart open, if we would receive of the grace of Christ. [Cf: ST 11-18-03 para. 08] p. 248, Para. 4, [1903MS].

In our prayers we are not to preach a sermon to the Lord. We need not tell him the history of our lives. We can tell Him nothing with which He is unacquainted. He knows our inmost thoughts. Every secret is open before Him. Nothing can be hid from Him. [Cf: ST 11-18-03 para. 09] p. 248, Para. 5, [1903MS].

High-flown language is inappropriate in prayer, whether the prayer be offered in the pulpit, in the family circle, or in secret. Especially should one use simple language when offering public prayer, that others may understand what he says, and unite with his petition. [Cf: ST 11-18-03 para. 10] p. 248, Para. 6, [1903MS].

God hears the prayers that are offered in the family circle, if they come from devoted hearts. Jesus says, "Where two or three are gathered

together in My name, there am I in the midst of them." [Cf: ST 11-18-03 para. 11] p. 248, Para. 7, [1903MS].

Do not neglect secret prayer. "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." [Cf: ST 11-18-03 para. 12] p. 248, Para. 8, [1903MS].

We are not to be so overwhelmed with the thought of our sins and errors that we shall cease to pray. Some realize their great weakness and sin, and become discouraged. Satan casts his dark shadow between them and the Lord Jesus, their atoning sacrifice. They say, It is useless for me to pray. My prayers are so mingled with evil thoughts that the Lord will not hear them. These suggestions are from Satan. In His humanity, Christ met and resisted this temptation, and He knows how to succor those who are thus tempted. In our behalf, He "offered up prayers and supplications with strong crying and tears." [Cf: ST 11-18-03 para. 13] p. 248, Para. 9, [1903MS].

Many, not understanding that their doubts come from Satan, become faint-hearted, and are defeated in the conflict. [Cf: ST 11-18-03 para. 14] p. 249, Para. 1, [1903MS].

Do not, because your thoughts are evil, cease to pray. If we could in our own wisdom and strength pray aright, we could also live aright, and would need no atoning sacrifice. But imperfection is upon all humanity. Educate and train the mind that you may in simplicity tell the Lord what you need. As you offer your petitions to God, seeking for forgiveness for sin, a purer and holier atmosphere will surround your soul. [Cf: ST 11-18-03 para. 15] p. 249, Para. 2, [1903MS].

When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you. [Cf: ST 11-18-03 para. 16] p. 249, Para. 3, [1903MS].

When Paul prayed that the thorn in his flesh might be removed, the Lord answered his prayer, not by removing the thorn, but by giving him grace to bear the trial. "My grace," He said, "is sufficient for thee." Paul rejoiced at this answer to his prayer, declaring. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." When the sick pray for the recovery of health, the Lord does not always answer their prayer in just the way they desire. But even tho they may not be immediately healed, He will give them that which is of far more value,--grace to bear their sickness. [Cf: ST 11-18-03 para. 17] p. 249, Para. 4, [1903MS].

"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." By Mrs. E. G. White. [Cf: ST 11-18-03 para. 18] p. 249, Para. 5, [1903MS].

A life of idleness and self-pleasing is not the life of a Christian, nor has it ever been. Christ was an untiring worker, and He has given to His followers the law of service,--a law that is the link binding man to God and to his fellow-men. [Cf: ST 11-25-03 para. 01] p. 249,

Para. 6, [1903MS].

Christ found His highest joy in service. Not to be ministered unto, but to minister, did He come to this earth. See Him teaching in the temple, by the sea, on the mountainside, in the great thoroughfares of travel. See Him by the bedside of the sick, speaking peace and hope to the afflicted. He went about doing good, comforting the mourners, helping the helpless, healing the wounds that sin had made. [Cf: ST 11-25-03 para. 02] p. 249, Para. 7, [1903MS].

"The Spirit of the Lord is upon Me," He declared, "because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Cf: ST 11-25-03 para. 03] p. 249, Para. 8, [1903MS].

A life of service is the truest, noblest life that man can live. By such a life we are brought into touch with Him who is the light and life of the world. Service is an honor conferred on man as an heir of heaven. He is to find his joy in true-hearted, unselfish efforts to help and bless those around him. [Cf: ST 11-25-03 para. 04] p. 249, Para. 9, [1903MS].

Countless are the opportunities for unselfish service. 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 and lonely one as a 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 11-25-03 para. 05] p. 250, Para. 1, [1903MS].

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." No soul who believes in Christ, even tho his faith may be weak and his steps wavering, is to be lightly esteemed. By all that has given us advantage over another,--be it education, refinement, Christian training, religious experience, we are in debt to those less favored, and, so far as lies in our power, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of character, are 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 discouraging. [Cf: ST 11-25-03 para. 06] p. 250, Para. 2, [1903MS].

We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize through all eternity the result of our unused talents. [Cf: ST 11-25-03 para. 07] p. 250, Para. 3, [1903MS].

*The Reward of Service.* As you open your doors to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings. They bring a sacred atmosphere of peace and joy. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. The Father from His throne numbers the unselfish workers among His most precious treasures. [Cf: ST 11-25-03 para. 08] p. 250, Para. 4, [1903MS].

At the last great day Christ will say to these workers, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. [Cf: ST 11-25-03 para. 09] p. 250, Para. 5, [1903MS].

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? [Cf: ST 11-25-03 para. 10] p. 250, Para. 6, [1903MS].

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." By Mrs. E. G. White. [Cf: ST 11-25-03 para. 11] p. 251, Para. 1, [1903MS].

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. By this shall all men know that ye are My disciples." [Cf: ST 12-09-03 para. 01] p. 251, Para. 2, [1903MS].

By this badge they were to be recognized as Christ's followers and friends. The manifestation of His love was to distinguish them from the world. [Cf: ST 12-09-03 para. 02] p. 251, Para. 3, [1903MS].

Why was this a new commandment? The disciples had not loved one another as Christ had loved them. They had not yet seen the fulness of the love that Christ was to reveal in man's behalf. They were yet to see Him dying on the cross for their sins. Through His life and death they were to receive a new conception of love. In the light shining from the cross of Calvary, they were to read the meaning of the words. "As I have loved you, that ye also love one another." [Cf: ST 12-09-03 para. 03] p. 251, Para. 4, [1903MS].

After His resurrection, they were to take the name of Christian. They were not to be recognized as members of some secret society. By their unselfish love they were to be known as Christians. They were without wealth, learning, or fame. They were not to aspire to be recognized as the great men of the world. [Cf: ST 12-09-03 para. 04] p. 251, Para. 5, [1903MS].

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He lived here as a man among men. He died on the cross that men and women might live in glory. His work

stands before us as the work of the greatest medical missionary that the world has ever known. If we would study His love, and try to comprehend its greatness, we should reveal more of it in our lives. [Cf: ST 12-09-03 para. 05] p. 251, Para. 6, [1903MS].

The seventeenth chapter of John is an unfolding of the love that we are to cherish for one another. In this prayer Christ said, "I have glorified Thee on the earth; I have finished the work that Thou gavest Me to do." Christ came to represent the Father by revealing a love that is without a parallel. So untiring were His efforts, that when time came for Him to leave the earth, He could say, "I have finished the work that Thou gavest Me to do. [Cf: ST 12-09-03 para. 06] p. 251, Para. 7, [1903MS].

"And now, O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I 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." [Cf: ST 12-09-03 para. 07] p. 251, Para. 8, [1903MS].

This prayer touches my heart, and thrills my whole being. Shall we not strive to make our lives, which cost the Son of God so much, such that He can be glorified in us? [Cf: ST 12-09-03 para. 08] p. 252, Para. 1, [1903MS].

"Neither pray I for these alone; but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." [Cf: ST 12-09-03 para. 09] p. 252, Para. 2, [1903MS].

Many are to believe on Christ through the communication of truth by His servants. As they see the beauty of the Word of God, and as they see Jesus revealed in the lives of His children, they will praise Him with heart and soul and voice. [Cf: ST 12-09-03 para. 10] p. 252, Para. 3, [1903MS].

"I beseech you therefore, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us gather up our gifts, and bring them to the Master, to be used in His work. [Cf: ST 12-09-03 para. 11] p. 252, Para. 4, [1903MS].

Shall those for whom Christ's prayer was offered be careless and indifferent? The angels of heaven have their appointed part to act in answering this prayer. We, too, have a part to act. We are to be faithful and true, showing Christlikeness in all that we do and say. The world needs light. Darkness has covered the earth, and gross darkness the people. We are to be lightbearers, carrying the light of heaven to those in darkness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." We are to be witnesses for God, revealing in the daily life the love that led Him to suffer and die for sinners. [Cf: ST 12-09-03 para. 12] p. 252, Para. 5, [1903MS].

The world has an abundance of professors of religion. What it needs to-day is men and women, whose practise is in harmony with their profession, whose lives are fragrant with Christlike love. By Mrs. E. G. White. [Cf: ST 12-09-03 para. 13] p. 252, Para. 6, [1903MS].

In the parable of the Lost Sheep the shepherd goes out to search for one sheep,--the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. [Cf: ST 12-16-03 para. 01] p. 252, Para. 7, [1903MS].

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it can not find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God. [Cf: ST 12-16-03 para. 02] p. 252, Para. 8, [1903MS].

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: ST 12-16-03 para. 03] p. 252, Para. 9, [1903MS].

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights; he goes to the very edge of the precipice, at the risk of his own 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 shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold. [Cf: ST 12-16-03 para. 04] p. 253, Para. 1, [1903MS].

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success, and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briers of sin. [Cf: ST 12-16-03 para. 05] p. 253, Para. 2, [1903MS].

Desponding soul, take courage, even tho you have done wickedly. Do not

think that *perhaps* God will pardon your transgressions, and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine, and went out into the wilderness to find that which was lost. The soul, bruised and wounded, and ready to perish, He encircles in His arms of love, and joyfully bears it to the fold of safety. [Cf: ST 12-16-03 para. 06] p. 253, Para. 3, [1903MS].

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon His friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing. By Mrs. E. G. White. [Cf: ST 12-16-03 para. 07] p. 253, Para. 4, [1903MS].

It is for our present happiness and future good that God subjects us to trial. The greatest blessing that His wayward children have is the correction that He sends them. When called to pass through trials, we may know that thus God is striving to lead us to know Him and to place our trust in Him. [Cf: ST 12-30-03 para. 01] p. 253, Para. 5, [1903MS].

Your way may seem very dark. Your friends may seem to have forsaken you, and circumstances may seem to be against you. Hereditary tendencies to wrong strive for the mastery, and you are ready to sink down in discouragement. But you are not forsaken. The Lord God of Israel is looking upon you with compassion and sympathy. His thoughts toward you are thoughts of good, and not of evil. He sees the forces arrayed against you, and He sends you the message, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." [Cf: ST 12-30-03 para. 02] p. 253, Para. 6, [1903MS].

Do not depend on human help. Why turn from the One who is all-powerful, to ask help of finite, human beings? Why not make God your counselor, saying, "Lord, to whom shall we go? Thou hast the words of eternal life." Have we not acted discourteously toward the One to whom we owe all that we have? Let us no longer turn from the light that lighteth every man to the uncertain wisdom of those who have no power save that which they receive from God. [Cf: ST 12-30-03 para. 03] p. 254, Para. 1, [1903MS].

Our Saviour is not lying in Joseph's new tomb. Over the rent sepulcher He has proclaimed, "I am the resurrection and the life," He has withdrawn from human sight into the immediate presence of God. There He is making intercession for those who by faith come to God. He presents them to the Father, saying, "By the marks of the nails in My hands, I claim pardon for them. I have made an atonement for them." [Cf: ST 12-30-03 para. 04] p. 254, Para. 2, [1903MS].

Then do not take your sorrows and difficulties to man. When you need help, go to Him to whom has been given "all power in heaven and in earth." In your weakness and unworthiness come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. You may gather strength from Jesus; for in Him all fulness dwells. [Cf: ST 12-30-03

para. 05] p. 254, Para. 3, [1903MS].

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a sigh, not a tear, escapes His notice. Did not Christ come to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy? Will God, then, withhold from His children anything that will perfect their characters? If He did not love us, this great sacrifice would not have been made. [Cf: ST 12-30-03 para. 06] p. 254, Para. 4, [1903MS].

In the darkest hour, let faith pierce the cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honor is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite. He can not err. He is never in perplexity in regard to the means that He will employ. He says, "Fear thou not; for I am with thee. . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." [Cf: ST 12-30-03 para. 07] p. 254, Para. 5, [1903MS].

Bring rejoicing into your experience. When you are depressed, sing to the praise of God. Rejoice in the hope set before you,--the hope of eternal life. Talk faith, even tho you seem to be surrounded with darkness. He would have you pluck and eat the leaves of the tree of life. [Cf: ST 12-30-03 para. 08] p. 254, Para. 6, [1903MS].

The Lord Jesus has chosen those who believe in Him to be heirs of God and joint-heirs with Him to an inheritance incorruptible and undefiled, and that fadeth not away. Let us believe the messages of cheer that He sends us. Let us live lives of hope and trust. Christ has given us the key that unlocks heaven's treasure-house of blessing. He declares, " whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Christ promises not only to present our petitions to the Father, and to intercede in our behalf, but to bestow the blessings sought. [Cf: ST 12-30-03 para. 09] p. 254, Para. 7, [1903MS].

"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." "Let us draw near with a true heart in full assurance of faith." [Cf: ST 12-30-03 para. 10] p. 255, Para. 1, [1903MS].

The gift of Christ is our pledge of help in trouble and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "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." By

Mrs. E. G. White. [Cf: ST 12-30-03 para. 11] p. 255, Para. 2, [1903MS].

Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Outward observances can not take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, "Lord, take my heart; for I can not keep it for Thee. Save me in spite of myself, my weak, unchristianlike self. Mould me, fashion me, raise me into a pure, holy atmosphere, where the rich current of Thy love can flow through my soul." [Cf: ST 12-30-03 para. 01] p. 255, Para. 3, [1903MS].

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin, and humbling of the soul before Him. Only by a constant renunciation of self and dependence on Christ can we walk safely. [Cf: ST 12-30-03 para. 02] p. 255, Para. 4, [1903MS].

There are many who do not make an entire surrender. They do not die to self that Christ may live in them. They adopt His name, they wear His badge, but they are not partakers of His nature. They have not overcome their unholy ambition and their love for the world. They do not take up the cross and follow Christ in the path of self-denial and self-sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they can not enter there. Almost, but not wholly saved, means to be wholly lost. [Cf: ST 12-30-03 para. 03] p. 255, Para. 5, [1903MS].

We need to examine ourselves, to see whether we are indeed worthy of the name of Christian. We hear Christ's voice, clear and distinct saying, "Follow Me." "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "So shall he be My disciple." Are we following Him? He ordered His life and bore His cross for the honor of His father. Are we doing this? [Cf: ST 12-30-03 para. 04] p. 255, Para. 6, [1903MS].

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in Christ, must be seen in His servants. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost. [Cf: ST 12-30-03 para. 05] p. 256, Para. 1, [1903MS].

His servants in like manner must go forth to sow. When called to become a sower of the seeds of truth, Abraham was bidden, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee." "And he went out, not knowing whither he went." So to the apostle Paul, praying in the temple at Jerusalem, came the message from God, "Depart; for I will send thee far hence unto the Gentiles." So those who are called to unite with Christ must leave

all in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude and through sacrifice, must the seed be sown. [Cf: ST 12-30-03 para. 06] p. 256, Para. 2, [1903MS].

Those who consecrate body, soul, and spirit to God will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ, they are made complete in Him, and in their human weakness they are enabled to do deeds of Omnipotence. By Mrs. E. G. White. [Cf: ST 12-30-03 para. 07] p. 256, Para. 3, [1903MS].

The Lord will work with humble men who reveal that they are ever learning, ever under the control of the Holy Spirit. Such men are not of the class represented as "ever learning, and never able to come to the knowledge of the truth." True learners of Christ Jesus learn to a purpose, becoming more and more Christlike in word and action. [Cf: RH 01-06-03 para. 1] p. 256, Para. 4, [1903MS].

The great enemy of the church is determined to introduce among God's people things that will create disunion and variance. The prayer for unity that Christ offered to his Father just before his suffering and death is given to impress every heart. Jesus will work with those who by earnest watchfulness and prayer are daily converted. God will surely hear the prayers of his people. He will not permit one of his praying children to be overcome by the enemy. [Cf: RH 01-06-03 para. 2] p. 256, Para. 5, [1903MS].

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. [Cf: RH 01-06-03 para. 3] p. 256, Para. 6, [1903MS].

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." These words portray the happiness and overcoming grace revealed in families where unity and peace and love abide. The Lord is honored by these peaceful homes--symbols of the purity of our heavenly home. [Cf: RH 01-06-03 para. 4] p. 257, Para. 1, [1903MS].

When professing Christians are united as one,--one with Christ in God,--they are representatives of the church of the Firstborn. Unity should ever be the element of preservation in the Christian church. Men and women are united in church capacity by a most solemn covenant with God to obey his Word, and to unite in an effort to strengthen the faith of one another. [Cf: RH 01-06-03 para. 5] p. 257, Para. 2, [1903MS].

God deals with man in accordance with his faith. Those who, having united with the church, still feel at liberty to find fault with their brethren by passing on to others some evil injury. Every time they work in this way, they place themselves on Satan's side of the controversy, becoming channels through which he communicates darkness, creating doubt and suspicion among God's children. Satan has many, many men and women of opportunity. If they are members of God's church, the enemy is better served than if they made no profession of Christianity. They may go through the outward form of worship, but in word and deed they reveal the spirit of Satan, and, unless converted, will by his devices be led on and on to final ruin. [Cf: RH 01-06-03 para. 6] p. 257, Para. 3, [1903MS].

Unconverted church members may do the same things that Christians do, with altogether a different spirit and different motives. The words and acts of a Christian are a savor of life unto life; the words and acts of a hypocritical church member are a savor of death unto death. [Cf: RH 01-06-03 para. 7] p. 257, Para. 4, [1903MS].

Contention in the church is always attended with a dearth of spirituality. The Lord cannot be glorified by a contentious church. "All ye are brethren." Cultivate the grace of God. Lift up your hearts in prayer to him for his keeping power. Avoid all contention among yourselves. Use every means within your reach to restrain the unsanctified words that are ever upon the tongue,--words that would cast a reflection upon others. Be true to one another. We are bought with a price; therefore in word and act we should glorify God. [Cf: RH 01-06-03 para. 8] p. 257, Para. 5, [1903MS].

When the members of God's church see eye to eye, they will constantly guard the tongue, in order that they may not misuse the talent of speech. This talent is a precious gift. Let us study our words with care, and be a blessing to mankind by refusing to bring reproach upon one of our brethren by passing on to others some evil report that we may hear. If we speak evil of another, reproach will lie at our door. When we all love our neighbor as ourselves, idle, mischievous whisperings will cease. May the Lord by his converting power sanctify our talent of speech, that we may use it to his glory, and in no wise to the injury of souls. [Cf: RH 01-06-03 para. 9] p. 257, Para. 6, [1903MS].

Every watchman on the walls of Zion is under sacred obligation to watch for souls as one who must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. The work of a gospel teacher is to proclaim the truth. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace." [Cf: RH 01-06-03 para. 10] p. 258, Para. 1, [1903MS].

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to the people. Let the church members sustain the ministers in their work as ambassadors for Christ. God's ministers open to men and women the living oracles of truth. Let no one venture to make a tirade on any minister; for it would be a tirade against Christ in the person of his messenger. [Cf: RH 01-06-03 para. 11] p. 258, Para. 2, [1903MS].

When Jesus sent forth the twelve, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." [Cf: RH 01-06-03 para. 12] p. 258, Para. 3, [1903MS].

Christ instructed the disciples plainly not to go "into the way of the Gentiles" until they had first borne their testimony to the Jews. If the Jews refused to hear them, they were to go into new territory. The work before them was an important one. The time had come for the light of truth to be carried to the Jewish nation and to the whole world. But if those sent forth had at first worked among the Samaritans and the Gentiles, the doors of entrance to the Jews would have been closed. Afterward, the disciples were commissioned to go into all the world, and teach all nations. [Cf: RH 01-06-03 para. 13] p. 258, Para. 4, [1903MS].

Christ himself, in all his ministry, gave the Jewish nation the first opportunity to receive him as the Saviour. Upon the Jews was bestowed the honor of first hearing from the lips of Christ his message of salvation. The Lord Jesus gave a special and very wonderful gospel to the Jews. He regarded them as lost sheep, which he, as their Shepherd, came to seek and to save, gathering them out from the bypaths and the highways of sin and error, and bringing them back to his fold. [Cf: RH 01-06-03 para. 14] p. 258, Para. 5, [1903MS].

The work that the apostles were to do was clearly defined: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." Mrs. E. G. White. [Cf: RH 01-06-03 para. 15] p. 258, Para. 6, [1903MS].

"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?" Rom. 8:32. [Cf: RH 01-13-03 para. 1] p. 259, Para. 1, [1903MS].

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has

given his life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by him? How can we do this while we know that he who was Commander of all heaven laid aside his royal robe and kingly crown, and realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to his divinity? He became poor that we might come into possession of the heavenly treasure, "a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. To rescue us, he descended from one humiliation to another, until he, the divine-human, suffering Christ, was uplifted on the cross, to draw all men to himself. The Son of God could not have shown greater condescension than he did; he could not have stooped lower. [Cf: RH 01-13-03 para. 2] p. 259, Para. 2, [1903MS].

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan. [Cf: RH 01-13-03 para. 3] p. 259, Para. 3, [1903MS].

To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on him to follow his example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the bloodstained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort. [Cf: RH 01-13-03 para. 4] p. 259, Para. 4, [1903MS].

Christ, in his mediatorial capacity, gives to his servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving. That we may unite with Christ in this work, we should place ourselves under the molding influence of his Spirit. Through the power thus imparted, we may cooperate with the Lord in the bonds of unity as laborers together with him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. [Cf: RH 01-13-03 para. 5] p. 259, Para. 5, [1903MS].

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, cooperates in sympathy with his instrumentalities,--the earnest souls who day by day partake of the living bread, "which cometh down from heaven." John 6:50. The church on earth, united with the church in heaven, can accomplish all things. [Cf: RH 01-13-03 para. 6] p. 260, Para. 1, [1903MS].

On the day of Pentecost the Infinite One revealed himself in power to

the church. By his Holy Spirit he descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power. And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, "Herein is love." 1 John 4:10. They grasped the imparted gift. And what followed?--Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. [Cf: RH 01-13-03 para. 7] p. 260, Para. 2, [1903MS].

The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord. [Cf: RH 01-13-03 para. 8] p. 260, Para. 3, [1903MS].

By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with him. They sat together with him in heavenly places. They realized the greatness of their debt to him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up. [Cf: RH 01-13-03 para. 9] p. 260, Para. 4, [1903MS].

Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of his word, "Ask, and ye shall receive"? John 16:24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to his praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you always, even unto the end of the world"? Matt. 28:20. Why, then, is the church so weak and spiritless? [Cf: RH 01-13-03 para. 10] p. 260, Para. 5, [1903MS].

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in cooperation with him, and he will also move on the hearts of unbelievers to carry forward his work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. [Cf: RH 01-13-03 para. 11] p. 261, Para. 1, [1903MS].

Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if

it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. [Cf: RH 01-13-03 para. 12] p. 261, Para. 2, [1903MS].

Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles? Mrs. E. G. White. [Cf: RH 01-13-03 para. 13] p. 261, Para. 3, [1903MS].

It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his 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 souls to Christ. 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 01-20-03 para. 1] p. 261, Para. 4, [1903MS].

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but we do not feel Christ's tender heart-longing for those outside the fold. And 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 account." Heb. 13:17. [Cf: RH 01-20-03 para. 2] p. 261, Para. 5, [1903MS].

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 signal of advance, and no longer be laggards in working out the will of the Lord. [Cf: RH 01-20-03 para. 3] p. 262, Para. 1, [1903MS].

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 01-20-03 para. 4] p. 262, Para. 2, [1903MS].

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church 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 tread 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 to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. [Cf: RH 01-20-03 para. 5] p. 262, Para. 3, [1903MS].

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" 1 Tim. 2: 3, 4, 1. 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." James 5:20. Every believer is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Luke 14:17. Each is to encourage the others in doing wholehearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life. [Cf: RH 01-20-03 para. 6] p. 262, Para. 4, [1903MS].

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the gospel 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 01-20-03 para. 7] p. 262, Para. 5, [1903MS].

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 are to labor today, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that by our example others may be sanctified, enabled to do successful work in winning souls to Christ. [Cf: RH 01-20-03 para. 8] p. 263, Para. 1, [1903MS].

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you. [Cf: RH 01-20-03 para. 9] p. 263, Para. 2, [1903MS].

At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. They see what they have lost by refusing to be loyal. They 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." Jer. 8:20. [Cf: RH 01-20-03 para. 10] p. 263, Para. 3, [1903MS].

Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon his church to arise, and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened. [Cf: RH 01-20-03 para. 11] p. 263, Para. 4, [1903MS].

The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power. [Cf: RH 01-20-03 para. 12] p. 263, Para. 5, [1903MS].

Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed. [Cf: RH 01-20-03 para. 13] p. 263, Para. 6, [1903MS].

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven. [Cf: RH 01-20-03 para. 14] p. 263, Para. 7, [1903MS].

The Lord will fit men and women--yes, and children, as he did Samuel--for his work, making them his messengers. He who never slumbers nor sleeps watches over each worker, choosing his sphere of labor. All heaven is watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Lord's servants, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God, and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to his Son. [Cf: RH 01-20-03 para. 15] p. 263, Para. 8, [1903MS].

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome. [Cf: RH 01-20-03 para. 16] p. 264, Para. 1, [1903MS].

The battle cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work

once more.--"Testimonies for the Church," Vol. VII. Mrs. E. G. White.  
[Cf: RH 01-20-03 para. 17] p. 264, Para. 2, [1903MS].

From Mrs. E. G. White to all who love the Blessed Hope.--"Elmshaven,"  
St. Helena, Cal., Dec. 6, 1902.--Dear Brethren and Sisters: The new  
year is just before us, and plans should be laid for earnest,  
persevering effort in the Master's service. There is much to be done to  
advance the work of God. I have been instructed that the canvassing  
work is to be revived, and that it is to be carried forward with  
increasing success. It is the Lord's work, and a blessing will attend  
those who engage in it with earnestness and diligence. [Cf: RH 01-20-03  
para. 1] p. 264, Para. 3, [1903MS].

I thank my Heavenly Father for the interest that my brethren and  
sisters have taken in the circulation of "Christ's Object Lessons." By  
the sale of this book great good has been accomplished, and the work  
should be continued. But the efforts of our people should not be  
confined to this one book. The work of the Lord includes more than one  
line of service. "Christ's Object Lessons" is to live and do its  
appointed work, but not all the thought and effort of God's people are  
to be given to its circulation. The larger books, "Patriarchs and  
Prophets," "Great Controversy," and "Desire of Ages," should be sold  
everywhere. These books contain truth for this time,--truth that is to  
be proclaimed in all parts of the world. Nothing is to hinder their  
sale. [Cf: RH 01-20-03 para. 2] p. 264, Para. 4, [1903MS].

The effort to circulate "Christ's Object Lessons" has demonstrated  
what can be done in the canvassing field. This effort is a never-to-be-  
forgotten lesson on how to canvass in the prayerful, trustful way that  
brings success. [Cf: RH 01-20-03 para. 3] p. 264, Para. 5, [1903MS].

Many more of our larger books might have been sold if church members  
had been awake to the importance of the truths these books contain, and  
had realized their responsibility to circulate them. My brethren and  
sisters, will you not now make an effort to circulate these books? and  
will you not bring into this effort the enthusiasm that you brought  
into the effort to sell "Christ's Object Lessons"? In selling this book  
many have learned how to handle the larger books. They have obtained an  
experience that has prepared them to enter the canvassing field. [Cf:  
RH 01-20-03 para. 4] p. 264, Para. 6, [1903MS].

Sister White is not the originator of these books. They contain the  
instruction that during her lifework God has been giving her. They  
contain the precious, comforting light that God has graciously given  
his servant to be given to the world. From their pages this light is to  
shine into the hearts of men and women, leading them to the Saviour.  
The Lord has declared that these books are to be scattered throughout  
the world. There is in them truth which to the receiver is a savor of  
life unto life. They are silent witnesses for God. In the past they  
have been the means in his hands of convicting and converting many  
souls. Many have read them with eager expectation, and, by reading  
them, have been led to see the efficacy of Christ's atonement, and to  
trust in its power. They have been led to commit the keeping of their  
souls to their Creator, waiting and hoping for the coming of the  
Saviour to take his loved ones to their eternal home. In the future,  
these books are to make the gospel plain to many others, revealing to  
them the way of salvation. [Cf: RH 01-20-03 para. 5] p. 265, Para. 1,

[1903MS].

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth. [Cf: RH 01-20-03 para. 6] p. 265, Para. 2, [1903MS].

My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day. [Cf: RH 01-20-03 para. 7] p. 265, Para. 3, [1903MS].

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given "in the highways,"--to men who take an active part in the world's work, to the teachers and leaders of the people. Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to open the door to hearts that have long been closed against Christ and his love. [Cf: RH 01-20-03 para. 8] p. 265, Para. 4, [1903MS].

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during his earthly ministry. How earnest, how untiring, were his efforts! He allowed nothing to turn him aside from the work given him. Are we following in his footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of heaven, he became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but he came to this world, and took upon his sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race. (To be concluded) [Cf: RH 01-20-03 para. 9] p. 265, Para. 5, [1903MS].

We have been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that the Lord would teach us. The destruction of this institution should not be passed by

as something in which there is no meaning. Every one connected with the Review and Herald Office should ask himself, "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that he should send this lesson to me? Have I heeded the warnings and reproofs that he has sent, or have I walked in my own way?" [Cf: RH 01-27-03 para. 1] p. 266, Para. 1, [1903MS].

Let the heart-searching God reprove the erring, and let each one bow before him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to me I will in no wise cast out," and those who thus present themselves before him will be pardoned and justified, and will receive power to become the sons of God. [Cf: RH 01-27-03 para. 2] p. 266, Para. 2, [1903MS].

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them from God to turn to him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from him; they have not followed his instruction, and he has come near to them in correction, but he has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay. [Cf: RH 01-27-03 para. 3] p. 266, Para. 3, [1903MS].

Let us praise the Lord that the lives of his children have been so precious in his sight. He might have cut off all the workers in their heedlessness and self-sufficiency. But no! He says, "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of my providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them." [Cf: RH 01-27-03 para. 4] p. 266, Para. 4, [1903MS].

When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, "If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread." [Cf: RH 01-27-03 para. 5] p. 266, Para. 5, [1903MS].

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their

souls by taking heed to his counsels. [Cf: RH 01-27-03 para. 6] p. 267, Para. 1, [1903MS].

There must be entire conformity to the will of God. There must be less self measurement, and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised. "He fastens his hold firmly on the promise, "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." [Cf: RH 01-27-03 para. 7] p. 267, Para. 2, [1903MS].

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts. [Cf: RH 01-27-03 para. 8] p. 267, Para. 3, [1903MS].

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through him that has loved them. The Lord is gracious and longsuffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." [Cf: RH 01-27-03 para. 9] p. 267, Para. 4,

[1903MS].

Then comes the wonderful prayer recorded in the seventeenth chapter of John,--a prayer that means much more to us than we realize. Let us receive it into the treasure house of the soul, and make it the daily lesson of our lives:-- [Cf: RH 01-27-03 para. 10] p. 268, Para. 1, [1903MS].

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 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: RH 01-27-03 para. 11] p. 268, Para. 2, [1903MS].

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present. [Cf: RH 01-27-03 para. 12] p. 268, Para. 3, [1903MS].

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth. [Cf: RH 01-27-03 para. 13] p. 268, Para. 4, [1903MS].

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on his name. We are to pray for union, and then live in such a way that God can answer our prayers. [Cf: RH 01-27-03 para. 14] p. 268, Para. 5, [1903MS].

Perfect oneness,--a union as close as the union existing between the Father and the Son,--this is what will give success to the efforts of God's workers. "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," to bring about this union, this sanctified harmony. "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." It is this union that convinces the world that God has indeed sent his Son to save sinners. Christ gives to his true disciples the glory of his character, that his prayer may be answered. Through the impartation of his Spirit, he appears in their lives. [Cf: RH 01-27-03 para. 15] p. 269, Para. 1, [1903MS].

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our lifework strive constantly to answer the prayer of Christ, that we may be united with one another and with him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christlife into the daily experience will give a sacred dignity to the everyday duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come. [Cf: RH 01-27-03 para. 16] p. 269, Para. 2, [1903MS].

From Mrs. E. G. White, to All Who Love the Blessed Hope.--It was Christ's joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with his Spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour. [Cf: RH 01-27-03 para. 1] p. 269, Para. 3, [1903MS].

I ask those to whom the light of truth has come: What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity? or will you devote your time to strengthening the things that remain, that are ready to die? As our people engage in earnest work for the Master, complaints will cease to be heard. Many will be roused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive

earnestly to become more efficient workers for him. [Cf: RH 01-27-03 para. 2] p. 269, Para. 4, [1903MS].

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and the experience gained will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, he will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted. [Cf: RH 01-27-03 para. 3] p. 270, Para. 1, [1903MS].

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many people as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way. [Cf: RH 01-27-03 para. 4] p. 270, Para. 2, [1903MS].

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil thinking, and go to work, in humble faith, and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek him earnestly, with the whole heart, you will find him, and he will strengthen and bless you. [Cf: RH 01-27-03 para. 5] p. 270, Para. 3, [1903MS].

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling with evil, Christ says, "Let him come to me;" and he places his hands underneath him, and lifts him up. The work that Christ did, you, as his evangelists, can do as you go from place to place. Labor in faith, expecting that souls will be won to him who gave his life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits which debase them till they are below the level of the beasts that perish. [Cf: RH 01-27-03 para. 6] p. 270, Para. 4, [1903MS].

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. The Angel of the covenant is empowering his servants to carry the truth to all parts of the world. He has sent forth his angels with the message of mercy; but, as if they did not speed on their way fast enough to satisfy his heart of yearning love, he lays on

every member of his church the responsibility of proclaiming this message. "Let him that heareth say, Come." Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work? [Cf: RH 01-27-03 para. 7] p. 270, Para. 5, [1903MS].

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare. [Cf: RH 01-27-03 para. 8] p. 271, Para. 1, [1903MS].

"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. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." [Cf: RH 02-03-03 para. 1] p. 271, Para. 2, [1903MS].

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the way in which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." [Cf: RH 02-03-03 para. 2] p. 271, Para. 3, [1903MS].

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall, and the doors were shut. [Cf: RH 02-03-03 para. 3] p. 271, Para. 4, [1903MS].

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the

top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: RH 02-03-03 para. 4] p. 271, Para. 5, [1903MS].

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. [Cf: RH 02-03-03 para. 5] p. 272, Para. 1, [1903MS].

God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us. [Cf: RH 02-03-03 para. 6] p. 272, Para. 2, [1903MS].

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail of understanding that it is their duty to receive, in order that they may enrich others. [Cf: RH 02-03-03 para. 7] p. 272, Para. 3, [1903MS].

The world by wisdom knows not God. Many have talked eloquently about him, but their reasoning brings men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their knowledge of God is imperfect. They are not conformed to him. [Cf: RH 02-03-03 para. 8] p. 272, Para. 4, [1903MS].

Christ is a perfect revelation of God. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." Only by knowing Christ can we know God. And as we behold him, we shall be changed into his image, prepared to meet him at his coming. [Cf: RH 02-03-03 para. 9] p. 272, Para. 5, [1903MS].

So fully did Christ reveal the Father, that the messengers sent by the

Pharisees to take him were charmed by his presence. As they heard the gracious words that fell from his lips, they forgot their commission. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered, "Never man spake like this man." [Cf: RH 02-03-03 para. 10] p. 272, Para. 6, [1903MS].

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation." [Cf: RH 02-03-03 para. 11] p. 273, Para. 1, [1903MS].

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Mrs. E. G. White. [Cf: RH 02-03-03 para. 12] p. 273, Para. 2, [1903MS].

The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed "glory, honor, and peace, to every man that worketh good." [Cf: RH 02-10-03 para. 1] p. 273, Para. 3, [1903MS].

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and a multitude of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battlefield under his generalship to oppose evil against good. [Cf: RH 02-10-03 para. 2] p. 273, Para. 4, [1903MS].

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of deformity. He stirs up all evil propensities, awakening unholy passions and ambitions. He declares, All this power, these honors, and riches, and sinful pleasures will I give thee; but his conditions are that integrity shall be yielded,

conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin. [Cf: RH 02-10-03 para. 3] p. 273, Para. 5, [1903MS].

God calls upon men to oppose the powers of evil. He says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." [Cf: RH 02-10-03 para. 4] p. 274, Para. 1, [1903MS].

The Christian life is a warfare. But "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." In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul. [Cf: RH 02-10-03 para. 5] p. 274, Para. 2, [1903MS].

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through the influence of the Spirit, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. [Cf: RH 02-10-03 para. 6] p. 274, Para. 3, [1903MS].

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renewed through the truth, and brought into harmony with God, the Lord will accept us as workers together with himself for the salvation of others. Jesus will be our theme; his love, burning upon the altar of our hearts will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Spirit, which works effectually on heart and mind. When Jesus left to his disciples the work that he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "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 parts of the earth." And the disciples "all continued

with one accord in prayer and supplication," waiting for the fulfillment of the promise. [Cf: RH 02-10-03 para. 7] p. 274, Para. 4, [1903MS].

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed the Spirit's power at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain. [Cf: RH 02-10-03 para. 8] p. 275, Para. 1, [1903MS].

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our spiritual progress must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and cooperate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained? [Cf: RH 02-10-03 para. 9] p. 275, Para. 2, [1903MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Mrs. E. G. White. [Cf: RH 02-10-03 para. 10] p. 275, Para. 3, [1903MS].

We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils. [Cf: RH 02-17-03 para. 1] p. 275, Para. 4, [1903MS].

In our large cities there exists an appalling condition of poverty; multitudes are destitute of food, clothing, or shelter. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses, upon personal adornment, or worse, upon the gratification of the sensual appetites, upon tobacco, liquor, and other things that destroy the

power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, are turned to the gratification of self, to the dishonor of God, and the neglect of his heritage. [Cf: RH 02-17-03 para. 2] p. 275, Para. 5, [1903MS].

The prince of darkness has set in operation every device to destroy man. He has legions of evil workers uniting with him to obliterate the image of God in the youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you uniting your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast with the practices of this evil age. [Cf: RH 02-17-03 para. 3] p. 276, Para. 1, [1903MS].

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. 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 his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 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. If we love with his love, we too shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." [Cf: RH 02-17-03 para. 4] p. 276, Para. 2, [1903MS].

Again the Lord says, "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 are souls who have gone out of the way,--souls who have been wounded and bruised by the enemy, and who feel a craving for help, 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: RH 02-17-03 para. 5] p. 276, Para. 3, [1903MS].

All who pray in simplicity, "Be thou my pattern," will walk in Christ's footsteps; they will reveal that they themselves are striving to follow Christ, and as the natural result they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking 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 great hindrances to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice

of Christ. [Cf: RH 02-17-03 para. 6] p. 276, Para. 4, [1903MS].

The Saviour marks all our work as if done unto himself; for he identifies his interests with those of suffering humanity. 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. But let none feel that Christ has placed him on the judgment seat, to pass judgment on a brother or a sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. [Cf: RH 02-17-03 para. 7] p. 276, Para. 5, [1903MS].

What a power the church would have in it if all its members were so imbued with the Spirit of Christ that they would speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on another's soul. [Cf: RH 02-17-03 para. 8] p. 277, Para. 1, [1903MS].

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "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. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 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: RH 02-17-03 para. 9] p. 277, Para. 2, [1903MS].

My brethren and sisters, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built upon the eternal rock, and whose house will stand secure when the storms beat upon it. What foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing, or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement by neglecting to work the works of Christ. [Cf: RH 02-17-03 para. 10] p. 277, Para. 3, [1903MS].

"Whosoever drinketh of the water that I shall give him," said Christ, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." "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." Mrs. E. G. White. [Cf: RH 02-17-03 para. 11] p. 277, Para. 4, [1903MS].

There are many who desire to command before they have learned to obey. The first lesson they need to learn is the lesson of submission,-- submission to Christ. God bids me say to ministers, teachers, and leaders in every department of his work: You must be Christians in word and act, or you will fail of gaining entrance into the city of God. It is because of a neglect to heed the instruction given in the first six verses of the eighteenth chapter of Matthew that many of those who ought to conduct themselves as in the presence of Christ are making themselves obnoxious to him. To the members of our churches, from the oldest to the youngest, Christ says:-- [Cf: RH 02-24-03 para. 1] p. 277, Para. 5, [1903MS].

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Cf: RH 02-24-03 para. 2] p. 278, Para. 1, [1903MS].

"Whoso shall offend one of these little ones,"--not only those young in years, but those young in experience and weak in faith. To him who fails to help and bless these "little ones," who does not treat them tenderly and courteously, but harshly and unkindly, discouraging and disheartening them, God says, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Cf: RH 02-24-03 para. 3] p. 278, Para. 2, [1903MS].

Workers who do not heed the instruction so plainly given in the Word of God, who do not adorn the doctrines of Christ by a well-ordered life and a godly conversation, be they teachers in our schools, directors in our publishing houses, or physicians in our sanitariums, should not be retained in their position of trust, unless they repent, and change their attitude. Those who teach others must themselves learn daily in the school of Christ, that they may know how to reveal the love and tenderness of the great Teacher. [Cf: RH 02-24-03 para. 4] p. 278, Para. 3, [1903MS].

Christ's life of holiness is our textbook. The question that ministers and people must answer is, Am I eating the flesh and drinking the blood of the Son of God? Am I making his words a part of my daily experience. Were God's people molded and fashioned by the Spirit of Christ, they would constantly act out his words in their service for him. And so plainly would the Saviour be revealed, that many souls would be won to him. [Cf: RH 02-24-03 para. 5] p. 278, Para. 4, [1903MS].

Are we Christians,--Christlike in spirit, in word, in disposition,--or are we falling continually under the temptations of the enemy, with no power to escape from his snare? Every life is a sermon, telling either

for good or for evil. A true, noble life tells more for Christ than do the most powerful discourses. [Cf: RH 02-24-03 para. 6] p. 278, Para. 5, [1903MS].

One of the chief reasons that so few sinners are won to Christ is that so much of self mingles with the words and acts of his professed followers. Their daily life witnesses against him; therefore sinners are not converted. Actions speak louder than words, and the actions of many of Christ's followers reveal self, self, self. Every day the Saviour is grieved by their misrepresentation of him. In spirit and word and manner they say of him, "I know not the Man." The sermons preached against him by their lives counteract the influence of the sermons preached for him in the pulpit. [Cf: RH 02-24-03 para. 7] p. 278, Para. 6, [1903MS].

The Saviour is grieved by the dissension, the lack of love, seen among his people. He says to them, You have left your first love, and unless you repent, unless you humble yourselves as a little child, and seek my guidance, I will come unto you quickly, and will remove your candlestick out of its place. [Cf: RH 02-24-03 para. 8] p. 279, Para. 1, [1903MS].

"Thou hast left thy first love." This is the secret of the lack of power in our churches. If those who have received such great truth would live this truth, they would have no time to quarrel, no time to do that which bears the testimony, "I know not the Man." [Cf: RH 02-24-03 para. 9] p. 279, Para. 2, [1903MS].

My brethren, be wholehearted Christians, or else make no profession of Christianity. To many the words are spoken, "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." Their conduct is not in harmony with God's holy law. They present before the world a life of selfishness, corrupted by sin. They do not love Christ; if they did, they would love their brethren. They do not bear witness by unity and unselfish love for one another that God sent his Son to save sinners, to put the impress of divinity on all who believe on him. Ignorant of their true spiritual condition, they place a high estimate on themselves and their efforts. 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: RH 02-24-03 para. 10] p. 279, Para. 3, [1903MS].

These words describe the condition of many among the people of God. How much longer will they venture to delay, to remain in ignorance regarding their failure to reach God's standard of holiness? Will they not receive the message of warning? Will they not repent and be converted? Christ declares, "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." [Cf: RH 02-24-03 para. 11] p.

279, Para. 4, [1903MS].

"I have somewhat against thee, because thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." Return to your first experience, when your soul was filled with love for Christ. Gather to your heart the obedience of a faith that works by love and purifies the soul. Obedience to the law of the Lord makes men pure, holy, undefiled. "The law of the Lord is perfect, converting the soul." And this law is contained in two great principles,--love to God, and love to man. "A new commandment I give unto you," Christ said to his disciples, "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: RH 02-24-03 para. 12] p. 279, Para. 5, [1903MS].

O that there might be seen among our people a deep and thorough work of repentance and reformation! O that they would fall on the Rock, and be broken! 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. 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; that casts out from the heart all enmity, all petty differences, and transforms coldness into Christlike affection. [Cf: RH 02-24-03 para. 13] p. 280, Para. 1, [1903MS].

Why should not believers love one another? It is impossible to love Christ, and at the same time act discourteously 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 deeper our love for Christ, the deeper will be our love for one another. [Cf: RH 02-24-03 para. 14] p. 280, Para. 2, [1903MS].

"God is love; and he that dwelleth in love dwelleth in God, and God in him." "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." Mrs. E. G. White. [Cf: RH 02-24-03 para. 15] p. 280, Para. 3, [1903MS].

God's people are neglecting a work that is close beside them. They do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. There are many cities in which no effort has been made to give to the people the message for this time. I entreat those who know the truth to take up their neglected work, and no longer let the Master look on fields whose barrenness rebukes their neglect. Every one who believes the truth is responsible to give to those in darkness the light he has received. [Cf: RH 03-03 para. 1] p. 280, Para. 4, [1903MS].

God says to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Why, then, do they feel so little burden 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"? Why do they not return to the Lord his own, to be

invested in heavenly merchandise? Why is there not a more earnest call for volunteers to enter the whitening harvest field? 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. [Cf: RH 03-03-03 para. 2] p. 280, Para. 5, [1903MS].

We repeat the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Are we doing our part to answer this prayer? We claim to believe that the commission which Christ gave to his disciples just before his ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the most needy fields close by them. Christ says, "Go work today in my vineyard." "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [Cf: RH 03-03-03 para. 3] p. 280, Para. 6, [1903MS].

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is work to be done in America. In New York City a few faithful laborers have been toiling for God. Have you shown a practical, unselfish interest in their efforts? Have you helped them by your sympathy and your gifts? I do not want any one to withhold help from foreign fields, but I do urge our people no longer to dishonor God by neglecting such fields as New York City. There is a work to be done in foreign fields, but there is a work to be done in America which is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church. [Cf: RH 03-03-03 para. 4] p. 281, Para. 1, [1903MS].

In the Power of the Spirit.--The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne,--a message that will pierce the spiritual darkness, and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer; and let them beware how they place their words and their plans in the place of God's words and his plans. Hundreds are waiting for the warning to escape for their life, and lay hold on the hope set before them in the gospel. Far less labor is to be given to those who know the truth, and far more to those who are without God and without hope in the world. [Cf: RH 03-03-03 para. 5] p. 281, Para. 2, [1903MS].

In every part of the world a straightforward message is to be proclaimed in the power of the Holy Spirit. God says to his workers

everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We need to feel the importance of proclaiming the gospel message with earnestness and power. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. The messengers themselves must know the power of salvation. [Cf: RH 03-03-03 para. 6] p. 281, Para. 3, [1903MS].

We have no time for dwelling 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. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments 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: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 03-03-03 para. 7] p. 281, Para. 4, [1903MS].

Night after night I get up at twelve or one o'clock, and walk the floor in intense anguish, because of the tame messages borne by some of 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. May God help them to arouse, and walk and work as men on the borders of the eternal world! Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. There will then be no time to prepare to meet him. Now is the time for us to give the warning message. [Cf: RH 03-03-03 para. 8] p. 282, Para. 1, [1903MS].

We are stewards, intrusted by our absent Lord with the care of his household and his interests, which he came to the world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait for his second coming. Let us be faithful to our trust, lest coming suddenly, he finds us sleeping. Mrs. E. G. White. [Cf: RH 03-03-03 para. 9] p. 282, Para. 2, [1903MS].

God's people have a mighty work before them, and it must continually rise to greater prominence. At the beginning, this work was small. Only a few were engaged in carrying it forward. But gradually the work has enlarged; God has brought it from a small beginning to great importance. His truth was to be defended; for men were placing contempt upon the Sabbath of creation. God wrought with power; as often as the opposers sought to destroy his work, they were defeated. And the progress of the work in the future is to be much greater than it has been in the past. [Cf: RH 03-10-03 para. 1] p. 282, Para. 3, [1903MS].

A great crisis is just before us. In their blindness men boast of wonderful progress and enlightenment, but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with robbery and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using his means to gratify their selfishness. Everything that they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the great deceiver. They have accepted him as God, and have become imbued with his spirit. [Cf: RH 03-10-03 para. 2] p. 282, Para. 4, [1903MS].

God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should be one hundred workers where there is now but one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. [Cf: RH 03-10-03 para. 3] p. 282, Para. 5, [1903MS].

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little we know of the conflicts and trials and labors of these men, as they fitted themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of Satan. Their word was: "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 03-10-03 para. 4] p. 282, Para. 6, [1903MS].

These men who in the past gave themselves to God and to the uplifting of his cause were as true as steel to principle. They were men who would not fail nor be discouraged; men who, like Daniel, were full of reverence and zeal for God, full of noble purposes and aspirations. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole trust in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons that it is our privilege to learn. [Cf: RH 03-10-03 para. 5] p. 283, Para. 1, [1903MS].

In this time we have opportunities and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from him to let light shine in clear, bright rays to the world. In our day we have increased light to improve, as in times past men and women of noble worth improved the light that God gave them. They toiled long to learn the lessons given them in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest of all powers, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might successfully present the treasures of truth to a needy world. [Cf: RH

03-10-03 para. 6] p. 283, Para. 2, [1903MS].

Workers of this character are needed now. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as best to represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people. [Cf: RH 03-10-03 para. 7] p. 283, Para. 3, [1903MS].

We need to make use of the youth who will cultivate honest industry, who are not afraid to put their powers to task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and constantly they press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake, keep the work from advancing. [Cf: RH 03-10-03 para. 8] p. 283, Para. 4, [1903MS].

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward to victory. And the ability with which God has endowed them is of no value to his cause, because it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to cooperate with the greatest Teacher the world has ever known. [Cf: RH 03-10-03 para. 9] p. 283, Para. 5, [1903MS].

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will permit, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance. [Cf: RH 03-10-03 para. 10] p. 284, Para. 1, [1903MS].

Those who have sown the seeds of indolence and ignorance will reap that which they have sown. It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action. [Cf: RH 03-10-03 para. 11] p. 284, Para. 2, [1903MS].

We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity that they may use their influence and power to save those who are without God and without hope in the world. In the name of Christ we call upon every church member to deny self, take up the cross, and follow Jesus. [Cf: RH 03-10-03 para. 12] p. 284, Para. 3, [1903MS].

God calls for those who will be workers together with him. Connected with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible. Mrs. E. G. White. [Cf: RH 03-10-03 para. 13] p. 284, Para. 4, [1903MS].

"Elmshaven," Sanitarium, Cal., Feb. 22, 1903.--Dear Brethren and Sisters: I have been pleased to learn, through reading the Review, and from letters from Elder J. S. Washburn, that a church building in Washington, D. C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of that city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God. [Cf: RH 03-10-03 para. 1] p. 284, Para. 5, [1903MS].

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means, to act as the Lord's helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your cooperation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel. [Cf: RH 03-10-03 para. 2] p. 284, Para. 6, [1903MS].

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance his cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow. [Cf: RH 03-10-03 para. 3] p. 285, Para. 1, [1903MS].

Do not all our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing. Ellen G. White. [Cf: RH 03-10-03 para. 4] p. 285, Para. 2, [1903MS].

God's servants need a realization of the value of souls. Christ died for human beings. His sacrifice on the cross is the measure of their value in God's sight. [Cf: RH 03-17-03 para. 1] p. 285, Para. 3, [1903MS].

Of the high priest of Israel we read, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord

continually." What a beautiful and expressive figure this is of the unchanging love of Christ for his church! Our great High Priest, of whom Aaron was a type, bears his people upon his heart. And should not his earthly ministers share his love and sympathy and solicitude? As ministers labor in connection with one another, they are to follow the example of Christ, manifesting his tenderness, his kindness, his courtesy, his love. [Cf: RH 03-17-03 para. 2] p. 285, Para. 4, [1903MS].

Christ as the great high priest, making a perfect atonement for sin, stands alone in divine majesty and glory. Other high priests were only types, and when he appeared, the need of their services vanished. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." [Cf: RH 03-17-03 para. 3] p. 285, Para. 5, [1903MS].

"After he had offered one sacrifice for sins forever," he "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. . . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. . . . And let us consider one another to provoke unto love and to good works." [Cf: RH 03-17-03 para. 4] p. 285, Para. 6, [1903MS].

Let human beings, subject to temptation, remember that in the heavenly courts they have a high priest who is touched with the feeling of their infirmities, because he himself was tempted, even as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only through the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked. [Cf: RH 03-17-03 para. 5] p. 286, Para. 1, [1903MS].

Human beings are Christ's property, and they are not to be treated with disrespect because they do not follow the lines of action that men have marked out. Men err. Often they mark out false lines and set up false standards. But O how thankful I am that the Lord never makes a mistake! Those who follow his leading will never be disappointed. They will never be led astray. [Cf: RH 03-17-03 para. 6] p. 286, Para. 2, [1903MS].

How grieved Christ is by the lack of love and tenderness manifested by his people in their dealings with one another! He notes the words, the tones of the voice. He hears the harsh, severe judgment passed on those whom he, in infinite love, is presenting to the Father. He hears every

sigh of pain and sorrow caused by human harshness, and his Spirit is grieved. [Cf: RH 03-17-03 para. 7] p. 286, Para. 3, [1903MS].

Apart from Christ we can do no good thing. How inconsistent, then, it is for human beings to exalt themselves! How strange that any should forget that they must repent, in common with their fellow men, and that those whom they condemn with severity may stand justified before God, receiving the sympathy of Christ and the angels. [Cf: RH 03-17-03 para. 8] p. 286, Para. 4, [1903MS].

Let God's messengers act as wise men. Let them not lift up their souls unto vanity, but cherish humility. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: RH 03-17-03 para. 9] p. 286, Para. 5, [1903MS].

Let no one be sharp and dictatorial in his dealing with God's workers. Let those who are inclined to censure remember that they have made mistakes as grievous as the mistakes which they condemn in others. Let them bow in contrition before God, asking his pardon for the sharp speeches that they have made, and the unchristlike spirit they have revealed. Let them remember that God hears every word they speak, and that as they judge, so they will be judged. [Cf: RH 03-17-03 para. 10] p. 286, Para. 6, [1903MS].

Christ is pleading the case of every tempted soul, but while he is doing this, many of his people are grieving him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments. [Cf: RH 03-17-03 para. 11] p. 286, Para. 7, [1903MS].

Let not the criticised ones become discouraged; for while their brethren are condemning them, Christ is saying of them, I have graven thee upon the palms of my hands. By creation and by redemption thou art mine. [Cf: RH 03-17-03 para. 12] p. 287, Para. 1, [1903MS].

God's word is, "Honor all men. Love the brotherhood." Show all men respect, even though they do not reach the standard you have set for them. They may have made mistakes, but is your life faultless? Have you censured your own errors as severely as you have censured the errors of others? [Cf: RH 03-17-03 para. 13] p. 287, Para. 2, [1903MS].

Christ Our King.--Before God's servants take up any work, they are to pray to him in all humility, and with a sense of their dependence on him, realizing that they must be worked by the Holy Spirit. They are to guard against setting themselves up as kings, because if they attempt to do this, they will dishonor the Lord, and make a failure of their work. [Cf: RH 03-17-03 para. 14] p. 287, Para. 3, [1903MS].

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service they should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God, and his righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers of mind and

body belong to him. [Cf: RH 03-17-03 para. 15] p. 287, Para. 4, [1903MS].

Christ is our King--he who is called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And he is not only our King, but our Saviour. To him you may go with your burdens. However great your sin, you need not fear repulse. If you have injured your brother, go to him, and confess the wrong that you have done him. Clear away the difficulty that exists between you and him. When you have done this, come to your King, asking him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged his word to forgive your transgressions and to cleanse you from all defilement. The names of his people are written in his book of life. [Cf: RH 03-17-03 para. 16] p. 287, Para. 5, [1903MS].

Remember that Christ is our only hope, our only refuge. He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Mrs. Ellen G. White. [Cf: RH 03-17-03 para. 17] p. 287, Para. 6, [1903MS].

The minister who learns daily in the school of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work in its results as lasting as eternity. He will have no desire to call attention to himself, to his learning or his ability. His one aim will be to lead sinners to the Saviour. Self will be lost sight of in Christ. The realization of his weakness and unworthiness and of the feebleness of his efforts in contrast with those of his Redeemer, will keep him humble, self-distrustful, and will lead him to rely on Christ for strength and efficiency. [Cf: RH 03-24-03 para. 1] p. 288, Para. 1, [1903MS].

Such a man will speak with power, with authority from on high. His heart is filled with the sympathy and love of Jesus, and his earnest appeals melt hearts long hardened against God, and draw sinners to the cross. [Cf: RH 03-24-03 para. 2] p. 288, Para. 2, [1903MS].

Ministers should be instant in prayer. Among the ministers of Christ there is too little prayer, and too much self-exaltation. There is too little weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thy heritage to reproach." Too little is said about the love and compassion of Jesus. Christ is constantly interceding for sinners. Those who cooperate with him must do a work which corresponds to that which he is doing in heaven. Jesus has opened the door of heaven for us, and we may make intercession at the throne of grace, lifting up holy hands without wrath or doubting, presenting before God those for whom we are laboring. And by faith we may see heaven opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners. [Cf: RH 03-24-03 para. 3] p. 288, Para. 3, [1903MS].

It is not enough to preach to men. We must pray with them and for them. We can not help them while we hold ourselves coldly aloof from them. We must come close to them in Christlike sympathy and love. [Cf: RH 03-24-03 para. 4] p. 288, Para. 4, [1903MS].

As Enoch of old, ministers should walk with God. The Redeemer's boundless love should be the theme of their conversation. The earnestness and unselfishness that marked the work of Christ should characterize their efforts. If they would remove prejudice from the minds of those who listen to their words, their hearts must be filled with the Saviour's love. Converts to the truth seldom rise in spirituality above the level of their teachers. How important, then, that those who teach the word of God should be spiritual-minded men, who are in constant communion with heaven. [Cf: RH 03-24-03 para. 5] p. 288, Para. 5, [1903MS].

Divine power alone will melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher could of himself have gained such access to hearts as to accomplish the great results that these men accomplished. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self, and rely on God for their success in the work of soul-saving will have the divine approval, and their efforts will tell gloriously in the salvation of souls. [Cf: RH 03-24-03 para. 6] p. 288, Para. 6, [1903MS].

I feel constrained to say that the labors of many of our ministers are lacking in power. God is waiting to bestow his grace upon them, but they pass on from day to day, possessing only a cold, nominal faith, presenting the theory of the truth, but presenting it without that vital force which comes from a connection with heaven, and which sends the words spoken home to the hearts of men. O that our ministers might be aroused from their spiritual slumber, and that their lips might be touched with a live coal from the divine altar! They are half asleep, and all around them souls are perishing in darkness and error. [Cf: RH 03-24-03 para. 7] p. 289, Para. 1, [1903MS].

Ministers of Christ, with your hearts aglow with love for God and your fellow creatures, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their ears. Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, proclaiming his message of salvation to a perishing world, and upon you there rests a fearful responsibility. You are not your own. To redeem you, the Saviour paid a price of agony and blood. He has a just claim to your service. He expects your willing cooperation in the work of saving souls. He asks for all your powers of mind and body. He would employ them for the salvation of souls. You dishonor him when you are not continually growing in grace and in a knowledge of the truth. [Cf: RH 03-24-03 para. 8] p. 289, Para. 2, [1903MS].

Whatever suffering you may be called upon to bear, do not allow one murmur to escape your lips. Christ endured far more for you than it is possible for you to endure for him. He redeemed you by the sacrifice of his life. When he says to you, "Go work today in my vineyard," let no

selfish desire, no worldly ambition, keep you from cheerful, unqualified obedience. [Cf: RH 03-24-03 para. 9] p. 289, Para. 3, [1903MS].

God calls upon those who in his name are bearing the most solemn message ever given to the world, to reveal the truth in the daily life. Were this done, many who have entrenched themselves behind the breastworks of infidelity would be brought to a belief of the truth. The influence of a true Christian is like the cheering rays of sunshine, which pierce the darkness wherever they are allowed to enter. Arguments may be resisted, persuasion and entreaty may be scorned, the most eloquent appeals may be disregarded; but a daily piety in all the walks of life, an unselfish love for others, beaming from the countenance and breathing in the word, make an appeal that it is well-nigh impossible to resist. [Cf: RH 03-24-03 para. 10] p. 289, Para. 4, [1903MS].

Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. Those who realize the worth of souls will flee to the stronghold of truth, where they may obtain wisdom, knowledge, and divine power. They will not rest until they have received an unction from on high. Too much is at stake for them to be careless in regard to their spiritual advancement. [Cf: RH 03-24-03 para. 11] p. 289, Para. 5, [1903MS].

My brethren, remember that a lack of prayer and of wisdom on your part may turn the balance for a soul, and send it to perdition. You can not afford to be careless and indifferent. I entreat you to be instant in season and out of season. You need power, and this power God is willing to give you without stint, if you will go to him, and take him at his word. The Lord asks only a humble, contrite heart, willing to believe and receive his promises. You have only to use the means God has placed within your reach, and you will obtain the divine blessing. Mrs. Ellen G. White. [Cf: RH 03-24-03 para. 12] p. 290, Para. 1, [1903MS].

No one can attain Christian perfection while neglecting the Word of God. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to observe closely the divine model. And as he studies the life of the Redeemer, he discovers in himself many faults and weaknesses. He sees that he can not be a follower of Christ without surrendering all to him. Diligently he studies, with a desire to be like the great Exemplar; and he catches the spirit of his beloved Master. By beholding, he becomes changed. It is by thinking of Jesus, by talking of him, by studying his character, that we become changed. [Cf: RH 03-31-03 para. 1] p. 290, Para. 2, [1903MS].

After Christ's death, two disciples, on their way to Emmaus from Jerusalem, were talking over the scenes of the crucifixion. Christ himself drew near, unrecognized by the sorrowing travelers. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not recognize their risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he accosted them merely as fellow travelers, saying, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Astonished at the

question, they asked if he were a stranger in Jerusalem, and had not heard that a prophet, mighty in word and deed, had been crucified. "We trusted that it had been he which should have redeemed Israel," they said, sadly. [Cf: RH 03-31-03 para. 2] p. 290, Para. 3, [1903MS].

"O fools, and slow of heart to believe all that the prophets have spoken," Christ said; "ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He reproved them for not being more familiar with these scriptures. Had they known them better, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment that Christ would receive from those he came to save. [Cf: RH 03-31-03 para. 3] p. 290, Para. 4, [1903MS].

The disciples had lost sight of the precious promises linked with the prophecies of Christ's death; but when these were brought to their remembrance, faith revived; and after Christ had revealed himself to them, they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" [Cf: RH 03-31-03 para. 4] p. 290, Para. 5, [1903MS].

The word of God, spoken to the heart, has an animating power. Those who fail of becoming acquainted with this word can not fulfill God's requirements. Deformity of character is the result of their neglect. Their words and acts are a reproach to their Saviour. [Cf: RH 03-31-03 para. 5] p. 291, Para. 1, [1903MS].

The apostle tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If we would search the Scriptures, our hearts would burn within us as the truths revealed therein are opened to our understanding. Our hopes would brighten as we claim the precious promises strewn like pearls through the Sacred Writings. As we study the history of patriarchs and prophets, men who loved and feared God, walking with him, our souls would glow with the spirit that animated them. [Cf: RH 03-31-03 para. 6] p. 291, Para. 2, [1903MS].

Our youth should be far more desirous to become intelligent in the knowledge of the Scriptures than to excel in the study of the sciences. They should allow nothing to keep them from learning thoroughly the Sabbath school lesson. Teachers in the Sabbath school have before them a wide missionary field in the opportunity given them to instruct in the things of God the children and youth under their care. The teachers must themselves be filled with a love for God's Word, else how can they teach it to those in their charge in such a way that they will desire to learn more of it? And parents should cooperate with the teachers in the Sabbath school, teaching their children the lesson during the week. But this many parents fail to do. They plead trifling excuses for not interesting themselves in their children's Sabbath school lesson. Forgetfulness of God and his Word is the example they set before their children. Some parents while away hours in their own amusement, in unprofitable conversation, putting God and heaven out of their hearts. How much better it would be for them and for their children if they would search the Scriptures, becoming intelligent in regard to the

truths given to guide us to the heavenly home. [Cf: RH 03-31-03 para. 7] p. 291, Para. 3, [1903MS].

Mothers are heard to regret that they have no time to teach their children, no time to instruct them in the things of God. But these same mothers find time to spend in needless stitching. They place the outward adorning above the inward adorning, which is in the sight of God of great price. In order to follow fashion, they starve their own minds and the minds of their children. [Cf: RH 03-31-03 para. 8] p. 291, Para. 4, [1903MS].

Fathers and mothers, I entreat you to take up your long-neglected work. Search the Scriptures for yourselves, and show your children how to study the Sacred Word. Do not send them away to study the Bible by themselves. Read and study it with them. Take them with you into the school of Christ. [Cf: RH 03-31-03 para. 9] p. 291, Para. 5, [1903MS].

The question is asked, What is the cause of the dearth of spiritual power in the churches? The answer is, We allow our minds to be drawn away from the Word. If the Word of God were eaten as food for the soul, if it were treated with respect and deference, there would be no necessity for the many repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon. The word of the living God is not merely written, but spoken. It is God's voice speaking to us just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its pages. The reading of the Scriptures would be regarded as an audience with the Most High. Mrs. Ellen G. White. [Cf: RH 03-31-03 para. 10] p. 291, Para. 6, [1903MS].

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, . . . and there was no water for the people to drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" [Cf: RH 04-07-03 para. 1] p. 292, Para. 1, [1903MS].

It was by the express command of God that the children of Israel encamped at Rephidim. He knew of its lack of water, and he brought his people hither to test their faith. But how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. With a high hand he had brought them out of the land of their captivity, slaying the firstborn of all the families of Egypt to accomplish the deliverance of his people. He had fed them with angels' food, and had covenanted to bring them into the promised land. Now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. [Cf: RH 04-07-03 para. 2] p. 292, Para. 2, [1903MS].

The lesson is for us. Many think that in the Christian life they will find freedom from all difficulty. But every one who takes up the cross to follow Jesus comes to a Rephidim in his experience. Life is not all made up of pleasant pastures and cooling streams. Trial and disappointment overtake us; privation comes; we are brought into trying places. Conscience-stricken, we reason that we must have walked far

away from God, that if we had walked with him, we should not have suffered so. Doubt and despondency crowd into our hearts, and we say, The Lord has failed us, and we are ill-used. Why does he permit us to suffer thus? He can not love us; if he did, he would remove the difficulties from our path. Is the Lord with us, or not? [Cf: RH 04-07-03 para. 3] p. 292, Para. 3, [1903MS].

But of old the Lord led his people to Rephidim, and he may choose to lead us there also, to test our loyalty. He does not always bring us to pleasant places. If he did, in our self-sufficiency we should forget that he is our helper. He longs to manifest himself to us, and to reveal the abundant supplies at our disposal, and he permits trial and disappointment to come to us that we may realize our helplessness, and learn to call upon him for aid. He can cause cooling streams to flow from the flinty rock. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear, if, with childlike faith, we had brought them to him. [Cf: RH 04-07-03 para. 4] p. 292, Para. 4, [1903MS].

The experience of the children of Israel is to help us in our work. The Word of God declares, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Lord brought the children of Israel into trying places to test their faith. He had promised to lead them into the promised land, and if they had waited patiently for him, reviving their faith by recounting his great goodness and wonderful works in their behalf, he would have shortened their test. But they forgot their Leader. Murmuring and complaining, they vented their wrath upon Moses, forgetting that their emergency was God's opportunity. [Cf: RH 04-07-03 para. 5] p. 292, Para. 5, [1903MS].

Today God says to his people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [Cf: RH 04-07-03 para. 6] p. 293, Para. 1, [1903MS].

God is declared in all his dealings with his people; and with clear, unclouded eyes, in adversity, in sickness, in disappointment, and in trial, we are to behold the light of his glory in the face of Christ, and trust to his guiding hand. But too often we grieve his heart by our unbelief. Our faith is shortsighted, and we allow trial to strengthen our natural tendency to distrust. Brought into strait places, we dishonor God by murmuring and complaining. Instead, we should help those in need of assistance, those who are seeking for light, but know not how to find it. Such have a special claim on our sympathy, but how often, instead of trying to help them, we pass by on the other side, intent on our own troubles. [Cf: RH 04-07-03 para. 7] p. 293, Para. 2, [1903MS].

God loves his children, and he longs to see them overcoming the discouragement with which Satan would overpower them. Do not give way to unbelief. Do not magnify your difficulties. Remember the love and power that God has shown in times past. He "so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 04-07-03 para. 8] p. 293, Para. 3, [1903MS].

"O thou of little faith, wherefore didst thou doubt?" Christ has proved himself to be an all-powerful helper. He knows all about our trials, and in the hour of need can we not believe that he is as willing to help as in times past? No amount of tribulation can separate us from him. If he leads us to Rephidim, it is because he sees that it is for our good. If we look to him in trusting faith, he will turn the bitterness of Marah into sweetness. His word to us is, "I am with you always, even unto the end of the world." [Cf: RH 04-07-03 para. 9] p. 293, Para. 4, [1903MS].

The way may be rough, but we have no time to spend in thinking about our difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God is leading us, and he can make us fully able to go up and possess the promised land. He declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: RH 04-07-03 para. 10] p. 293, Para. 5, [1903MS].

Our path will not always be plain or easy, but let us look to God in faith, saying, The Lord has separated us from the world, and has chosen us as his peculiar people, and he will work for us. Let us go forward in the strength of the Lord God Almighty. So shall we be witnesses for him. "Ye are my witnesses, saith the Lord, . . . I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses," "that they may know from the rising of the sun, and from the west, that there is none beside me." Mrs. Ellen G. White. [Cf: RH 04-07-03 para. 11] p. 293, Para. 6, [1903MS].

[Talk by Mrs. E. G. White at the General Conference, Oakland, Cal., Sunday morning, April 5, 1903.] I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed. [Cf: RH 04-14-03 para. 1] p. 294, Para. 1, [1903MS].

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review and Herald must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did he permit his people to be overcome by their enemies, and carried into heathen lands?--It was because they had failed to be his missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of his truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land. [Cf: RH 04-14-03 para. 2] p. 294, Para. 2, [1903MS].

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement? [Cf: RH 04-14-03 para. 3] p. 294, Para. 3, [1903MS].

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this. [Cf: RH 04-14-03 para. 4] p. 294, Para. 4, [1903MS].

A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work. [Cf: RH 04-14-03 para. 5] p. 294, Para. 5, [1903MS].

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, "Who will go forth to proclaim the message in these places?" Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." [Cf: RH 04-14-03 para. 6] p. 295, Para. 1, [1903MS].

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God,--a sin which, unless God's people repent, will withhold from them his blessing. There are those who are ready to die, those who are without God and without hope in the world. Those need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside of our little compass to the needy fields beyond. [Cf: RH 04-14-03 para. 7] p. 295, Para. 2, [1903MS].

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for him are to be established to proclaim the truth for this time. [Cf: RH 04-14-03 para. 8] p. 295, Para. 3, [1903MS].

Regarding investment in bonds, I am instructed to say further, that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked. [Cf: RH 04-14-03 para. 9] p. 295, Para. 4, [1903MS].

The light God has given me is that there are proper ways that the conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But he does not wish his people to invest their money in bonds. [Cf: RH 04-14-03 para. 10] p. 295, Para. 5, [1903MS].

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would wish our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields, and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit. [Cf: RH 04-14-03 para. 11] p. 295, Para. 6, [1903MS].

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many? No; God wants his people to look upon the world as their great harvest field, and to use their resources in working this field. [Cf: RH 04-14-03 para. 12] p. 296, Para. 1, [1903MS].

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did he not purchase all with the blood of his only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them! [Cf: RH 04-14-03 para. 13]

p. 296, Para. 2, [1903MS].

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them. [Cf: RH 04-14-03 para. 14] p. 296, Para. 3, [1903MS].

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Justice, mercy, and the love of God are to be brought more decidedly into our work. [Cf: RH 04-14-03 para. 15] p. 296, Para. 4, [1903MS].

God bids me say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you? and will you work upon it? God desires his work to be carried forward on solid lines. He does not want one part of his vineyard to be left destitute of facilities, while to another part many facilities are gathered. [Cf: RH 04-14-03 para. 16] p. 296, Para. 5, [1903MS].

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth, and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to him. [Cf: RH 04-14-03 para. 17] p. 296, Para. 6, [1903MS].

We need to understand what our conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with himself, our work in connection with his churches and institutions will be of such a character that he can say to us, "Well done, thou good and faithful servant." Do we not all wish to hear these words? [Cf: RH 04-14-03 para. 18] p. 297, Para. 1, [1903MS].

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked. [Cf: RH 04-14-03 para. 19] p. 297, Para. 2, [1903MS].

God wants us to receive the holy oil from the two anointed ones, "which through the two golden pipes empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "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 04-14-03 para. 20] p. 297, Para. 3, [1903MS].

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow his instructions. [Cf: RH 04-14-03 para. 21] p. 297, Para. 4, [1903MS].

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves, you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek him until you find out. [Cf: RH 04-14-03 para. 22] p. 297, Para. 5, [1903MS].

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands. [Cf: RH 04-14-03 para. 23] p. 297, Para. 6, [1903MS].

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of his Spirit. He is in earnest with us. We are but his little children, and we should ever be learning of him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven. [Cf: RH 04-14-03 para. 24] p. 298, Para. 1, [1903MS].

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, Ye are laborers together with God. Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry, ye are God's building." Then act as if you were. [Cf: RH 04-14-03 para. 25] p. 298, Para. 2, [1903MS].

These are the words that last night I was speaking to the people. May God give us a fresh baptism of his Holy Spirit. Mrs. E. G. White. [Cf: RH 04-14-03 para. 26] p. 298, Para. 3, [1903MS].

Talk by Mrs. E. G. White, Friday Morning, April 3.--It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly

understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for us much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established. [Cf: RH 04-14-03 para. 1] p. 298, Para. 4, [1903MS].

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard. [Cf: RH 04-14-03 para. 2] p. 298, Para. 5, [1903MS].

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: "Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines." They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He indorsed the effort made to get away from the congestion of Battle Creek. [Cf: RH 04-14-03 para. 3] p. 298, Para. 6, [1903MS].

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest. [Cf: RH 04-14-03 para. 4] p. 299, Para. 1, [1903MS].

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the Office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the Office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the Office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by his people. [Cf: RH 04-14-03 para. 5] p. 299, Para. 2, [1903MS].

Before the fire came which swept away the Review and Herald factory, I

was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,--a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand. [Cf: RH 04-14-03 para. 6] p. 299, Para. 3, [1903MS].

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost. [Cf: RH 04-14-03 para. 7] p. 299, Para. 4, [1903MS].

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,--association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the Office, and look over the accounts with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, he said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our Office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world. [Cf: RH 04-14-03 para. 8] p. 299, Para. 5, [1903MS].

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the Office, which was to be a school of training for workers. But as the result of association with the world, many in the Office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the Office was as it should be. [Cf: RH 04-14-03 para. 9] p. 300, Para. 1, [1903MS].

I must say to our people that the Lord would have that institution

established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? [Cf: RH 04-14-03 para. 10] p. 300, Para. 2, [1903MS].

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and be connected with altogether different associations from what you have had of late in Battle Creek. [Cf: RH 04-14-03 para. 11] p. 300, Para. 3, [1903MS].

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties--you would be astonished to know how many--have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation. [Cf: RH 04-14-03 para. 12] p. 300, Para. 4, [1903MS].

The Sanitarium.--I need not speak any more on this point. I wish to speak now in reference to the Sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to him. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge. [Cf: RH 04-14-03 para. 13] p. 300, Para. 5, [1903MS].

It has been stated that, when the Sanitarium was first established in Battle Creek, my husband and I indorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first

established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers. [Cf: RH 04-14-03 para. 14] p. 301, Para. 1, [1903MS].

The Sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients. [Cf: RH 04-14-03 para. 15] p. 301, Para. 2, [1903MS].

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick. [Cf: RH 04-14-03 para. 16] p. 301, Para. 3, [1903MS].

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the healer of the soul. I was in perfect union with this move. [Cf: RH 04-14-03 para. 17] p. 301, Para. 4, [1903MS].

But of late some things have been brought in that I could not indorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,--that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek. I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants his institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the leader and guide and counselor of his people. His institutions are to be managed under his theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work. [Cf: RH 04-14-03 para. 18] p. 301, Para. 5, [1903MS].

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected

with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,--that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure loving, card playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients. [Cf: RH 04-14-03 para. 19] p. 302, Para. 1, [1903MS].

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and he put his hand on Dr. Kellogg's hand as he operated, and through his power the operations were successful. [Cf: RH 04-14-03 para. 20] p. 302, Para. 2, [1903MS].

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood the Lord's power to carry on the work successfully, and they had more confidence in him than in worldly physicians. [Cf: RH 04-14-03 para. 21] p. 302, Para. 3, [1903MS].

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by his physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works. [Cf: RH 04-14-03 para. 22] p. 302, Para. 4, [1903MS].

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of his work. [Cf: RH 04-14-03 para. 23] p. 302, Para. 5, [1903MS].

God does not indorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and he does not want you to stand there. [Cf: RH 04-14-03 para. 24] p. 302, Para. 6, [1903MS].

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance. [Cf: RH 04-14-03 para. 25] p. 303, Para. 1, [1903MS].

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules and regulations for their fellow men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow man. "The law of the Lord is perfect, converting the soul." [Cf: RH 04-14-03 para. 26] p. 303, Para. 2, [1903MS].

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it, then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then he wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and his Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not indorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. [Cf: RH 04-14-03 para. 27] p. 303, Para. 3, [1903MS].

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely. [Cf: RH 04-14-03 para. 28] p. 303, Para. 4, [1903MS].

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of

heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained. [Cf: RH 04-14-03 para. 29] p. 304, Para. 1, [1903MS].

God wants his people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for his work, are to stand as his property. He calls upon those who have the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy. [Cf: RH 04-14-03 para. 30] p. 304, Para. 2, [1903MS].

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way that his people can invest their means in them with the assurance that they are part of his work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul. [Cf: RH 04-14-03 para. 31] p. 304, Para. 3, [1903MS].

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven. [Cf: RH 04-14-03 para. 32] p. 304, Para. 4, [1903MS].

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me. [Cf: RH 04-14-03 para. 33] p. 304, Para. 5, [1903MS].

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,--men who can distinguish between truth and error, righteousness and unrighteousness. [Cf: RH 04-14-03 para. 34] p. 304, Para. 6, [1903MS].

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord

with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul temple, and we shall see the salvation of God. [Cf: RH 04-14-03 para. 35] p. 305, Para. 1, [1903MS].

It is by bearing much fruit that God's workers testify to the power of his word. The tame, spiritless efforts that produce no fruit are an evidence that there is no living connection with God. "Herein is my Father glorified," Christ declared, "that ye bear much fruit." [Cf: RH 04-21-03 para. 1] p. 305, Para. 2, [1903MS].

In order to labor successfully for God, there must be in the heart an all-absorbing love for him. Heart-religion must rule in the life. Until the heart is humble and contrite before God, until the sins which his word denounces are put away, his blessing can not be given. Those who win sinners to Christ must cherish the principles of Christianity. Those who do not love God with heart and soul and strength and mind might better go apart and rest awhile. They might better take up some other work, until they breathe a higher, purer atmosphere; for God can not work with them until their hearts are purified through obedience to his word. [Cf: RH 04-21-03 para. 2] p. 305, Para. 3, [1903MS].

True workers will put away all self-exaltation and self-sufficiency. It is those who have the least evidence of the power of the Spirit of God in their labors who feel the greatest self-exaltation. These will try to repress those to whom God has given the precious truths for which his flock is starving,--the bread of life, which will satisfy the hunger of the soul. [Cf: RH 04-21-03 para. 3] p. 305, Para. 4, [1903MS].

The Lord calls for workers, not sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work that we have done in this life. Then every man's work will appear at its true value. Those who have souls to show as the result of their labor will receive recognition from God. And I have been instructed that not a few, but many souls will be saved through the labors of men who have looked to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. [Cf: RH 04-21-03 para. 4] p. 305, Para. 5, [1903MS].

There are thousands upon thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for these souls? God calls for workers who will labor for those who know not the truth, who will go forth to rescue those who are out of the fold. Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a desire to save souls. [Cf: RH 04-21-03 para. 5] p. 306, Para. 1, [1903MS].

When our ministers and teachers breathe the breath of God, a high and

holy consecration will be manifest. The Holy Spirit must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. But there are among our workers those who are doing little to gain a high, noble spirituality. The torpor of spiritual death has been long upon them. [Cf: RH 04-21-03 para. 6] p. 306, Para. 2, [1903MS].

It is not orthodox theories, not membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. In an ancient tower in Switzerland I saw the image of a man that moved as if it possessed life. It looked like a living man, and I whispered when I came near, as if it could hear me. But though the image looked like life, it had no real life. It was moved by machinery. [Cf: RH 04-21-03 para. 7] p. 306, Para. 3, [1903MS].

Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark places of the earth. O, if we realized how sadly the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord! In the name of the Lord I call upon those who are offering God nothing but profession, to repent. They are in need of power from on high. [Cf: RH 04-21-03 para. 8] p. 306, Para. 4, [1903MS].

There are in the ministry many who are consumers and not producers. They have been bought with a price, and they should use in God's service the strength and energy that he has entrusted to them. God calls for sincere, earnest, persevering laborers. His delegated servants should look upon no work that he gives them as too taxing. Those who would be successful laborers in his cause must put to the tax brain and bone and muscle. [Cf: RH 04-21-03 para. 9] p. 306, Para. 5, [1903MS].

Improvement is needed in many departments of God's work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect. [Cf: RH 04-21-03 para. 10] p. 306, Para. 6, [1903MS].

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life: and they are they which testify of me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: RH 04-21-03 para. 11] p. 307, Para. 1, [1903MS].

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our ministers and teachers, are content with surface truths. [Cf: RH 04-21-03 para. 12] p. 307, Para. 2, [1903MS].

The Bible is compared to treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." He desires the privilege of

searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren to allow nothing to hinder them from a daily study of God's Word. [Cf: RH 04-21-03 para. 13] p. 307, Para. 3, [1903MS].

To us today comes 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. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Mrs. E. G. White. [Cf: RH 04-21-03 para. 14] p. 307, Para. 4, [1903MS].

I have a message for those who are bearing responsibilities in God's institutions. The Lord calls upon them to bring his grace into their thoughts, their words, their deportment. They are not to leave their religion at home when they go to business for the day. Let them not, after praying to the Heavenly Father for grace and strength, go to their work with a surly, dictatorial, overbearing spirit, and a sour, disagreeable countenance. They are Christ's representatives, and they are to exert an influence that is a savor of life unto life. [Cf: RH 04-28-03 para. 1] p. 307, Para. 5, [1903MS].

God holds the managers of his institutions responsible to treat the youth in the employ of these institutions with courtesy, respect, and kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Their first work is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in their presence. [Cf: RH 04-28-03 para. 2] p. 307, Para. 6, [1903MS].

The Lord expects his people to bring religion into their business life as verily as into the assembly for his worship. How does he regard the testimonies borne on the Sabbath by those who during the week left Christ out of their work, and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words spoken? [Cf: RH 04-28-03 para. 3] p. 307, Para. 7, [1903MS].

Those who control others should first learn to control themselves. Unless they learn this lesson, they can not be Christlike in their work. They are to abide in Christ, speaking as he would speak, acting as he would act,--with unfailing tenderness and compassion. They are not to think, because they are in a position of responsibility, that they are at liberty to deal harshly with those connected with them. To the one who manages, God has given a measure of power, but this power he is ever to exercise in a pleasing and agreeable manner. He is not to feel at liberty to speak and act in an unchristlike way because an error has been made. Thus he aggravates the wrong. He arouses in the workers a spirit of retaliation, causing them to lose confidence in him as a Christian. [Cf: RH 04-28-03 para. 4] p. 308, Para. 1, [1903MS].

The Lord hears the petitions of his people when they mean what they say, and when they reveal a determined purpose to live in harmony with their prayers. But he can not honor those who rise from their knees to speak harsh, angry words, words which are entirely out of place, even though the one to whom they are spoken is in the wrong. [Cf: RH 04-28-03 para. 5] p. 308, Para. 2, [1903MS].

O what a power a converted man, transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. Ever they are to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O what a blessing are pleasant, sympathetic words,--words that uplift and strengthen! When asked a question, one should not answer abruptly, but kindly. The heart of the one that is asking may be sorely grieved by a hidden sorrow, that may not be told. This he may not know; therefore his words should always be kind and sympathetic. By a few well-chosen, helpful words, he may remove a heavy load from a fellow worker's mind. [Cf: RH 04-28-03 para. 6] p. 308, Para. 3, [1903MS].

To those bearing responsibilities in our institutions this word is given: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." [Cf: RH 04-28-03 para. 7] p. 308, Para. 4, [1903MS].

In this charge 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 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. [Cf: RH 04-28-03 para. 8] p. 308, Para. 5, [1903MS].

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict. [Cf: RH 04-28-03 para. 9] p. 309, Para. 1, [1903MS].

"Be ye clean, that bear the vessels of the Lord." In our institutions let self-seeking give place to unselfish love and labor. Then the

golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the sacred truths of his Word. [Cf: RH 04-28-03 para. 10] p. 309, Para. 2, [1903MS].

The fear of God, the sense of his goodness, his holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand before the world as a witness, pointing to the throne of the living God. [Cf: RH 04-28-03 para. 11] p. 309, Para. 3, [1903MS].

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers. Men will learn of the reconciliation from iniquity which the Messiah has brought in through his sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour. Mrs. E. G. White. [Cf: RH 04-28-03 para. 12] p. 309, Para. 4, [1903MS].

With every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness. [Cf: RH 04-28-03 para. 1] p. 309, Para. 5, [1903MS].

Our church members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. [Cf: RH 04-28-03 para. 2] p. 309, Para. 6, [1903MS].

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God. [Cf: RH 04-28-03 para. 3] p. 310, Para. 1, [1903MS].

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-sacrificing laborer, whoever or wherever he may be. [Cf: RH 04-28-03

para. 4] p. 310, Para. 2, [1903MS].

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said: "but the Son of man hath not where to lay his head." [Cf: RH 04-28-03 para. 5] p. 310, Para. 3, [1903MS].

To each human being God has assigned a work. Abraham was called to go forth from his home, a lightbearer to the heathen, And without questioning, he obeyed. "He went out, not knowing whither he went." So today Christ's servants are to go where he calls, trusting him to guide them and give them success. [Cf: RH 04-28-03 para. 6] p. 310, Para. 4, [1903MS].

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless. [Cf: RH 04-28-03 para. 7] p. 310, Para. 5, [1903MS].

To those who profess to believe in him, God says, "Go forth to all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying, Forget not the words, "We are laborers together with God." Cooperate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation. [Cf: RH 04-28-03 para. 8] p. 310, Para. 6, [1903MS].

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is--full of grace and truth--are passing by, never to return. That which you have not done as a devoted Christian in the past, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden, Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour. [Cf: RH 04-28-03 para. 9] p. 310, Para. 7, [1903MS].

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seedsowing, no result without effort. [Cf: RH 04-28-03 para. 10] p. 311, Para. 1, [1903MS].

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake

from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.-- *Mrs. E. G. White, in Southern Watchman.* [Cf: RH 04-28-03 para. 11] p. 311, Para. 2, [1903MS].

"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 05-05-03 para. 1] p. 311, Para. 3, [1903MS].

Thus Christ has promised to guide, comfort, and sustain his people. He declares, "I will be with you in your work of persuading men and woman to be my disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth. [Cf: RH 05-05-03 para. 2] p. 311, Para. 4, [1903MS].

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 which 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 efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth. [Cf: RH 05-05-03 para. 3] p. 311, Para. 5, [1903MS].

The Need of the Hour.--God's people should no longer fail to comprehend the needs of the present time. Every hour has its importance. They should see the need of standing in their lot and place, and of putting their powers to the stretch in doing their appointed work. Why are there so many idlers among those professedly engaged in the Lord's service? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold? [Cf: RH 05-05-03 para. 4] p. 311, Para. 6, [1903MS].

My brother, my sister, all your physical and mental and spiritual powers are God's gifts. Use them wisely. Develop the capabilities that the Lord has given you. Let every power of body and mind be used in earnest, willing service for God. [Cf: RH 05-05-03 para. 5] p. 312, Para. 1, [1903MS].

We need the deep moving of the Holy Spirit. All along the way we see souls dropping out of the ranks. Why?--Because they are not yoked up with Christ. United with him, we are safe in any peril. Faith cleaves to him, twining about him. The promise is fulfilled. "Let him take hold of my strength, that he may make peace with me; and he shall make peace

with me." [Cf: RH 05-05-03 para. 6] p. 312, Para. 2, [1903MS].

Divine wisdom is at our command. "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." The Lord Jesus is waiting for his people to feel their need of his grace. When they draw near to him, he will draw near to them, by his power supplying all their needs. As they become one with him, they receive the riches of his grace. They follow in his footsteps, helping those who need help, lifting up the hands that hang down, strengthening the feeble knees, and directing the gaze to him who gave his life for the life of the world. [Cf: RH 05-05-03 para. 7] p. 312, Para. 3, [1903MS].

Perils in the Closing Work.--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 closing work we shall meet with perils 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. [Cf: RH 05-05-03 para. 8] p. 312, Para. 4, [1903MS].

Fearful perils are before those who bear responsibilities in the Lord's work,--perils the thought of which makes me tremble. But the Word comes, "My hand is on the wheel, and in my providence I will carry out the divine plan." [Cf: RH 05-05-03 para. 9] p. 312, Para. 5, [1903MS].

Whom He Chooses.--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 fishermen. 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 worth. But they will become precious jewels, to shine brightly for the Lord. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." [Cf: RH 05-05-03 para. 10] p. 312, Para. 6, [1903MS].

Christ's perfect knowledge of human nature 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. He will give wisdom and knowledge to those who are willing to be controlled by the Holy Spirit, willing to be doers of the word, and not hearers only, willing to uplift Christ before the world. [Cf: RH 05-05-03 para. 11] p. 312, Para. 7, [1903MS].

On the Saviour's coronation day he will not acknowledge as his any who bear spot or wrinkle. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each bearing the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. [Cf: RH 05-05-03 para. 12] p. 313, Para. 1, [1903MS].

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 in the blood of the Lamb. 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 sacrifice has not been in vain. [Cf: RH 05-05-03 para. 13] p. 313, Para. 2, [1903MS].

Will You Accept His Offer?--You may be weak, erring, sinful, but the Lord holds out to you the offer of partnership with himself. He wants you to come under divine instruction. Uniting with Christ, you can work the works of God. It is his righteousness that goes before us, and the glory of the Lord that is our rearward. Ye churches of the living God, study this promise, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you should go forth to do Christ's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory. Are you individually workers together with God? If not, why not? When do you mean to do your heaven-appointed work? Mrs. E. G. White. [Cf: RH 05-05-03 para. 14] p. 313, Para. 3, [1903MS].

Every watchman on the walls of Zion is under sacred obligation to watch for souls as he that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace." [Cf: RH 05-12-03 para. 1] p. 313, Para. 4, [1903MS].

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to his people. The work of his ministers is to open to men and women the living oracles of truth. Let church members sustain the ministers by their prayers and their cooperation. Let no one venture to make a tirade on a minister; for in so doing he would be making a tirade on Christ in the person of one of his saints. [Cf: RH 05-12-03 para. 2] p. 313, Para. 5, [1903MS].

Christ is represented by those whom he sends forth to work for him; therefore those who oppose his ministers are opposing him. This is just as verily the case when those who claim to have an experience in the things of God pursue a course that hinders and afflicts one of God's servants, by misstatements and false charges, setting themselves up as judges of his course of action, which they claim to understand, but which has been misrepresented to them, and which, therefore, they do not understand. [Cf: RH 05-12-03 para. 3] p. 313, Para. 6, [1903MS].

Let our people remember that the way in which they treat the Lord's workers means much to them. Let every one attend to his own work, and not regard himself as appointed by the Lord to watch for something to criticize in the work that his brother does. If a worker sees that a fellow laborer is in danger of doing wrong, let him go to him, and point out his danger, listening kindly and patiently to any explanation that may be offered. He dishonors the Saviour when, instead of doing this, he tells others of the mistakes that he thinks his fellow worker

is making. [Cf: RH 05-12-03 para. 4] p. 314, Para. 1, [1903MS].

My brother, my sister, you are forbidden to make the mistakes of a fellow worker the subject of conversation. By speaking evil of another, you sow the seeds of criticism and denunciation. You can not afford to do this. Go to the one who you think is in the wrong, and tell him his fault "between thee and him alone." If he will hear you, and can explain the matter to you, how glad you will be that you did not take up a reproach against him, but followed instead the Saviour's directions. [Cf: RH 05-12-03 para. 5] p. 314, Para. 2, [1903MS].

Let us refuse to bear evil reports concerning our fellow laborers. The reputation of men and women is held of high value by him who gave his life to save souls. He has told us how those in fault should be dealt with. No one is sufficiently wise to improve on God's plan. [Cf: RH 05-12-03 para. 6] p. 314, Para. 3, [1903MS].

Parents should teach their children to speak ill of no man. Insinuations, words that hurt the reputation of one who is doing the Lord's work, grieve and dishonor the Saviour. And God's Word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." To those who have educated themselves to speak unadvisedly, I am instructed to say, Unless you cease encouraging evil speaking, unless you guard as Christians should the reputation of your fellow workers, you will endanger your own soul and the souls of many others. No longer talk about the wrong that someone is doing. Never, never repeat a scandal. Go to the one assailed, and ask him in regard to the matter. God has not appointed any man to be the judge of another man's motives and work. He who feels at liberty to dissect the character of another, he who intentionally detracts from the influence of a fellow worker, is as verily breaking God's law as if he openly disregarded the Sabbath of the fourth commandment. [Cf: RH 05-12-03 para. 7] p. 314, Para. 4, [1903MS].

Unity of Action Essential.--The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another. [Cf: RH 05-12-03 para. 8] p. 314, Para. 5, [1903MS].

The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before he can bestow on the church the enlargement and power that he longs to bestow on it. [Cf: RH 05-12-03 para. 9] p. 314, Para. 6, [1903MS].

Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God's purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. But God can not make them one with Christ and

with one another unless they are willing to give up their way for his way. [Cf: RH 05-12-03 para. 10] p. 315, Para. 1, [1903MS].

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church. [Cf: RH 05-12-03 para. 11] p. 315, Para. 2, [1903MS].

Christ's Attitude Toward Judas.--Among the chosen disciples of Christ there was a representative of Satan. At heart Judas was not a disciple. Often he led the other disciples to form opinions contrary to the teachings of the Master. He criticised Christ's words, and asked questions that led the minds of the disciples away from the subjects that the Saviour brought before them. It was because of the influence that Judas exerted to deceive the disciples that Christ had to repeat so many of his lessons. Judas did not come out boldly in opposition to Christ; and therefore he was the better able to deceive the eleven. [Cf: RH 05-12-03 para. 12] p. 315, Para. 3, [1903MS].

Christ knew, when he permitted Judas to connect with him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray him, and yet he did not separate him from the other disciples, and send him away. He was preparing the minds of these men for his death and ascension, and he foresaw that should he dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify his statements that the Jews would accept a false version of his words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude that they did toward Jesus and his disciples. [Cf: RH 05-12-03 para. 13] p. 315, Para. 4, [1903MS].

Christ did not, therefore, send Judas from his presence, but kept him by his side, where he could counteract the influence that he might exert against his work. [Cf: RH 05-12-03 para. 14] p. 315, Para. 5, [1903MS].

All the way along in the history of the third angel's message there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded "according to his works." God "hath appointed a day, in the which he will judge the world." Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil. [Cf: RH 05-12-03 para. 15] p. 315, Para. 6, [1903MS].

Had not Christ borne with Judas as he did, his followers would have been in great peril after his resurrection and ascension. But when men thought of the fate of the betrayer of innocent blood, they were afraid to lay hands on the disciples. They could not but remember the final confession of the traitor, and his terrible death. "I have sinned in that I have betrayed the innocent blood," he exclaimed, when he had cast at the feet of the high priest the pieces of silver that had been the price of his Lord's betrayal. Then in despair he went and hanged himself. That same day, as the wicked throng who were leading Jesus to the place of crucifixion passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. His weight had broken the cord by which he had hanged himself, and in falling, his body had been horribly mangled. His remains were immediately buried out of sight; but there was less mockery among the throng; and many a pale face revealed the thoughts within. [Cf: RH 05-12-03 para. 16] p. 316, Para. 1, [1903MS].

The death of Judas, and the resurrection and ascension of Christ, placed the disciples on vantage ground, and gave them courage. But if Christ had not borne with Judas until the end, the results of the betrayer's course would not have been sufficiently impressive to stay the hands of the persecutors, and after Christ's ascension the most terrible scenes would have been witnessed. But God worked by his Spirit, and five thousand were converted in a day. Let God be true, and every man a liar. Christ Jesus is at the helm. "Lo" he declares, "I am with you always, even unto the end of the world." Mrs. E. G. White. [Cf: RH 05-12-03 para. 17] p. 316, Para. 2, [1903MS].

"Sanitarium, Cal., May 1, 1903.--"To My Brethren in Battle Creek: I am bowed down and greatly troubled. I am in sore distress. My whole being is full of pain. At times it seems to me that I can not live. The thought of the terrible spiritual destitution among our people presses heavily upon me. God's judgments have fallen upon our institutions in Battle Creek; but how little has this done to move hearts to repentance! Must the rebuke of God still continue to be felt? and will it still continue to be without effect? I am amazed at the apparent indifference of many who should see and understand. I know not what to say or do. Seeing that the judgments of God have made so light an impression on the minds of those occupying important positions, fear and trembling take hold of me as to what will be the next revelation of God's displeasure. [Cf: RH 05-19-03 para. 1] p. 316, Para. 3, [1903MS].

"Men have dishonored God by choosing their own way. They have brought into his institutions principles that he has condemned. They would not change the ways and works that displeased him and belittled the testing truth for these last days. [Cf: RH 05-19-03 para. 2] p. 316, Para. 4, [1903MS].

"Those who have disregarded the messages of warning have lost their bearings. Some, in their self-confidence, have dared to turn from what which they knew to be truth, with the words, 'Who has told Sister White?' These words show the measure of their faith and confidence in the work that the Lord has given me to do. They have before them the result of the work that the Lord has laid upon me, and if this does not convince them, no arguments, no future revelations, would affect them. The result will be that God will speak again in judgment as he has spoken heretofore. When for years his messages of warnings have come to

institutions and individuals, and no special heed is taken, what power will convince them?--Only the power of God revealed in judgment. Yet his hand is stretched out still to save, if thorough repentance is shown. [Cf: RH 05-19-03 para. 3] p. 316, Para. 5, [1903MS].

"We need to watch and pray, lest we enter into temptation. On one occasion, as Christ was returning to Jerusalem from a missionary tour, he was speaking to those with him about the personal salvation that all must have who enter the kingdom of heaven. His words were becoming decidedly personal and very pointed, and one present, wishing to change the subject, said, 'Lord, are there few that be saved?' Then he said, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us: and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say; I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.' [Cf: RH 05-19-03 para. 4] p. 317, Para. 1, [1903MS].

"In the great day of God, to many who make the entreaty, 'Lord, Lord, open unto us,' the answer will come, 'I know you not whence you are; depart from me.' [Cf: RH 05-19-03 para. 5] p. 317, Para. 2, [1903MS].

"There is a right way and a wrong way, and in one or the other each human being is following. Those who truly believe in Christ live a life of holy obedience. They are sanctified through the truth. Their piety is not a pretense, but a reality. They have a sanctified Christian experience in holy living. [Cf: RH 05-19-03 para. 6] p. 317, Para. 3, [1903MS].

"Let us make sure that we are perfecting Christian characters through belief of the truth. We can not be too particular in regard to this. If we fail here, our lifework will bring us no reward. Those who believe in Christ, and give up their will and their plans for God's will and God's plans enter upon a life of Christlikeness. This is the only way to gain salvation. Ellen G. White." [Cf: RH 05-19-03 para. 7] p. 317, Para. 4, [1903MS].

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 05-26-03

para. 1] p. 317, Para. 5, [1903MS].

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. [Cf: RH 05-26-03 para. 2] p. 318, Para. 1, [1903MS].

"These things saith he that holdeth the seven stars in his right hand." The words are spoken to the teachers in the church,--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world. [Cf: RH 05-26-03 para. 3] p. 318, Para. 2, [1903MS].

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them. [Cf: RH 05-26-03 para. 4] p. 318, Para. 3, [1903MS].

"I know thy works, and thy labor, and thy patience." Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, "I have graven thee upon the palms of my hands." He cherishes carefully every act of love and endurance performed by them. [Cf: RH 05-26-03 para. 5] p. 318, Para. 4, [1903MS].

"And how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them. [Cf: RH 05-26-03 para. 6] p. 318, Para. 5, [1903MS].

"Nevertheless I have somewhat against thee, because thou hast left thy first love." At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love

for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,--peace on earth and good will toward men,--they called upon all to come to Christ. [Cf: RH 05-26-03 para. 7] p. 318, Para. 6, [1903MS].

Visiting the fatherless and the widow was part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer. [Cf: RH 05-26-03 para. 8] p. 319, Para. 1, [1903MS].

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error. [Cf: RH 05-26-03 para. 9] p. 319, Para. 2, [1903MS].

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. Their love for one another began to wane. The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned. [Cf: RH 05-26-03 para. 10] p. 319, Para. 3, [1903MS].

How is it with the church of today, which has received such great light? God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God. [Cf: RH 05-26-03 para. 11] p. 319, Para. 4, [1903MS].

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth. [Cf: RH 05-26-03 para. 12] p. 319, Para. 5, [1903MS].

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus, "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." The work that God desires to see done by Seventh-day Adventists is not done. Unless there is a decided change, the people will accept as truth that which is not truth. [Cf: RH 05-26-03 para. 13] p. 319, Para. 6, [1903MS].

A Call to Activity and Zeal.--Nigh and afar off the laws of God's kingdom are to be proclaimed. Let the churches arouse. Let the ministers clothe themselves with zeal as with a garment. God says to them, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Anything less than active, earnest service for the Master gives the lie to our profession of Christianity. Only the Christianity that results in practical work will make an impression upon those who are dead in trespasses and sins. Praying, humble, believing Christians, who show by their actions that their greatest desire is to make known the saving truth that is to test all people, will gather a rich harvest of souls for the Master. [Cf: RH 05-26-03 para. 14] p. 319, Para. 7, [1903MS].

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts. [Cf: RH 05-26-03 para. 15] p. 320, Para. 1, [1903MS].

In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are very rare. How many act as if they realized the peril of sinners? How many take to God in prayer those they know to be in danger, pleading with him to save them? [Cf: RH 05-26-03 para. 16] p. 320, Para. 2, [1903MS].

Remember that there are those who will perish unless we as God's instrumentalities work with a determination which will not fail or become discouraged. The Lord will provide ways and means for those who will seek him with all the heart. He has in readiness the most precious revelations of his grace to strengthen and encourage the sincere, humble worker. There is no excuse for the faith of our churches being so feeble. "Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate. He dispatches his messengers to every part of his dominion to communicate his will to his creatures. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who truly believe in him will be a savor of life in the world. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity. Mrs. E. G. White. [Cf: RH 05-26-03 para. 17] p. 320, Para. 3, [1903MS].

Men and women are not to be spiritually dwarfed by a connection with

the church, but strengthened, elevated, ennobled, prepared for the most sacred work ever committed to mortals. It is the Lord's purpose to have a well-trained army, ready to be called into action at a moment's notice. This army will be made up of well-disciplined men and women who have placed themselves under influences that have prepared them for service. [Cf: RH 06-02-03 para. 1] p. 320, Para. 4, [1903MS].

God's workers are to watch for souls as they that must give an account, and they need the abiding presence of Christ in their hearts, in order that they may win sinners to him. They must themselves have surrendered all to God, that they may tell those for whom they labor the need and meaning of unreserved surrender. They must remember that they are laborers together with God, and must guard against dilatory uncertain movements. Satan watches untiringly for opportunities to gain control of those whom they are seeking to win to Christ. Only through ceaseless vigilance can the worker for Jesus beat back the enemy. Only in the strength of the Redeemer can he lead the tempted one to the cross. It is not learning nor eloquence that will accomplish this, but the presentation of the truth of God, spoken in simplicity and with the power of the Spirit. [Cf: RH 06-02-03 para. 2] p. 320, Para. 5, [1903MS].

There is only one power that can turn the sinner from sin to holiness,--the power of Christ. Our Redeemer is the only one who can take away sin. He alone can forgive sin. He alone can make men steadfast, and keep them so. [Cf: RH 06-02-03 para. 3] p. 321, Para. 1, [1903MS].

The truth is not merely to be spoken by those who work for Christ; it is to be *lived*. People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life represents Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell on all with whom they are brought in contact. If those who know the truth will take hold of this work as opportunities are presented, day by day doing deeds of love and kindness in the neighborhood where they live, Christ will be revealed in their lives. Those with whom they associate will see that they have been with Jesus, and have learned of him. The gospel will be proclaimed with living power. It will be seen to be a reality, not the result of imagination or enthusiasm. The lives of such Christians will have more power to convict and convert sinners than sermons, professions, or creeds. [Cf: RH 06-02-03 para. 4] p. 321, Para. 2, [1903MS].

Those who put their hand to the work of God must depend on the blessing and wisdom that come from above. It is the Holy Spirit that makes powerful the presentation of the truth, and changes the temper and habits of man. He who submits to its working is changed from a sinner into a child of God. "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." [Cf: RH 06-02-03 para. 5] p. 321, Para. 3, [1903MS].

He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, "I will not let thee go, except

thou bless me." Give me power to win souls to Christ. There is not one tithe of the pleading with God that there will be when Christ breathes on us, and says, "Receive ye the Holy Ghost." Be assured, my brethren and sisters, that God's Spirit will plead for the conversion of souls, with groanings that can not be uttered. Be instant in season and out of season, warning the young, pleading with sinners, your heart filled with the love that led Christ to give his life for the life of the world. [Cf: RH 06-02-03 para. 6] p. 321, Para. 4, [1903MS].

When there comes from the lips of the sinner the cry, "I fear that my sins are too grievous to be forgiven," point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." Lead him to look away from himself to the Saviour, and the victory is won. He sees for himself the Way, the Truth, and the Life. The Sun of Righteousness sheds his bright beams into his heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Christ. [Cf: RH 06-02-03 para. 7] p. 321, Para. 5, [1903MS].

Christ crucified--talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and he will give them the bread of life and the water of salvation. [Cf: RH 06-02-03 para. 8] p. 322, Para. 1, [1903MS].

In our work we have an ever-present Helper. If we feel our great need, and draw near to God, he will draw near to us, and will use us as channels through which to communicate the vital energy that will rouse souls from careless indifference, and lead them to seek God before it is too late. It is because of a lack of faith that God's people have no more of his power. Earnest, living faith is needed,--faith that will take firm hold of the promises made to the followers of Christ. [Cf: RH 06-02-03 para. 9] p. 322, Para. 2, [1903MS].

How important it is that God's messengers walk worthy of the truth they present! When they do this, when they are men of prayer and faith, obedient to the Lord's commands, the Holy Spirit will work through them, and the people will be willing in the day of his power. [Cf: RH 06-02-03 para. 10] p. 322, Para. 3, [1903MS].

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls; come and drink. You may take the water of life freely. "Let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Let every soul, men as well as women, sound the message. Then the truth for this time will be carried to the waste places of the earth. The word will be fulfilled. "I will open rivers in high places, and fountains in the midst of the valleys;" and "with joy shall ye draw water out of the wells of salvation." Mrs. E. G. White. [Cf: RH 06-02-03 para. 11] p. 322, Para. 4, [1903MS].

The canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. The circulation of our literature is one very important means of placing before men and women the light that the Lord

has committed to his church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ. [Cf: RH 06-02-03 para. 1] p. 322, Para. 5, [1903MS].

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing different degrees of responsibility. Our church members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us, and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us. [Cf: RH 06-02-03 para. 2] p. 322, Para. 6, [1903MS].

Why are we not more wide awake? Each worker may now understand his special work, and receive strength to take hold of it anew. Distinct and peculiar developments of the boundless glory of God will bring tributary offerings of varied kinds to the feet of Jesus. Every new disclosure of the Saviour's love turns the balance for some soul in one direction or the other. The end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies, are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last days. [Cf: RH 06-02-03 para. 3] p. 323, Para. 1, [1903MS].

Canvasser-evangelists are needed, to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly can accomplish much good. Going out two and two, canvassers can reach a class that can not be reached by our campmeetings. From family to family they carry the message of truth. Thus they come into close touch with the people, and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they have to give. Let them speak to families the words of Christ. They may expect success; for theirs is the promise, "Lo, I am with you alway, even unto the end of the world." Canvassers who go forth in the spirit of the Master have the companionship of heavenly beings. [Cf: RH 06-02-03 para. 4] p. 323, Para. 2, [1903MS].

I beg those bearing responsibilities in God's cause to let no commercial enterprises interpose between them and the work of soul-saving. Let no business be allowed to absorb the time and talents of workers who ought to be engaged in preparing a people for the coming of the Lord. The truth is to go forth as a lamp that burneth. Time is short; the enemy will make every effort to magnify in our minds matters of lesser consequence, and to lead us to regard lightly the very work that most needs to be done. [Cf: RH 06-02-03 para. 5] p. 323, Para. 3, [1903MS].

The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound

the warning in the highways and the byways. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Christ says. Do not these words plainly outline the work of the canvasser? With Christ in his heart he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but thank God, not all. [Cf: RH 06-02-03 para. 6] p. 323, Para. 4, [1903MS].

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them. [Cf: RH 06-02-03 para. 7] p. 323, Para. 5, [1903MS].

The Master knows and watches over his workers, in whatever part of his vineyard they are working. He calls upon his church to arouse and become acquainted with the situation. He calls upon those in our institutions to awake and set in operation influences that will advance his kingdom. Let them send forth laborers into the field, and then see that the interest of these laborers does not flag for lack of sympathy and of opportunities for development. [Cf: RH 06-02-03 para. 8] p. 324, Para. 1, [1903MS].

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it? [Cf: RH 06-02-03 para. 9] p. 324, Para. 2, [1903MS].

Those in the darkness of error are the purchase of the blood of Christ. They are the fruit of his suffering, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are laboring. He will teach them as they go forth to their God-appointed work, to warn the world of a soon-coming judgment. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the evangelist's work will not, can not, be without fruit. Think of the interest that the Father and the Son have in this work. As the Father loves the Son, so the Son loves those that are his,--those who work as he worked to saved perishing souls. None need feel that they are powerless: for Christ declares, "All power is given unto me in heaven and in earth." He has promised that he will give this power to his workers. His power is to become their power. They are to link their souls with God. Christ desires all to enjoy the wealth of his grace, which is beyond all computation. It is limitless, exhaustless. It is ours by eternal covenant, if we will be workers together with God. It is ours if we will unite with him to bring many sons and daughters to God. [Cf: RH 06-02-03 para. 10] p. 324, Para. 3, [1903MS].

Christ's interests are the first and the highest of all interests. He

has a property in this world that he wishes secured, saved for his everlasting kingdom. It is for his Father's glory and for his own glory that his messengers shall go forth in his name; for they and he are one. They are to reveal him to the world. His interests are their interests. If they will be co-laborers with him, they will be made heirs of God and joint heirs with Christ to an immortal inheritance. Ellen G. White. [Cf: RH 06-02-03 para. 11] p. 324, Para. 4, [1903MS].

How this Book should be Handled in the Future.--The use which should be made of the book, "Christ's Object Lessons," in the future, has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents, in which they say that they think it would be a good plan for "Christ's Object Lessons" to be handled as a regular subscription book, as soon as the Relief of the Schools campaign is finished. They believe that this book would have as ready a sale in the hands of the regular canvassers as any that could be produced. [Cf: RH 06-02-03 para. 1] p. 324, Para. 5, [1903MS].

As my son read me one of these letters, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing to do?" I told my son that I thought that perhaps it would be best to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given me at the first regarding "Christ's Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for one of human devising? This book is to be treated as a sacred offering made to God; and as his plan regarding it is unselfishly carried out, the result will be wholly satisfactory." [Cf: RH 06-02-03 para. 2] p. 325, Para. 1, [1903MS].

I immediately told my son that I would not make any change regarding the handling of "Christ's Object Lessons" unless God gave me plain instruction that this should be done. As I told him this, I felt the blessing of God resting upon me. [Cf: RH 06-02-03 para. 3] p. 325, Para. 2, [1903MS].

The plan for the circulation of "Christ's Object Lessons" is not of human devising, but is God's plan. He signified that this book should be a gift to the schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?--No, no! Until the Lord shall come, and our present system of school work is ended by our entering the higher school, "Christ's Object Lessons" is to stand as a gift to our educational institutions. [Cf: RH 06-02-03 para. 4] p. 325, Para. 3, [1903MS].

The Result of Unselfish Service.--In the work for the relief of our schools, the Lord has bestowed on us a gift of great value, and has marked out for us the pathway of blessing. He called upon me to give our schools the manuscript of the book. "Christ's Object Lessons." He called upon our publishing houses to make liberal gifts of labor in preparing the book for sale. In response to this call, they acted their part nobly. Our people gave generously of their means to raise a material fund, and then went forth willingly to sell the book for the help of the schools. [Cf: RH 06-02-03 para. 5] p. 325, Para. 4,

[1903MS].

As a result of this effort far more has been accomplished than at first we dared to expect. Angels of God cooperated with those who went out to circulate the book. Men, women, and children took part in the effort, and labored earnestly and unselfishly. The Lord gave them his approval, and with it his grace and joy and peace. Read in our papers the results of their work. Testimony after testimony has been borne witnessing to the blessing found in selling this book. How good these testimonies are! As we read them, refreshing streams of salvation seem to flow from the very throne of God into our hearts. [Cf: RH 06-02-03 para. 6] p. 325, Para. 5, [1903MS].

I have been shown many praying to God for help as they have gone forth to sell "Christ's Object Lessons." They have asked the Lord to give them success. Then, as they have succeeded, they have felt that they have received evidence that the Lord has answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the footsteps of Christ. [Cf: RH 06-02-03 para. 7] p. 325, Para. 6, [1903MS].

With many, to go out and sell "Christ's Object Lessons" meant to take up a heavy cross, but they have been rewarded by God's approval. The thought, "We are doing something for the Master," has filled their hearts with peace and gladness. Church members who never before had courage to sell books, took hold of this work. Very timidly they began. But they did not turn back; and as they labored on, courage came, and success attended their efforts. Many gained an experience more valuable than gold or silver. [Cf: RH 06-02-03 para. 8] p. 326, Para. 1, [1903MS].

The hearts of God's people have been made light and joyful in him as they have offered him the sweet incense of unselfish service. Many of our churches have been quickened and refreshed as some of their number have engaged in this work. [Cf: RH 06-02-03 para. 9] p. 326, Para. 2, [1903MS].

Our brethren and sisters were just as surely in the service of the Lord when selling this book as they are when bearing testimony for him in a campmeeting. They received the refreshing grace of God; for they were carrying out his purposes, and he has bestowed on them his commendation. Their minds have been freed from the malaria of selfishness and complaint and discouragement. [Cf: RH 06-02-03 para. 10] p. 326, Para. 3, [1903MS].

By the effort to sell "Christ's Object Lessons" much has been accomplished to bring the precious light of present truth to those in darkness. Thus many have been saved from sin. For every spring of influence touched, for every train of thought set in motion with a sincere desire to glorify God, the Holy Spirit has worked on hearts, bringing wisdom, courage, and strength. Those who have bought the book bear testimony to the blessing they have received in reading it. Many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell "Christ's Object Lessons." [Cf: RH 06-02-03 para. 11] p. 326, Para. 4, [1903MS].

The men who have taken a leading part in this enterprise have done a

good work. Their labors have brought about most excellent results. They are not to become discouraged, but are to look to God in faith, and go forward, walking humbly before him. Our brethren connected with the school at Berrien Springs should be encouraged to advance as the way may open before them. We are to help them all we can. Christ stands at the helm, and to him is to be ascribed the praise and glory for the work accomplished by "Christ's Object Lessons." This work bears the stamp of unselfishness, and it will produce good fruit. Ellen G. White. [Cf: RH 06-02-03 para. 12] p. 326, Para. 5, [1903MS].

It is not God's plan that reports regarding the work of his servants shall be passed from one to another. My brethren, when some one 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 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: RH 06-09-03 para. 1] p. 326, Para. 6, [1903MS].

Hear what Christ has said regarding this matter: "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." And he said 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 a publican." [Cf: RH 06-09-03 para. 2] p. 327, Para. 1, [1903MS].

O, how much time is worse than wasted by evil speaking! 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 misdirected, their peace is disturbed, and their confidence in their brethren is weakened. 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. All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love. [Cf: RH 06-09-03 para. 3] p. 327, Para. 2, [1903MS].

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. I feel so saddened, so discouraged, by the thought that God's servants are willing to listen to and circulate hearsay. I know that the Holy Spirit will not cooperate with those who, by their criticisms, their evil surmisings, 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." I will not bear long with your perverse spirit, which leads you to cherish envy and evil surmising. "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 every one who claims to believe the Word of God? "Thou hast left thy first love." And the dryness and coldness of heart are revealed by a lack of that Christian courtesy, that kindness and tenderness, which is seen in the life of the true Christian. [Cf: RH 06-09-03 para. 4] p. 327, Para. 3, [1903MS].

On one occasion, on his way from Bethany to Jerusalem, Christ passed a fig orchard. He was hungry, "and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon." The tree presented 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. How blind they are! how defective 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: RH 06-09-03 para. 5] p. 327, Para. 4, [1903MS].

Will God's people accept this reproof? Let them beware of remaining in their present condition; for time is fast passing, and the work that ought to be done is not done. How unlike Christ we are in word and spirit, and in our attitude toward one another! His gentleness 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 purpose 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 Lifegiver. We shall impart grace for the grace that we receive. [Cf: RH 06-09-03 para. 6] p. 328, Para. 1, [1903MS].

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 those around him. 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 the Saviour's life 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 stanch adherence to principle, his devotion to all that is pure, honest, just, and of good report, make him companionable, and helpful to those with whom he associates. [Cf: RH 06-09-03 para. 7] p. 328, Para. 2, [1903MS].

Such men are of value with God. If they continue to put their trust in him, they will grow more and more like him. 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." Mrs. E. G. White [Cf: RH 06-09-03 para. 8] p. 328, Para. 3, [1903MS].

Paul writes of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." [Cf: RH 06-16-03 para. 1] p. 328, Para. 4, [1903MS].

Paul could not speak to the Jewish converts as plainly as he desired regarding the mystery of godliness. Because of their spiritual weakness, their lack of perception, he could not utter the truth, which, could they have heard aright, with intelligent comprehension, would have been to them a savor of life unto life. [Cf: RH 06-16-03 para. 2] p. 328, Para. 5, [1903MS].

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, his work, his power to save to the uttermost all who come to him. But they had not pressed onward and upward, improving their opportunity to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building. [Cf: RH 06-16-03 para. 3] p. 328, Para. 6, [1903MS].

The apostle calls their attention to their fault in this respect, which had become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ's power to make his people a praise in the earth. [Cf: RH 06-16-03 para. 4] p. 329, Para. 1, [1903MS].

How exactly their condition represents the condition of many of the people of God today, who have had every advantage, every privilege, and who, feeling the burden of God's work, ought to be saying with the whole heart, Here I am, Lord; send me. But in the place of being teachers, as they might be, they themselves can not bear the plain application of the Word of God. They do not discern the value of Bible truth. They are not a strength to the church. Had they thoroughly consecrated themselves to the Lord from their first reception of the truth, surrendering themselves unreservedly to him, and obeying the call, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," they would have walked in the companionship of Christ, learning his lessons, receiving his divine impress. They would have recognized the claims of Christ, and would not have been half Christians and half worldlings, but wholehearted Christians, believing and practicing the word, enlightened continually, not dwelling on vague generalities, but proclaiming Christ as the Lamb of God, that taketh away the sin of the world. [Cf: RH 06-16-03 para. 5] p. 329, Para. 2, [1903MS].

Many who should be far advanced in Christian experience give evidence that they have forgotten the first principles of Christlike service. They are but children in the things of God. Their greatest desire is to

carry out their own plans, while plans that the Lord lays before them they declare can not be followed. [Cf: RH 06-16-03 para. 6] p. 329, Para. 3, [1903MS].

In the most definite terms the Lord through Moses set before his chosen people his purpose for them, and the conditions upon which they would be prospered. "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations: and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: RH 06-16-03 para. 7] p. 329, Para. 4, [1903MS].

God calls for men whose hearts are warmed by the love of Christ. He will choose workers from among those who are willing to hear his voice and obey his words. Their capabilities may be limited, but they are loyal; and loyalty is of far more value in God's sight than mere knowledge. [Cf: RH 06-16-03 para. 8] p. 329, Para. 5, [1903MS].

God calls for earnest, high-principled men. He will use such men in his service. But he will separate from his work the lukewarm, worldly minded, self-exalted ones. Those who have buried their talents will be replaced by men who will put into wise circulation the means God has placed in their hands. Learning lessons of Christ, these workers will combine patience with diligence. Christ's work will be done. His servants will erect plants in every place in which they can find an opening. On the missionary ground next to our doors,--in the cities around us,--monuments to the truth will be established. By unselfish effort the work of God will be bound off. Humble, devoted laborers will find ways of reaching those who have not had an opportunity to hear the truth. [Cf: RH 06-16-03 para. 9] p. 330, Para. 1, [1903MS].

God's Word outlines the work that we are to do. In all parts of the world the gospel is to be preached. God calls for volunteers to engage in his work. The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To these they can tell the simple story of the cross, and God will strengthen and bless them as they lead others to the light. The righteousness of Christ goes before them, and the glory of God is their rearward. [Cf: RH 06-16-03 para. 10] p. 330, Para. 2, [1903MS].

My brother, my sister, it is not enough to fold your hands, and say "I am in the light." Are you walking in the light? Is the genuineness of your profession demonstrated by practical, earnest endeavor? He who works for Christ makes steady advancement. It is the doers of the Word who will be justified before God. "Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." [Cf: RH 06-16-03 para. 11] p. 330, Para. 3, [1903MS].

To walk in the light is to walk uprightly, perfecting holiness in the fear of the Lord. The path of obedience is the path to heaven. Following it, we follow on to know the Lord. He who walks uprightly walks surely. The law of God is in his heart, and his steps do not slide. He stands firm in Christ. [Cf: RH 06-16-03 para. 12] p. 330, Para. 4, [1903MS].

There should be constant growth in spirituality, in righteousness, in sanctification. Every faculty of the being is to increase in usefulness. The mind is to be closely united with the mind of the Redeemer, that when Christ, who is our life, shall appear, we may appear with him in glory. [Cf: RH 06-16-03 para. 13] p. 330, Para. 5, [1903MS].

The Christian pilgrim does not yield to the desire to rest. He moves steadily forward, saying, The day is far spent; the night is at hand. This is his motto: "Not as though I had already attained, either were already perfect: but I follow after. . . . I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Mrs. E. G. White.. [Cf: RH 06-16-03 para. 14] p. 330, Para. 6, [1903MS].

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 to 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: RH 06-16-03 para. 1] p. 331, Para. 1, [1903MS].

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: RH 06-16-03 para. 2] p. 331, Para. 2, [1903MS].

The Canvasser an Evangelist.--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: RH 06-16-03 para. 3] p. 331, Para. 3, [1903MS].

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. Mrs. E. G. White. [Cf: RH 06-16-03 para. 4] p. 331, Para. 4, [1903MS].

On us is shining the accumulated light of God's dealings with his people. For our admonition a record has been kept of his reproofs of wrongdoing. We have a knowledge not only of that which he condemns, but of the faithful, commendable work of those who have put their trust in him. The light we may gain from these experiences of God's people in past ages, places upon us in the present crisis a great and solemn responsibility. [Cf: RH 06-23-03 para. 1] p. 331, Para. 5, [1903MS].

In the providence of God, a voice has proclaimed his truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They are to proclaim this message in accordance with God's plans, not in accordance with human suggestions. [Cf: RH 06-23-03 para. 2] p. 331, Para. 6, [1903MS].

God's people are to be of a ready mind, quick to see and to avail themselves of every opportunity to advance the Lord's cause. They have a message to bear. By pen and voice they are to sound the note of warning. Only a few will listen; only a few will have ears to hear. Satan has artfully devised many ways of keeping men and women under his influence. He leads them to weaken their organs by the gratification of perverted appetite and by indulgence in worldly pleasure. Intoxicating liquor, tobacco, the theater and the racecourse,--these and many other evils are benumbing man's sensibilities, and causing multitudes to turn a deaf ear to God's merciful entreaties. [Cf: RH 06-23-03 para. 3] p. 332, Para. 1, [1903MS].

The human family have become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [intemperance in eating or in seeking for pleasure], and drunkenness, and cares of this life, and so that day come upon you unawares." God's sentinels are to stand constantly on the watchtower, faithfully warning the church against the evils that, if allowed to enter, would weaken and injure the flock. [Cf: RH 06-23-03 para. 4] p. 332, Para. 2, [1903MS].

Every one whose name is on the church books should clearly understand what union with the church means. It means that you have pledged yourself to serve God. It means that you have fully surrendered self to him, in order that Christ may reign where self once reigned. It means that you have given up the selfish ideas and plans that you cherished for so long, and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with his people; that you will exercise self-denial and self-sacrifice to advance the interests of his kingdom; that you will strive to overcome everything that hinders growth in grace. [Cf: RH 06-23-03 para. 5] p. 332, Para. 3, [1903MS].

The Lord leaves in darkness no one who has an ear to hear and a heart to understand. Let every one keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." Let the warnings that God has given in his Word be voiced by the watchmen on the walls of Zion, and heeded by every one in the Master's service. Every case will be tried, every soul proved. Let each one ask, "Am I an evil servant? Do I by precept and example lead other souls in false paths?" Remember that your influence is affecting others for good or for evil. [Cf: RH 06-23-03 para. 6] p. 332, Para. 4, [1903MS].

I beseech the members of every church to seek now for the greatest blessing heaven can bestow--the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply, daily your experience will be enriched by the rich current of God's love. Before you there lie vast fields of truth, vast resources of power. Let your daily prayer be, "Take away, O Lord, what thou dost choose to take, but withhold not from us thy Holy Spirit." [Cf: RH 06-23-03 para. 7] p. 332, Para. 5, [1903MS].

Preparation for Service.--Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." These words mean much. Service to God includes all there is of man. The affections must be centered on him alone. [Cf: RH 06-23-03 para. 8] p. 333, Para. 1, [1903MS].

As were God's people anciently, so we should be prepared to advance when the cloud rises and moves forward, and to halt when the cloud stops. We must adjust our movements to the guidance of God's Spirit. In the place of following ways of our own devising, we are to cooperate with divinity. Thus we shall be enabled to keep pace with our Leader. [Cf: RH 06-23-03 para. 9] p. 333, Para. 2, [1903MS].

In order to be a Christian, it is not necessary for a man to have great talents. The human agent may have no voice in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he has access to God. The King of kings bends low to listen to the prayer coming from one who desires to do the Master's will. An earnest prayer offered from a sincere, contrite heart is of more value in God's sight than is eloquence of speech. God hears every prayer offered with the incense of faith. His weakest child may exert an influence in harmony with the councils of heaven. It is in answer to prayer that God revives his work. [Cf: RH 06-23-03 para. 10] p. 333, Para. 3, [1903MS].

O that the workers at home and abroad could be aroused to stand in their allotted place in the crisis that has come! If all would realize that it is their privilege to be laborers together with God, with what earnestness and devotion they would labor to enlighten the world! They would seize every opportunity to bear the truth into new territory! [Cf: RH 06-23-03 para. 11] p. 333, Para. 4, [1903MS].

God says, "Them that honor me I will honor." Let us honor him by joining the ranks of his workers. The Leader of the host of heaven is waiting for human agencies to enlist in his service. He will lead us forth, an exceeding great army, to the conquest of the world. With such a Leader we may gain victory in every conflict. [Cf: RH 06-23-03 para. 12] p. 333, Para. 5, [1903MS].

We have no breath to waste in controversy. We are to watch, pray, work, believe, and wait. Let us proclaim the truth in its simplicity, uplifting the Man of Calvary higher and still higher. [Cf: RH 06-23-03 para. 13] p. 333, Para. 6, [1903MS].

"The grace of God that bringeth salvation hath appeared to all men [not merely enjoining them by the force of command, but communicating divine knowledge], teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Mrs. E. G. White. [Cf: RH 06-23-03 para. 14] p. 333, Para. 7, [1903MS].

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you. [Cf: RH 06-23-03 para. 1] p. 334, Para. 1, [1903MS].

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children can not be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God. [Cf: RH 06-23-03 para. 2] p. 334, Para. 2, [1903MS].

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them. [Cf: RH 06-23-03 para. 3] p. 334, Para. 3, [1903MS].

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?--Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly. [Cf: RH 06-23-03 para. 4] p. 334, Para. 4, [1903MS].

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church members bear the responsibilities of church relationship. [Cf: RH 06-23-03 para. 5] p. 334, Para. 5, [1903MS].

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play. [Cf: RH 06-23-03 para. 6] p. 334, Para. 6, [1903MS].

Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cartloads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort. [Cf: RH 06-23-03 para. 7] p. 334, Para. 7, [1903MS].

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for his blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers. [Cf: RH 06-23-03 para. 8] p. 335, Para. 1, [1903MS].

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise him from whom all blessings flow. Mrs. E. G. White. [Cf: RH 06-23-03 para. 9] p. 335, Para. 2, [1903MS].

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: RH 06-23-03 para. 1] p. 335, Para. 3, [1903MS].

Selling Health Literature.--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: RH 06-23-03 para. 2] p. 335, Para. 4, [1903MS].

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 treatment of diseases. Tell them this instruction, studied and practiced, 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 practicing 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: RH 06-23-03 para. 3] p. 335, Para. 5, [1903MS].

Teaching Health Principles by Example.--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 practice 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 left. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain. [Cf: RH 06-23-03 para. 4] p. 336, Para. 1, [1903MS].

Ministering to the Sick.--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 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 will be his in the diligent performance of his work. [Cf: RH 06-23-03 para. 5] p. 336, Para. 2, [1903MS].

A Sacred and Important Work.--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 in 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: RH 06-23-03 para. 6] p. 336, Para. 3, [1903MS].

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 sound 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." Mrs. E. G. White. [Cf: RH 06-23-03 para. 7] p. 336, Para. 4, [1903MS].

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. The time has come when there should be devised every means that can aid in preparing a people to stand in the day of God. We must be wide awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe the Saviour a debt of love, of earnest, unselfish labor for the salvation of those for whom he gave his own life? [Cf: RH 06-30-03 para. 1] p. 336, Para. 5, [1903MS].

Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous. [Cf: RH 06-30-03 para. 2] p. 337, Para. 1, [1903MS].

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. [Cf: RH 06-30-03 para. 3] p. 337, Para. 2, [1903MS].

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should study how to bring them into the truth. They can distribute our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings and Bible readings. Thus they can let their light shine in good works. [Cf: RH 06-30-03 para. 4] p. 337, Para. 3, [1903MS].

Let the workers stand alone in God, weeping, praying, laboring for the salvation of their fellow men. Remember that you are running a race, striving for a crown of immortality. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would

not listen to a minister or a colporteur. And those who thus labor in new places will learn the best ways and means of approaching the people, and can prepare the way for other laborers. [Cf: RH 06-30-03 para. 5] p. 337, Para. 4, [1903MS].

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God. While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. [Cf: RH 06-30-03 para. 6] p. 337, Para. 5, [1903MS].

Christ declares, "Herein is my father glorified, that ye bear much fruit." God has endowed us with faculties, and has entrusted us with talents, in order that we may use them for him. To every man is given his work,--not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone, a stone that shines, reflecting light to the world. Let the laymen do all that they can; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. [Cf: RH 06-30-03 para. 7] p. 337, Para. 6, [1903MS].

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all who truly believe in him. If the lay members of the church will arouse to do the work that they can do, going a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, showing that they sincerely believe the truth which they profess, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us. [Cf: RH 06-30-03 para. 8] p. 338, Para. 1, [1903MS].

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage, and became a light in the desert. If God's people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, his people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere. [Cf: RH 07-07-03 para. 1] p. 338, Para. 2, [1903MS].

Wherever you find a Christian, you find a shining light. In word and act he reveals the Light of life. His perceptions are not crusted with selfishness. Not having followed inclination, he does not stubbornly cling to his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God's Word, and its infinite

superiority to everything selfish; he sees the foolishness of following plans of human devising in the place of God's plans. His ability to see these things is from God, and qualifies him to be God's representative, to bear with authority the word of truth to others. He has been converted; he loves God supremely, and his neighbor as himself. [Cf: RH 07-07-03 para. 2] p. 338, Para. 3, [1903MS].

Shedding Abroad the Light of Truth.--A truly converted man is one whose pen and purse and voice and influence are consecrated to Christ,--one whose affections are rich with tenderness and unselfishness,--one who desires to see the light of truth shed abroad, enlightening the whole world. [Cf: RH 07-07-03 para. 3] p. 338, Para. 4, [1903MS].

My brethren and sisters, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain a knowledge of God's Word. Stand ready to improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see the sin-pardoning Saviour, and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain. [Cf: RH 07-07-03 para. 4] p. 338, Para. 5, [1903MS].

Try it, brethren, try it. Put your whole heart into the Lord's work. As members of Christ's church on earth, consecrate yourselves to him, planning unselfishly to help those that are nigh, and especially those that are afar off. Place yourselves in the channel of light, in order that through you light may shine to souls in darkness. Of all who do this work Christ says, "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: RH 07-07-03 para. 5] p. 339, Para. 1, [1903MS].

A Broadening Work.--The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face upon his representatives, to be diffused throughout the darkness of a benighted world. As laborers together with him, we should pray for the sanctification of his Spirit, in order that we may shine more and more unto the perfect day. [Cf: RH 07-07-03 para. 6] p. 339, Para. 2, [1903MS].

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will encircle the whole world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth. Our work has not been finished, neither at home nor abroad. In foreign countries many enterprises that require means must yet be begun and carried forward. The establishment of sanitariums for the care of the sick and suffering, is just as necessary in the "regions beyond" as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works. [Cf: RH 07-07-03 para. 7] p. 339, Para. 3, [1903MS].

The Result of Unselfish Service.--Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many

lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts have been turned from sin to righteousness. By their songs of grateful praise a testimony will be borne that will win other souls to the truth. [Cf: RH 07-07-03 para. 8] p. 339, Para. 4, [1903MS].

A Great Work.--The conversion of souls to God is the greatest work, the highest work, in which human beings can take part. In this work, God's forbearance, his unbounded love, his holiness, his power, are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. Mercy and Truth have met together; Righteousness and Peace have kissed each other. [Cf: RH 07-07-03 para. 9] p. 339, Para. 5, [1903MS].

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of cooperating with him who gave his life for a perishing world. To every one who is in ease in Zion, he says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul, in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love. [Cf: RH 07-07-03 para. 10] p. 339, Para. 6, [1903MS].

The light of the truth for this time is now shining upon the cabinets of kings. The attention of statesmen is being called to the Bible,--the statute-book of the nations,--and they are comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where the light has become so abundant that it is not appreciated. With unmistakable clearness the light of truth is to be revealed to many people and nations and tongues. The publications containing present truth are to be translated into many languages. [Cf: RH 07-07-03 para. 11] p. 340, Para. 1, [1903MS].

Christ's Witnesses.--We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," Christ says. We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in word and work, that we are counted as true, faithful witnesses for Christ. [Cf: RH 07-07-03 para. 12] p. 340, Para. 2, [1903MS].

My brethren and sisters, God now calls upon you to consecrate yourselves to him in willing obedience. He calls upon you to proclaim his law with fearlessness, with the intelligence with which those whose hearts are sanctified by the truth ever reveal this truth to others. The third angel's message is now to be proclaimed in every land. It is to be borne to English-speaking people, and to those of every other language. Let believers, as active recipients of God's blessing, diffuse the light of his truth to every nation, kindred, tongue, and people, in obedience to 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." We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon his people now, just now, is my prayer. Mrs. E. G. White. [Cf: RH 07-07-03 para. 13] p. 340, Para. 3, [1903MS].

By invitation I attended the meeting held at Healdsburg in connection with the closing of the school year, May 29, 1903. I was glad to learn that teachers and students had united in dispensing with the wearisome and profitless exercises that usually attend the closing of a school, and that the energies of all, to the very close, were devoted to profitable study. [Cf: RH 07-14-03 para. 1] p. 340, Para. 4, [1903MS].

On Friday morning the certificates were quietly handed to those who were entitled to them, and then students and teachers united in an experience meeting, in which many recounted the blessings that they had freely received from God during the year. [Cf: RH 07-14-03 para. 2] p. 340, Para. 5, [1903MS].

On Sabbath morning I spoke to a large audience in the commodious meetinghouse of the Healdsburg church. The students and teachers were seated in front, and I was blessed in presenting to them their responsibility as laborers together with God. The Saviour calls upon our teachers and students to render efficient service as fishers of men. [Cf: RH 07-14-03 para. 3] p. 340, Para. 6, [1903MS].

In the evening a large audience assembled in the church to listen to a musical program rendered by Brother Beardslee and his pupils. Good singing is an important part of the worship of God. I am glad that Brother Beardslee is training the students, so that they can be singing evangelists. [Cf: RH 07-14-03 para. 4] p. 341, Para. 1, [1903MS].

I was much pleased with what I saw of the school. During the past year it has made marked progress. Both teachers and students are reaching higher and still higher in the spiritual life. During the past year there have been remarkable conversions. Lost sheep have been found and brought back to the fold. [Cf: RH 07-14-03 para. 5] p. 341, Para. 2, [1903MS].

For some months we have been planning to hold grove meetings near St. Helena, Calistoga, and other places in the Napa Valley. The first one was held on Sunday, June 7, in the Hot Springs Park, at Calistoga. The conference lent us some folding chairs. The members of the Calistoga church are anxious to carry the truth to those who have not heard it, and they made thoughtful preparation for the meeting. We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved. [Cf: RH 07-14-03 para. 6] p. 341, Para. 3, [1903MS].

Although the day was oppressively warm, a goodly number were present at the meeting. The Lord gave me much freedom in speaking. The people seemed to enjoy the meeting very much, and an appointment was given out that meetings would be held in the same place the following Sabbath and Sunday. Our people gathered early Sunday morning, and spent the day together in the grove. A larger number were present on the second Sunday than on the first. [Cf: RH 07-14-03 para. 7] p. 341, Para. 4, [1903MS].

We expect to continue these open-air meetings. I believe that by them much good will be accomplished. The next one is to be held near St. Helena, if a suitable place can be found. [Cf: RH 07-14-03 para. 8] p. 341, Para. 5, [1903MS].

We desire to do all we can to warn those around us of the soon coming of the Saviour. My heart is drawn out to those who know not the truth for this time. [Cf: RH 07-14-03 para. 9] p. 341, Para. 6, [1903MS].

I hope soon to speak in the Soldiers' Home at Yountville, a place about eleven miles from here. In this Home there are more than eight hundred veterans, who are cared for by the State. For several months a company of workers from the Sanitarium church has been going there every other Sabbath to hold a song service. At first only a few of the soldiers attended the service, but now there are from seventy-five to one hundred in attendance. [Cf: RH 07-14-03 para. 10] p. 341, Para. 7, [1903MS].

Sometimes a thirty-minute talk on a Bible subject is given. At a meeting a few weeks ago the soldiers were asked if they would like to have a short Bible study after the song service. About a dozen said that they would; but when the time came to hold the study, more than fifty remained. [Cf: RH 07-14-03 para. 11] p. 341, Para. 8, [1903MS].

Last Sabbath an intelligent-looking man in the Home said to one of the workers, "Before you came here to sing for us, I spent nearly all my time in drinking and carousing with my companions. But since you have been coming, I have found a better way of spending my time. I have given up liquor drinking, and am reading 'The Desire of Ages.'" [Cf: RH 07-14-03 para. 12] p. 342, Para. 1, [1903MS].

A few weeks ago about twenty of the children from our church school here went to the Home to sing for the soldiers. They had been carefully trained by their teacher, and they sang well. The soldiers were greatly pleased, and asked that the children come again. [Cf: RH 07-14-03 para. 13] p. 342, Para. 2, [1903MS].

Reading matter is freely distributed to the soldiers. Many are interested, and those in charge of the Home recognize the good work that is being done. This work must be carried forward. The Lord looks with loving pity upon the aged men in such institutions. I fully believe that many who are now indifferent will be won to Christ. [Cf: RH 07-14-03 para. 14] p. 342, Para. 3, [1903MS].

Opportunities for Service.--God expects those who claim to be his children to bring others to him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world--to every nation and kindred and tongue and people--the message is to be proclaimed. If those who have received the light of present truth would have a living faith in Christ, if they would realize that they are to be his workers, wholly consecrated to his service, what a work might be done! When God's people surrender themselves unreservedly to him, they will use every power of mind and body to his glory; and his work will make rapid advancement. [Cf: RH 07-14-03 para. 15] p. 342, Para. 4, [1903MS].

The things that concern our eternal welfare are now to absorb our attention. We can not afford to give heavenly things the second place. Christ says, "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: RH 07-14-03 para. 16] p. 342, Para. 5, [1903MS].

A Closing Work.--As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." [Cf: RH 07-14-03 para. 17] p. 342, Para. 6, [1903MS].

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved"! [Cf: RH 07-14-03 para. 18] p. 342, Para. 7, [1903MS].

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time--not a moment--to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ. [Cf: RH 07-14-03 para. 19] p. 343, Para. 1, [1903MS].

Homeward Bound.--The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home. Mrs. E. G. White. [Cf: RH 07-14-03 para. 20] p. 343, Para. 2, [1903MS].

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: RH 07-21-03 para. 1] p. 343, Para. 3, [1903MS].

"As I have loved you." The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour's betrayal, trial, and

crucifixion the disciples were to see the measure of his love. They were to see him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour's matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with his Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship. [Cf: RH 07-21-03 para. 2] p. 343, Para. 4, [1903MS].

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for good in the world? "By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: RH 07-21-03 para. 3] p. 343, Para. 5, [1903MS].

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [Cf: RH 07-21-03 para. 4] p. 343, Para. 6, [1903MS].

Weakening the Influence of Truth.--I wish to speak of some things that have been represented to me as taking place in assemblies of God's people. Some have taken offense at things entirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart. They have misinterpreted the truth, and weakened its influence. They have strengthened Satan's kingdom; for church members who speak words that stir up strife are doing Satan's work much more effectively than his own subjects. [Cf: RH 07-21-03 para. 5] p. 344, Para. 1, [1903MS].

O my brethren, why are you so easily irritated? Why do you so readily separate from one another? Do you realize that your hasty words are written in the books of heaven, to receive the same punishment as the words of the profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God's people. Remember that by your words you shall be justified, and by your words you shall be condemned. [Cf: RH 07-21-03 para. 6] p. 344, Para. 2, [1903MS].

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church members to take offense when something occurs to displease them. The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls. [Cf: RH 07-21-03 para. 7] p. 344, Para. 3, [1903MS].

"That They All May Be One".--The Holy Spirit is to rest upon God's children. This is the Lord's will and plan. But this can never be until they seek for unity, forgetting self in the desire to extend his kingdom. The Saviour's prayer for his followers is, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. [Cf: RH 07-21-03 para. 8] p. 344, Para. 4, [1903MS].

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 07-21-03 para. 9] p. 344, Para. 5, [1903MS].

It is the unity of Christ's followers that convinces the world that God has indeed sent his Son to die for sinners, to make them partakers of his perfection, changing the sinful heart, and forming the character after the divine likeness. Christ declares, "There shall be one fold, and one shepherd." He came to our world to live the life that was to be the pattern for all his children. He came to reveal the love that was to bind them heart to heart. And he made unity the badge of their discipleship. [Cf: RH 07-21-03 para. 10] p. 344, Para. 6, [1903MS].

Our Trust.--God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. As good soldiers of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence is allowed to soften and subdue the natural, untamed disposition. This is the mystery of godliness. [Cf: RH 07-21-03 para. 11] p. 345, Para. 1, [1903MS].

We are living in the testing time. God is proving his people, to see who are worthy of admittance into his family. He desires his followers to carry out the instruction contained in the seventeenth chapter of John. The practice of this instruction is to begin in the home. God measures church members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your Heavenly Father? [Cf: RH 07-21-03 para. 12] p. 345, Para. 2, [1903MS].

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ. [Cf: RH 07-21-03 para. 13] p.

345, Para. 3, [1903MS].

Enlarging God's Kingdom.--Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants his people to be lightbearers. As Christians multiply their talents by use, the church becomes the light of the world. [Cf: RH 07-21-03 para. 14] p. 345, Para. 4, [1903MS].

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of its vitality. Souls are to be saved, and those who claim to know the truth, yet who do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker. [Cf: RH 07-21-03 para. 15] p. 345, Para. 5, [1903MS].

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul, a faithful steward of the grace of God, 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 member of the church 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 a whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life. Mrs. E. G. White. [Cf: RH 07-21-03 para. 16] p. 345, Para. 6, [1903MS].

"Elmshaven," Sanitarium, Cal., July 5, 1903.--My Dear Brethren and Sisters in America: For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel's message in the city of Washington, the capital of the American nation. It is a sad thing that our record stands as it does, showing so little accomplished in this city. If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws. [Cf: RH 07-28-03 para. 1] p. 346, Para. 1, [1903MS].

There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city. He has given us the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the word." [Cf: RH 07-28-03 para. 2] p. 346, Para. 2, [1903MS].

O, how much we lose by failing to do as Christ has instructed us to do! In the first chapter of Acts are recorded special directions that

Christ gave to his disciples in regard to proclaiming the gospel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But 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 07-28-03 para. 3] p. 346, Para. 3, [1903MS].

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Cf: RH 07-28-03 para. 4] p. 346, Para. 4, [1903MS].

After this the disciples were filled with holy boldness; for had they not the assurance that Jesus would be with them always? They knew they had a Friend at court. [Cf: RH 07-28-03 para. 5] p. 346, Para. 5, [1903MS].

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." [Cf: RH 07-28-03 para. 6] p. 346, Para. 6, [1903MS].

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. [Cf: RH 07-28-03 para. 7] p. 347, Para. 1, [1903MS].

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven . . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." [Cf: RH 07-28-03 para. 8] p. 347, Para. 2, [1903MS].

In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message. [Cf: RH 07-28-03 para. 9] p. 347, Para. 3, [1903MS].

Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city?

Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard. [Cf: RH 07-28-03 para. 10] p. 347, Para. 4, [1903MS].

Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meetinghouse, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for. [Cf: RH 07-28-03 para. 11] p. 347, Para. 5, [1903MS].

Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. [Cf: RH 07-28-03 para. 12] p. 347, Para. 6, [1903MS].

Our printing plant in Battle Creek is to be moved. In searching for a favorable place for this institution, let our brethren investigate the advantages that might be gained by a removal to Washington. Our publishing house should be situated where its influence will accomplish the most in the promulgation of truth. The Lord will guide us in the selection of a place for this institution. We will let him work out his purposes. [Cf: RH 07-28-03 para. 13] p. 347, Para. 7, [1903MS].

Above all other places, the capital of our nation should now have an opportunity to hear the message for this time. Satan is working there against Jehovah with all his might. I present this to you as a matter that is stirring me mightily. One thing is certain, we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth from this place as a lamp that burneth. We are many years behind in giving the message of warning in this city. Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries, I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God. The following was written March 12, 1891:-- [Cf: RH 07-28-03 para. 14] p. 348, Para. 1, [1903MS].

"Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D. C., combining a church, a mission home, and a reading room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise. [Cf: RH 07-28-03 para. 15] p. 348, Para. 2, [1903MS].

"When we were in Washington during the week of prayer, I had made a similar suggestion to Elder Washburn, saying that as the situation appeared to me, important interests should be established in this city. I could see no better way of letting the light shine forth from the very seat of government, the capital of the nation. It seems strange that some memorial of present truth has not been established there before. I advised that a meeting house be built. [Cf: RH 07-28-03 para. 16] p. 348, Para. 3, [1903MS].

"The brethren of the Washington City church are poor, and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain but large, well-ventilated, and skillfully constructed building--something that will stand as an object lesson of neatness and thoroughness--will require a considerable sum. [Cf: RH 07-28-03 para. 17] p. 348, Para. 4, [1903MS].

"Other visitors came in, and I closed this interview in regard to the work in Washington." [Cf: RH 07-28-03 para. 18] p. 348, Para. 5, [1903MS].

In my diary of 1889--fourteen years ago--I find precious matter in regard to entering new fields. I will quote a few paragraphs:-- [Cf: RH 07-28-03 para. 19] p. 348, Para. 6, [1903MS].

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. . . . [Cf: RH 07-28-03 para. 20] p. 348, Para. 7, [1903MS].

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. [Cf: RH 07-28-03 para. 21] p. 349, Para. 1, [1903MS].

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? . . . [Cf: RH 07-28-03 para. 22] p. 349, Para. 2, [1903MS].

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work today in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.' [Cf: RH 07-28-03 para. 23] p. 349, Para. 3, [1903MS].

"God will make the wilderness a sacred place, as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines. . . . [Cf: RH 07-28-03 para. 24] p. 349, Para. 4, [1903MS].

"There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,--the power that they received on the day of Pentecost, when, like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere, preaching the word, and thousands were converted." [Cf: RH 07-28-03 para. 25] p. 349, Para. 5, [1903MS].

What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people. [Cf: RH 07-28-03 para. 26] p. 349, Para. 6, [1903MS].

Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward. Ellen G. White. [Cf: RH 07-28-03 para. 27] p. 349, Para. 7, [1903MS].

I have a proposition to make to my brethren and sisters in regard to the stock that we have in the Review and Herald Publishing Company. The money that we invested in this institution was given to the work of the Lord. It was intelligently and wisely consecrated to a sacred work. Were it possible for me now to withdraw the offering that I made in former years to the Lord's instrumentality for the publication of the truth, would I do it?--Never, never, never! Instead, I will make additional investments as soon as the work is reorganized, so that its original purposes may be more perfectly fulfilled. [Cf: RH 08-04-03 para. 1] p. 349, Para. 8, [1903MS].

Let the publishing work be moved from Battle Creek. The lawyers will make no trouble unless our own people stir them up to create difficulties. I appeal to our brethren who love the advent message and the institutions established to promulgate this message, to use their influence and means to sustain and help forward every movement being made to place the first and largest publishing house that we have, in such a position that it will be as a city set on a hill. [Cf: RH 08-04-03 para. 2] p. 350, Para. 1, [1903MS].

Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord, and to work out the matter as proposed by the General Conference. Let us give no place to the selfish plans or selfish motives that may suggest themselves in connection with this work. [Cf: RH 08-04-03 para. 3] p. 350, Para. 2, [1903MS].

Why should any one try to hinder the moving of our publishing work to one of the world's great centers of influence? Why should men demand the return of their investment in stock if this is done? If God had not first given us the money, we could not have purchased the stock. The money invested in the Review and Herald is God's money, and those who have placed it there should allow it to remain. Should any one plead necessity as a reason for withdrawing his stock, I could plead necessity also--and I might say that my necessity is real. But should I withdraw my gift from the altar, I could not expect the blessing of God to rest upon me. If it were possible to do so, I would not remove one dollar of the money that I invested in the office of publication. I placed the money there when the office needed it, and now, in view of the great loss that the institution has sustained, God forbid that I should, for selfish advantage, do anything that would cripple the work, or that would open the way for lawyers to make their power felt. [Cf: RH 08-04-03 para. 4] p. 350, Para. 3, [1903MS].

When the publishing house is established away from Battle Creek, I shall do all in my power to build it up, and to encourage those connected with it to carry forward the work of the Lord, exalting the principles of right higher and still higher. [Cf: RH 08-04-03 para. 5] p. 350, Para. 4, [1903MS].

The office will not be able to pay high wages to the workers; for to start the work in a new place will mean great expense. Let the workers maintain the simplicity of Christ. Let them practice self-denial, bearing the cross after Jesus. I call upon them to think of the loss that the publishing house has sustained, and to share in its affliction. If they do this, they will gain a precious experience. Let them do what they can to help. [Cf: RH 08-04-03 para. 6] p. 350, Para. 5, [1903MS].

Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action. [Cf: RH 08-04-03 para. 7] p. 350, Para. 6, [1903MS].

Let us do what we can to set the publishing house on its feet again. Let our people everywhere show a liberal spirit. In past years our brethren throughout the field have done a noble work by lending their means to our publishing institutions. Let this good work continue. The time to help in the work is when earnest efforts are being made to put the work on a right basis. [Cf: RH 08-04-03 para. 8] p. 351, Para. 1, [1903MS].

For years the Review Office held my note for several thousand dollars invested in the issue of books. Since the fire I have made special efforts to pay the last of this, and I shall endeavor to place money on deposit in the institution. Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us, and our gift to the institution. Shall we not now do a work that bears the approval of God? Let us bring the principles of the gospel into practice. Let your religion speak, saying, The money in the office of

publication is a gift that I made to the institution, and I do not feel at liberty, now that disaster has come to the institution, to withdraw my gift. Wrongs have been done in the institution, but it is not my place to mete out punishment. The Lord has taken this matter in his own hands. I must do all that I can to place the institution on vantage ground. [Cf: RH 08-04-03 para. 9] p. 351, Para. 2, [1903MS].

God's love will be bestowed on his people if they will do as Jesus did, if they will deny self and lift the cross. Christ took our infirmities, and we are to bear one another's burdens. We read of Christ, "When he saw the multitudes, he was moved with compassion on them." These words are the key to his lifework. We are to reveal in our lives the compassion that he revealed. Mrs. E. G. White. [Cf: RH 08-04-03 para. 10] p. 351, Para. 3, [1903MS].

Sanitarium, Cal., July 5, 1903.--My Dear Brethren: Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, . D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected. [Cf: RH 08-11-03 para. 1] p. 351, Para. 4, [1903MS].

The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be. [Cf: RH 08-11-03 para. 2] p. 351, Para. 5, [1903MS].

How shall we answer to God, I ask, for failing to proclaim the truth for this time in the capital of our nation? A representation should have been made there of our truth that would favorably have impressed those who have so much to do with framing the nation's laws. [Cf: RH 08-11-03 para. 3] p. 351, Para. 6, [1903MS].

Why have not those who have taken a leading part in medical missionary work been burdened to carry to Washington the message of temperance in eating, drinking, and dressing? There would have been less difficulty in giving the message in this place than in some other places. [Cf: RH 08-11-03 para. 4] p. 352, Para. 1, [1903MS].

There are many places that need gospel medical missionary work. Plants should be made in these places. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention will be called to the message that God has sent to the world. Many will not heed the call of mercy; nevertheless it is to be given to all, that whosoever will may come to the water of life and drink. [Cf: RH 08-11-03 para. 5] p. 352, Para. 2, [1903MS].

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that

heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Cf: RH 08-11-03 para. 6] p. 352, Para. 3, [1903MS].

The truth for this time is to be proclaimed in all parts of the world. If men and women fail to act their part, God will give voices to the stones, and they will proclaim the warning. [Cf: RH 08-11-03 para. 7] p. 352, Para. 4, [1903MS].

May God help us to give the stirring message for this time. We have no time now to amuse ourselves with the enemy's sophistry, or to apologize for his work. My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly in words the meaning of which can not be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly. [Cf: RH 08-11-03 para. 8] p. 352, Para. 5, [1903MS].

God's Word portrays the fate of those who receive not his warnings. They receive not the love of the truth that they might be saved. "For this cause God shall send them strong delusion, that they should believe a lie." Retribution for past sins comes upon them. Their feet are so entangled in inconsistencies that they can not discern at what they stumble. [Cf: RH 08-11-03 para. 9] p. 352, Para. 6, [1903MS].

The gospel of Christ Jesus is of heavenly force. The message for this time is a most decided one. I call upon those to whom God has entrusted his work not to link their arms in the arm of Satan. Do not allow him to make a confidant of you. Keep away from his specious devices. We have great and solemn truths to give to the world, and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound. Some will come to hear the strange message out of curiosity; others, with a longing to receive true knowledge, asking the question, "What shall I do that I may inherit eternal life?" [Cf: RH 08-11-03 para. 10] p. 352, Para. 7, [1903MS].

Thus men came to Christ. And mingling with his hearers were angels in the form of men, making their suggestions, criticizing, misapplying, and misinterpreting the Saviour's words. Christ presented the truth in the form of parables. This was the only way in which he could rebuke sin without causing personal offense. [Cf: RH 08-11-03 para. 11] p. 353, Para. 1, [1903MS].

In this time evil angels in the form of men will talk with those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God. [Cf: RH 08-11-03 para. 12] p. 353, Para. 2, [1903MS].

The question is asked, Why is it that hearts are not moved by the proclamation of the gospel of Christ?--It is because Satan is linked up with the religionists of today. Good seed is sown in the hearts of the hearers, but the soil was not prepared, and the seed does not spring up to bear fruit. The enemy comes with his suggestions and insinuations, and the words of life that were spoken lose their force. [Cf: RH 08-11-03 para. 13] p. 353, Para. 3, [1903MS].

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are cooperating with God. [Cf: RH 08-11-03 para. 14] p. 353, Para. 4, [1903MS].

Christ has a message to give to the world through his messengers, which, if received, would change the character of society entirely. The wilderness of thorns and thistles would be changed into a garden of beautiful flowers and fruit bearing trees. [Cf: RH 08-11-03 para. 15] p. 353, Para. 5, [1903MS].

Christ has laid down the conditions of acceptable service. "He that loveth his life shall lose it," he says; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." [Cf: RH 08-11-03 para. 16] p. 353, Para. 6, [1903MS].

It is Christ's method of serving that is of value in God's sight. The service of those who serve in the world's way is worthless; for it is all for self. The selfishness of human nature takes control. They do not serve as Christ has given them example. [Cf: RH 08-11-03 para. 17] p. 353, Para. 7, [1903MS].

Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold, the mighty results of looking to Jesus and living his life! How few of those claiming to be Christians have any real right to that sacred name! [Cf: RH 08-11-03 para. 18] p. 353, Para. 8, [1903MS].

Satan watches eagerly to find Christians off their guard. O that the followers of Christ would remember that eternal vigilance is the price of eternal life! Many have a slumbering faith. Unless they are invigorated, revived, quickened into action, their souls will be lost. [Cf: RH 08-11-03 para. 19] p. 354, Para. 1, [1903MS].

Self must die, and Christ must be enthroned in the heart as all and in all. The thoughts must be stayed on him. Then the life will be an honor to his name. The soul will receive power from on high to resist Satan's specious devisings. [Cf: RH 08-11-03 para. 20] p. 354, Para. 2, [1903MS].

Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us. [Cf: RH 08-11-03 para. 21] p. 354, Para. 3, [1903MS].

"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." Ellen G. White. [Cf: RH 08-11-03 para. 22] p. 354, Para. 4, [1903MS].

Healdsburg, Cal., July 6, 1903.--My Dear Brethren and Sisters: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? [Cf: RH 08-11-03 para. 1] p. 354, Para. 5, [1903MS].

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?" [Cf: RH 08-11-03 para. 2] p. 354, Para. 6, [1903MS].

Will not the brethren and sisters of the Battle Creek church, and of the churches in every other place, remember that they are working as for eternity? Will not they obey the injunctions of God's Word, the teachings of which are to be brought into the life practice as spiritual food? [Cf: RH 08-11-03 para. 3] p. 354, Para. 7, [1903MS].

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Ellen G. White. [Cf: RH 08-11-03 para. 4] p. 355, Para. 1, [1903MS].

God has a controversy with those of His people who have means bound up in homes and in land or in speculation. He calls upon them to put this means into circulation in His cause, that it may do its work of preparing the way for the coming of Christ. How heavy the weight of guilt resting on those who fail to do all in their power to extend the kingdom of God in our world! [Cf: RH 08-20-03 para. 1] p. 355, Para. 2, [1903MS].

We are living in the last days of this earth's history, and to all who claim to believe the truth comes the call, "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." [Cf: RH 08-20-03 para. 2] p. 355, Para. 3, [1903MS].

Believers are not to colonize in any place. It is a sin in the sight of God for those who know the truth to settle down as has been done in Battle Creek, and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help. [Cf: RH 08-20-03 para. 3] p. 355, Para. 4, [1903MS].

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just as surely as men stand in the way of God's providence, so surely will the rod of His providence fall again in Battle Creek. [Cf: RH 08-20-03 para. 4] p. 355, Para. 5, [1903MS].

Money is tied up in Battle Creek that is greatly needed in the Southern field and in other needy places. Many years have passed since the word of the Lord came to us, "Go ye therefore, and teach all nations." Why is there such a determined refusal to obey this word? Clearly and distinctly are the directions given. "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." [Cf: RH 08-20-03 para. 5] p. 355, Para. 6, [1903MS].

The principles of truth were given by Christ, not to bless a few places only, as those who have lost their first love seem to think, but to bless every place. The world is to hear the message, and every year's delay makes the work more intricate and dangerous. [Cf: RH 08-20-03 para. 6] p. 355, Para. 7, [1903MS].

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. A class will be reached whose senses are not blinded, and they will discern the signs of the times. They will be alarmed at the failure to obey the word of the Lord, and will establish the truth in many places. A work now left undone will be carried forward. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, and scorned, and derided; but the closer it is examined and tested, the brighter it will shine. [Cf: RH 08-20-03 para. 7] p. 355, Para. 8, [1903MS].

A Revival of the Old Truths.--The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God. [Cf: RH 08-20-03 para. 8] p. 356, Para. 1, [1903MS].

Christ came to implant in the minds of men the great truths of which few knew the value. The Jewish nation had discarded truth for tradition. Christ declared to them, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men." [Cf: RH 08-20-03 para. 9] p. 356, Para. 2, [1903MS].

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them. He could read and understand the policy of Satan,--his

desire to cover truth with the rubbish of superstition and tradition. He rescued truth, and gave it to the world, clothed with more than its original glory and luster. [Cf: RH 08-20-03 para. 10] p. 356, Para. 3, [1903MS].

At this time there is need of men of sharp spiritual eyesight, who can discern truth from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed. We know that as we obey His word to us, He will give to our words power that will convict and convert souls. [Cf: RH 08-20-03 para. 11] p. 356, Para. 4, [1903MS].

To Every Man His Work.--Each one has been given his work. Let no one be anxious to investigate the work of another. To such ones Christ says, as He said to Peter, "What is that to thee? follow thou Me." [Cf: RH 08-20-03 para. 12] p. 356, Para. 5, [1903MS].

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Cf: RH 08-20-03 para. 13] p. 356, Para. 6, [1903MS].

God's servants are to labor in perfect harmony. Contention brings alienation and strife and discord. I am instructed that our churches have no need to spend their time in strife. When a spirit of contention struggles for the supremacy, call a halt, and make things right, else Christ will come quickly, and will remove your candlestick out of its place. Let an earnest work of repentance be done. Let the Spirit of God search through mind and heart, and cleanse away all that hinders the needed reformation. Until this is done, God can not bestow on us His power and grace. And while we are without His power and grace, men will stumble and fall, and will not know at what they stumble. [Cf: RH 08-20-03 para. 14] p. 356, Para. 7, [1903MS].

The love of Christ is the bond that is to unite believers heart to heart and mind to mind. [Cf: RH 08-20-03 para. 15] p. 357, Para. 1, [1903MS].

What Choice Shall We Make?--The blood of Christ has been shed for the whole human family. None need be lost. Those who are lost will perish because they chose to forfeit an eternity of bliss for the satisfaction of having their own way. This was Satan's choice, and today his work and his kingdom testify to the character of his choice. The crime and misery that fill our world, the horrible murders that are of daily occurrence, are the fruit of man's submission to Satan's principles. [Cf: RH 08-20-03 para. 16] p. 357, Para. 2, [1903MS].

My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis. Those who seek to make it appear that there is no special meaning attached to the judgments that the Lord is now sending

upon the earth will soon be forced to understand that which now they do not choose to understand. [Cf: RH 08-20-03 para. 17] p. 357, Para. 3, [1903MS].

The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming. Soon the consequences of transgression will become to wrongdoers a living reality; for God's judgments will fall upon a disobedient world. Before the minds of sinners will be brought vividly the realization that sin is the transgression of the law of God. [Cf: RH 08-20-03 para. 18] p. 357, Para. 4, [1903MS].

The powers from beneath are working with intensity of effort. Soon will come the time when God will discern between him that serveth God and him that serveth Him not. Soon will come the time of which John writes: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: RH 08-20-03 para. 19] p. 357, Para. 5, [1903MS].

Day by day we are deciding whether the future will bring to us eternal life or eternal death. Only by a union with Christ, whose property we are by creation and by redemption, can we win eternal life. He gave His life as a propitiation for man's sin, but His sacrifice avails only for those who accept Him as their Saviour. Only to those who become one with Him can the words be applied, "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." [Cf: RH 08-20-03 para. 20] p. 357, Para. 6, [1903MS].

In the message to the church at Sardis two parties are presented-- those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. "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." Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." [Cf: RH 08-20-03 para. 21] p. 358, Para. 1, [1903MS].

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation,

and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen. [Cf: RH 08-20-03 para. 22] p. 358, Para. 2, [1903MS].

"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 are 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 08-20-03 para. 23] p. 358, Para. 3, [1903MS].

Christ came to this world as the great medical missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind, and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these workers are made partakers of the divine image, escaping the corruption that is in the world through lust. [Cf: RH 08-20-03 para. 24] p. 358, Para. 4, [1903MS].

My brethren and sisters, study your Bibles. Eat the flesh and drink the blood of the Son of God. Receive into your hearts the words of life, that they may refine and purify and ennoble the whole being. Do not stop with halfway measures. It is too late in the day for this. You can not serve God and mammon. Mrs. E. G. White. [Cf: RH 08-20-03 para. 25] p. 358, Para. 5, [1903MS].

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. [Cf: RH 08-27-03 para. 1] p. 359, Para. 1, [1903MS].

"Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." [Cf: RH 08-27-03 para. 2] p. 359, Para. 2, [1903MS].

Prostrating himself, and clinging to the Saviour's knees, Peter begged

Jesus to depart from him. He acknowledged that he was a sinful man. With great force there came to his mind the conviction that he was in the presence of the long-looked-for Messiah; and although he said to Christ, "Depart from me," he did not really desire him to go away; he still clung to the Saviour's knees, as if he could not be parted from him. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." [Cf: RH 08-27-03 para. 3] p. 359, Para. 3, [1903MS].

When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their lifework. [Cf: RH 08-27-03 para. 4] p. 359, Para. 4, [1903MS].

The Secret of Successful Ministry--Every one who in living faith follows Jesus, with an eye single to his glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls. [Cf: RH 08-27-03 para. 5] p. 359, Para. 5, [1903MS].

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth as our Redeemer. Here he lived as a man among men, meeting the temptations that we must meet, and overcoming through strength from above. By his sinless life he demonstrated that through the power of God it is possible for man to withstand Satan's temptations. [Cf: RH 08-27-03 para. 6] p. 359, Para. 6, [1903MS].

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the sea of Galilee, after their night of unrewarded labor. [Cf: RH 08-27-03 para. 7] p. 359, Para. 7, [1903MS].

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draught swept away their unbelief, and they were ready to respond to Christ's invitation to follow him, and learn to be fishers of men. [Cf: RH 08-27-03 para. 8] p. 360, Para. 1, [1903MS].

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do his bidding--all these are object lessons for us in the work of soul saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, he works with and through us, for the salvation of souls. [Cf: RH 08-27-03 para. 9] p. 360, Para. 2, [1903MS].

God has promised to cooperate with those who choose to labor in harmony with his purpose. We are to do our utmost to act our part faithfully, in order that he may demonstrate to the world what he can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is "hid with Christ in God," and that we have taken our position on the exalted platform of truth, there to work in unison with the hand that never fails. [Cf: RH 08-27-03 para. 10] p. 360, Para. 3, [1903MS].

"We are laborers together with God." It is God that gives success to human endeavor. Without his presence with us, our efforts would amount to nothing. We are simply channels through which his blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer. [Cf: RH 08-27-03 para. 11] p. 360, Para. 4, [1903MS].

The Training of Missionaries.--Parents, train your children to become workers with you in the church. Educate them to take delight in the thought of being workers together with God. Impress upon their minds the fact that as they grow older, their opportunities for service will enlarge, and their power and ability will proportionately increase. Let them understand that those who give themselves to God will become channels of blessing to others who know him not. Teach them how to have power to prevail with God. If this were done faithfully by every parent, we should see consecrated workers everywhere. [Cf: RH 08-27-03 para. 12] p. 360, Para. 5, [1903MS].

I hope that many of those who are receiving an education in our schools, will go forth as missionaries accepted of God. I have faith to believe that he will work upon the hearts of teachers and students, and that they will be clothed with the robe of Christ's righteousness. [Cf: RH 08-27-03 para. 13] p. 360, Para. 6, [1903MS].

Opportunities for Service.--To us is given the commission, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Are we preparing ourselves to engage in evangelistic house-to-house, work? [Cf: RH 08-27-03 para. 14] p. 360, Para. 7, [1903MS].

When school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading matter containing the truth for this time. [Cf: RH 08-27-03 para. 15] p. 361, Para. 1, [1903MS].

The Distribution of Literature.--We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a ray of light from heaven, to shine into the highways and the hedges, shedding light upon the pathway of truth. [Cf: RH 08-27-03 para. 16] p. 361, Para. 2, [1903MS].

In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as the disciples by Christ's direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time. [Cf: RH 08-27-03 para. 17] p. 361, Para. 3, [1903MS].

The Ministry of Song.--I am glad that a musical element has been brought into the Healdsburg school. In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges. [Cf: RH 08-27-03 para. 18] p. 361, Para. 4, [1903MS].

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you." Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse. [Cf: RH 08-27-03 para. 19] p. 361, Para. 5, [1903MS].

Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of his salvation. [Cf: RH 08-27-03 para. 20] p. 361, Para. 6, [1903MS].

Our High Calling.--Students, educate yourselves to speak in the language of Canaan, the language spoken in the heavenly school by the members of the royal family. Sternly determine to put away all foolish talking and jesting, all selfish amusements. By faith grasp God's promises, and determine that you will be Christians here below, while preparing for translation. [Cf: RH 08-27-03 para. 21] p. 361, Para. 7, [1903MS].

If you strip yourselves of every hindrance to progress in the Christian life, your minds will be worked by the Holy Spirit, and you will become indeed "fishers of men." The salvation of God will go forth from you as a lamp that burneth. If your own hearts are filled with light from above, you have the privilege, wherever you may be, of shedding light upon those who are in darkness. Continuing steadfast in God's service unto the end, you will be granted an abundant entrance through the pearly gates into the heavenly city, where you will be greeted with the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Mrs. E. G. White. [Cf: RH 08-27-03 para. 22] p. 362, Para. 1, [1903MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it

doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: RH 09-03-03 para. 1] p. 362, Para. 2, [1903MS].

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessings that God has offered us in his Word. He has given us many assurances as to what he will do for us. And all that he has promised is made possible by Christ's sacrifice in our behalf. [Cf: RH 09-03-03 para. 2] p. 362, Para. 3, [1903MS].

John the Baptist bore witness of the One through whom we may become sons and daughters of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 09-03-03 para. 3] p. 362, Para. 4, [1903MS].

Divine sonship is not something that we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner can not, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only,--"Nothing in my hand I bring; Simply to thy cross I cling." [Cf: RH 09-03-03 para. 4] p. 362, Para. 5, [1903MS].

But the promise of sonship is made to *all* who "believe on his name." Every one who comes to Jesus in faith will receive pardon. As soon as the penitent one looks to the Saviour for help to turn from sin, the Holy Spirit begins his transforming work upon the heart. "As many as received him, to them gave he power to become the sons of God." What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error. [Cf: RH 09-03-03 para. 5] p. 362, Para. 6, [1903MS].

Our Hope in the Gospel.--How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth to stand at the head of humanity. After his crucifixion and resurrection, he ascended to heaven, but he went as our elder brother, to intercede in our behalf. By a life of self-sacrifice and a death of shame, he redeemed us, and he now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives him and believes on his name. With his human arm he encircles the fallen race, while with his divine arm he grasps the throne of the Infinite. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for he has bought

them all with a price;--and what a price! [Cf: RH 09-03-03 para. 6] p. 363, Para. 1, [1903MS].

Christ would have given his life, even if he had known that only the little company before whom I am standing today would be saved at last. Yes; if there had been but one member of our little company that could have been saved, he would have given his life as a ransom for that one. How incomprehensible is his infinite love! [Cf: RH 09-03-03 para. 7] p. 363, Para. 2, [1903MS].

Tempted in all Points Like as we Are.--Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, he exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but he came unattended, to dwell with the poor and the lowly. Throughout his life he was sorely tried. On every hand he was beset with temptation. He endured every affliction that we are called to endure. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: RH 09-03-03 para. 8] p. 363, Para. 3, [1903MS].

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches of the world?--No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels. [Cf: RH 09-03-03 para. 9] p. 363, Para. 4, [1903MS].

With these thoughts in mind, can we not appreciate a little more fully the words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: RH 09-03-03 para. 10] p. 363, Para. 5, [1903MS].

Partakers of the Divine Nature.--God's purpose for us is that we shall be partakers of the divine nature. Only thus can we overcome the evils that beset us. It is by beholding Christ that we are made partakers of his nature. Keeping him ever in view, we are changed into his likeness. Thus we gain strength to overcome as he overcame. God does not ask us to fight the battle against sin in our own strength. He has given Christ to be our helper in every time of need. The Saviour knows all about our trials and difficulties. Let us lay them at his feet, and trust him to lead us aright. [Cf: RH 09-03-03 para. 11] p. 364, Para. 1, [1903MS].

Let every professed Christian search his heart diligently, and put away from him everything that is unlike Christ. Let him remember that he has been bought with a price, even the blood of the Son of God, and that in thought, word, and deed he is to honor his Redeemer.

Remembering this, he will guard against pride and self-indulgence. Constantly he will endeavor so to live that he can meet the Saviour in peace. He will resist every suggestion of the enemy to do that which would grieve the heart of Christ. If he is faithful in this life, he will be ready to welcome the Saviour when he comes in the clouds of heaven. With joy he will say, "Lo, this is our God; we have waited for him, and he will save us." [Cf: RH 09-03-03 para. 12] p. 364, Para. 2, [1903MS].

The Promise of Christ's Return.--"Let not your heart be troubled," Christ said to his disciples just before his crucifixion; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: RH 09-03-03 para. 13] p. 364, Para. 3, [1903MS].

Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which he led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that he has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to him that sitteth on the throne. [Cf: RH 09-03-03 para. 14] p. 364, Para. 4, [1903MS].

Dear friends, I have talked to you this afternoon in regard to some of the simple truths of the gospel. If you will receive these truths into your hearts, I shall feel that my words have not been in vain. May the blessing of God rest upon you and your children. May you all be among those who shall enter through the gates of pearl into the city of our God. May you, as unbroken families, dwell forever in that haven of rest. To this end may God help you now to strive for the crown of life. Mrs. E. G. White. [Cf: RH 09-03-03 para. 15] p. 364, Para. 5, [1903MS].

The people of God are now to pray, and humble their hearts before him. Then they will see all things clearly. It is a heart humiliation that is needed by the people who have in trust so great and important a truth,--a truth that if received and believed, will cleanse the life from all defilement. God's people need to draw near to him, and love as brethren. If Satan can keep at variance those whose hearts should ever be full of kindness and love, on whose lips there should ever be the law of kindness, how pleased he is! [Cf: RH 09-10-03 para. 1] p. 365, Para. 1, [1903MS].

O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. [Cf: RH 09-10-03 para. 2] p. 365, Para. 2, [1903MS].

The powers of the enemy 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; but for a stone of stumbling and for a rock of offense 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: RH 09-10-03 para. 3] p. 365, Para. 3, [1903MS].

The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,-- Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. [Cf: RH 09-10-03 para. 4] p. 365, Para. 4, [1903MS].

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. [Cf: RH 09-10-03 para. 5] p. 365, Para. 5, [1903MS].

John writes: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." [Cf: RH 09-10-03 para. 6] p. 365, Para. 6, [1903MS].

Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the Lord's family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in his footsteps, to walk and work for him, to lift the cross, and follow where he leads the way. [Cf: RH 09-10-03 para. 7] p. 366, Para. 1, [1903MS].

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content

to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ, and would find no time for contention or strife. [Cf: RH 09-10-03 para. 8] p. 366, Para. 2, [1903MS].

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heartbroken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour. [Cf: RH 09-10-03 para. 9] p. 366, Para. 3, [1903MS].

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those that have received such great light and such rich gifts mingle their tears with the tears of their Redeemer? [Cf: RH 09-10-03 para. 10] p. 366, Para. 4, [1903MS].

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support. [Cf: RH 09-10-03 para. 11] p. 366, Para. 5, [1903MS].

God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. [Cf: RH 09-10-03 para. 12] p. 367, Para. 1, [1903MS].

Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ. Mrs. E. G. White. [Cf: RH 09-10-03 para. 13] p. 367, Para. 2, [1903MS].

As we see the strife and confusion that fill the world, we ask, What will be the end of all these things? We are given courage to press on in the work of the Lord by the waving of the banner of victory, on which are inscribed the words, "The commandments of God, and the faith of Jesus." The kingdom of Christ is to be enlarged. The workers are to grow in power and efficiency. This they will do if they will believe as the disciples believed. The Lord will act his part. But when human beings refuse to be the Lord's helping hand, they break the link that

connects them with heaven. [Cf: RH 09-17-03 para. 1] p. 367, Para. 3, [1903MS].

To us as a people God has given great light, and he calls upon us to let it shine forth to those in darkness. By us the light, the power, of a living truth is to be given to the world. From us there is to shine forth to those in darkness a clear, steady light, kept alive by the power of God. We are charged to use the light given us to create other lights, that our fellow men may rejoice in the truth. Let us not disregard the charge. Suppose that the sun should refuse to shine, what terrible darkness and confusion would result! For us to refuse to let our light shine to those in darkness is to contract guilt, the magnitude of which can not be computed. [Cf: RH 09-17-03 para. 2] p. 367, Para. 4, [1903MS].

Christ's commission to us is, "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: RH 09-17-03 para. 3] p. 367, Para. 5, [1903MS].

We have before us a great work. False teachers will preach false theories. They do not desire the truth. They are afraid to have the truth presented to the people. They do not want the facts to appear as they are given in the Word of God. Let all who believe the third angel's message take up the work that God has committed to them. Let them seek to realize its greatness and importance. Let believers do all in their power to arouse an interest in present truth in the neighborhood in which they live. Let all act an earnest, disinterested part. Some will labor in one way, and some in another; but all should do something. The books containing the reasons of our faith must be translated into all languages. This work must make more rapid progress than it has made. [Cf: RH 09-17-03 para. 4] p. 367, Para. 6, [1903MS].

When we act our part with faithfulness, Christ will work with power upon minds. We are to be God's helping hand. We have no time to devote to self-pleasing. With freshness and power the truth for this time is to be presented to the people of the world. Christian workers are greatly needed. [Cf: RH 09-17-03 para. 5] p. 368, Para. 1, [1903MS].

God's Plan for Proclaiming the Gospel Message.--"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Cf: RH 09-17-03 para. 6] p. 368, Para. 2, [1903MS].

These words outline God's plan for the promulgation of the gospel. His instrumentalities, divine and human, are to unite in an effort to save the lost. These souls are to be rescued from the bondage of sin. God calls upon those who have taken his name to obey his orders. All are called to take some part in his work. [Cf: RH 09-17-03 para. 7] p. 368, Para. 3, [1903MS].

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. I have united divinity and humanity, and my office invests me with all power in heaven and in earth. I have ordained that angels and men shall be employed in my work. Divine and human

instrumentalities are to unite. I have given the churches instruction regarding what they are to do. My work is to be carried forward until I shall arise and proclaim with a loud voice, It is finished. I have opened a fountain of living waters for a perishing world. Agencies from the heavenly courts unite in urging the members of the church on earth to give the invitation to come to the water of life. Each one, feeble though he may deem himself, is to repeat my words and perform some part of my work. Let all take up the work entrusted to them. Do your best. Proclaim the gospel invitation. Unite with those who are already at work. I testify that if any one shall alter the words of the prophecy of this book, causing unbelief, and turning aside my words from the practical application which I thus fully and authoritatively give them, I will visit him with signal marks of my displeasure." [Cf: RH 09-17-03 para. 8] p. 368, Para. 4, [1903MS].

The Power of the Truth to Convict and Convert Souls.--It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed. The message, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power in transforming character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it for advantage to themselves--those who follow a course opposed to its principles. Such ones profess to believe the Word of God, but they give no evidence that they are sanctified by it. [Cf: RH 09-17-03 para. 9] p. 368, Para. 5, [1903MS].

The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not been appealed to, hearts that heretofore have not seen the enormity of sin. [Cf: RH 09-17-03 para. 10] p. 368, Para. 6, [1903MS].

Christ is the only successful antagonist that sin has ever encountered. Let the full light of his life stream into the souls of those who are in darkness. Under the direct power of the gospel thousands have been converted in a day. [Cf: RH 09-17-03 para. 11] p. 369, Para. 1, [1903MS].

When a sinner becomes sensible of the fact that only through Christ can he gain eternal life; when he realizes that obedience to God's Word is the condition of entrance into the kingdom of God; when he sees Christ as the propitiation for sin, he comes to the Saviour in humility and contrition, confessing his sins and seeking forgiveness. His soul is impressed with a sense of the majesty and glory of God. The blessedness of an eternal life of peace and joy and purity is felt so deeply that an entire surrender is made. [Cf: RH 09-17-03 para. 12] p. 369, Para. 2, [1903MS].

I am instructed to say that some who outwardly appear the most fully given to sin will, when light flashes into the soul, make most successful workers in places where there are just such sinners as they themselves once were. [Cf: RH 09-17-03 para. 13] p. 369, Para. 3, [1903MS].

I write this because those engaged in canvassing work and in house-to-

house labor often meet men and women who are coarse and forbidding in outward appearance, but who, if won to the truth, will be among its most loyal and stanch adherents. The spirit of truth is indeed of value in any church. Those whom the Lord uses may not always have outward polish, but if they have integrity of character, the Lord accounts them precious. [Cf: RH 09-17-03 para. 14] p. 369, Para. 4, [1903MS].

Power from Above.--As the end draws near, the work of God is to increase in full strength and purity and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of the strictest integrity. When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will draw near to the members of the church on earth to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty. [Cf: RH 09-17-03 para. 15] p. 369, Para. 5, [1903MS].

God's workers must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them the comforting message that the Lord will lead them on, conquering and to conquer. [Cf: RH 09-17-03 para. 16] p. 369, Para. 6, [1903MS].

When God's servants with consecrated zeal cooperate with divine instrumentalities, the state of things that exists in this world will be changed, and soon the earth will with joy receive her King. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Mrs. E. G. White. [Cf: RH 09-17-03 para. 17] p. 369, Para. 7, [1903MS].

The Lord estimates as of supreme importance the holiness of his people; and he permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger, and humble their hearts before him in repentance. He chastens his children in the hope of saving their souls. Those who return to him, he receives with tenderness and love. He speaks pardon to them, and clothes them with the garments of Christ's righteousness. [Cf: RH 09-24-03 para. 1] p. 370, Para. 1, [1903MS].

In this, the great day of atonement, it is our duty to confess our sins, and acknowledge God's mercy and love in pardoning our transgressions. Let us thank him for the warnings he has given to save us from our perverse ways. Let us bear witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent, and with humility and contrition make confession, the Lord will surely receive them once more into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will give them strength and victory. [Cf: RH 09-24-03 para. 2] p. 370, Para. 2, [1903MS].

The defections among God's people are keenly felt by him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake. [Cf: RH 09-24-03 para. 3] p. 370, Para. 3, [1903MS].

Let there be a close examination of self. Do not seek to hide yourselves under your citizen's dress, saying that you are doing as others do, and therefore you can not be far out of the way. Yes; you may do as others have done. But is the experience of those who have left the Lord something that you wish to gain? And if, with their experience before you, you walk contrary to the way of the Lord, and are punished, whom have you to blame but yourselves? [Cf: RH 09-24-03 para. 4] p. 370, Para. 4, [1903MS].

O that deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before! [Cf: RH 09-24-03 para. 5] p. 370, Para. 5, [1903MS].

There are those professing to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristianlike course of action is to be justified. [Cf: RH 09-24-03 para. 6] p. 370, Para. 6, [1903MS].

Will the people of God now humble their hearts before him, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and be brought into complete harmony with him? It is not because of a lack of evidence that human beings perish, but because of their unwillingness to use the means whereby God designs they shall learn his will. [Cf: RH 09-24-03 para. 7] p. 370, Para. 7, [1903MS].

A season of great trial is before us. It becomes us now to use all our capabilities in advancing the work of God. The powers that the Lord has given us are to be used to build up, not to tear down. [Cf: RH 09-24-03 para. 8] p. 371, Para. 1, [1903MS].

Those who are ignorantly deceived are not to remain in this condition. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." [Cf: RH 09-24-03 para. 9] p. 371, Para. 2, [1903MS].

Let us never relax our efforts to save those ready to perish, for whose ransom the Prince of heaven offered his precious life. When one means fails, try another way. So long as life is spared, let us work for God. The time is right upon us when persecution will come to those

who proclaim the truth. In all ages, God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But whatever trial or reproach may come upon us, we may know that Christ will be with us, to strengthen and bless us, filling our hearts with peace and joy. [Cf: RH 09-24-03 para. 10] p. 371, Para. 3, [1903MS].

Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, . . . buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." [Cf: RH 09-24-03 para. 11] p. 371, Para. 4, [1903MS].

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify the church even as he purified the temple at the beginning and the close of his ministry on earth. All that he brings upon the church in trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving constantly onward and upward, established, strengthened, and settled. [Cf: RH 09-24-03 para. 12] p. 371, Para. 5, [1903MS].

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the righteousness of the members shall the church be established. God's people are to show a faith steadfast and immovable. The Bible is their standard. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth, will be acknowledged as laborers together with God. [Cf: RH 09-24-03 para. 13] p. 372, Para. 1, [1903MS].

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation to come to him. He is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, we shall be strong in his strength. "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. . . . The sinners in Zion are afraid; fearfulness hath

surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and seeketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Mrs. E. G. White. [Cf: RH 09-24-03 para. 14] p. 372, Para. 2, [1903MS].

Elmshaven, Sanitarium, Cal., Sept. 8, 1903.--*To My Brethren in Positions of Responsibility in the Cause of God*:--What is our work?--The same as that given to John the Baptist, of whom we read, "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. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." [Cf: RH 10-01-03 para. 1] p. 372, Para. 3, [1903MS].

All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:-- [Cf: RH 10-01-03 para. 2] p. 372, Para. 4, [1903MS].

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." [Cf: RH 10-01-03 para. 3] p. 372, Para. 5, [1903MS].

This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is, "Repent ye; prepare the way for a revival of my work." [Cf: RH 10-01-03 para. 4] p. 373, Para. 1, [1903MS].

The removal to Washington of work hitherto carried on in Battle Creek is a step in the right direction. We are to continue to press into the regions beyond, where the people are in spiritual darkness. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Every obstacle to the redemption of God's people is to be removed by the opening of his Word, and the presentation of a plain "Thus saith the Lord." The true light is to shine forth; for darkness covers the earth, and gross darkness the people. The truth of the living God is to appear in contrast with error. Proclaim the glad tidings: We have a Saviour who has given his life that those who believe in him should not perish, but have everlasting life. [Cf: RH 10-01-03 para. 5] p. 373, Para. 2, [1903MS].

Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in his way. His power is absolute, and it is the pledge of the sure fulfilment of his promises to his people. He can remove all obstructions to the advancement of his work. He has means for the removal of every difficulty, that those who serve him and respect the means he employs, shall be delivered. His goodness and love are infinite, and his covenant is unalterable. [Cf: RH 10-01-03 para. 6] p. 373, Para. 3, [1903MS].

The plans of the enemies of his work may seem to be firm and well established, but he can overthrow the strongest of these plans, and in his own time and way he will do this, when he sees that our faith has been sufficiently tested, and that we are drawing near to him and making him our counselor. [Cf: RH 10-01-03 para. 7] p. 373, Para. 4, [1903MS].

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out his will, doing all things well in behalf of his people. The strength of those who love and serve him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of his purposes. [Cf: RH 10-01-03 para. 8] p. 373, Para. 5, [1903MS].

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon his servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in him. He will give them the wisdom which their varied necessities demand. [Cf: RH 10-01-03 para. 9] p. 373, Para. 6, [1903MS].

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." [Cf: RH 10-01-03 para. 10] p. 373, Para. 7, [1903MS].

O my brethren, hold the beginning of your confidence firm unto the end. The light of God's truth is not to be dimmed. It is to shine amid the darkness of error that enshrouds our world. The Word of God is to be opened to those in the high places of the earth, as well as to the more lowly. [Cf: RH 10-01-03 para. 11] p. 374, Para. 1, [1903MS].

The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to all his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind. [Cf: RH 10-01-03 para. 12] p. 374, Para. 2, [1903MS].

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all

alliance with the world. [Cf: RH 10-01-03 para. 13] p. 374, Para. 3, [1903MS].

The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition, and in full assurance of faith, the enemy who seeks to destroy you will be overcome. [Cf: RH 10-01-03 para. 14] p. 374, Para. 4, [1903MS].

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in his power and his willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life and the source of all power. When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his own name. [Cf: RH 10-01-03 para. 15] p. 374, Para. 5, [1903MS].

God calls upon his faithful ones, who believe in him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove him by living faith. [Cf: RH 10-01-03 para. 16] p. 374, Para. 6, [1903MS].

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." [Cf: RH 10-01-03 para. 17] p. 374, Para. 7, [1903MS].

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." [Cf: RH 10-01-03 para. 18] p. 374, Para. 8, [1903MS].

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker." [Cf: RH 10-01-03 para. 19] p. 375, Para. 1, [1903MS].

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods." [Cf: RH 10-01-03 para. 20] p. 375, Para. 2, [1903MS].

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with

gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. 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." Mrs. E. G. White. [Cf: RH 10-01-03 para. 21] p. 375, Para. 3, [1903MS].

There is a lesson of the greatest importance for us in the experience of the children of Israel as they left Egypt. [Cf: RH 10-08-03 para. 1] p. 375, Para. 4, [1903MS].

More than a million people had been led, out of the right course many of them thought, into a valley hemmed in by mountains. Before them lay the Red Sea, and behind them, following fast after in pursuit, was Pharaoh's army. [Cf: RH 10-08-03 para. 2] p. 375, Para. 5, [1903MS].

As the people were encamped beside the Red Sea, they saw in the distance the flashing armor and moving chariots of Pharaoh's host. Terror filled their hearts. Some cried to the Lord, but by far the greater part hastened to Moses with their complaints. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." [Cf: RH 10-08-03 para. 3] p. 375, Para. 6, [1903MS].

Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of his power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." [Cf: RH 10-08-03 para. 4] p. 375, Para. 7, [1903MS].

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. Lacking discipline and self-control, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of the Lord appeared to their deluded minds as the harbinger of disaster. [Cf: RH 10-08-03 para. 5] p. 376, Para. 1, [1903MS].

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically, passed over the Israelites, and descended between them and the armies of Pharaoh. A wall of darkness interposed between the pursued and their pursuers. The

Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day. [Cf: RH 10-08-03 para. 6] p. 376, Para. 2, [1903MS].

Hope returned to the hearts of Israel. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the waters." [Cf: RH 10-08-03 para. 7] p. 376, Para. 3, [1903MS].

Obedience to the Command.--As Moses stretched out his rod, the waters parted, and Israel went down into the midst of the sea upon dry ground, while the waters stood like a wall on each side. "Go forward" was the word given by Moses, and it was echoed by the captains of the different divisions. In obedience, the host of Israel stepped into the path so strangely and so wonderfully prepared for them. The light from the pillar of fire shone upon the foam-capped billows, and lighted up the road that was cut like a mighty furrow through the waters of the sea. [Cf: RH 10-08-03 para. 8] p. 376, Para. 4, [1903MS].

As the cloud moved slowly on, the Egyptian sentinels discovered that the Israelites had moved their encampment, and at once the mighty army was set in readiness for motion. They heard the sound of the marching of the Hebrews, but they could see nothing; for the cloud that gave light to Israel was to the Egyptians a wall of darkness. Guided by the sound, they followed on, but they moved slowly; for their chariots drove heavily. Yet still they moved on, expecting soon to break through the cloud, and overtake the fugitives. [Cf: RH 10-08-03 para. 9] p. 376, Para. 5, [1903MS].

At last the shadows of night passed away, the morning dawned, and the pursuing army was almost within reach of the fleeing Hebrews. [Cf: RH 10-08-03 para. 10] p. 376, Para. 6, [1903MS].

A Manifestation of God's Power.--"And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." Before their astonished eyes the mysterious cloud changed to a pillar of fire reaching from earth to heaven. The thunders pealed, and the lightnings flashed. "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." [Cf: RH 10-08-03 para. 11] p. 376, Para. 7, [1903MS].

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and to flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, eager for their prey, rushed together, and swallowed the Egyptians in their black depths. [Cf: RH 10-08-03 para. 12] p. 377, Para. 1, [1903MS].

As morning broke, it revealed to the multitudes of Israel all that remained of their mighty foes,--the mail-clad bodies cast upon the shore. From the most terrible peril one night had brought complete deliverance. That vast, helpless throng--bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind--had seen their path opened through the waters, and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving:--"I will sing unto Jehovah; for he hath triumphed gloriously; The horse and his rider hath he thrown into the sea. The Lord is my strength and song, And he is become my salvation: He is my God, and I will prepare him an habitation; My father's God, and I will exalt him. . . . Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, Fearful in praises, doing wonders? . . . Thou in thy mercy hast led forth the people which thou hast redeemed; Thou hast guided them in thy strength unto thy holy habitation." [Cf: RH 10-08-03 para. 13] p. 377, Para. 2, [1903MS].

God in his providence brought the Hebrews into the mountain fastnesses before the sea, that he might manifest his power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was "by faith" that "they passed through the Red Sea as by dry land." In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet. [Cf: RH 10-08-03 para. 14] p. 377, Para. 3, [1903MS].

God's Word to Us.--"Go forward" is the word of the Lord to us. You may not see the end from the beginning; nevertheless, pray, believe, and move forward, not in self-sufficiency and self-exaltation, yet filled with hope and courage, assured that the Lord is your helper and protector. Angels of heaven are guarding his faithful ones. If his people will keep the way of the Lord, they will receive all needed help. Let God be praised and magnified. Let men walk in humility before him. [Cf: RH 10-08-03 para. 15] p. 377, Para. 4, [1903MS].

Until the end of time; the church will have to strive with difficulties, that God's work may stand out pure and clean, untainted by fraud or intrigue. Let his people believe in him, and walk in his counsel. They may be permitted to struggle with difficulty, but in answer to humble prayer, the Lord will reveal himself as a God who can deliver in every emergency. The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are seeking wisdom from above, those who are willing to walk in his way. [Cf: RH 10-08-03 para. 16] p. 377, Para. 5, [1903MS].

An Unchangeable Promise.--God's promise to his church will stand fast forever. He will make her an eternal excellence, a joy of many generations. There is no limit to his power. Our covenant-keeping

Saviour unites with the omnipotence of the King of kings the tender care of a faithful shepherd. 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." "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Mrs. E. G. White. [Cf: RH 10-08-03 para. 17] p. 378, Para. 1, [1903MS].

The work of our colleges and training schools should be strengthened year by year. [Cf: RH 10-15-03 para. 1] p. 378, Para. 2, [1903MS].

No Time for Delay.--Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master. [Cf: RH 10-15-03 para. 2] p. 378, Para. 3, [1903MS].

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "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." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life. [Cf: RH 10-15-03 para. 3] p. 378, Para. 4, [1903MS].

The Lord calls for volunteers who will take their stand firmly on his side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now. [Cf: RH 10-15-03 para. 4] p. 378, Para. 5, [1903MS].

There are among us many young men and women who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? The talents of God's people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment. [Cf: RH 10-15-03 para. 5] p. 378, Para. 6, [1903MS].

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with

his purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers. [Cf: RH 10-15-03 para. 6] p. 379, Para. 1, [1903MS].

The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been carried forward of late. The instruction they receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to his people. [Cf: RH 10-15-03 para. 7] p. 379, Para. 2, [1903MS].

Satan is earnestly striving to lead souls away from right principles. Multitudes who profess to belong to God's true church are falling under the enemy's deceptions. They are being led to swerve from their allegiance to the blessed and only Potentate. [Cf: RH 10-15-03 para. 8] p. 379, Para. 3, [1903MS].

A Present Duty.--All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential, without having to go to Battle Creek for their preparatory education. [Cf: RH 10-15-03 para. 9] p. 379, Para. 4, [1903MS].

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true. [Cf: RH 10-15-03 para. 10] p. 379, Para. 5, [1903MS].

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard. [Cf: RH 10-15-03 para. 11] p. 379, Para. 6, [1903MS].

But let not the young men and young women in our churches be advised

to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure, his warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties. [Cf: RH 10-15-03 para. 12] p. 380, Para. 1, [1903MS].

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek. Mrs. E. G. White. [Cf: RH 10-15-03 para. 13] p. 380, Para. 2, [1903MS].

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail. [Cf: RH 10-22-03 para. 1] p. 380, Para. 3, [1903MS].

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. [Cf: RH 10-22-03 para. 2] p. 380, Para. 4, [1903MS].

In regard to the faith to be cherished and preserved in these last days, very little light is given in "The Living Temple," and this light is so uncertain that it would not help God's people at this stage of their work. [Cf: RH 10-22-03 para. 3] p. 380, Para. 5, [1903MS].

In the visions of the night this matter was clearly presented to me,

before a large number. One of authority was speaking, and he said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal." [Cf: RH 10-22-03 para. 4] p. 381, Para. 1, [1903MS].

The first chapter of the book of Revelation was then read, with great solemnity. [Cf: RH 10-22-03 para. 5] p. 381, Para. 2, [1903MS].

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." [Cf: RH 10-22-03 para. 6] p. 381, Para. 3, [1903MS].

Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God's people. [Cf: RH 10-22-03 para. 7] p. 381, Para. 4, [1903MS].

All through the book, "The Living Temple," passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor?--Those who cooperate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings. [Cf: RH 10-22-03 para. 8] p. 381, Para. 5, [1903MS].

There are those whose minds will be taken up with smooth words and fair speeches that they can not understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities. [Cf: RH 10-22-03 para. 9] p. 381, Para. 6, [1903MS].

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat? [Cf: RH 10-22-03 para. 10] p. 381, Para. 7, [1903MS].

Our Instructor passed on to the third chapter of Revelation, and read

the following:-- [Cf: RH 10-22-03 para. 11] p. 382, Para. 1, [1903MS].

"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 10-22-03 para. 12] p. 382, Para. 2, [1903MS].

These words were spoken with such strength and force that those present seemed to be afraid, and hid their faces in their hands, as if they were arraigned before the Judge of all the earth. Some seemed about to faint. [Cf: RH 10-22-03 para. 13] p. 382, Para. 3, [1903MS].

Then the subject changed. The Speaker read:-- [Cf: RH 10-22-03 para. 14] p. 382, Para. 4, [1903MS].

"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 10-22-03 para. 15] p. 382, Para. 5, [1903MS].

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: RH 10-22-03 para. 16] p. 382, Para. 6, [1903MS].

In these words there is no soothsaying. [Cf: RH 10-22-03 para. 17] p. 382, Para. 7, [1903MS].

The Speaker held up "The Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, 'What is the truth

that will enable us to win the salvation of our souls?'" [Cf: RH 10-22-03 para. 18] p. 382, Para. 8, [1903MS].

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that it is essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man. [Cf: RH 10-22-03 para. 19] p. 383, Para. 1, [1903MS].

Pointing to some present, our Instructor said, "You are making a mistake. The word, the word revealed by God,--this is to be the foundation of your faith. Study the commandments of God, and the testimony that Jesus has borne to the truth. He is the faithful and true Witness." [Cf: RH 10-22-03 para. 20] p. 383, Para. 2, [1903MS].

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read. [Cf: RH 10-22-03 para. 21] p. 383, Para. 3, [1903MS].

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. [Cf: RH 10-22-03 para. 22] p. 383, Para. 4, [1903MS].

"As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: RH 10-22-03 para. 23] p. 383, Para. 5, [1903MS].

The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. Many of them are in the stupor of insensibility. God calls for watchmen who in the power of the Spirit will give to the world a warning message,--watchmen who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death. Mrs. E. G. White. [Cf: RH 10-22-03 para. 24] p. 383, Para. 6, [1903MS].

Let men who are truly converted offer themselves to the service of the Lord; for verily, he has need of them. Emptied of selfishness, they will be vessels unto honor. Partakers of the divine nature, they will be lightbearers in a world of darkness. Their influence will be a savor of life unto life. [Cf: RH 10-29-03 para. 1] p. 383, Para. 7, [1903MS].

God has appointed us to be laborers together with him, and we are to work zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthem of praise that the redeemed will sing. Christ came to the world to "bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who carry a heavy burden of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden, and give them rest. It is the mission of Christ's servants to help, to bless, to heal. [Cf: RH 10-29-03 para. 2] p. 384, Para. 1, [1903MS].

My brethren and sisters, do we realize the importance of this subject? Why are we so listless and indifferent? why satisfied to remain so poorly fitted to work for the uplifting of humanity? The heavenly universe looks with amazement upon our Christless work. Neglect is seen in our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arouse, and with determined effort redeem our neglect? Much is expected of us. [Cf: RH 10-29-03 para. 3] p. 384, Para. 2, [1903MS].

What are our young men doing? God calls for you, young men. He calls for armies of young men who are large-hearted and large-minded, and who have a deep love for Christ, and for those for whom he died. If you will place yourselves under the influence of the truth, if you will receive the truth into the heart, you will have confidence and power to present it to others. Christ will be made unto you wisdom and righteousness and sanctification. You will be laborers together with God, following Christ's guidance. Such laborers are as sharp sickles in the harvest field. They do not use their God-given powers in arguing and debating. Pointing to Calvary, they cry, "Behold the Lamb of God, which taketh away the sin of the world." Like Moses, they endure the seeing of him who is invisible. Through their efforts, souls are won to Christ; for God is with them. [Cf: RH 10-29-03 para. 4] p. 384, Para. 3, [1903MS].

Young men, Jesus is saying to you, "Follow me." Bear burdens in the Master's service. Our older ministering brethren must drop many of their burdens, or they will be crushed beneath them. The aged standardbearers may act as counselors, but their younger, stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." You whose eyes are not dimmed, who are not worn by long and constant taxation, should plan and execute, treating the aged workers with tenderness, and looking up to them as counselors. [Cf: RH 10-29-03 para. 5] p. 384, Para. 4, [1903MS].

Looking to Christ.--I call upon the young men who are entering the ministry to search the Scriptures for themselves. Know for yourselves what is truth. Do not accept any man's theories as authority. This has been done by ministers to the injury of their experience, and it has left them ignorant and strengthless, when they should be wise in the Scriptures and strong in the strength of God. Take your Bibles, and weep and pray and fast before the Lord. [Cf: RH 10-29-03 para. 6] p. 384, Para. 5, [1903MS].

Do not fix your attention on some favorite minister, speaking his

words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. [Cf: RH 10-29-03 para. 7] p. 385, Para. 1, [1903MS].

Do not seek wisdom from men. Those to whom you go may be bewildered by the temptations of Satan, and may plant in your minds the seeds of doubt. Go to Jesus, who "giveth to all men liberally, and upbraideth not." He is unchangeable, the same yesterday, today, and forever; and he can not err. Has not his invitation reached your ears, and touched your heart? He says, "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Go to the Lord with the simplicity and confidence of a little child. Tell him your needs and your troubles, withholding nothing. Ask him to teach you how to use your entrusted talents for him. [Cf: RH 10-29-03 para. 8] p. 385, Para. 2, [1903MS].

Long Sermons.--I beg of you not to think that the preaching of long sermons is an unmistakable evidence of ministerial ability. Let your discourses be short. Long sermons will wear out both you and those who hear. Often if sermons were only half as long, it would be well. And remember that to be a true minister for God means much more than merely to preach. A minister is one who ministers. Put forth personal effort for the people. Visit them in their homes, pray with them, search the Scriptures with them, and you will bring them the blessing of heaven. [Cf: RH 10-29-03 para. 9] p. 385, Para. 3, [1903MS].

Carefulness in Speech.--As you go forth to labor for Christ, keep strict watch over yourselves. Be careful of your words. Do not waste precious moments in foolish conversation. Live so near to Christ that you will always be ready to speak a word in season to him that is weary. Put away all pride, all selfishness, all lightness and trifling. Jestings and joking are an offense to God, and a denial of your faith. They unfit the mind for solid thought and earnest labor, making men superficial and inefficient. Be circumspect, and at the same time cheerful and happy, showing forth the praises of him who has called you out of darkness into his marvelous light. [Cf: RH 10-29-03 para. 10] p. 385, Para. 4, [1903MS].

How to Gain Success.--In order to be successful in your work, you must feel the need of learning every day in the school of Christ. Learn of the great Teacher, and then go forth in the strength of him who has said, "Lo, I am with you alway, even unto the end of the world." Put your whole soul into your efforts, and never leave a work half done. Bind off your work thoroughly. Leave no dropped stitches for some one else to pick up. [Cf: RH 10-29-03 para. 11] p. 385, Para. 5, [1903MS].

Do not disappoint Christ. Resolve that you will succeed. Ask for divine grace and efficiency. You will not be left to labor alone. Christ will be with you, and you will receive precious souls for your hire. [Cf: RH 10-29-03 para. 12] p. 385, Para. 6, [1903MS].

Christ died that we might enter into possession of the eternal riches. With hearts filled with gratitude, let us improve the opportunities for service placed within our reach, that we may be prepared for the mansions that Christ has gone to prepare for those who love him. Heaven

is a holy place; into it there can enter nothing that defiles. But those who have washed their robes of character, and made them white in the blood of the Lamb, will receive an abundant entrance into the heavenly courts. [Cf: RH 10-29-03 para. 13] p. 386, Para. 1, [1903MS].

At the last great day, Christ will say to those who have been true and faithful, "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." They will understand the meaning of his words; for they will have done the work that Christ gave them to do. They have cooperated with him in the saving of those for whom he died, and they are prepared to share in his joy. Mrs. E. G. White. [Cf: RH 10-29-03 para. 14] p. 386, Para. 2, [1903MS].

Eleven days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here it was proposed by the people that spies be sent up to survey the country. The matter was presented before the Lord by Moses, and permission was granted, with the direction that one of the rulers of each tribe should be selected for this purpose. The men were chosen as had been directed, and Moses bade them go and see the country, what it was, its situation and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness, and to bring of the fruit of the land. [Cf: RH 10-29-03 para. 1] p. 386, Para. 3, [1903MS].

They went, and surveyed the whole land, entering at the southern border, and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes, and were waiting in eager expectancy. The news of the spies' return was carried from tribe to tribe, and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dangers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil. It was in the time of ripe grapes, and they brought a cluster of grapes so large that it was carried between two men. They also brought of the figs and pomegranates which grew there in abundance. [Cf: RH 10-29-03 para. 2] p. 386, Para. 4, [1903MS].

The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. "We came unto the land whither thou sentest us," the spies began, "and surely it floweth with milk and honey; and this is the fruit of it." The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land. But after describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land. [Cf: RH 10-29-03 para. 3] p. 386, Para. 5, [1903MS].

Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan; their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, 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; 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 though they must depend solely on the power of arms. [Cf: RH 10-29-03 para. 4] p. 387, Para. 1, [1903MS].

In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them. And they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of deceiving the people and bringing trouble upon Israel. [Cf: RH 10-29-03 para. 5] p. 387, Para. 2, [1903MS].

The people were desperate in their disappointment and despair. A wail of agony arose, and mingled with the confused murmurs 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, and the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," urged Caleb; "for we are well able to overcome it." [Cf: RH 10-29-03 para. 6] p. 387, Para. 3, [1903MS].

But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared; "for they are stronger than we. . . . 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 10-29-03 para. 7] p. 387, Para. 4, [1903MS].

These men, having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. "It is a land that eateth up the inhabitants thereof," they said. This was not only an evil report, but it was also a lying one. It was inconsistent with itself. The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthful that the land could be said to "eat up the inhabitants." But when men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them. [Cf: RH 10-29-03 para. 8] p. 387, Para. 5, [1903MS].

"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 cloudy pillar, the Angel of his presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence. [Cf: RH 10-29-03 para. 9] p. 388, Para. 1, [1903MS].

In humiliation and distress, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel," not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief: "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 10-29-03 para. 10] p. 388, Para. 2, [1903MS].

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God, the land was insured to Israel. But the false report of the unfaithful spies was accepted, and through it the whole congregation were deluded. The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion. [Cf: RH 10-29-03 para. 11] p. 388, Para. 3, [1903MS].

The unfaithful spies were loud in denunciation 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 forward 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 design. 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 none dared continue their resistance. The spies who brought the evil report, crouched, terror-stricken, and with bated breath sought their tents. [Cf: RH 10-29-03 para. 12] p. 388, Para. 4, [1903MS].

Moses now arose, and entered the tabernacle. The Lord declared to him, "I will smite them with the pestilence, and disinherit them, and will

make of thee a greater nation." But again Moses pleaded for his people. He could not consent to have them destroyed, and himself made a mightier nation. Appealing to the mercy of God, he said: "I beseech thee, 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 10-29-03 para. 13] p. 389, Para. 1, [1903MS].

The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice he could not manifest his power to subdue their enemies. Therefore in his mercy he bade them, as the only safe course, to turn back toward the Red Sea.-- "*Patriarchs and Prophets*," pages 387-391. Mrs. E. G. White. [Cf: RH 10-29-03 para. 14] p. 389, Para. 2, [1903MS].

God chooses as his workmen men of different gifts and varied abilities. It is his purpose that these workers shall unite with one another in their labor. All selfishness is to be cast out of their hearts. If it is allowed to developed, it will spring up in a root of bitterness, whereby many shall be defiled. [Cf: RH 11-05-03 para. 1] p. 389, Para. 3, [1903MS].

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to his cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth. [Cf: RH 11-05-03 para. 2] p. 389, Para. 4, [1903MS].

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given. [Cf: RH 11-05-03 para. 3] p. 389, Para. 5, [1903MS].

We are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. My brethren, I pray most earnestly "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." [Cf: RH 11-05-03 para. 4] p. 389, Para. 6, [1903MS].

There are those who today are standing in perilous places, giving heed to seducing spirits and doctrines of devils. From this time on, Satan will bring in deceptive influences of every kind. True, stanch,

wholehearted believers are needed; men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's power will be exercised through believers who have not kept the beginning of their confidence firm unto the end. [Cf: RH 11-05-03 para. 5] p. 390, Para. 1, [1903MS].

Workers are needed who understand that the warnings given in the Word of God are appropriate for this time. Shall we not pray and watch unto prayer, and see that we need to be re-converted? God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." [Cf: RH 11-05-03 para. 6] p. 390, Para. 2, [1903MS].

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages. [Cf: RH 11-05-03 para. 7] p. 390, Para. 3, [1903MS].

There are those who have so linked themselves with the world that they have lost the knowledge of God, and are departing from the faith. How glad we should be to say to all such ones, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." [Cf: RH 11-05-03 para. 8] p. 390, Para. 4, [1903MS].

Paul wrote these words to the Colossians, and he continues:-- [Cf: RH 11-05-03 para. 9] p. 390, Para. 5, [1903MS].

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." [Cf: RH 11-05-03 para. 10] p. 390, Para. 6, [1903MS].

There is now need of unity; and there will be unity. Those who have greatly hindered the cause of God, and have caused heavy burdens to rest upon their fellow laborers, because they have lost their bearings, will either humble their proud hearts, and be converted, or they will be moved out of the way! The warning comes:-- [Cf: RH 11-05-03 para. 11] p. 390, Para. 7, [1903MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in

him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Cf: RH 11-05-03 para. 12] p. 391, Para. 1, [1903MS].

Amid the temptations that abound in these last days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God's workers are to acknowledge no earthly master. One higher than men, even he who is the way, the truth, and the life, is their Master. [Cf: RH 11-05-03 para. 13] p. 391, Para. 2, [1903MS].

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow men to the needs of the present hour; men who have an inspiring message to bear against perverted principle; who watch for souls as they that must give an account, pointing souls to God's standard of righteousness. [Cf: RH 11-05-03 para. 14] p. 391, Para. 3, [1903MS].

Many who have known the truth, but who have not cherished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, "Speak unto us smooth things, prophesy deceits." We are now to call things by their right names. No longer are we to look upon unrighteousness as righteousness. Let every one now be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practises that have perverted the faith of some who have enjoyed great privileges, and who should now be standing on vantage ground. [Cf: RH 11-05-03 para. 15] p. 391, Para. 4, [1903MS].

We are to respond to God's call to take a decided stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God's work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities. Mrs. E. G. White. [Cf: RH 11-05-03 para. 16] p. 391, Para. 5, [1903MS].

In their rebellion the people had exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be granted. The Lord declared: "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. . . . 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." And of Caleb he said, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years. [Cf: RH 11-05-03 para. 1] p. 391, Para. 6, [1903MS].

When Moses made known to the people the divine decision, their rage

was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom. [Cf: RH 11-05-03 para. 2] p. 392, Para. 1, [1903MS].

Now they seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course, rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. In commanding them to retire from the land of their enemies, God tested their apparent submission, and proved that it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and in seeking to slay the spies who had urged them to obey God; but they were only terrified to find that they had made a fearful mistake, the consequences of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. [Cf: RH 11-05-03 para. 3] p. 392, Para. 2, [1903MS].

The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence. [Cf: RH 11-05-03 para. 4] p. 392, Para. 3, [1903MS].

The night was spent in lamentation; but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when he directed them to retreat, they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change his purpose toward them. [Cf: RH 11-05-03 para. 5] p. 392, Para. 4, [1903MS].

God had made it their privilege and their duty to enter the land at the time of his appointment; but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan: yet now they presumed upon their own strength to accomplish the work independent of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our God commanded us." So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands. [Cf: RH 11-05-03 para. 6] p. 392, Para. 5, [1903MS].

Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill his promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in his dealings with them. [Cf: RH 11-05-03 para. 7] p. 393, Para. 1, [1903MS].

The Lord still works in a similar manner to glorify his name by bringing men to acknowledge his justice. When those who profess to love him complain of his providence, despise his promises, and, yielding to temptation, unite with evil angels to defeat the purposes of God, the Lord often so overrules circumstances as to bring these persons where, though they may have no real repentance, they will be convinced of their sin, and will be constrained to acknowledge the wickedness of their course, and the justice and goodness of God in his dealings with them. It is thus that God sets counter-agencies at work to make manifest the works of darkness. And though the spirit which prompted to the evil course is not radically changed, confessions are made that vindicate the honor of God, and justify his faithful reprovers, who have been opposed and misrepresented. Thus it will be when the wrath of God shall be finally poured out. When "the Lord cometh with ten thousands of his saints to execute judgment upon all," he will also "convince all that are ungodly among them of all their ungodly deeds." Every sinner will be brought to see and acknowledge the justice of his condemnation. [Cf: RH 11-05-03 para. 8] p. 393, Para. 2, [1903MS].

Regardless of the divine sentence, the Israelites prepared to undertake the conquest of Canaan. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and his sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, he promised to go with them. The ark containing his law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy. [Cf: RH 11-05-03 para. 9] p. 393, Para. 3, [1903MS].

The trumpet sounded an alarm, and Moses hastened after them with the warning, "Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword." [Cf: RH 11-05-03 para. 10] p. 393, Para. 4, [1903MS].

The Canaanites had heard of the mysterious power that seemed to be guarding this people, and of the wonders wrought in their behalf; and they now summoned a strong force to repel the invaders. The attacking army had no leader. No prayer was offered that God would give them the victory. They set forth with the desperate purpose to reverse their fate or to die in battle. Though untrained in war, they were a vast

multitude of armed men, and they hoped by a sudden and fierce assault to bear down all opposition. They presumptuously challenged the foe that had not dared to attack them. [Cf: RH 11-05-03 para. 11] p. 393, Para. 5, [1903MS].

The Canaanites had stationed themselves upon a rocky tableland reached only by difficult passes and a steep and dangerous ascent. The immense numbers of the Hebrews could only render their defeat more terrible. They slowly threaded the mountain paths, exposed to the deadly missiles of their enemies above. Massive rocks came thundering down, marking their path with the blood of the slain. Those who reached the summit, exhausted with their ascent, were fiercely repulsed, and driven back with great loss. The field of carnage was strewn with the bodies of the dead. The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment. [Cf: RH 11-05-03 para. 12] p. 394, Para. 1, [1903MS].

Forced to submission at last, the survivors "returned, and wept before the Lord;" but "the Lord would not hearken to their voice." By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for his people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation.--"*Patriarchs and Prophets*," pages 391-394. Mrs. E. G. White. [Cf: RH 11-05-03 para. 13] p. 394, Para. 2, [1903MS].

There are times when a distinct view is presented before me of the condition of the remnant church,--a condition of appalling indifference to the needs of a world perishing for lack of knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish. Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. As grateful recipients of Heaven's blessings, believers are to diffuse the light of truth to every nation, kindred, tongue, and people. But many are using these blessings in the service of self. Their influence is no better than the influence of worldlings. O how my heart aches because Christ is put to shame by their unchristlike behavior! But after the agony is past, I feel like working harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men. [Cf: RH 11-12-03 para. 1] p. 394, Para. 3, [1903MS].

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those

whose hearts are stirred to help. And for a time the fleet sails directly for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers, abates. Though engaged in a work that makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptation enters. [Cf: RH 11-12-03 para. 2] p. 394, Para. 4, [1903MS].

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery. [Cf: RH 11-12-03 para. 3] p. 395, Para. 1, [1903MS].

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this sin. [Cf: RH 11-12-03 para. 4] p. 395, Para. 2, [1903MS].

In Eden, man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There was no hope for the transgressor except through Christ. God saw that "there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." [Cf: RH 11-12-03 para. 5] p. 395, Para. 3, [1903MS].

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should be drawn unto him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. [Cf: RH 11-12-03 para. 6] p. 395, Para. 4, [1903MS].

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example. [Cf: RH 11-12-03 para. 7] p. 395, Para. 5, [1903MS].

God finally sent his Son to reveal to men the character of the Unseen. Christ came and lived on this earth a life of obedience to God's law.

He gave his precious life to save the world, and made his servants his stewards in trust. With the gift of Christ all the treasures of heaven were given to man. The church was freighted with the food of heaven for starving souls. This was the treasure that the people of God were commissioned to carry to the world. They were faithfully to perform their duty, continuing their work until the message of mercy had encircled the world. [Cf: RH 11-12-03 para. 8] p. 395, Para. 6, [1903MS].

Christ ascended to heaven, and sent his Holy Spirit to give power to the work of his disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light for a world in darkness,--light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive. [Cf: RH 11-12-03 para. 9] p. 396, Para. 1, [1903MS].

Is not the same thing repeated in this generation? Many in our day are keeping back that which the Lord has entrusted to them for the salvation of a world unwarned, unsaved. In the Word of God an angel is represented as flying in the midst of heaven, "having the everlasting gospel to preach to 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." [Cf: RH 11-12-03 para. 10] p. 396, Para. 2, [1903MS].

The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation. [Cf: RH 11-12-03 para. 11] p. 396, Para. 3, [1903MS].

O for consecrated Christians, for Christlike consistency, for the faith that works by love and purifies the soul! May God help us to repent, and change our sluggish movements into consecrated activity. May he help us to show by our words and works that we make the burden of perishing souls our own. [Cf: RH 11-12-03 para. 12] p. 396, Para. 4, [1903MS].

Let us be thankful every moment for God's forbearance with our tardy, unbelieving movements. Instead of flattering ourselves with the thought of what we have done, after doing just a little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be always on the watch for opportunities to use for God the talents that he has given us. [Cf: RH 11-12-03 para. 13] p. 396, Para. 5, [1903MS].

I appeal to our church members to use for God the powers that he has given them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into his service. Our faith must now be a faith that is

constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then, go to work. [Cf: RH 11-12-03 para. 14] p. 396, Para. 6, [1903MS].

Let every believer ask himself, "What can I do to proclaim the third angel's message?" Christ came to this world to give this message to his servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs, who will go forth to circulate our publications everywhere. [Cf: RH 11-12-03 para. 15] p. 397, Para. 1, [1903MS].

Those who labor for souls need to remember that they are pledged to cooperate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit, and they will go forth clothed with holy zeal. Their efforts will be accompanied with a power proportionate to the importance of the message they proclaim. Mrs. E. G. White. [Cf: RH 11-12-03 para. 16] p. 397, Para. 2, [1903MS].

The Judgments visited upon the Israelites served for a time to restrain their murmuring and insubordination, but the spirit of rebellion was still in the heart, and eventually brought forth the bitterest fruits. The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God himself. [Cf: RH 11-12-03 para. 1] p. 397, Para. 3, [1903MS].

Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the firstborn son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood. [Cf: RH 11-12-03 para. 2] p. 397, Para. 4, [1903MS].

The state of feeling among the people favored the designs of Korah. In

the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from him Moses received all his directions. [Cf: RH 11-12-03 para. 3] p. 397, Para. 5, [1903MS].

They were unwilling to submit to the terrible sentence that they must all die in the wilderness, and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness were still before them in their broken ranks and missing numbers, they did not take the lesson to heart. Again they were overcome by temptation. [Cf: RH 11-12-03 para. 4] p. 398, Para. 1, [1903MS].

The humble shepherd's life of Moses had been far more peaceful and happy than his present position as leader of that vast assembly of turbulent spirits. Yet Moses dared not choose. In place of a shepherd's crook a rod of power had been given him, which he could not lay down until God should release him. [Cf: RH 11-12-03 para. 5] p. 398, Para. 2, [1903MS].

He who reads the secrets of all hearts had marked the purposes of Korah and his companions, and had given his people such warning and instruction as might have enabled them to escape the deception of these designing men. They had seen the judgment of God fall upon Miriam because of her jealousy and complaints against Moses. The Lord had declared that Moses was greater than a prophet. "With him will I speak mouth to mouth." "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam alone, but for all Israel. [Cf: RH 11-12-03 para. 6] p. 398, Para. 3, [1903MS].

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. [Cf: RH 11-12-03 para. 7] p. 398, Para. 4, [1903MS].

They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron. [Cf: RH 11-12-03 para. 8] p. 398, Para. 5, [1903MS].

Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor, until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection. [Cf: RH 11-12-03 para. 9] p. 398, Para. 6, [1903MS].

The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them. [Cf: RH 11-12-03 para. 10] p. 399, Para. 1, [1903MS].

Korah reviewed the history of their travels through the wilderness, where they have been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproofing their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the promised land. [Cf: RH 11-12-03 para. 11] p. 399, Para. 2, [1903MS].

In this work of disaffection there was greater union and harmony among the discordant elements of the congregation than had ever before existed. Korah's success with the people increased his confidence, and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him, and had authorized him to make a change in the government before it should be too late. But many were not ready to accept Korah's accusations against Moses. The memory of his patient, self-sacrificing labors came up before them, and conscience was disturbed. It was therefore necessary to assign some selfish motive for his deep interest for Israel; and the old charge was reiterated, that he had led them out to perish in the wilderness, that he might seize upon their possessions. [Cf: RH 11-12-03 para. 12] p. 399, Para. 3, [1903MS].

For a time this work was carried on secretly. As soon, however, as the movement had gained sufficient strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses

and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. "Ye take too much upon you," said the conspirators, "seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" [Cf: RH 11-12-03 para. 13] p. 399, Para. 4, [1903MS].

Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him. "Even tomorrow," he said, "the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary. And even the priests, Nadab and Abihu, had been destroyed for venturing to offer "strange fire," in disregard of a divine command. Yet Moses challenged his accusers, if they dared enter upon so perilous an appeal, to refer the matter to God. [Cf: RH 11-12-03 para. 14] p. 399, Para. 5, [1903MS].

Singling out Korah and his fellow Levites, Moses said, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?" [Cf: RH 11-12-03 para. 15] p. 400, Para. 1, [1903MS].

Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. Their reply, uttered in the hearing of the congregation, was, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up." [Cf: RH 11-12-03 para. 16] p. 400, Para. 2, [1903MS].

Thus they applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority; and they declared that they would no longer submit to be led about like blind men, now toward Canaan, and now toward the wilderness, as best suited his ambitious designs. Thus he who had been as a tender father, a patient shepherd, was represented in the blackest character of a tyrant and usurper. The exclusion from Canaan, in punishment of their own sins, was charged upon him. [Cf: RH

11-12-03 para. 17] p. 400, Para. 3, [1903MS].

It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored him to be his judge. [Cf: RH 11-12-03 para. 18] p. 400, Para. 4, [1903MS].

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron. [Cf: RH 11-12-03 para. 19] p. 400, Para. 5, [1903MS].

As they were thus assembled before God, "the glory of the Lord appeared unto all the congregation." The divine warning was communicated to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment." But they fell upon their faces, with the prayer, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" [Cf: RH 11-12-03 para. 20] p. 401, Para. 1, [1903MS].

Korah had withdrawn from the assembly, to join Dathan and Abiram, when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning. [Cf: RH 11-12-03 para. 21] p. 401, Para. 2, [1903MS].

In the name of the God of Israel, Moses now declared, in the hearing of the congregation: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." [Cf: RH 11-12-03 para. 22] p. 401, Para. 3, [1903MS].

The eyes of all Israel were fixed upon Moses, as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with all that pertained to them, and "they perished from among the congregation." The people fled, self-condemned as partakers in the sin. [Cf: RH 11-12-03 para. 23] p. 401, Para. 4, [1903MS].

But the judgments were not ended. Fire flashing from the cloud

consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate. [Cf: RH 11-12-03 para. 24] p. 401, Para. 5, [1903MS].

When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. The entire congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. Yet God in his great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God's power had removed all uncertainty. [Cf: RH 11-12-03 para. 25] p. 401, Para. 6, [1903MS].

Jesus, the Angel who went before the Hebrews, sought to save them from destruction. Forgiveness was lingering for them. The judgment of God had come very near, and appealed to them to repent. A special, irresistible interference from heaven had arrested their rebellion. Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, their rebellion was not cured. They returned to their tents that night terrified, but not repentant. [Cf: RH 11-12-03 para. 26] p. 402, Para. 1, [1903MS].

They had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words, and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction. [Cf: RH 11-12-03 para. 27] p. 402, Para. 2, [1903MS].

It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. The night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God's appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction. [Cf: RH 11-12-03 para. 28] p. 402, Para. 3, [1903MS].

All Israel had fled in alarm at the cry of the doomed sinners who went

down into the pit, for they said, "Lest the earth swallow us up also."  
"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders. [Cf: RH 11-12-03 para. 29] p. 402, Para. 4, [1903MS].

A manifestation of the divine glory was seen in the cloud above the tabernacle, and a voice from the cloud spoke to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment." [Cf: RH 11-12-03 para. 30] p. 402, Para. 5, [1903MS].

The guilt of sin did not rest upon Moses, and hence he did not fear, and did not hasten away and leave the congregation to perish. Moses lingered, in this fearful crisis manifesting the true shepherd's interest for the flock of his care, He pleaded that the wrath of God might not utterly destroy the people of his choice. By his intercession he stayed the arm of vengeance, that a full end might not be made of disobedient, rebellious Israel. [Cf: RH 11-12-03 para. 31] p. 402, Para. 6, [1903MS].

But the minister of wrath had gone forth; the plague was doing its work of death. By his brother's direction, Aaron took a censer, and hastened into the midst of the congregation to "make an atonement for them." "And he stood between the dead and the living." As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion. [Cf: RH 11-12-03 para. 32] p. 403, Para. 1, [1903MS].

But further evidence was given that the priesthood had been established in the family of Aaron. By divine direction each tribe prepared a rod, and wrote upon it the name of the tribe. The name of Aaron was upon that of Levi. The rods were laid up in the tabernacle, "before the testimony." The blossoming of any rod was to be a token that the Lord had chosen that tribe for the priesthood. On the morrow, "behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds." It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood. [Cf: RH 11-12-03 para. 33] p. 403, Para. 2, [1903MS].

It was now fully established that Moses and Aaron had spoken by divine authority; and the people were compelled to believe the unwelcome truth that they were to die in the wilderness. "Behold," they exclaimed, "we die, we perish, we all perish." They confessed that they had sinned in rebelling against their leaders, and that Korah and his company had suffered from the just judgment of God. [Cf: RH 11-12-03 para. 34] p. 403, Para. 3, [1903MS].

In the rebellion of Korah is seen the working out, upon a narrower stage, of the same spirit that led to the rebellion of Satan in heaven. It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for

position and honor, into the minds of men. He thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation, and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God's appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reproved their sins as actuated by Satan. [Cf: RH 11-12-03 para. 35] p. 403, Para. 4, [1903MS].

Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are widespread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation, that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service. [Cf: RH 11-12-03 para. 36] p. 403, Para. 5, [1903MS].

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint, and unwilling to receive reproof. This was the secret of their murmuring against Moses. Had they been left free to do as they pleased, there would have been fewer complaints against their leader. All through the history of the church, God's servants have had the same spirit to meet. [Cf: RH 11-12-03 para. 37] p. 404, Para. 1, [1903MS].

It is by sinful indulgence that men give Satan access to their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin, and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. He who faithfully preaches God's word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant, and denounce his reproofs as uncalled for and severe. Like Korah, they declare that the people are not at fault; it is the reprover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church, and weaken the hands of those who would build it up. [Cf: RH 11-12-03 para. 38] p. 404, Para. 2, [1903MS].

Every advance made by those whom God has called to lead in his work, has excited suspicion; every act has been misrepresented by the jealous and faultfinding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today. [Cf: RH 11-12-03 para. 39] p. 404, Para. 3, [1903MS].

Korah would not have taken the course he did had he *known* that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that he was

leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute his judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." These words were spoken by our Saviour when the gracious works which he had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicated with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven. [Cf: RH 11-12-03 para. 40] p. 404, Para. 4, [1903MS].

God works by the manifestation of his Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone," is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."--"*Patriarchs and Prophets*," pages 395-405. Mrs. E. G. White. [Cf: RH 11-12-03 para. 41] p. 405, Para. 1, [1903MS].

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, he will raise up men as he did in ancient times. Young men will be bidden to link up with the aged standardbearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, God has so often spoken, pointing out the right way and condemning the wrong way. When perils arise, which try the faith of God's people, these pioneer workers are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in. [Cf: RH 11-19-03 para. 1] p. 405, Para. 2, [1903MS].

The experience of those aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks,--the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock. [Cf: RH 11-19-03 para. 2] p. 405, Para. 3, [1903MS].

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, "The Commandments of God, and the faith of Jesus." Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot, and who because of their lukewarm condition are an offense to God. [Cf: RH 11-19-03 para. 3] p. 405, Para. 4, [1903MS].

The Lord has self-denying men in the ministry who have been abundant in labor and in self-sacrifice. Let justice be done to those who have borne the burden in the heart of the day. They have grown old in the service of God. They are his men of opportunity, men who will deal justly, love mercy, and who will help where help is needed. [Cf: RH 11-19-03 para. 4] p. 405, Para. 5, [1903MS].

These men are to be appreciated. They led out in the first of the conflict, when the truth was yet to be established. They carried burdens when there were few to share the burdens. Under all circumstances they were faithful to principle. For the sake of the truth they practised constant self-denial, and their brethren should deal with them considerately, kindly, generously. The truth for which they have sacrificed everything will bear away the victory. They have labored earnestly for the advancement of the kingdom which is righteousness and peace and joy in the Holy Spirit; and they are now to be encouraged and sustained. [Cf: RH 11-19-03 para. 5] p. 405, Para. 6, [1903MS].

Plans for Medical Missionary Work.--Young men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly. [Cf: RH 11-19-03 para. 6] p. 406, Para. 1, [1903MS].

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message. [Cf: RH 11-19-03 para. 7] p. 406, Para. 2, [1903MS].

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past. [Cf: RH 11-19-03 para. 8] p. 406, Para. 3, [1903MS].

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the *higher* school, and will be fitted to take their position in the rank and file of workers as nurses. The

great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform. [Cf: RH 11-19-03 para. 9] p. 406, Para. 4, [1903MS].

Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers. [Cf: RH 11-19-03 para. 10] p. 406, Para. 5, [1903MS].

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the Great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to his service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering. [Cf: RH 11-19-03 para. 11] p. 406, Para. 6, [1903MS].

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Cf: RH 11-19-03 para. 12] p. 406, Para. 7, [1903MS].

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." God will do much more for his people if they will have faith in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren? [Cf: RH 11-19-03 para. 13] p. 407, Para. 1, [1903MS].

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim. Mrs. E. G. White. [Cf: RH 11-19-03 para. 14] p. 407, Para. 2, [1903MS].

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ, now take their position. '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.' Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty." [Cf: RH 11-26-03 para. 1] p. 407, Para. 3, [1903MS].

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standardbearer fainteth." But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer. [Cf: RH 11-26-03 para. 2] p. 407, Para. 4, [1903MS].

At last the victory was gained. The army following the banner with the inscription, "The commandments of God, and the faith of Jesus," were gloriously triumphant. The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven. [Cf: RH 11-26-03 para. 3] p. 407, Para. 5, [1903MS].

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming when the battle will have been fought, the victory won. The will of God is to be done on earth as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,-- the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." [Cf: RH 11-26-03 para. 4] p. 407, Para. 6, [1903MS].

This is the scene that is presented to me. But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be the weaklings. We can not afford to be off our guard for one moment. [Cf: RH 11-26-03 para. 5] p. 408, Para. 1, [1903MS].

"Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having

your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." [Cf: RH 11-26-03 para. 6] p. 408, Para. 2, [1903MS].

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Cf: RH 11-26-03 para. 7] p. 408, Para. 3, [1903MS].

Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." [Cf: RH 11-26-03 para. 8] p. 408, Para. 4, [1903MS].

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial? He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. [Cf: RH 11-26-03 para. 9] p. 408, Para. 5, [1903MS].

We must have a vision of the future on the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." [Cf: RH 11-26-03 para. 10] p. 409, Para. 1, [1903MS].

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror." [Cf: RH 11-26-03 para. 11] p. 409, Para. 2, [1903MS].

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in

their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." [Cf: RH 11-26-03 para. 12] p. 409, Para. 3, [1903MS].

"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." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." [Cf: RH 11-26-03 para. 13] p. 409, Para. 4, [1903MS].

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture? Will you not be truly converted, and then go forth to labor in a spirit entirely different from the spirit in which you have labored in the past, displacing the enemy, breaking down every barrier to the advancement of the gospel, filling hearts with the light and peace and joy of the Lord? Shall not this miserable spirit of faultfinding and murmuring be buried, never to have a resurrection? Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Shall we not in faith lay hold of sinners, and bring them to the cross? [Cf: RH 11-26-03 para. 14] p. 409, Para. 5, [1903MS].

Who will this day consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world, and be separate, refusing to pollute the soul with the worldly schemes and worldly practises under the enemy's influence? [Cf: RH 11-26-03 para. 15] p. 409, Para. 6, [1903MS].

We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Indifference in the Christian life is a manifest denial of Christ. [Cf: RH 11-26-03 para. 16] p. 410, Para. 1, [1903MS].

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear, who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you always, even unto the end of the world." He who commanded the light to shine out of darkness, he who has called us out of darkness into his marvelous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the

world. [Cf: RH 11-26-03 para. 17] p. 410, Para. 2, [1903MS].

To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion, and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of *one accord*? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to poured forth upon those prepared to receive it. [Cf: RH 11-26-03 para. 18] p. 410, Para. 3, [1903MS].

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Divine and human instrumentalities are to unite for the accomplishment of one great object. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Cf: RH 11-26-03 para. 19] p. 410, Para. 4, [1903MS].

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Mrs. E. G. White. [Cf: RH 11-26-03 para. 20] p. 410, Para. 5, [1903MS].

When human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on his institutions, the Lord will cooperate with them. [Cf: RH 12-03-03 para. 1] p. 411, Para. 1, [1903MS].

The Missionary Acre plan of raising means for the payment of the Battle Creek College debt, is a wise and good one. Let us be thankful for this plan, and make it a success. Let all who can, heartily enter into it, thus lifting their part of the burden. Let the labor rest upon many, instead of upon a few. By cultivating land and devoting the profits to the Missionary Acre Fund, we may not only help a worthy cause, but receive a blessing ourselves because of our prayerful, hopeful effort. [Cf: RH 12-03-03 para. 2] p. 411, Para. 2, [1903MS].

Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy have been the financial burdens, and how great have been the perplexities connected with the removal of the school from Battle Creek to Berrien Springs. Much was involved in the transfer, and in the constant effort to build up an educational institution in accordance with the exalted principles underlying Christian education. [Cf: RH 12-03-03 para. 3] p. 411, Para. 3, [1903MS].

In harmony with the instruction given by the Lord, our brethren

devoted themselves energetically to the task of rebuilding the work in a new place, and of introducing only those books and methods that would help the students to form symmetrical characters, and to become useful workers in the cause. They desired that their school should be approved of by God for the excellence of its work, and for the exalted standard that it maintained. Many of their efforts are largely experimental. They sought to make their work an answer to the question, How shall our training schools for Christian workers be established in the country, and in all features of essential education made acceptable and worthy of approval? [Cf: RH 12-03-03 para. 4] p. 411, Para. 4, [1903MS].

In this pioneer effort our brethren advanced, not inch by inch, but in sweeping strides, in the right direction. Some advised delay in the work; some criticised and condemned; many gave a hearty support, and God blessed the efforts of the united band of workers. [Cf: RH 12-03-03 para. 5] p. 411, Para. 5, [1903MS].

One of the most perplexing and discouraging matters connected with the effort to establish the work at Berrien Springs, was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs, were not responsible for incurring this debt. The buildings and grounds were worth considerable more than the debts, and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs. [Cf: RH 12-03-03 para. 6] p. 411, Para. 6, [1903MS].

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time have come forward, and said, We are largely responsible for these debts; and we will take upon ourselves a part of the burden of raising means with which to pay them. We will use our influence to encourage others to take hold of this matter. We will not leave this burden resting altogether upon those who are struggling amid difficulties to establish the school in a place where the surroundings will be more favorable for training our young people. [Cf: RH 12-03-03 para. 7] p. 412, Para. 1, [1903MS].

By an effort to share the burden of these heavy obligations, those who were largely responsible in creating them will be acting in harmony with the first four as well as the last six commandments. [Cf: RH 12-03-03 para. 8] p. 412, Para. 2, [1903MS].

When the book, "Christ's Object Lessons," was given for the relief of the schools, those who were connected with Battle Creek College worked very earnestly to carry out the plan for reducing the indebtedness on our educational institutions. They hoped that they might be able so to lessen the debt on their own school that they could feel free to leave Battle Creek, and to reopen the College in some place where they could more fully follow out the Lord's instruction in regard to Christian education. [Cf: RH 12-03-03 para. 9] p. 412, Para. 3, [1903MS].

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College, and that our people everywhere should be

asked to contribute for the clearing of the debt. In the councils of our brethren, it was arranged that this be raised from the proceeds of the Missionary Acre Fund. It was thought that our people throughout America who had land, could set apart a small portion of it for the Lord, and send the proceeds to the general treasury, to be applied in the payment of the College debts, and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use, might give of their earnings, and that in various other ways persons disposed to help could contribute of their substance. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could soon be raised, and the debt quickly canceled. [Cf: RH 12-03-03 para. 10] p. 412, Para. 4, [1903MS].

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of by the conference, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise. [Cf: RH 12-03-03 para. 11] p. 412, Para. 5, [1903MS].

The Lord will bless those who will now do their utmost to wipe out this long-standing debt, which has been such a burden. We call upon the members of our churches to do something, and do it now. Do not allow the burden of this debt to rest upon those in charge of the Berrien Springs school; for it does not belong to them. It was not incurred by them. [Cf: RH 12-03-03 para. 12] p. 413, Para. 1, [1903MS].

These brethren need our sympathy and assistance, that the school may be placed where it should be. They should not be left where each one must do the work of three, and where even then they are unable to see the work advancing as they desire it to advance. [Cf: RH 12-03-03 para. 13] p. 413, Para. 2, [1903MS].

My brethren and sisters, will you not enter heartily into the carrying out of the plan that has been laid to raise means for the payment of the College debt? The Lord will greatly bless you as you do this. When this debt is paid, those in charge of the Berrien Springs school will be free to carry forward their work as the Lord designs it to be carried forward. Buildings are needed there that ought to have been erected a year ago. These buildings should go up at once, in order that the students may be made comfortable for the winter. Those at this school have been and are working at great disadvantage, because of a lack of facilities. [Cf: RH 12-03-03 para. 14] p. 413, Para. 3, [1903MS].

I have been instructed that it is not just for those in charge of the Berrien Springs school to be left to stagger under the load that they have been carrying. They have devoted themselves unsparingly to the double task of raising funds for the new school, and also of clearing the old College property from debt. How pleasing to God it would be for all our people--led and encouraged by the General Conference Committee--to share in lifting this obligation of the old Battle Creek College. [Cf: RH 12-03-03 para. 15] p. 413, Para. 4, [1903MS].

The creditors of Battle Creek College must all be paid. The officers of the General Conference should lend a hand in this work. It was by the sanction of the General Conference that many of these debts were incurred, in the erection of large additions to the College,--additions that we could have done without. [Cf: RH 12-03-03 para. 16] p. 413, Para. 5, [1903MS].

My brethren and sisters, let us all take part in sharing the burden of this College debt. The Review and Herald needs the portion that is due to it. I entreat you not to find fault. Many sacrifices have been made by those who have striven to lessen this debt. I ask you to show a decided and practical interest in this matter. If all enter heartily into the plan of raising money to cancel this debt by means of the Missionary Acre Fund, it will soon be swept away, and relief will be brought to many who are carrying heavy burdens. [Cf: RH 12-03-03 para. 17] p. 413, Para. 6, [1903MS].

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of blessing, our means of doing good will never be exhausted. [Cf: RH 12-03-03 para. 18] p. 413, Para. 7, [1903MS].

Who will unite with us in pressing this matter through manfully? Men, women, and children can act a part. Let all labor disinterestedly to earn means with which to help lessen the Battle Creek College debt. Every faithful effort will be an object lesson, and many others will be led to engage in a similar work. Let our brethren and sisters unitedly take up the Missionary Acre plan anew, and work earnestly to make it a great blessing. Mrs. E. G. White [Cf: RH 12-03-03 para. 19] p. 414, Para. 1, [1903MS].

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of his law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God. [Cf: RH 12-10-03 para. 1] p. 414, Para. 2, [1903MS].

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower-builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth. [Cf: RH 12-10-03 para. 2] p. 414, Para. 3, [1903MS].

Among the men of Babel, there were living some who feared God, although they had been deceived by the pretensions of the ungodly, and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed his judgments, and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes. [Cf: RH 12-10-

03 para. 3] p. 414, Para. 4, [1903MS].

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes. [Cf: RH 12-10-03 para. 4] p. 414, Para. 5, [1903MS].

But God never leaves the world without witnesses for him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto him. "O God," they pleaded, "interpose between thy cause and the plans and methods of men." [Cf: RH 12-10-03 para. 5] p. 414, Para. 6, [1903MS].

"And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded." Angels were sent to bring to naught the purposes of the builders. [Cf: RH 12-10-03 para. 6] p. 415, Para. 1, [1903MS].

The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or cooperation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that he is able to confuse and to multiply confusions in order to teach men that they are only men. [Cf: RH 12-10-03 para. 7] p. 415, Para. 2, [1903MS].

God bears long with the perversity of men, giving them ample opportunity for repentance; but he marks all their devices to resist the authority of his just and holy law. [Cf: RH 12-10-03 para. 8] p. 415, Para. 3, [1903MS].

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." In our day the Lord desires that his people shall be dispersed throughout the earth. They are not to colonize.

Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world. [Cf: RH 12-10-03 para. 9] p. 415, Para. 4, [1903MS].

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly for souls. [Cf: RH 12-10-03 para. 10] p. 415, Para. 5, [1903MS].

From Testimonies written in 1895 and in 1899 I copy the following paragraphs:-- [Cf: RH 12-10-03 para. 11] p. 415, Para. 6, [1903MS].

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines. [Cf: RH 12-10-03 para. 12] p. 415, Para. 7, [1903MS].

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. [Cf: RH 12-10-03 para. 13] p. 416, Para. 1, [1903MS].

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success? [Cf: RH 12-10-03 para. 14] p. 416, Para. 2, [1903MS].

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work today in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.' [Cf: RH 12-10-03 para. 15] p. 416, Para. 3, [1903MS].

"God will make the wilderness a sacred place as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines." [Cf: RH 12-10-03 para. 16] p. 416, Para. 4, [1903MS].

"It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one

another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended." [Cf: RH 12-10-03 para. 17] p. 416, Para. 5, [1903MS].

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald Office. Things were swayed first in one way, and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. [Cf: RH 12-10-03 para. 18] p. 416, Para. 6, [1903MS].

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek. [Cf: RH 12-10-03 para. 19] p. 416, Para. 7, [1903MS].

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren. [Cf: RH 12-10-03 para. 20] p. 416, Para. 8, [1903MS].

An Educational Center.--The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure. [Cf: RH 12-10-03 para. 21] p. 417, Para. 1, [1903MS].

Through the light given in the Testimonies, the Lord has indicated that he does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified his displeasure by permitting the principal buildings of these institutions to be destroyed by fire. [Cf: RH 12-10-03 para. 22] p. 417, Para. 2, [1903MS].

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren in council meetings, and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve. [Cf: RH 12-10-03 para. 23] p. 417, Para. 3, [1903MS].

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and he desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work portrayed in the following scripture:-- [Cf: RH 12-10-03 para. 24] p. 417, Para. 4, [1903MS].

"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 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. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Cf: RH 12-10-03 para. 25] p. 417, Para. 5, [1903MS].

For his own name's sake God will not permit the froward and the independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in his judgments the Lord will remember mercy. He declares:-- [Cf: RH 12-10-03 para. 26] p. 417, Para. 6, [1903MS].

"I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." [Cf: RH 12-10-03 para. 27] p. 418, Para. 1, [1903MS].

"The spirit of my people should fail before me," saith the Lord, "if I were to deal with them in accordance with their perversity. They could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him my favor." [Cf: RH 12-10-03 para. 28] p. 418, Para. 2, [1903MS].

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the *truth's sake*, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message into the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of

men, I will heal every one who honors my name. All the penitent of Israel shall see of my salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept my ways." [Cf: RH 12-10-03 para. 29] p. 418, Para. 3, [1903MS].

"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." Mrs. E. G. White [Cf: RH 12-10-03 para. 30] p. 418, Para. 4, [1903MS].

John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions, through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished feelings of pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning. [Cf: RH 12-17-03 para. 1] p. 418, Para. 5, [1903MS].

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. [Cf: RH 12-17-03 para. 2] p. 418, Para. 6, [1903MS].

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. [Cf: RH 12-17-03 para. 3] p. 419, Para. 1, [1903MS].

Christ lived the life of a genuine medical missionary. He desires us to study his life diligently, that we may learn to labor as he labored. [Cf: RH 12-17-03 para. 4] p. 419, Para. 2, [1903MS].

His mother was his first teacher. From her lips, and from the scrolls of the prophets, he learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully he acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands

worked in a carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work. [Cf: RH 12-17-03 para. 5] p. 419, Para. 3, [1903MS].

With the people of that age, the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of his time, with their magnifying of things small and their belittling of things great, he did not seek. His education was gained directly from heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life,--God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart. [Cf: RH 12-17-03 para. 6] p. 419, Para. 4, [1903MS].

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." [Cf: RH 12-17-03 para. 7] p. 419, Para. 5, [1903MS].

Thus prepared, he went forth to his mission, in every moment of his contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed. [Cf: RH 12-17-03 para. 8] p. 419, Para. 6, [1903MS].

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord--that our youth should not collect in Battle Creek to receive their education--has in no particular been changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth, makes it unsuitable today, as far as influence is concerned. [Cf: RH 12-17-03 para. 9] p. 419, Para. 7, [1903MS].

When the call came to move out of Battle Creek, the plea was, "We are here, and all settled. It would be an impossibility to move without enormous expense." [Cf: RH 12-17-03 para. 10] p. 420, Para. 1, [1903MS].

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was his design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this kind of work. It is well, and more than well,--it is essential,--that efforts be made to carry out the Lord's plan in this respect. [Cf: RH 12-17-03 para. 11] p. 420, Para. 2, [1903MS].

But a larger sanitarium building, different in design, yet capable of

accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but, like tourists, are seeking for rest and pleasure. The large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world. [Cf: RH 12-17-03 para. 12] p. 420, Para. 3, [1903MS].

The care of the large number of guests at the Sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and the most efficient invited to come to the Sanitarium to take the nurses' course. [Cf: RH 12-17-03 para. 13] p. 420, Para. 4, [1903MS].

But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings, and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the Sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way that Satan is working. [Cf: RH 12-17-03 para. 14] p. 420, Para. 5, [1903MS].

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place, to associate with worldly people of all grades, high and low. [Cf: RH 12-17-03 para. 15] p. 420, Para. 6, [1903MS].

Because the Sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who in the schools for Bible workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon his people to move? [Cf: RH 12-17-03 para. 16] p. 421, Para. 1, [1903MS].

We desire that our youth shall be so trained that they shall exert a saving influence in our churches, by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question his word? [Cf: RH 12-17-03 para. 17] p. 421, Para. 2,

[1903MS].

The Family Firm.--The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skilfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones; and the younger ones may learn to perform many of the simple duties of the home. [Cf: RH 12-17-03 para. 18] p. 421, Para. 3, [1903MS].

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves. [Cf: RH 12-17-03 para. 19] p. 421, Para. 4, [1903MS].

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother. [Cf: RH 12-17-03 para. 20] p. 421, Para. 5, [1903MS].

Fathers and mothers should do all in their power to carry forward the work of the home in the right way. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practised. The parents are to teach their children lessons from this Holy Book, making these lessons so simple that they will readily be understood. [Cf: RH 12-17-03 para. 21] p. 421, Para. 6, [1903MS].

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home. [Cf: RH 12-17-03 para. 22] p. 422, Para. 1, [1903MS].

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children may be sent, and still be under the watchcare of their mothers, and have opportunity to practise the lessons of helpfulness that it is God's design they shall learn in the home. [Cf: RH 12-17-03 para. 23] p. 422, Para. 2, [1903MS].

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes. [Cf: RH 12-17-03 para. 24] p. 422, Para. 3, [1903MS].

Much more can be done to save and educate the children of those who at present can not get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. [Cf: RH 12-17-03 para. 25] p. 422, Para. 4, [1903MS].

Let us study the way of the Lord diligently, that we may discern his methods and plans. His wisdom is far reaching. Mrs. E. G. White [Cf: RH 12-17-03 para. 26] p. 422, Para. 5, [1903MS].

The last years of probation are passing into eternity. The great day of the Lord is right upon us. Every energy we possess should now be used to arouse those dead in trespasses and sins. [Cf: RH 12-24-03 para. 1] p. 422, Para. 6, [1903MS].

Let the words of the Lord spoken by the prophet Malachi, be brought home to every soul:-- [Cf: RH 12-24-03 para. 2] p. 422, Para. 7, [1903MS].

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." [Cf: RH 12-24-03 para. 3] p. 422, Para. 8, [1903MS].

It is time that we gave heed to the teaching of the Word of God. All his injunctions are given to do us good. He calls upon those who stand under the bloodstained banner of Prince Emmanuel to give evidence that they realize their dependence on God and their accountability to him, by returning to him a certain portion of that which he entrusts to them. This money is to be used in advancing the work that must be done to fulfill the commission given by Christ to his disciples. [Cf: RH 12-24-03 para. 4] p. 423, Para. 1, [1903MS].

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature," "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." [Cf: RH 12-24-03 para. 5] p. 423, Para. 2, [1903MS].

God's people are called to a work that requires money and consecration. The obligations resting upon us hold us responsible to work for God to the utmost of our ability. He calls for undivided

service, for the entire devotion of heart, soul, mind, and strength. [Cf: RH 12-24-03 para. 6] p. 423, Para. 3, [1903MS].

There are only two places in the universe where we can place our treasures,--in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are entrusted to his stewards that they may be carefully traded upon, and bring back a revenue to him in the saving of souls. These souls in their turn will become stewards of trust, cooperating with Christ to further the interests of God's cause. [Cf: RH 12-24-03 para. 7] p. 423, Para. 4, [1903MS].

Wherever there is life in a church, there is increase and growth. There is also a constant interchange, taking and giving out, receiving and returning to the Lord his own. To every true believer God imparts light and blessing, and this the believer imparts to others in the work that he does for the Lord. As he gives of that which he receives, his capacity for receiving is increased. Room is made for fresh supplies of grace and truth. Clearer light, increased knowledge, are his. On this giving and receiving depend the life and growth of the church. He who receives, but never gives, soon ceases to receive. If the truth does not flow from him to others, he loses his capacity to receive. We must impart the goods of heaven, if we would receive fresh blessing. [Cf: RH 12-24-03 para. 8] p. 423, Para. 5, [1903MS].

The Lord does not propose to come to this world, and lay down gold and silver for the advancement of his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord his own that makes men poor; withholding tends to poverty. [Cf: RH 12-24-03 para. 9] p. 423, Para. 6, [1903MS].

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." For the joy of seeing souls rescued from the hands of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Through his sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that the work which Christ came to do must be carried forward. Self-sacrifice is required of every child of God. [Cf: RH 12-24-03 para. 10] p. 424, Para. 1, [1903MS].

God calls upon his people to awake to their responsibilities. A flood of light is shining from his Word, and there must be a meeting of neglected obligations. When these are met, by giving to the Lord his own in tithes and offerings, the way will be opened for the world to hear the message that the Lord designs it to hear. If our people had the love of God in the heart, if every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have

received their welcome into the city of God. [Cf: RH 12-24-03 para. 11] p. 424, Para. 2, [1903MS].

If ever there was a time when sacrifices should be made, it is now. My brethren and sisters, practise economy in your homes. Put away the idols that you have placed before God. Give up your selfish pleasures. Do not, I beg of you, spend means in embellishing your houses; for your money belongs to God, and to him you must give an account for its use. Do not use the Lord's money to gratify the fancies of your children. Teach them that God has a claim on all they possess, and that nothing can ever cancel this claim. [Cf: RH 12-24-03 para. 12] p. 424, Para. 3, [1903MS].

Money is a needed treasure. Do not lavish it upon those who need it not. Some one needs your willing gifts. There are those in the world who are hungry, starving. You may say, I can not feed them all. But by practising Christ's lessons of economy, you can feed one. "Gather up the fragments that remain, that nothing be lost." These words were spoken by him whose power wrought a miracle to supply the needs of a hungry multitude. [Cf: RH 12-24-03 para. 13] p. 424, Para. 4, [1903MS].

If you have extravagant habits, cut them away from your life at once. Unless you do this, you will be bankrupt for eternity. Habits of economy, industry, and sobriety, are a better portion for your children than a rich dowry. [Cf: RH 12-24-03 para. 14] p. 424, Para. 5, [1903MS].

We are pilgrims and strangers on the earth. Let us not spend our means in gratifying desires that God would have us repress. Let us fitly represent our faith by restricting our wants. Let our church members arise as one man, and work earnestly, as those who are walking in the full light of truth for these last days. [Cf: RH 12-24-03 para. 15] p. 424, Para. 6, [1903MS].

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Invest your means in the Lord's cause. If you are doing less than you can do to help the souls perishing around you, be sure that you are incurring guilt by your indolence. [Cf: RH 12-24-03 para. 16] p. 425, Para. 1, [1903MS].

It is God who gives men power to get wealth, and he has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God his own. With this as an object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor, if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver. [Cf: RH 12-24-03 para. 17] p. 425, Para. 2, [1903MS].

But of what value is untold wealth, if it is hoarded in expensive mansions, or in bank-stock? What do these weigh in the scale in

comparison with the salvation of the souls for whom Christ, the Son of the infinite God, has died? [Cf: RH 12-24-03 para. 18] p. 425, Para. 3, [1903MS].

The Lord bids us, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, That if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Mrs. E. G. White [Cf: RH 12-24-03 para. 19] p. 425, Para. 4, [1903MS].

The book of Deuteronomy should be carefully studied by those living on the earth today. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated. At the time when the instruction which it contains was given, the people of Israel were encamped beside the Jordan. All but two of the adults who had arisen during the forty years of journeying were about to pass over the Jordan to receive their inheritance in the promised land. But they must first hear from the lips of Moses the instruction given him by the Lord for them. The words of the law must be repeated to them, and they must hear again the conditions upon which they were to enter into and take possession of the promised land. [Cf: RH 12-31-03 para. 1] p. 425, Para. 5, [1903MS].

The law of God was often to be repeated to Israel. That its precepts might not be forgotten, it was to be kept before the people, and was ever to be exalted and honored. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions the law was to be read in the hearing of all the people. [Cf: RH 12-31-03 para. 2] p. 426, Para. 1, [1903MS].

Upon obedience to this law depended the prosperity of Israel. If they were obedient, it would bring them life; if disobedient, death. [Cf: RH 12-31-03 para. 3] p. 426, Para. 2, [1903MS].

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea. . . . The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go into the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the River Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after

them. [Cf: RH 12-31-03 para. 4] p. 426, Para. 3, [1903MS].

"And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. . . . How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." [Cf: RH 12-31-03 para. 5] p. 426, Para. 4, [1903MS].

Moses had given the people to understand that he did not desire to monopolize the honor of government. Of all the men of Israel, he was the best qualified to be the leader of the people. But he realized that he must have counselors with whom to share the responsibilities of the work. I can not bear these burdens alone, he declared. Wise, God-fearing men were to be chosen to work with him, and they were to remain in their position of trust as long as they gave evidence that they were loyal and faithful. These men were to show favor to no one, and they were not to do one wrong action in order to gain favor. They were never to accept bribes nor to allow themselves to be overawed by evil men. In all their decisions equity was to govern. They were to be "able men, such as fear God, men of truth, hating covetousness." [Cf: RH 12-31-03 para. 6] p. 426, Para. 5, [1903MS].

The men thus chosen were appointed rulers over the people,--rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. Speaking of their appointment, Moses declared: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." [Cf: RH 12-31-03 para. 7] p. 427, Para. 1, [1903MS].

And the people had agreed to the plans outlined by Moses, and had promised to follow the Lord's directions. Why then had they worked contrary to the Lord's agreement, arousing mutiny and discontent? Why had they murmured and complained, as if they were hardly dealt with? They had complained of Moses, as if he were treating them harshly, when he was seeking in every way to make their journeyings in the wilderness a preparation and training for the promised land. Obedience to God's commands, cooperation with him in carrying out his plans, was essential for their present and future good, yea, for their eternal welfare. But they had been rebellious and disobedient. [Cf: RH 12-31-03 para. 8] p.

427, Para. 2, [1903MS].

Speaking of their conduct in the wilderness, Moses said: "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. [Cf: RH 12-31-03 para. 9] p. 427, Para. 3, [1903MS].

"And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there." [Cf: RH 12-31-03 para. 10] p. 427, Para. 4, [1903MS].

It was upon the very borders of the promised land that the people had broken into rebellion. The spies had returned from Canaan with their hearts filled with unbelief, and their wicked murmurings had set the hearts of all the people in rebellion. Dissatisfaction is quickly awakened in hearts that are unsanctified. [Cf: RH 12-31-03 para. 11] p. 427, Para. 5, [1903MS].

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither." [Cf: RH 12-31-03 para. 12] p. 428, Para. 1, [1903MS].

The time to which Moses refers when the Lord was angry with him was when the stream that for so many years had supplied the people with water ceased to flow. It was the Lord's purpose to test his people. He would prove whether they would trust his providence or imitate the

unbelief of their fathers. Before God permitted them to enter Canaan, they must show that they believed his promise. [Cf: RH 12-31-03 para. 13] p. 428, Para. 2, [1903MS].

But no sooner was the cry for water heard in the encampment, than the people forgot the One who for so many years had supplied their wants, and instead of turning to God for help, they murmured against him, in their desperation exclaiming, "Would God that we had died when our brethren died before the Lord." [Cf: RH 12-31-03 para. 14] p. 428, Para. 3, [1903MS].

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." [Cf: RH 12-31-03 para. 15] p. 428, Para. 4, [1903MS].

The leaders went to the door of the tabernacle, and fell upon their faces. Again the glory of the Lord appeared, and Moses was directed, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." [Cf: RH 12-31-03 para. 16] p. 428, Para. 5, [1903MS].

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. "Hear now, ye rebels," he cried, "must we fetch you water out of this rock?" and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod. [Cf: RH 12-31-03 para. 17] p. 428, Para. 6, [1903MS].

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. Moses, in taking it upon himself to accuse the people, grieved the Spirit of God, and wrought the people only harm. [Cf: RH 12-31-03 para. 18] p. 429, Para. 1, [1903MS].

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel, they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were not chargeable with wilful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin did among the people, he could not remit the punishment. God forgave Moses, but he could not grant him that which he so greatly longed for,--a home in the promised land. Mrs. E. G. White [Cf: RH 12-31-03 para. 19] p. 429, Para. 2, [1903MS].

As a people, we have received great light. This light the Lord has

entrusted to us for the benefit and blessing of the world. To us has been given the ministry of reconciliation. With power from on high we are to beseech men to be reconciled to God. We are encouraged to pray for success, and we are given the divine assurance that our prayers will be heard and "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. For where two or three are gathered together in My name, there am I in the midst of them." "Ask of Me, and I will answer your requests." [Cf: Advance. 02-25-03 para. 01] p. 429, Para. 3, [1903MS].

The promise is made on condition that the united prayers of God's people are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another. [Cf: Advance. 02-25-03 para. 02] p. 429, Para. 4, [1903MS].

No one lives to himself. In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and unity and love of the church grow stronger, their circle of influence enlarges, and ever they are to reach to the farthest limit of this influence constantly extending the triumphs of the cross. [Cf: Advance. 02-25-03 para. 03] p. 429, Para. 5, [1903MS].

God calls upon us to break the bands of our precise, indoor service. The message of the gospel is to be borne to the world. We are to call upon all to rally around the banner of the cross. When this work is done as it should be, when with divine zeal we labor to add converts to the truth, God will greatly bless our efforts. The unity of the believers will bear testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their interests one. [Cf: Advance. 02-25-03 para. 04] p. 429, Para. 6, [1903MS].

The prayers and offerings of God's people will be combined with earnest, self-sacrificing effort. Men will be converted anew. The hand that once grasped for recompense in higher wages will become the helping hand of God. The believers will be united by one interest,--the desire to make centers of truth where God shall be exalted. Christ will join them together with holy bonds of union and love--bonds which have irresistible power. [Cf: Advance. 02-25-03 para. 05] p. 430, Para. 1, [1903MS].

It was for this unity that Jesus prayed just before His trial, standing but a step from the throne. "That they all may be one," He said, "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: Advance. 02-25-03 para. 06] p. 430, Para. 2, [1903MS].

God calls upon His people, many of whom are but half awake, to arouse, and engage in earnest labor, praying for strength for service. Workers are needed. Receive the Holy Spirit, and your efforts will be successful. Christ's presence is what gives power. Let all strife and dissension cease. Let love and unity prevail. Let God's people move under the guidance of the Holy Spirit. If they will give themselves wholly to Him, He will restore to them the strength they have lost by

division. Mrs. E. G. White. [Cf: Advance. 02-25-03 para. 07] p. 430, Para. 3, [1903MS].

Christians will be tested and tried. But if they are sincerely trying to serve God, strength will be given them for every conflict. They are not to listen to the false reports that come to their ears, but are to go straight forward in the path of duty. They are to learn to think for themselves, and their actions are ever to be in accordance with the word of God. [Cf: Advance. 04-08-03 para. 01] p. 430, Para. 4, [1903MS].

Do not go out of your way to call your enemy to account. His words of censure and malice are like sparks which, if not blown upon, will go out of themselves. Live down the evil reports of those whose tongues are set on fire of hell. If you stop to dispute, you will but open the way for further abuse. Often difficulties may be healed by silence. Let the evil talker alone. Go about your own work as one who has a sacred trust to fulfil. When you are criticised, move on as one who hears not. Your heart may be wounded: nevertheless, do not allow yourself to be turned aside from your work. Give your time and attention to matters of eternal interest. [Cf: Advance. 04-08-03 para. 02] p. 430, Para. 5, [1903MS].

Christ is your example. He came to this world, and in humanity lived the life that He desires you to live. Study His plans and methods and purposes. His life is our lesson book. A divine-human Saviour, He stands before us with the invitation, "Come unto Me, . . . and I will give you rest. . . . My yoke is easy, and My burden is light. [Cf: Advance. 04-08-03 para. 03] p. 430, Para. 6, [1903MS].

The life of Christ is a perfect revelation of the character of God. What then is our duty? Paul tells us. Christ revealed Himself to Paul as he was persecuting the saints, and the apostle declares. "I was not disobedient to the heavenly vision." Henceforth his one desire was to preach Christ and Him crucified. Writing to the Ephesians he says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." [Cf: Advance. 04-08-03 para. 04] p. 430, Para. 7, [1903MS].

To us, also, this trust has been given,--the work of making known the unsearchable riches of Christ. How high a privilege is ours, and how willingly we should make all else secondary to the fulfilment of this trust! Mrs. E. G. White. [Cf: Advance. 04-08-03 para. 05] p. 431, Para. 1, [1903MS].

The work of John the Baptist is our work. Of him we read, "Behold I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." [Cf: Advance. 04-08-03 para. 01] p. 431, Para. 2, [1903MS].

By bearing a faithful witness in the daily life, in the words we speak and the deeds we do, we are to prepare the way for Christ's second coming. By revealing the principles of righteousness in our dealings with one another, we are to proclaim the message, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Advance. 04-08-03 para. 02] p. 431, Para. 3, [1903MS].

The conflict is before us. The only safety for any of us now is to be one with Christ in God. Our resources must come from heaven. The Pentecostal out-pouring of the Spirit revealed truth which, presented to the people, caused the conversion of five thousand souls in a day. In order for the message to go with power today, the Holy Spirit must confirm the word spoken. Jesus is magnified through His sons and daughters when He can impart to them the power of His Spirit. Without this power, our efforts are worthless. [Cf: Advance. 04-08-03 para. 03] p. 431, Para. 4, [1903MS].

Paul declared that neither Jewish learning nor Grecian eloquence could reach the mark of the high calling that is in Christ Jesus. The highest eloquence, the greatest physical strength, can not give man power to convict and convert souls. It is a heart-reception of the pure principles of the gospel that makes a man an honor to God, and enables him to exert an influence that wins souls to Christ. "Not by might nor by power, but by My Spirit, saith the Lord of hosts." Only thus can human beings prevail against Satanic agencies. Without God's aid, human might and strength have no more power than the wind that blows to impress aright the souls of men. The breath of God must be breathed into the soul before it can be filled with power. [Cf: Advance. 04-08-03 para. 04] p. 431, Para. 5, [1903MS].

We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters. We must now strive for eternal life with an intensity that is proportionate to the value of the prize before us. It is not money or lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their efficiency, will receive this gift. Mrs. E. G. White. [Cf: Advance. 04-08-03 para. 05] p. 431, Para. 6, [1903MS].

*(Talk 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: Australasian Union Conference Record 01-15-03 para. 01] p. 431, Para. 7, [1903MS].

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 and broad, unless charged with it, is valueless in God's sight. [Cf: Australasian Union Conference Record 01-15-03 para. 02] p. 432, Para. 1, [1903MS].

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: Australasian Union Conference Record 01-15-03 para. 03] p. 432, Para. 2, [1903MS].

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." [Cf: Australasian Union Conference Record 01-15-03 para. 04] p. 432, Para. 3, [1903MS].

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." 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: Australasian Union Conference Record 01-15-03 para. 05] p. 432, Para. 4, [1903MS].

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." [Cf: Australasian Union Conference Record 01-15-03 para. 06] p. 432, Para. 5, [1903MS].

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: Australasian Union Conference Record 01-15-03 para. 07] p. 433, Para. 1, [1903MS].

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: Australasian Union Conference Record 01-15-03 para. 08] p. 433, Para. 2, [1903MS].

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: Australasian Union Conference Record 01-15-03 para. 09] p. 433, Para. 3, [1903MS].

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-bye his hesitancy and dullness will disappear. He will gain courage and strength to endure trial. And in the effort to help him, you, too, will be helped. God will give you *power to advance in your studies*. He will co-operate 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: Australasian Union Conference Record 01-15-03 para. 10] p. 433, Para. 4, [1903MS].

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: Australasian Union Conference Record 01-15-03 para. 11] p. 433, Para. 5, [1903MS].

Let your faith be pure and strong and stedfast. 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: Australasian Union Conference Record 01-15-03 para. 12] p. 433, Para. 6, [1903MS].

Live in this world to some *purpose*. If you waste the life 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: Australasian Union Conference Record 01-15-03 para. 13] p. 433, Para. 7, [1903MS].

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 shall 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." Then He can bestow on you the power of His truth. Then He can mould 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." 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: Australasian Union Conference Record 01-15-03 para. 14] p. 433, Para. 8, [1903MS].

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. [Cf: Australasian Union Conference Record 01-15-03 para. 15] p. 434, Para. 1, [1903MS].

Dear Brethren and Sisters,-I speak to you with my pen because I cannot reach you with my voice across the broad Pacific Ocean. Remember that though you may have excellent qualifications, if the love of God is not the prevailing sentiment in your hearts, you cannot be laborers together with Him; for He is love. [Cf: Australasian Union Conference Record 04-15-03 para. 01] p. 434, Para. 2, [1903MS].

The Lord desires me to call your attention to the thirteenth chapter of first Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christ-like love is of heavenly birth, and that without it all other qualifications are worthless. [Cf: Australasian Union Conference Record 04-15-03 para. 02] p. 434, Para. 3, [1903MS].

"If I speak with the tongues of men, and of angels, but have not love," Paul declares, "I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." [Cf: Australasian Union Conference Record 04-15-03 para. 03] p. 434, Para. 4, [1903MS].

How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness. Each part of His

creation occupied the place assigned it, and answered the purpose for which it was created. Like the parts of some great machine, part fitted to part, and all was in perfect harmony. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no trace of sin, no imperfection. [Cf: Australasian Union Conference Record 04-15-03 para. 04] p. 434, Para. 5, [1903MS].

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying. [Cf: Australasian Union Conference Record 04-15-03 para. 05] p. 434, Para. 6, [1903MS].

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the great Teacher, who gave His life for the life of the world. His directions are plain. "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." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to ask for reconciliation, because Christ has told you to love one another as He has loved you. [Cf: Australasian Union Conference Record 04-15-03 para. 06] p. 434, Para. 7, [1903MS].

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O how much unhappiness would be saved, and how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil-speaking. We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to answer this prayer? We are to make every effort in our power to remove every stumbling-block from before the feet of our brother. But too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow-worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can perhaps make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression. [Cf: Australasian Union Conference Record 04-15-03 para. 07] p. 435, Para. 1, [1903MS].

In the churches in Australia and New Zealand there have been many unwise, talkative ones, who through much talking have separated very friends. The churches need to be purged of this element; for where the unruly tongue finds room to do its unholy work, the joy of the Lord can not abide. [Cf: Australasian Union Conference Record 04-15-03 para. 08] p. 435, Para. 2, [1903MS].

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let each member of the church work with earnest determination, and with prayer for help, to cure the diseased member, the tongue. Let every one feel that it is his duty and privilege to pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time these mistakes are thought of and talked about, they grow larger. A mountain is made out of a mole-hill. Ill-feeling and a lack of confidence is the result. [Cf: Australasian Union Conference Record 04-15-03 para. 09] p. 435, Para. 3, [1903MS].

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: Australasian Union Conference Record 04-15-03 para. 10] p. 435, Para. 4, [1903MS].

So great is the intemperance in speech that much instruction has been given on this subject by the greatest Teacher the world has ever seen. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the unwholesome words that if spoken would create differences and alienation. Speak words that will cement hearts, not estrange them,--words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored Guest. Bring peace and comfort into your own hearts and the hearts of others. This is most blessed missionary work. [Cf: Australasian Union Conference Record 04-15-03 para. 11] p. 435, Para. 5, [1903MS].

The Lord has instructed me to say to every church in Australia and New Zealand, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not work for the fallen foe. Strive to overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse the brethren. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that discounts your brother. [Cf: Australasian Union Conference Record 04-15-03 para. 12] p. 436, Para. 1, [1903MS].

I greatly desire that you shall follow the directions which Christ has laid down. As you do this, He will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by

magnifying little mistakes. The light that the Lord has given me is that He will greatly bless His people if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticise, to learn to think no evil, and to speak only good words, words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God. [Cf: Australasian Union Conference Record 04-15-03 para. 13] p. 436, Para. 2, [1903MS].

Christ loved the church, "and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." [Cf: Australasian Union Conference Record 04-15-03 para. 14] p. 436, Para. 3, [1903MS].

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the Word of God to you. [Cf: Australasian Union Conference Record 04-15-03 para. 15] p. 436, Para. 4, [1903MS].

"We, then, as workers together with Him, beseech you that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee.)" [Cf: Australasian Union Conference Record 04-15-03 para. 16] p. 436, Para. 5, [1903MS].

Will you not, as servants of the most high God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you? [Cf: Australasian Union Conference Record 04-15-03 para. 17] p. 436, Para. 6, [1903MS].

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing of the Word. [Cf: Australasian Union Conference Record 04-15-03 para. 18] p. 436, Para. 7, [1903MS].

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience. [Cf: Australasian Union Conference Record 04-15-03 para. 19] p. 436, Para. 8, [1903MS].

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in His sufferings. [Cf: Australasian Union Conference Record 04-15-03 para. 20] p. 437, Para. 1, [1903MS].

"By pureness, by knowledge, by long-suffering, by kindness, by the

Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." [Cf: Australasian Union Conference Record 04-15-03 para. 21] p. 437, Para. 2, [1903MS].

Read these words carefully, and ask yourselves if you have not been leaving undone much that God expects you to do, much that you should do as those who have the light of truth. Will you not be thoroughly converted, that you may shine brightly for the Lord amidst the moral darkness of the world? [Cf: Australasian Union Conference Record 04-15-03 para. 22] p. 437, Para. 3, [1903MS].

May the Lord lead every minister and every lay-member to turn to Him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straitened in us, but ye are straitened in your bowels." Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple. [Cf: Australasian Union Conference Record 04-15-03 para. 23] p. 437, Para. 4, [1903MS].

"Now for a recompense in the same (I speak as unto my children), Be ye also enlarged." It is narrow, contracted spiritual devising that causes dearth of soul. [Cf: Australasian Union Conference Record 04-15-03 para. 24] p. 437, Para. 5, [1903MS].

"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? and what part hath he that believeth with an infidel? 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: Australasian Union Conference Record 04-15-03 para. 25] p. 437, Para. 6, [1903MS].

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and of the spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to Him, that He may give His people His rich grace abundantly. Let the heart be closed against all sin and selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family. [Cf: Australasian Union Conference Record 04-15-03 para. 26] p. 437, Para. 7, [1903MS].

I entreat those who have given so much time to talking of the faults of others, to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." The divine

directory, God's holy Word, is in our hands. Amidst the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him a pillar of cloud by day and a pillar of fire by night. [Cf: Australasian Union Conference Record 04-15-03 para. 27] p. 438, Para. 1, [1903MS].

Let the Lord's people set a perfect example, honoring Christ in every place, in every difficulty following His directions. Then at last a crown of life will be given them, and they will be received into the family of the redeemed. Mrs. E. G. White. "Elmshaven," *Sanitarium, California, January 25, 1903*. [Cf: Australasian Union Conference Record 04-15-03 para. 28] p. 438, Para. 2, [1903MS].

My Dear Brethren and Sisters in Australia,-- [Cf: Australasian Union Conference Record 11-15-03 para. 01] p. 438, Para. 3, [1903MS].

I read with the deepest interest the letters that come to me from you. My prayers often ascend to God in your behalf. I pray that you may be "steadfast, immovable, always abounding in the work of the Lord." We are living amidst the closing scenes of this world's history, and to us comes the warning, "Watch ye, stand fast in the faith, quit you like men, be strong." [Cf: Australasian Union Conference Record 11-15-03 para. 02] p. 438, Para. 4, [1903MS].

By our unity we are to bear strong, indisputable evidence that Christ came to this world to save sinners. Satan works with all his ingenuity to prevent human beings from bearing this evidence. He wants them to develop an unsanctified individuality, so that they shall not love one another. Too often professing Christians yield to him, and then the merest trifle causes a difference to spring up amongst them. Men and women professing godliness build walls of separation between them and their fellow-workers, because not all think in exactly the same way, or follow exactly the same methods. Those who stand apart, refusing to harmonize, dishonor God before the world. Christ prayed for unity. It is His will that His followers shall labor together in Christian fellowship. Shall it be thus, or shall we grieve Him by disunion and lack of harmony? [Cf: Australasian Union Conference Record 11-15-03 para. 03] p. 438, Para. 5, [1903MS].

Let us respond to Christ's 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." To respond to this invitation, we must let go all self-importance, all feeling of superiority, and bow in submission to the will of God. [Cf: Australasian Union Conference Record 11-15-03 para. 04] p. 438, Para. 6, [1903MS].

"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: Australasian Union Conference Record 11-15-03 para. 05] p. 438, Para. 7, [1903MS].

What a wonderful change would be seen in our world if all would obey Christ's words. He has united His interests with those of humanity,

that men and women may receive from Him power to do His will. Those who through His grace become partakers of the divine nature, receive the rich blessings that in the councils of heaven it was declared should be bestowed on those who believe in Christ as a personal Saviour. [Cf: Australasian Union Conference Record 11-15-03 para. 06] p. 439, Para. 1, [1903MS].

"If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." [Cf: Australasian Union Conference Record 11-15-03 para. 07] p. 439, Para. 2, [1903MS].

Why do not these words make men afraid to sin against God? There are many to-day who, though professing Christians, are not one with Christ. They are drifting hither and thither. May God pity them. Unless help from above reaches them, they will be lost, eternally lost. [Cf: Australasian Union Conference Record 11-15-03 para. 08] p. 439, Para. 3, [1903MS].

The members of our churches need to be converted, that they may understand what the love of Jesus means,--the love that He revealed in His life of meekness and lowliness. Profession without practice is of no value. Position can not gain for us salvation. Nebuchadnezzar was the ruler of the greatest of earth's kingdoms, but his greatness did not give him acceptance with God. In a moment his power was taken from him. [Cf: Australasian Union Conference Record 11-15-03 para. 09] p. 439, Para. 4, [1903MS].

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit." Fruit-bearing, then, is the condition of discipleship. What is the fruit that is to be borne?--Purity of character, unselfish deeds, Christlike words. Those who do not bear this fruit, those whose lives do not reveal the tenderness of Christ, are not accepted as representatives of God. [Cf: Australasian Union Conference Record 11-15-03 para. 10] p. 439, Para. 5, [1903MS].

In order for us to bear the fruit that glorifies God, our hearts must be filled with the love of Christ. We must learn of Him His meekness and lowliness. Then we shall not strive for self-exaltation. Those who retain their own unchristlike peculiarities are not sanctified through oneness with the Saviour. Self is so prominent that Christ is not seen. When men see more clearly the completeness of Christ's sacrifice and condescension, they will better understand what is comprehended by oneness with Him. [Cf: Australasian Union Conference Record 11-15-03 para. 11] p. 439, Para. 6, [1903MS].

A Christian is one whose heart is controlled by the Holy Spirit. The love of God pervades his soul. He desires to live, not to get glory for himself, not to serve himself, but to serve and glorify the One who gave His life for him. He may have business to attend to, but it is not unlawful business. And his business life is not separate from his religious life. His business is a part of his service to God. He worships God as verily when attending to this business as when offering prayer. Daniel and his fellows had important duties to perform in connection with the government of Babylon, but they were none the less in the service of God. [Cf: Australasian Union Conference Record 11-15-

03 para. 12] p. 439, Para. 7, [1903MS].

All have not the same office. God's workers are given different duties to perform. Some are entrusted with the spiritual interests of His cause. Others are given lowlier duties. But all are in the service of the Lord, and His blessing rests upon every one who puts forth faithful effort. [Cf: Australasian Union Conference Record 11-15-03 para. 13] p. 440, Para. 1, [1903MS].

My dear fellow-workers, whatever your hands find to do, do it with your might. Make your work pleasant with songs of praise. If you would have a clean record in the books of heaven, never fret nor scold. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour." [Cf: Australasian Union Conference Record 11-15-03 para. 14] p. 440, Para. 2, [1903MS].

Look upon every duty, however humble, as sacred, because it is part of God's service. Do not allow anything to make you forgetful of God. Bring Christ into all that you do. Then your lives will be filled with brightness and thanksgiving. We need a deeper faith. To each one of us God has assigned a certain task. Let us do our best, moving forward cheerfully in the service of the Lord, with our hearts filled with His joy. Mrs. E.G. White. [Cf: Australasian Union Conference Record 11-15-03 para. 15] p. 440, Para. 3, [1903MS].

Our heavenly Father has mysteriously linked the members of his family together. While every man has his own burdens to bear, he is not to forget that by helping others, he helps himself. The opening words of Christ's sermon on the mount are an illustration of the principles laid down in his teaching. "Blessed are the poor in spirit," he said; "for theirs is the kingdom of heaven." He came to our world to bless men and women by pointing out the path of self-denial. In his life he showed the power of self-sacrifice. In his work he has given us an example of what our work should be. [Cf: Atlantic Union Gleaner 06-17-03 para. 01] p. 440, Para. 4, [1903MS].

Whenever the Lord brings destitute fields to our notice, and gives us opportunity to help, we are never to neglect the opportunity. To respond to the frequent appeals for money, may necessitate much self-sacrifice on our part; but by practicing Christlike self-denial in order to help our fellow men, we give evidence to the world of the power of the truth to transform and sanctify the character and to cleanse the heart from selfishness. [Cf: Atlantic Union Gleaner 06-17-03 para. 02] p. 440, Para. 5, [1903MS].

A call now comes to us from Australasia. I am familiar with the needs of the work there. I am closely joined to that field by the most tender associations. By our experience while there, we know what it means to have a great work before us, and to be bound about for lack of means, while at the same time the word of the Lord is coming to us, saying, "Annex new territory; lift up my standard of truth in new fields." In Australia we had not the facilities that we should have had to carry forward the work that the Lord directed us to do. Although some help came to us from America, an abundance of means was expended in the home field, while we were striving, studying, and praying, but bound about, unable to advance for lack of the money which we might have had, but

which, instead of being sent to us, was used in America. [Cf: Atlantic Union Gleaner 06-17-03 para. 03] p. 440, Para. 6, [1903MS].

In their efforts to carry forward the work on solid lines and to enter new territory, our brethren and sisters in Australasia have made gifts and loans to the utmost of their ability. In times of great stress, the Lord has moved upon men and women both in Australasia and in America to acknowledge their stewardship by advancing means to help in establishing the institutions being build there. Those who have come to the help of the Lord in this way, have been laying up treasure beside the throne of God. [Cf: Atlantic Union Gleaner 06-17-03 para. 04] p. 441, Para. 1, [1903MS].

Notwithstanding the dearth of means, much has been accomplished by the laborers in Australasia. Stern battles have been fought. Nothing but the miracle-working power of God has accomplished the work that has been done. We saw his power as we advanced from point to point; and we praise him with heart and soul and voice. O how we appreciated the lovingkindness of our God as he led us on step by step! [Cf: Atlantic Union Gleaner 06-17-03 para. 05] p. 441, Para. 2, [1903MS].

Christ and his angels went before us. From the light given me by God, I know that he is still going before the workers in all parts of the field. He has been with those who have, with great self-sacrifice, built the Wahroonga Sanitarium, and opened up the health work in Sidney. He will reward those who have given freely of their means to establish memorials for him in that field. As I think of the poverty of the people there, and of the missionary work they have tried to do in addition to establishing the publishing house, the school, and the sanitarium, I look upon the whole experience as something remarkable. The work accomplished in Australasia is an object-lesson for all who enter new fields. Let all say, "See what the Lord hath wrought!" [Cf: Atlantic Union Gleaner 06-17-03 para. 06] p. 441, Para. 3, [1903MS].

The fact that something has already been done in Australasia, does not excuse us in America from extending a helping hand to that needy field at the present time. In every city and every suburb there remains a work to be done,--the work of presenting the last message of mercy to the many thousands still in ignorance of God's truth for this time. [Cf: Atlantic Union Gleaner 06-17-03 para. 07] p. 441, Para. 4, [1903MS].

Australasia is a divinely appointed center, from which the light of present truth is to radiate to many lands. There comes to us from far-off lands, the cry, "Come over and help us." Some of these unentered, unlightened fields are not to easily reached, and perhaps not so ready to receive the light, as the fields within our sight; but they must not be neglected. We are to push the triumphs of the cross. Our watchword is to be, Onward, ever onward. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord. [Cf: Atlantic Union Gleaner 06-17-03 para. 08] p. 441, Para. 5, [1903MS].

How can this great work be accomplished without men and means? We may pray that the Lord of the harvest shall send laborers into the field; we may sit down, and plan to proclaim the third angel's message to every nation, kindred, and tongue; but where are the faithful

missionaries who will carry the glad tidings to the people? and how shall these missionaries be sustained? [Cf: Atlantic Union Gleaner 06-17-03 para. 09] p. 441, Para. 6, [1903MS].

God desires people to pray and to plan for the advancement of his work. But, like Cornelius, we are to unite praying with giving. Our prayers and our alms are to come up before God as a memorial. Faith without works is dead; and without a living faith it is impossible to please God. While we pray, we are to give all we possibly can, both of our labor and our means, for the fulfillment of our prayers. If we act out our faith, we shall not be forgotten by God. He marks every deed of love and self-denial. He will open ways whereby we may show our faith by our works. [Cf: Atlantic Union Gleaner 06-17-03 para. 10] p. 441, Para. 7, [1903MS].

The Lord desires us to be living channels of light. He has made it our privilege to cooperate with him as partners in his great firm, to act our part in promoting the prosperity of his cause. Let us work determinedly, with heart-willingness, with gladness of soul, in the spirit of humble obedience rendering back to God his own. We can pray with faith for God's power to be united with our efforts when we can come before him saying, "Of thine own we freely give thee." [Cf: Atlantic Union Gleaner 06-17-03 para. 11] p. 442, Para. 1, [1903MS].

Our brethren and sisters may say: "We are being drawn upon continually for means. Will there be no end to these calls?" We hope not, so long as there are in our world souls perishing for the bread of life. Until you have done all that you can to save the lost, we ask you not to become weary of the Lord's repeated calls for means. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to him. [Cf: Atlantic Union Gleaner 06-17-03 para. 12] p. 442, Para. 2, [1903MS].

Brethren and sisters, the work in Australasia demands your help. Will you not give it? To those who have means that they are not putting to use for God, we appeal in Christ's name. May the Lord move upon your hearts by his Holy Spirit, giving you a desire to be his helping hand in returning to him his own. Arouse, and heed the call for help that comes from Australasia. Give all that you can, and the Lord will bless you in giving. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 06-17-03 para. 13] p. 442, Para. 3, [1903MS].

After Adam and Eve had sinned, they were under bondage to the law. Because of their transgression they were sentenced to suffer death, the penalty of sin. But Christ, the propitiation for our sins, declared: "I will stand in Adam's place. I will take upon myself the penalty of his sin. He shall have another trial. I will secure for him a probation. He shall have the privileges and the opportunities of a free man, and be allowed to exercise his God-given power of choice. I will postpone the day of his arraignment for trial. He shall be bound over to appear at the bar of God in the judgment." [Cf: Atlantic Union Gleaner 08-19-03 para. 01] p. 442, Para. 4, [1903MS].

For thirty-three years the Only Begotten of the Father dwelt among the children of men. He who knew no sin bore the burden of our guilt. During these years he finished the great work he came to accomplish. He became the propitiation for the sins of every one who believes on him.

For our sake the Innocent is pronounced guilty, while through his merits the guilty are pronounced innocent. [Cf: Atlantic Union Gleaner 08-19-03 para. 02] p. 442, Para. 5, [1903MS].

Our Only Hope.--God's law has lost none of its force. In his sight sin is still a hateful thing. Because we have sinned, we must personally bear the condemnation of the law, unless some one else, one in whom no taint of sin can be found, will bear the condemnation in our behalf. Without a substitute, we have no hope of pardon and salvation. [Cf: Atlantic Union Gleaner 08-19-03 para. 03] p. 442, Para. 6, [1903MS].

Although the sinner can not himself in any way evade the charge of disloyalty to God's law, he may by faith accept Christ as his personal Saviour, his suretyship, and be pardoned. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [Cf: Atlantic Union Gleaner 08-19-03 para. 04] p. 442, Para. 7, [1903MS].

Walking in Newness of Life.--"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. [Cf: Atlantic Union Gleaner 08-19-03 para. 05] p. 443, Para. 1, [1903MS].

"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. . . . For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." [Cf: Atlantic Union Gleaner 08-19-03 para. 06] p. 443, Para. 2, [1903MS].

Justified by Faith.--Sinners are committed for trial. They must answer to the charge of transgressing God's law. Their only hope is to accept Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin--a curse--for mankind. Nothing but his grace is sufficient to free the transgressor from bondage. And by the grace of Christ all who are obedient to God's commandments are made free. [Cf: Atlantic Union Gleaner 08-19-03 para. 07] p. 443,

Para. 3, [1903MS].

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Mrs. E. G. White. [Cf: Atlantic Union Gleaner 08-19-03 para. 08] p. 443, Para. 4, [1903MS].

In Hebrews we read: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [Cf: Atlantic Union Gleaner 08-26-03 para. 01] p. 443, Para. 5, [1903MS].

To save the fallen race, Christ laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth. Without leaving heaven and taking the nature of man, he could not pay the ransom for our salvation; therefore he left his high command in the heavenly courts, and assumed the weaknesses of humanity, sacrificing all in our behalf. He came to this earth, and stood at the head of humanity, to work out for you and for me a faultless character by obedience to God's law. He "was in all points tempted like as we are, yet without sin." [Cf: Atlantic Union Gleaner 08-26-03 para. 02] p. 443, Para. 6, [1903MS].

The second Adam was 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 innocence. He was ever sinless. [Cf: Atlantic Union Gleaner 08-26-03 para. 03] p. 444, Para. 1, [1903MS].

Not only did Satan seek to tempt Christ 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 in order to gain worldly wealth. By this he taught a lesson of steadfastness to principle. Integrity should never be yielded for any earthly advantage. Power and riches obtained at the expense of principle will prove a terrible curse. [Cf: Atlantic Union Gleaner 08-26-03 para. 04] p. 444, Para. 2, [1903MS].

The temptations that Christ withstood were as much stronger than ours as his nobility and majesty are greater than ours. Having been tempted so strongly on every point, he is able to succor every one whom Satan is now tempting. And to-day it is the privilege of men and women to gain the victory over temptation through the merits of the crucified and risen Saviour, who is familiar with every trial of humanity. [Cf: Atlantic Union Gleaner 08-26-03 para. 05] p. 444, Para. 3, [1903MS].

In giving Christ, God gave all the facilities of heaven. His pledges of help are made to every troubled soul. None need fear defeat if they walk obediently and gratefully before him with all humility. Christ has gained the victory over the enemy; and in every conflict with the powers of darkness we have his assurance, "All power is given unto me in heaven and in earth." The Lord God of heaven "hath put all things under" Christ's "feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." [Cf: Atlantic Union Gleaner 08-26-03 para. 06] p. 444, Para. 4, [1903MS].

"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 [resolutely] unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Mrs. E. G. White. [Cf: Atlantic Union Gleaner 08-26-03 para. 07] p. 444, Para. 5, [1903MS].

Dear Brother: This is a very critical time for the church of which you are a member. You have been placed in a position where you can do much good. In fulfilling your duties as an elder of the church, be true to God in the person of the erring ones in his church. Fail not, my brother, to heed the admonition of the Spirit of God to bring into your heart the kindness, the tenderness, the love that Christ ever manifested. Cherish not a cold, unsympathetic spirit. Let your words be carefully chosen. Speak and act in such a way that you will have an influence for good over the church-members. [Cf: Atlantic Union Gleaner 09-09-03 para. 01] p. 444, Para. 6, [1903MS].

God desires you to avoid all harshness. Cover yourself with the robe of Christ's righteousness. By speaking the truth in love, you can bring a blessing to many hearts. Allow not a condemnatory spirit to prompt your words. May the Lord soften and subdue your heart, that your words shall be a blessing to the entire church. [Cf: Atlantic Union Gleaner 09-09-03 para. 02] p. 444, Para. 7, [1903MS].

Watch and pray. If there are those who do not manifest the Spirit of Christ, let not this provoke criticism and retaliation on your part. Enter not into controversy. Tell your brethren that the Lord is working to set things in order; that you can not do this work, but that the Lord will accomplish his purpose. [Cf: Atlantic Union Gleaner 09-09-03 para. 03] p. 445, Para. 1, [1903MS].

My brother, it is your duty to labor with those who make mistakes, and try to help them; but never should you do this in a spirit of self-righteousness. Go to the foot of Calvary's cross, and there learn lessons of meekness and forbearance. The Lord is ever ready to give to his servants the wisdom they require in order to discharge their duties faithfully. His grace is sufficient to keep them victorious over the trials and perplexities that daily come to them. May the Lord help every church-elder to do his work with unswerving fidelity. [Cf: Atlantic Union Gleaner 09-09-03 para. 04] p. 445, Para. 2, [1903MS].

We are in this world to be a help and a blessing to one another, uniting with Christ in the effort to restore the image of God in man.

In order to do this work, we must learn of Jesus. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In this promise there are no "if's." Those who have experience in wearing Christ's yoke of restraint and obedience know that it means to have rest and peace in him. In obedience there is joy and consolation. Holy angels hover round about the obedient to keep them in paths of peace. [Cf: Atlantic Union Gleaner 09-09-03 para. 05] p. 445, Para. 3, [1903MS].

The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit, in temper. He possesses Christ's 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: Atlantic Union Gleaner 09-09-03 para. 06] p. 445, Para. 4, [1903MS].

Our churches are in need of a spiritual revival. Now is the time for the work of repentance and confession of sin to extend deeper. Now is the time for God's people to allow the Holy Spirit to make clean and thorough work, in order that all selfishness, all wrong, may be uprooted from their hearts. May the Lord help you and the whole church, is my prayer. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 09-09-03 para. 07] p. 445, Para. 5, [1903MS].

In the parable of the talents, the servant to whom were entrusted five talents traded upon them wisely, and in the day of reckoning was able to return double this number to the Master. The one also who received two talents, doubled these. But the man who received only one talent, hid it in a napkin, and buried it in the earth. When the master returned and reckoned with his servants, the sentence pronounced upon this slothful servant was, "Take therefore the talent from him, and give it unto him which hath ten talents." [Cf: Atlantic Union Gleaner 09-16-03 para. 01] p. 445, Para. 6, [1903MS].

To every man and to every woman God has given a work for him. He has not given to all the same work. Some have a greater number of talents than others have. God's children are to use their talents according to their several ability. Those who have five talents should faithfully put them out to the exchangers. To those who have two talents the Lord says, "Trade upon your talents, using and improving them to my glory." [Cf: Atlantic Union Gleaner 09-16-03 para. 02] p. 445, Para. 7, [1903MS].

The One Talent.--Those who have received only one talent (and to each is entrusted at least one), should resolve by God's grace to use it wisely. Instead of burying it, say: "Though I have but one talent, I must make the most of it. I will be faithful in the little things; for the Word declares, 'He that is faithful in that which is least is faithful also in much.' I will use to the very best advantage that which is given me. I will not waste one jot of my powers in indulging appetite or in gratifying pride of appearance. In my family I will strive to be a faithful parent, teaching my children to be honest and truthful, kind and patient, and training them for the future, immortal

life. By God's help, I myself will try to 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.'" [Cf: Atlantic Union Gleaner 09-16-03 para. 03] p. 446, Para. 1, [1903MS].

My brother, my sister, if you have buried in the earth the one talent entrusted to you, I beseech you to improve it before God inquires, "What have you done with the talent that I gave you?" Thank him that he has manifested his great love to you by entrusting you with even one talent. By word and act show that you appreciate this gift, and that you regard it as a treasure of greater value than anything else you possess. Put your talent out to the exchangers. [Cf: Atlantic Union Gleaner 09-16-03 para. 04] p. 446, Para. 2, [1903MS].

The Talent of Speech.--The power of speech is a precious possession, given us by the Master to be used in blessing our fellow beings. In using this talent aright, we honor him. But we dishonor him by using the gift of speech to tell of our discouragements and to magnify our trials. We need stronger faith, more perfect trust. How changed would be our experience if the time we spend in repining were spent in beholding Jesus, and in telling others of his love! Then our words would be profitable. Then we should offer to God thanksgiving instead of complaint. Then we should have no inclination to talk about our trials, so filled would our minds be with the thought that we are receiving abundant blessings. [Cf: Atlantic Union Gleaner 09-16-03 para. 05] p. 446, Para. 3, [1903MS].

The Talent of Means.--Often the talent of means is laid away, hidden and unused. Money lying idle in banks is regarded by the Lord as a buried talent. God desires his followers to use the talent of means in his service. We should do our part in helping to carry forward the different lines of his 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 means may multiply their talent by using it to help support laborers in proclaiming the message of truth for this time. When through this instrumentality some one is led to accept the truth, our talent is doubled. And when this convert brings others into the truth, there is still further increase of talents. Those who double their talents in the work of saving souls, bring joy to the angels and call forth songs of praise from the heavenly choir. [Cf: Atlantic Union Gleaner 09-16-03 para. 06] p. 446, Para. 4, [1903MS].

The Reward of Faithfulness.--To him who uses aright his one talent, as well as to the wise steward of many talents, 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." The well-doer is not rewarded in proportion to the number of his entrusted talents, but in proportion to his faithfulness in using wisely that which he has, and the unselfishness of the motive that prompts his efforts. [Cf: Atlantic Union Gleaner 09-16-03 para. 07] p. 446, Para. 5, [1903MS].

Dear reader, God desires to use you in his service. There is a place for you to fill in this world. For no other purpose does he entrust men and women with talents. If you are faithful in filling the place he desires you to fill, he will work in your behalf, and you will see of

the salvation of God. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 09-16-03 para. 08] p. 447, Para. 1, [1903MS].

Our greatest need is faith in God. When we look on the dark side, we lose our hold on the Lord of Israel. As the heart is opened to fears and conjectures, the path of progress is hedged up by unbelief. Let us never feel that God has forsaken his work. [Cf: Atlantic Union Gleaner 09-23-03 para. 01] p. 447, Para. 2, [1903MS].

There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith; trust the Lord to prepare the way for his work. Then you will find rest in Christ. As you cultivate faith, and place yourselves in right relation to God, and by earnest prayer brace yourselves to do your duty, you will be worked by the Holy Spirit. The many problems that are now mysterious, you may solve for yourselves by continued trust in God. You need not be painfully indefinite because you are living under the guidance of the Holy Spirit. You may walk and work in confidence. [Cf: Atlantic Union Gleaner 09-23-03 para. 02] p. 447, Para. 3, [1903MS].

We must have less faith in what we can do, and more faith in what the Lord can do for us, if we will have clean hands and pure hearts. You are not engaged in your own work; you are doing the work of God. [Cf: Atlantic Union Gleaner 09-23-03 para. 03] p. 447, Para. 4, [1903MS].

More love is needed, more frankness, less suspicion, less evil-thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. The heart needs to be softened and subdued by love. The strengthless condition of our people results from the fact that their hearts are not right with God. Alienation from him is the cause of the burdened condition of our institutions. [Cf: Atlantic Union Gleaner 09-23-03 para. 04] p. 447, Para. 5, [1903MS].

Trust in God.--Do not worry. By looking at appearances, and complaining when difficulty and pressure come, you reveal a sickly, enfeebled faith. By your words and your works show that your faith is invincible. The Lord is rich in resources. He owns the world. Look to him who has light, and power, and efficiency. He will bless every one who is seeking to communicate light and love. [Cf: Atlantic Union Gleaner 09-23-03 para. 05] p. 447, Para. 6, [1903MS].

The Lord desires all to understand that their prosperity is hid with him in Christ; that it is dependent on their humility and meekness, their whole-hearted obedience and devotion. When they shall learn the lesson of the great Teacher, to die to self, to put no confidence in man, nor to make flesh their arm, then, as they call upon him, the Lord will be to them a present help in every time of need. He will guide them in judgment. He will be at their right hand to give them counsel. He will say to them, "This is the way; walk ye in it." [Cf: Atlantic Union Gleaner 09-23-03 para. 06] p. 447, Para. 7, [1903MS].

Let the brethren in responsible positions talk faith and courage to the workers. Cast your net on the right side of the ship, the side of faith. As long as probation continues, show what can be done by a consecrated, living church. [Cf: Atlantic Union Gleaner 09-23-03 para. 07] p. 448, Para. 1, [1903MS].

Need of Prayer.--We do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Over every man good and evil angels strive. This is no make-believe conflict. It is not mimic battles in which we are engaged. We have to meet most powerful adversaries, and it rests with us to determine which shall win. We are to find our strength where the early disciples found theirs. "These all continued with one accord in prayer and supplication." "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost." Acts 1:14; 2:2,4. [Cf: Atlantic Union Gleaner 09-23-03 para. 08] p. 448, Para. 2, [1903MS].

There is no excuse for defection or despondency, because all the promises of heavenly grace are for those who hunger and thirst after righteousness. The intensity of desire represented by hungering and thirsting is a pledge that the coveted supply will be given. [Cf: Atlantic Union Gleaner 09-23-03 para. 09] p. 448, Para. 3, [1903MS].

Just as soon as we realize our inability to do God's work, and submit to be guided by his wisdom, the Lord can work with us. If we will empty the soul of self, he will supply all our necessities. [Cf: Atlantic Union Gleaner 09-23-03 para. 10] p. 448, Para. 4, [1903MS].

Place your mind and will where the Holy Spirit can reach them; for he will not work through another man's mind and conscience to reach yours. With earnest prayer for wisdom, make the word of God your study. Take counsel of sanctified reason, surrendered wholly to God. [Cf: Atlantic Union Gleaner 09-23-03 para. 11] p. 448, Para. 5, [1903MS].

Look upon Jesus in simplicity and faith. Gaze upon Jesus until the spirit faints under the excess of light. We do not half pray. We do not half believe. "Ask, and it shall be given you." Luke 11:9. Pray, believe, strengthen one another. Pray as you never before prayed that the Lord will lay his hand upon you, that you may be able to comprehend the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that you may be filled with all the fulness of God. [Cf: Atlantic Union Gleaner 09-23-03 para. 12] p. 448, Para. 6, [1903MS].

Object of Trial.--The fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which he desires to develop. If he saw in us nothing whereby he might glorify his name, he would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into his furnace. It is valuable ore that he tests. [Cf: Atlantic Union Gleaner 09-23-03 para. 13] p. 448, Para. 7, [1903MS].

The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows his chosen ones to be placed in the furnace of affliction, in order that he may see what temper they are of, and whether he can mold and fashion them for his work. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 09-23-03 para. 14] p. 448, Para. 8, [1903MS].

Christian fathers and mothers are to bear the fruits of righteousness in the home life. A most solemn responsibility rests upon them. The

home of every Christian should be a little church, a representation of the heavenly home, from which others may learn what a family can become in this world through obedience to God's word. Heaven is much nearer to the earth than many realize. The angels of God are ascending and descending the ladder of shining brightness that Jacob saw. God is above this ladder, and His glory, flushing the threshold of heaven, is shining upon every round. [Cf: Bible Echo & Signs of the Times 02-16-03 para. 01] p. 449, Para. 1, [1903MS].

God desires parents to bear much fruit by training and disciplining their children aright. Such work requires tact and skill; for different minds are differently constituted. In order to be successful in this work, parents should engage in it prayerfully and intelligently, beginning with themselves. [Cf: Bible Echo & Signs of the Times 02-16-03 para. 02] p. 449, Para. 2, [1903MS].

The husband and the wife are to bear with and respect each other. The husband is the priest of the household. The wife is to lean upon his large affections, and his arm is to strengthen and sustain her in carrying the burdens. Both should learn to use much discretion in the management of human minds. In dealing with their children they should depend upon the guidance of the Holy Spirit. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-16-03 para. 03] p. 449, Para. 3, [1903MS].

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 01] p. 449, Para. 4, [1903MS].

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children cannot be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling Him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 02] p. 449, Para. 5, [1903MS].

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 03] p. 449, Para. 6, [1903MS].

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me."

Why could I say that they were helping me?--Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 04] p. 449, Para. 7, [1903MS].

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church members bear the responsibilities of church relationship. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 05] p. 450, Para. 1, [1903MS].

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 06] p. 450, Para. 2, [1903MS].

Dress your children neatly in simple clothing, and allow them to spend much time out-of-doors. You can furnish them with cartloads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 07] p. 450, Para. 3, [1903MS].

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for His blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 08] p. 450, Para. 4, [1903MS].

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise Him from whom all blessings flow. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-23-03 para. 09] p. 450, Para. 5, [1903MS].

Are you sick at times? If so, do not let a gloomy expression come over your countenance. Such an expression hurts not only yourself, but also those who are with you. Bear good fruit by showing that the power of Christ enables you to endure uncomplainingly the afflictions that sometimes must be endured in the home life. [Cf: Bible Echo & Signs of the Times 03-02-03 para. 01] p. 450, Para. 6, [1903MS].

Let us keep ourselves in a cheerful frame of mind. It is our

privilege, through faith, to have the mind of Christ, and to abide in Him. I especially beseech mothers to remember that it is their privilege to have the mind of Christ. Never lose control of your temper. You cannot afford to do this; for thus you would sow in the hearts of your children seed that, sooner or later, would produce the fruits of unrighteousness. Such seed sowing is represented as laying wood, hay, and stubble upon the foundation stone. How much better it is to use gold, silver, and precious stones in the character building, by being compassionate, considerate, charitable, and longsuffering in every word and deed! When you have learned to control yourself, it will be easy for you to bind your children to you with the silken cord of love. This is true religion. Thus you give a true representation of Christ. Thus you can take your children with you in the way of righteousness, following Christ at every step. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-02-03 para. 02] p. 450, Para. 7, [1903MS].

Some parents make the grave mistake of allowing children to have their own way until they are old enough to reason for themselves. By this course they place their children beyond the reach of their help. Let every mother begin the training of her children while they are in babyhood. Some battles will have to be fought, it is true, but no parent can afford to wait until the children are older. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 01] p. 451, Para. 1, [1903MS].

If your child reaches out to take some forbidden thing, say kindly, but firmly, "No, do not touch it," and you will find after telling him this two or three times, that he will learn to obey. Touch the hand a little severely, if necessary. When he reaches after the forbidden object again, say, "No, no! No, no! Mustn't touch! Mustn't touch!" Time and again I have seen this method followed successfully in dealing with little children who wanted to grasp everything that their hands could handle, while sitting at the dining room table. Such children should be restrained. Tell them that there are things which they must not touch. If thus trained in their babyhood and early childhood, they will learn to obey while very young. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 02] p. 451, Para. 2, [1903MS].

In the government of children there must never be a difference of opinion between the parents. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 03] p. 451, Para. 3, [1903MS].

Parents, remember that impulsive movements in disciplining children are liable to place them on Satan's ground. By indiscretion you can arouse the very worst feelings of the human heart. You can manage your children in such a manner that from babyhood they will virtually manage you. But God has given you reasoning faculties. Determine that by His infinite power you will be obeyed in your house. Never let your love and patience interfere with the requiring of perfect obedience. Children respect a mother who rules firmly in love as the queen of the home. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 04] p. 451, Para. 4, [1903MS].

The mother who governs in the fear of God will not allow her child to throw himself upon the floor in a fit of passion, kicking and screaming in rage. If he attempts to do this, she will make him understand that such actions must never be repeated. If the mother does not control,

Satan will. With prayer and patience the mother should strive to direct aright the minds of her children, leading them in the way of righteousness. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 05] p. 451, Para. 5, [1903MS].

When my children were very young, I determined that they should never gain an advantage over me by disturbing my feelings. I never let them see that they could annoy me. When they disobeyed, I did not shake them roughly or strike them. Instead of punishing them at once, I said to them, We will say nothing about this matter before evening worship; then we will talk it over and settle it. When evening came, they were subdued, ready to ask forgiveness. Thus I avoided many difficulties. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 06] p. 451, Para. 6, [1903MS].

What is the use of blistering the tongue with words of scolding and fretfulness? The gift of speech is a precious talent. Glorify God by speaking right words. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-09-03 para. 07] p. 451, Para. 7, [1903MS].

Jesus loves little children. He gave His life not only for the salvation of fathers and mothers, but also for the salvation of children. During His ministry one mother with her child desired to find Him, in order that He might lay His hands upon the child. This mother felt that she must take her little one to Jesus for His blessing. She thought of it for some time; for Jesus was not near her, and it seemed too great an undertaking to go to Him. But Jesus came nearer and still nearer, until He was near enough for her to reach Him. She started on her journey, and on the way another mother joined her with her children, and afterward still others, until several mothers with their children were in the little company that came to the disciples, and made known their request. [Cf: Bible Echo & Signs of the Times 03-16-03 para. 01] p. 452, Para. 1, [1903MS].

Thinking to do Christ a favour, His disciples sent the mothers away. But when Jesus saw that they were being sent away disappointed, He rebuked His disciples, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." [Cf: Bible Echo & Signs of the Times 03-16-03 para. 02] p. 452, Para. 2, [1903MS].

Christ saw those children leaving their homes. He saw the little company coming along the dusty way, increasing in number as they journeyed on. And when the children came to Him, He took them in His arms and blessed them. Some of the weary little ones fell asleep in His arms, resting their heads upon His bosom. [Cf: Bible Echo & Signs of the Times 03-16-03 para. 03] p. 452, Para. 3, [1903MS].

The burdened mothers were comforted. They returned with light hearts, strengthened and blessed, carrying with them the Saviour's blessing, which ever afterward they cherished in their humble homes. [Cf: Bible Echo & Signs of the Times 03-16-03 para. 04] p. 452, Para. 4, [1903MS].

Let us pray for the blessing of Christ's abiding presence in our homes. Let us take more time to teach our children lessons of faith and trust in Him. We may think that by so doing we are neglecting our

business, but are we? We never lose in business transactions by taking time to seek God for His blessing; for those who receive His blessing receive the vivifying power of His Spirit, which revives them in health, and strengthens them for their work. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-16-03 para. 05] p. 452, Para. 5, [1903MS].

Mothers, you have made a covenant with Jesus, and claim to be His children. Have you lived the Christlife? Have you been seeking those things which are above? When you took your baptismal vows, were you dead to sin and to the world, or were you buried in baptism while you were still alive? It is an awful thing to be buried alive. [Cf: Bible Echo & Signs of the Times 03-23-03 para. 01] p. 452, Para. 6, [1903MS].

Those who are dead to sin and to the world are dead to fashion and pride. They are careful in the expenditure of means. When the gospel messengers enter new fields to carry the truth to those who have never heard it before, those who have died to the world contribute liberally for the support of these messengers. They give to this work every shilling that they can save. They spend nothing for selfish gratification or for the adornment of their children. [Cf: Bible Echo & Signs of the Times 03-23-03 para. 02] p. 452, Para. 7, [1903MS].

Christian parents, never allow your children to dress as worldlings dress. You may say, "My children do not profess to be converted, and therefore I can not refuse them;" but this reason does not excuse you. Let them understand that your money is the Lord's money, and must not be used in indulging them in the fashions and pleasures of the world. Dress them neatly and tastefully, but refuse to sustain them in any effort to follow the fashions. Do not allow their minds to control yours. [Cf: Bible Echo & Signs of the Times 03-23-03 para. 03] p. 453, Para. 1, [1903MS].

As God-fearing parents, you should lead your children to give their hearts to God when very young. Tell them your desire to see them converted and baptised, and then work to this end. [Cf: Bible Echo & Signs of the Times 03-23-03 para. 04] p. 453, Para. 2, [1903MS].

Those in whom Christ is abiding will never neglect the duties that they owe to their children. Fathers, mothers, come to the foot of the cross, saying, "Lord, forgive me for failing to serve Thee and to render grateful praise to Thee for Thy loving-kindness to me. O Jesus, pardon me, and I will begin to live a new life, henceforth serving Thee alone." [Cf: Bible Echo & Signs of the Times 03-23-03 para. 05] p. 453, Para. 3, [1903MS].

Remember that your children are not your own, but that they, too, have been "bought with a price," and that they are to be prepared for a home in heaven. A crown of glory will be placed upon the head of every victorious parent and every victorious child. The gates of the beautiful city will be opened for the entrance of both faithful parents and obedient children. In that day it will be the privilege of faithful parents to say, "Behold I and the children which God hath given me." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-23-03 para. 06] p. 453, Para. 4, [1903MS].

Upward.--The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. This ladder must be climbed round by round; but God is above the ladder, and His glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. [Cf: Bible Echo & Signs of the Times 04-06-03 para. 01] p. 453, Para. 5, [1903MS].

Downward.--When there has been a departure from the right path it is difficult to return. Barriers have been broken down, safeguards have been removed. One step in the wrong direction prepares the way for another. The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. To corrupt our ways before God requires no effort; but to engraft habits of righteousness and truth upon our characters takes time and patient endeavour. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-06-03 para. 02] p. 453, Para. 6, [1903MS].

As a people, we have received great light. This light the Lord has entrusted to us for the benefit and blessing of the world. To us has been given the ministry of reconciliation. With power from on high we are to beseech men to be reconciled to God. We are encouraged to pray for success, and we are given the divine assurance that our prayers will be heard, and "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. For where two or three are gathered together in My name, there am I in the midst of them." "Ask of Me, and I will answer your requests." [Cf: The Central Advance 02-25-03 para. 01] p. 453, Para. 7, [1903MS].

The promise is made on condition that the united prayers of God's people are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another. [Cf: The Central Advance 02-25-03 para. 02] p. 454, Para. 1, [1903MS].

No one lives to himself. In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and unity and love of the church grow stronger, their circle of influence enlarges, and ever they are to reach to the farthest limit of this influence constantly extending the triumphs of the cross. [Cf: The Central Advance 02-25-03 para. 03] p. 454, Para. 2, [1903MS].

God calls upon us to break the bands of our precise, indoor service. The message of the gospel is to be borne to the world. We are to call upon all to rally around the banner of the cross. When this work is done as it should be, when with divine zeal we labor to add converts to the truth, God will greatly bless our efforts. The unity of the believers will bear testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their

interests one. [Cf: The Central Advance 02-25-03 para. 04] p. 454, Para. 3, [1903MS].

The prayers and offerings of God's people will be combined with earnest, self-sacrificing effort. Men will be converted anew. The hand that once grasped for recompense in higher wages will become the helping hand of God. The believers will be united by one interest,--the desire to make centers of truth where God shall be exalted. Christ will join them together with holy bonds of union and love--bonds which have irresistible power. [Cf: The Central Advance 02-25-03 para. 05] p. 454, Para. 4, [1903MS].

It was for this unity that Jesus prayed just before His trial, standing but a step from the cross. "That they all may be one," He said, "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: The Central Advance 02-25-03 para. 06] p. 454, Para. 5, [1903MS].

God calls upon His people, many of whom are but half awake, to arouse, and engage in earnest labor, praying for strength for service. Workers are needed. Receive the Holy Spirit, and your efforts will be successful. Christ's presence is what gives power. Let all strife and dissension cease. Let love and unity prevail. Let God's people move under the guidance of the Holy Spirit. If they will give themselves wholly to Him, He will restore to them the strength they have lost by division. Mrs. E. G. White. [Cf: The Central Advance 02-25-03 para. 07] p. 454, Para. 6, [1903MS].

Christians will be tested and tried. But if they are sincerely trying to serve God, strength will be given them for every conflict. They are not to listen to the false reports that come to their ears, but are to go straight forward in the path of duty. They are to learn to think for themselves, and their actions are ever to be in accordance with the word of God. [Cf: The Central Advance 04-08-03 para. 01] p. 454, Para. 7, [1903MS].

Do not go out of your way to call your enemy to account. His words of censure and malice are like sparks which, if not blown upon, will go out of themselves. Live down the evil reports of those whose tongues are set on fire of hell. If you stop to dispute, you will but open the way for further abuse. Often difficulties may be healed by silence. Let the evil talker alone. Go about your own work as one who has a sacred trust to fulfil. When you are criticised, move on as one who hears not. Your heart may be wounded: nevertheless, do not allow yourself to be turned aside from your work. Give your time and attention to matters of eternal interest. [Cf: The Central Advance 04-08-03 para. 02] p. 454, Para. 8, [1903MS].

Christ is your example. He came to this world, and in humanity lived the life that He desires you to live. Study His plans and methods and purposes. His life is our lesson book. A divine-human Saviour, He stands before us with the invitation, "Come unto Me, . . . and I will give you rest. . . . My yoke is easy, and My burden is light. [Cf: The Central Advance 04-08-03 para. 03] p. 455, Para. 1, [1903MS].

The life of Christ is a perfect revelation of the character of God. What then is our duty? Paul tells us. Christ revealed Himself to Paul

as he was persecuting the saints, and the apostle declares. "I was not disobedient to the heavenly vision." Henceforth his one desire was to preach Christ and Him crucified. Writing to the Ephesians he says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." [Cf: The Central Advance 04-08-03 para. 04] p. 455, Para. 2, [1903MS].

To us, also, this trust has been given,--the work of making known the unsearchable riches of Christ. How high a privilege is ours, and how willingly we should make all else secondary to the fulfilment of this trust! Mrs. E. G. White. [Cf: The Central Advance 04-08-03 para. 05] p. 455, Para. 3, [1903MS].

The work of John the Baptist is our work. Of him we read, "Behold I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." [Cf: The Central Advance 04-08-03 para. 01] p. 455, Para. 4, [1903MS].

By bearing a faithful witness in the daily life, in the words we speak and the deeds we do, we are to prepare the way for Christ's second coming. By revealing the principles of righteousness in our dealings with one another, we are to proclaim the message, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: The Central Advance 04-08-03 para. 02] p. 455, Para. 5, [1903MS].

The conflict is before us. The only safety for any of us now is to be one with Christ in God. Our resources must come from heaven. The Pentecostal out-pouring of the Spirit revealed truth which, presented to the people, caused the conversion of five thousand souls in a day. In order for the message to go with power today, the Holy Spirit must confirm the word spoken. Jesus is magnified through His sons and daughters when He can impart to them the power of His Spirit. Without this power, our efforts are worthless. [Cf: The Central Advance 04-08-03 para. 03] p. 455, Para. 6, [1903MS].

Paul declared that neither Jewish learning nor Grecian eloquence could reach the mark of the high calling that is in Christ Jesus. The highest eloquence, the greatest physical strength, can not give man power to convict and convert souls. It is a heart-reception of the pure principles of the gospel that makes a man an honor to God, and enables him to exert an influence that wins souls to Christ. "Not by might nor by power, but by My Spirit, saith the Lord of hosts." Only thus can human beings prevail against Satanic agencies. Without God's aid, human might and strength have no more power than the wind that blows to impress aright the souls of men. The breath of God must be breathed into the soul before it can be filled with power. [Cf: The Central Advance 04-08-03 para. 04] p. 455, Para. 7, [1903MS].

We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters.

We must now strive for eternal life with an intensity that is proportionate to the value of the prize before us. It is not money or lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their efficiency, will receive this gift. Mrs. E. G. White. [Cf: The Central Advance 04-08-03 para. 05] p. 456, Para. 1, [1903MS].

Sermon by Mrs. E. G. White, Sabbath, March 28, 11 A. M. "And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. . . . And Moses sent them to spy out the land of Canaan. . . . So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron. . . . And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." [Cf: General Conference Bulletin 03-30-03 para. 01] p. 456, Para. 2, [1903MS].

Thus far their words had been spoken in faith; but see what followed. After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites, should they undertake the conquest of Canaan. [Cf: General Conference Bulletin 03-30-03 para. 02] p. 456, Para. 3, [1903MS].

"The people be strong that dwell in the land," they said, "and the cities are walled, and very great: and moreover we saw the children of Anak there. 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: General Conference Bulletin 03-30-03 para. 03] p. 456, Para. 4, [1903MS].

Their unbelief cast a gloomy shadow over the congregation. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation, and did all in his power to counteract the evil influence of his unfaithful associates. He did not contradict what had been said. The walls were high and the Canaanites strong. But God had promised the land to Israel. [Cf: General Conference Bulletin 03-30-03 para. 04] p. 456, Para. 5, [1903MS].

"Let us go up at once, and possess it," urged Caleb, "for we are well able to overcome it." But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared, "for they are stronger than we. . . .

. And all the people we saw in it are men of great stature. And there we saw 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: General Conference Bulletin 03-30-03 para. 05] p. 456, Para. 6, [1903MS].

It is right that human beings should be considered as grasshoppers when compared with the Lord God of Israel. But it showed a lack of faith for the spies to speak of the Israelites thus in comparison with the people they had seen in Canaan. The children of Israel had on their side the mighty powers of heaven. The one who, enshrouded in the pillar of cloud, had led them through the wilderness, was fighting for them. They had seen His power displayed at the Red Sea, when at His word the waters parted, leaving a plain path for them through the sea. Nevertheless, when the spies saw the walled cities in the promised land, they allowed unbelief to enter their hearts, and returned to the congregation with a faithless report. By the words they spoke, they leavened the minds of the people with unbelief. The record tells us what effect their murmuring had. [Cf: General Conference Bulletin 03-30-03 para. 06] p. 457, Para. 1, [1903MS].

The Fruit of Unbelief.--"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! [Cf: General Conference Bulletin 03-30-03 para. 07] p. 457, Para. 2, [1903MS].

This shows us to what desperation unbelief will bring people. My brethren and sisters, when thoughts of unbelief and distrust come to you, remember that silence is eloquence. Speak no word of unbelief; for such words are as seeds that will spring up and bear fruit. There is among us altogether too much talking and too little praying. We think and speak of the difficulties that exist, and forget to trust the Lord. God's Spirit would work mightily in behalf of His people, if they would give Him opportunity. What they need to do is to open the door of the heart and let Jesus enter. [Cf: General Conference Bulletin 03-30-03 para. 08] p. 457, Para. 3, [1903MS].

After the children of Israel had begun to murmur, they began to question God's wisdom. "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" they said. "Were it not better for us to return to Egypt?" So weak was their confidence in God, notwithstanding the miracles He had wrought in their behalf. [Cf: General Conference Bulletin 03-30-03 para. 09] p. 457, Para. 4, [1903MS].

As the complaints of the people arose on every side, Caleb and Joshua attempted to quiet the tumult. "The land, which we passed through to search it is an exceedingly good land," they cried. "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: General Conference Bulletin 03-30-03 para. 10] p. 457, Para. 5, [1903MS].

"But all the congregation bade stone them with stones." They stood with stones in their hands, ready to throw at Caleb and Joshua, as they stood in defense of the truth, declaring that the Lord was with them, and that with His strength they could go up and possess the land. In a few minutes these faithful men would have been killed, but "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." God was watching their plottings, and He delivered His servants from their hands. [Cf: General Conference Bulletin 03-30-03 para. 11] p. 457, Para. 6, [1903MS].

"And the Lord said unto Moses, 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 make of thee a greater nation, and mightier than they." [Cf: General Conference Bulletin 03-30-03 para. 12] p. 458, Para. 1, [1903MS].

What a temptation this was! But Moses said, "Then the Egyptians shall hear it (for Thou broughtest up this people in Thy might from among them); and they will tell it to the inhabitants of the land; for they have heard that Thou Lord art among this people, that Thou Lord art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now if Thou wilt 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 sware unto them, therefore He hath slain them in the wilderness." [Cf: General Conference Bulletin 03-30-03 para. 13] p. 458, Para. 2, [1903MS].

"And now I beseech thee, let the power of My Lord be great, according as Thou hast spoken, saying,"--and then he repeated the Lord's own words; and this it is our privilege also to do. We can cite His promises. "According as Thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. 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 until now. And the Lord 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 harkened to My voice; surely, they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it. . . . Tomorrow turn ye you, and get you into the wilderness by the way of the Red Sea." [Cf: General Conference Bulletin 03-30-03 para. 14] p. 458, Para. 3, [1903MS].

The Lord had fulfilled the word that He spoke to Abraham when He declared that after the children of Israel had been in bondage four hundred years, He would deliver them. He visited Egypt with fearful judgments, and brought His people forth. And when the Egyptian host pursued the Israelites, He destroyed Pharaoh and his army in the Red Sea. Yet here, on the border of the promised land, they dishonored Him by giving way to unbelief. [Cf: General Conference Bulletin 03-30-03

para. 15] p. 458, Para. 4, [1903MS].

Trust and Obey.--We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, is our day of opportunity and privilege. When the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him. [Cf: General Conference Bulletin 03-30-03 para. 16] p. 458, Para. 5, [1903MS].

We are to stand in the strength and power of Israel's God. Shall we do it, brethren? Or shall we murmur and complain, looking at the obstacles in the way, and making a mountain out of a molehill? Today God gives His people, to confirm their faith, evidences of His power such as He gave to Israel. Will they make these evidences of no effect? Will they act as if God had not wrought in their behalf? The Lord wants us to acknowledge His power and His grace and His great salvation which He has brought us at an infinite cost,--in the death of His only-begotten Son. [Cf: General Conference Bulletin 03-30-03 para. 17] p. 458, Para. 6, [1903MS].

We are living in a day of trial, a day of probation, a day of test. God is proving His people, to see whether He can work in their behalf. He can not work for them if they open their hearts to the impulses of the enemy. He can not cooperate with them if they trust in men in the place of looking to Jesus, and rejoicing in His goodness and His love. He wants to make of us a people through whom He can reveal His grace, and He will do this if we will only give Him opportunity, if we will open the windows of the soul heavenward and close them earthward, against human rabble, against murmuring, complaining, and faultfinding. [Cf: General Conference Bulletin 03-30-03 para. 18] p. 459, Para. 1, [1903MS].

But just as surely as we fail to heed the messages that for the last fifty years the Lord has been giving, just as surely as we turn from these messages to human impulses and human science, framing laws that are directly opposed to God's Word, so surely will we reap the consequence. [Cf: General Conference Bulletin 03-30-03 para. 19] p. 459, Para. 2, [1903MS].

"And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against Me. I have heard the murmurings of the children of Israel which they murmur against Me." Those who today murmur against God's appointed agencies, weakening the confidence of the people in them, are doing the same work that the children of Israel did. The Lord hears every murmuring word. He hears every word that detracts from the influence of those whom He is using to proclaim the truth that is to prepare a people to stand in the last days. [Cf: General Conference Bulletin 03-30-03 para. 20] p. 459, Para. 3, [1903MS].

"How long shall I bear with this evil congregation? . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do unto 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 into the land, concerning which I swear

unto you to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." [Cf: General Conference Bulletin 03-30-03 para. 21] p. 459, Para. 4, [1903MS].

"And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed. and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly?" [Cf: General Conference Bulletin 03-30-03 para. 22] p. 459, Para. 5, [1903MS].

The lesson of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while and they would have entered Canaan. They themselves delayed the entering. In the first place, it was they who requested that spies should be sent up to search the land. Rehearsing to them the history of the unbelief and the trouble that it brought to them, Moses said, "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come." [Cf: General Conference Bulletin 03-30-03 para. 23] p. 459, Para. 6, [1903MS].

The request that the spies be sent into Canaan showed a lack of faith: for God had told the people plainly that they were to take possession of the land. Why then did they need to send spies to search it? Had they put their trust in God, they could have gone straight in. God would have gone before them. He knew the best way in which to lead them through their difficulties. But they wanted to know what was before them, and when Moses took their request to the Lord, He told him to let them have their own way. [Cf: General Conference Bulletin 03-30-03 para. 24] p. 460, Para. 1, [1903MS].

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan. Oh, how sad it makes me to see the way hedging up before us, and to know that it is becoming more and more difficult to carry the message to the people! We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends. In every city in this land there are those who know not the truth. There are many new fields in which we must plow the ground and sow the seed. God says to us: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." We are to make known to the men and women of the world what God's test is, that if they will they may refuse to receive the seal of the Papacy. [Cf: General Conference Bulletin 03-30-03 para. 25] p. 460, Para. 2,

[1903MS].

God told the people that for forty years they were to wander in the wilderness. But they were determined to enter Canaan. "Lo, we be here," they said, "and will go up unto the place which the Lord hath promised; for we have sinned." [Cf: General Conference Bulletin 03-30-03 para. 26] p. 460, Para. 3, [1903MS].

"And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hilltop; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites, which dwelt in that hill, and discomfited them, even unto Hormah." [Cf: General Conference Bulletin 03-30-03 para. 27] p. 460, Para. 4, [1903MS].

When we see what God can and will do for us, when we know that His church is the supreme object of His regard in this world, why are we not willing to believe His Word? The powers of darkness will assail us, but we have a God who is above all. He can take care of His people. He can make a refuge for His people wherever they are. What He wants us to do is to stand where He can reveal His glory through us, that it may be known that there is a God in Israel, and that in behalf of His people He will manifest His power. [Cf: General Conference Bulletin 03-30-03 para. 28] p. 460, Para. 5, [1903MS].

I look at these flowers, and every time I see them I think of Eden, They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants as to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind,--with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?--Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full. [Cf: General Conference Bulletin 03-30-03 para. 29] p. 460, Para. 6, [1903MS].

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course?--No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. "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." Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for them. Point them to

the lovely flowers,--the roses and the lilies and the pinks,--and then point them to the living God. [Cf: General Conference Bulletin 03-30-03 para. 30] p. 461, Para. 1, [1903MS].

The Work Before us.--God wants to work for His people and for His institutions--for every sanitarium, every publishing house, and every school. But He wants no more mammoth buildings erected; for they are a snare. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established. [Cf: General Conference Bulletin 03-30-03 para. 31] p. 461, Para. 2, [1903MS].

God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the ignorance and destitution of the people, rise as a reproach against us. And yet we profess to be serving the God of heaven. The Lord calls upon every man to do his appointed work. He calls upon us to stand in the place where He can use us as His instruments. He wants us to go to Him for help. We are not to lean upon human beings, but upon the living God. Our question is to be, What can I do to proclaim the third angel's message? Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? If we can not gain entrance to the churches, we must give the message in our campmeetings. The distribution of our literature is another means by which the message is to be proclaimed. Let the workers scatter broadcast tracts and leaflets and books containing the message for this time. We need men who will stand with unswerving faith in Israel's God. We need colporteurs who will go forth to circulate our publications everywhere. [Cf: General Conference Bulletin 03-30-03 para. 32] p. 461, Para. 3, [1903MS].

The Lord needs printing offices. But He has shown us that He is not pleased with the way in which the work has been carried forward. Something is wrong. He wants to bring us into the place where we can understand His will concerning us. He is speaking to us. Let us strive to understand what He wants us to do. [Cf: General Conference Bulletin 03-30-03 para. 33] p. 461, Para. 4, [1903MS].

Brethren and sisters, we have no time to dwell on little differences. For Christ's sake, to your knees in prayer! Go to God, and ask Him to give you a clean heart. Ask Him to help you to stand where He wants you to be. Labor in harmony with one another, even though you are not alike. Do you not know that of the leaves on a tree there are no two exactly alike? From this God would teach us that among His servants there is to be unity in diversity. [Cf: General Conference Bulletin 03-30-03 para. 34] p. 461, Para. 5, [1903MS].

Bring all the pleasantness that you can into your lives. Do not make your mind a depository for the enemy's rubbish. Do not let trifling differences destroy your fellowship with one another. Do not say that because your brethren differ with you in some particular you can not stand by their side in service. They do not differ with you any more than you differ with them. [Cf: General Conference Bulletin 03-30-03

para. 35] p. 462, Para. 1, [1903MS].

We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to sacrifice our feelings and ideas, if by so doing we can help them. [Cf: General Conference Bulletin 03-30-03 para. 36] p. 462, Para. 2, [1903MS].

Are we standing on the platform of eternal truth? Are we giving the message that is to prepare a people to stand in the day of trial before us? God is calling upon every one of us to stand in his lot and in his place. He is calling upon us to plant the standard of truth in the places that have not heard the message. [Cf: General Conference Bulletin 03-30-03 para. 37] p. 462, Para. 3, [1903MS].

For years the word has been coming to this people telling them what to do. In every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given. Remember that when churches are raised up in America, there are brought into the truth those who can enter God's service as workers. When the work is done that should be done in America, there will be brought into the truth those who will help with their talents of intellect and with their means to carry forward the work for these [Cf: General Conference Bulletin 03-30-03 para. 38] p. 462, Para. 4, [1903MS].

Centralizing in Battle Creek, putting up so many buildings there, has robbed other places of light. Means has been used in this way that should have been used in proclaiming the truth in other cities, thus raising up workers of talent and ability. [Cf: General Conference Bulletin 03-30-03 para. 39] p. 462, Para. 5, [1903MS].

Brethren, shall we have faith in God? Shall we make an individual preparation to meet Him in peace, or shall we spend our time looking for defects in our fellow-workers? When self is crucified, when the heart is purified from all dross, the words and actions will be as pure gold. During this meeting, instead of going to one and another and talking unbelief, will you not speak when God tells you to speak, and then hold your peace? Will you not ask, as Moses did, for a revelation of God's character. "Show me Thy glory," he pleaded. And God granted his request, and made all His goodness pass before him. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you the language of heaven. [Cf: General Conference Bulletin 03-30-03 para. 40] p. 462, Para. 6, [1903MS].

My brethren and sisters, humble your hearts before God. You have reason to. His work is hindered. As yet, it has been established in a few places only, and God declares that it is to extend over the whole world. [Cf: General Conference Bulletin 03-30-03 para. 41] p. 462, Para. 7, [1903MS].

I ask you to do all that you can for the work in America. In this country workers are to be raised up who will help with their means and their talents to carry forward the work of God. I pray that there will be brought into the truth those who will refuse to be moulded by the spirit of covetousness and pride and self-sufficiency that has been

coming in. God's rebuke is upon this spirit. [Cf: General Conference Bulletin 03-30-03 para. 42] p. 463, Para. 1, [1903MS].

In the church of God there is to be done a work of cementing heart to heart. It is the divisions among us that stand in the way of our advancement. God calls upon us to come into line. To every man is given his work. But though our work is different, we need the help of one another. No one is to gather around him a party of men who will think as he thinks, and say, Amen, to everything that he says. God uses different minds. What one mind lacks will be made up by what another mind has. [Cf: General Conference Bulletin 03-30-03 para. 43] p. 463, Para. 2, [1903MS].

My brethren and sisters, think of these things. Seek the Lord with the whole heart, that you may find Him. Draw nigh to God, and He will draw nigh to you. Humble your hearts before Him, and pray more than you do. Pray for the impartation of the Holy Spirit. When this Spirit fills the heart, the praise of God will be in the congregation, and it will be reflected from your faces. Love for God will be shown by your love for one another, and this will give you power for service. Let your hearts break before God. Repent that you have so poorly glorified Him. Bear witness to the truth. If you had been in the habit of doing this, it would have removed many difficulties. Begin to work in right lines, and God will help you. [Cf: General Conference Bulletin 03-30-03 para. 44] p. 463, Para. 3, [1903MS].

Not the laws of the impulsive tongue or hand, but the loving pulsations of the converted heart, are from God. "God is love; and he that dwelleth in love dwelleth in God, and God in him." He sets forth love as a rule of life in still another way: "Be ye therefore merciful, as your Father also is merciful." Luke 6:36.--Testimony. [Cf: General Conference Bulletin 03-30-03 para. 01] p. 463, Para. 4, [1903MS].

Oh, that God's people had a sense of the impending destruction of thousands of cities, now almost wholly given to idolatry! But many of those who are acquainted with the truth are busy about things here and there. Their first work is to pray for the outpouring of the Holy Spirit, as the disciples prayed for it after the ascension of Christ.--Testimony. [Cf: General Conference Bulletin 03-30-03 para. 02] p. 463, Para. 5, [1903MS].

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."--Unpublished Testimony. [Cf: General Conference Bulletin 03-30-03 para. 03] p. 463, Para. 6, [1903MS].

Some have so long sacrificed principle that they can not see the difference between the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors

to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.--Testimony. [Cf: General Conference Bulletin 03-30-03 para. 04] p. 463, Para. 7, [1903MS].

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for, with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions.--Testimony. [Cf: General Conference Bulletin 03-30-03 para. 05] p. 464, Para. 1, [1903MS].

The Lord God of heaven is constantly at work for us. His angels minister to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9. We must never allow human ideas and natural inclinations to gain the supremacy.--Testimony. [Cf: General Conference Bulletin 03-31-03 para. 01] p. 464, Para. 2, [1903MS].

Night before last, the experiences and the work of Josiah, the king of Israel, as recorded in the thirty-fourth and thirty-fifth chapters of 2 Chronicles, and the twenty-second and twenty-third chapters of 2 Kings, were presented to me as a lesson that I should bring to the attention of this Conference. [Cf: General Conference Bulletin 04-01-03 para. 01] p. 464, Para. 3, [1903MS].

"Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. . . . And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan, . . . the scribe, to the house of the Lord, saying. Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." [Cf: General Conference Bulletin 04-01-03 para. 02] p. 464, Para. 4, [1903MS].

This record contains precious instruction for us. Born of a wicked father, surrounded with temptations to follow in his father's steps, with few counselors to encourage him in the right way, Josiah was true to the God of Israel. He did not repeat his father's sin in walking in the way of unrighteousness. Although he had not the advantages of the Christian parental influences that many of us have had, he determined to climb upward, instead of descending to the low level of sin and

degradation to which his father and grandfather had descended. Warned by their errors, he chose to walk in the right way, and, though surrounded by wickedness, he pressed in the upward path. His course of obedience made it possible for God to graft him from a wild olive tree to a good olive tree, giving him grace to do that which was right in the Lord's sight. Thus he became a chosen vessel. [Cf: General Conference Bulletin 04-01-03 para. 03] p. 464, Para. 5, [1903MS].

Josiah "turned not aside to the right hand or to the left." As one who was to occupy a position of trust, he resolved ever to honor God, to obey the instruction that He had given. The only safety for every one in attendance at this Conference, is to determine that he will walk uprightly before God. [Cf: General Conference Bulletin 04-01-03 para. 04] p. 465, Para. 1, [1903MS].

In the eighteenth year of Josiah's reign, God chose him to superintend the repairing of the temple. It was as this work was being done that the book of the law was found. Through some mismanagement it had been lost, and the people had been deprived of its instruction. Brethren, have any of you lost the book of the law? Have not many of us lost sight of the precepts that are in the holy Book? [Cf: General Conference Bulletin 04-01-03 para. 05] p. 465, Para. 2, [1903MS].

Upon finding this book, "Hilkiah the high priest said unto Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. . . . And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes." [Cf: General Conference Bulletin 04-01-03 para. 06] p. 465, Para. 3, [1903MS].

The reading of the book of the law, so long forgotten, made a deep impression upon the king's mind. He realized that something must be done to bring this law to the attention of the people, and to lead them to conform their lives to its teachings. By his own course of action, he designed to show his respect for the law. He humbled himself before God, rending his clothes. [Cf: General Conference Bulletin 04-01-03 para. 07] p. 465, Para. 4, [1903MS].

In his position as king, it was the work of Josiah to carry out in the Jewish nation the principles taught in the book of the law. This he endeavored to do faithfully. In the book of the law itself he found a treasure of knowledge, a powerful ally in the work of reform. He did not lay this book aside as something too precious to be handled. Realizing that the highest honor that could be placed on God's law was to become a student of its precepts, he diligently studied the ancient writing, and resolved to walk in the light it shed upon his pathway. [Cf: General Conference Bulletin 04-01-03 para. 08] p. 465, Para. 5, [1903MS].

When the law was first read to him, Josiah had rent his clothes to signify to the people that he was much troubled because he had not known of this book before, and that he was ashamed and painfully distressed because of the works and ways of the people, who had transgressed God's law. As he had in the past seen the idolatry and the impiety existing among them, he had been much troubled. Now as he read

in the book of the law of the punishment that would surely follow such practises, great sorrow filled his heart. Never before had he so fully realized God's abhorrence for sin. [Cf: General Conference Bulletin 04-01-03 para. 09] p. 465, Para. 6, [1903MS].

Josiah's sorrow did not end with the expression of words of repentance, or with outward demonstrations of grief. He bowed his heart in great humiliation before God, because he knew the anger of the Lord must be kindled against the people. He rent his heart, as well as his garments, for the dishonor shown to the Lord God of heaven and earth. He realized what the outcome must be; that God's displeasure would come upon His people. [Cf: General Conference Bulletin 04-01-03 para. 10] p. 465, Para. 7, [1903MS].

An Investigation Instituted.--The king did not pass the matter by as of little consequence. To the priests and the other men in holy office he gave the command, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not harkened unto the words of this book, to do according unto all that is written concerning us." [Cf: General Conference Bulletin 04-01-03 para. 11] p. 466, Para. 1, [1903MS].

Josiah did not say, "I knew nothing about this book. These are ancient precepts, and times have changed." He appointed men to investigate the matter, and these men went to Huldah, the prophetess. "And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you unto Me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him. Thus saith the Lord God of Israel, As touching the word which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me: I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again." [Cf: General Conference Bulletin 04-01-03 para. 12] p. 466, Para. 2, [1903MS].

In Josiah's day the Word of the Lord was as binding, and should have been as strictly enforced, as at the time it was spoken. And today it is as binding as it was then. God is always true to His Word. What should we do, we who have had great light? The law has been kept constantly before us. Time and again we have heard it preached. The Lord's anger is kindled against His people because of their disregard of His Word. Conviction of soul should send us in penitence to the foot of the cross, there to pray with the whole heart, saying, "What shall we do to be saved? Wherewithal shall we come before the Lord?" My brethren, inquire quickly, before it is too late. [Cf: General Conference Bulletin 04-01-03 para. 13] p. 466, Para. 3, [1903MS].

Josiah sent as messengers to the prophetess, the highest and most honored of the people. He sent the first men of his kingdom,--men who occupied high positions of trust in the nation. Thus he conferred honor upon the oracles of God. [Cf: General Conference Bulletin 04-01-03 para. 14] p. 466, Para. 4, [1903MS].

Apostasy must be Punished.--God sent Josiah the word that Jerusalem's ruin could not be averted. Even if the people should humble themselves before God, they could not escape their punishment. So long had their senses been deadened by sinning against God, that if the judgments had not come upon them, they would soon have swung back into the same sinful course. But because the king humbled his heart before God, he received from Huldah the prophetess the word that the Lord would acknowledge his quickness in seeking God for forgiveness and mercy. Still, the king must leave with God the events of the future; for he could not change them. The provocation had been too great for the punishment to be averted. [Cf: General Conference Bulletin 04-01-03 para. 15] p. 466, Para. 5, [1903MS].

The king, on his part, left undone nothing that might bring about a reformation. With the hope that something might be done to turn aside the judgment that was to be sent because of the leaven of evil permeating the principles and morals of the whole nation, he summoned a general assembly of the elders of the people, the magistrates, the representatives of Judah and Jerusalem, to meet him in the house of the Lord, with the priests and the prophets, and others engaged in various parts of the Lord's service. All joined in the deliberations of the assembly. In the place of making a speech to the people, Josiah ordered that the book of the law be read to them. So earnest did he feel that he himself read the law aloud. He was deeply affected, and he read with the pathos of a broken heart. His hearers were greatly affected by the intensity of feeling expressed in his countenance. They were impressed by the fact that the king, notwithstanding his high official position, cast himself wholly on the Lord, trusting in the strength and wisdom of the King of kings, rather than in his human wisdom. [Cf: General Conference Bulletin 04-01-03 para. 16] p. 467, Para. 1, [1903MS].

If those occupying positions of responsibility were as fully resolved to obey God's law as they are to make laws for governing those in their service, our institutions would be managed along right lines. Those who occupy positions of trust are to make it their highest aim to know God, as revealed in His Word; for to know Him aright is life eternal. [Cf: General Conference Bulletin 04-01-03 para. 17] p. 467, Para. 2, [1903MS].

Josiah proposed that those highest in authority unite in solemnly covenanting before the Lord to cooperate with one another in bringing about a reformation. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, which affirmed the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiyah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal and for the grove and for all the host of heaven; and he burned them without Jerusalem, in the fields of Kedron, and carried the ashes of them unto Bethel." [Cf:

General Conference Bulletin 04-01-03 para. 18] p. 467, Para. 3, [1903MS].

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of His great wrath, because of all the provocations that Manasseh had provoked Him withal." It was not long before Jerusalem was utterly destroyed. [Cf: General Conference Bulletin 04-01-03 para. 19] p. 467, Para. 4, [1903MS].

Lessons for Us to Learn.--Today God is watching His people. We should seek to find out what He means when He sweeps away our sanitarium and our publishing house. Let us not move along as if there were nothing wrong. King Josiah rent his robe and rent his heart. He wept and mourned because he had not had the book of the law, and knew not of the punishments that it threatened. God wants us to come to our senses. He wants us to seek for the meaning of the calamities that have overtaken us, that we may not tread in the footsteps of Israel, and say, "The temple of the Lord, The temple of the Lord are we," when we are not this at all. When we reach the mark of our high calling in Christ, the protecting arm of God will be with us. We shall have a covert from the storm. [Cf: General Conference Bulletin 04-01-03 para. 20] p. 467, Para. 5, [1903MS].

We have many lessons to learn. May God help us to learn them. Let us ask ourselves, Am I keeping the law of the Lord? Do I bring its principles into my home? Do I reverence God's Word? [Cf: General Conference Bulletin 04-01-03 para. 21] p. 468, Para. 1, [1903MS].

I felt so thankful when the college in Battle Creek was moved from there to Berrien Springs. This was a right move. If there had been a further carrying out of the principles that God has laid down,--the instruction that He has given to make centers in many places,--His salvation would have been revealed. A wrong policy has been followed in centering so much in Battle Creek. The Lord has told us that His work is to be established all over America. In every city a memorial for Him is to be established. Are we ready for this work? "Lo," said Christ, "I am with you alway, even unto the end of the world." "Go ye therefore and teach all nations, speaking the things I have commanded you." We are to proclaim to all the world the truths by which everyone is to be judged. When this gospel of the kingdom shall have been preached to every nation and kindred and tongue and people, the Saviour will come. [Cf: General Conference Bulletin 04-01-03 para. 22] p. 468, Para. 2, [1903MS].

A Reformation Needed.--In every institution among us there needs to be a reformation. This is the message that at the last General Conference I bore as the word of the Lord. At that meeting I carried a very heavy burden, and I have carried it ever since. We did not gain the victory that we might have gained at that meeting. Why?--Because there were so few who followed the course of Josiah. There were those at that meeting who did not see the work that needed to be done. If they had confessed their sins, if they had made a break, if they had taken their stand on vantage ground, the power of God would have gone through the meeting, and we should have had a Pentecostal season. [Cf: General Conference

Bulletin 04-01-03 para. 23] p. 468, Para. 3, [1903MS].

The Lord has shown me what might have been had the work been done that ought to have been done. In the night season I was present in a meeting where brother was confessing to brother. Those present fell upon one another's necks, and made heartbroken confessions. The Spirit and power of God were revealed. No one seemed too proud to bow before God in humility and contrition. Those who led in this work were the ones who had not before had the courage to confess their sins. [Cf: General Conference Bulletin 04-01-03 para. 24] p. 468, Para. 4, [1903MS].

This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious. [Cf: General Conference Bulletin 04-01-03 para. 25] p. 468, Para. 5, [1903MS].

God is in earnest with us. If the heart is pure, there will be purity of action and nobility of purpose in all the work done. Every mind is to be cleansed, every heart purified. All are to understand that sin is not to be tolerated by the people who have received the most precious light ever given to mortals. Only a little while, and He who shall come will come, and will not tarry. Those who choose to cleave to their sins must perish. But God will have compassion on all who will make thorough work for eternity. [Cf: General Conference Bulletin 04-01-03 para. 26] p. 468, Para. 6, [1903MS].

I wish to say that the work that is to be carried on by our people is becoming less and less appreciated by many--not by all. Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people, and then going directly contrary to His will. We are getting ready to move. Then let us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities, and bring them into the everyday life. We are to sit at the feet of Jesus and learn of Him. [Cf: General Conference Bulletin 04-01-03 para. 27] p. 468, Para. 7, [1903MS].

A Great Work to be Done.--The Lord has a great work to be done. If this meeting is a success, the laborers will go from it to open up the work in new places. The salvation of God will be revealed. I am thankful that during the past year something has been done in Southern California. I praise God for what has been accomplished there. It is hard work to press the battle to the gates, but this *must* be done. God calls upon every one of us to take hold in earnest. [Cf: General Conference Bulletin 04-01-03 para. 28] p. 469, Para. 1, [1903MS].

Here is the medical missionary work,--a wonderful work. God gave us this work thirty-five years ago, and it has been a great blessing. It is to be to the third angel's message as the right hand is to the body. The gospel and the medical missionary work are one. They can not be divided. They are to be bound together. Medical missionary workers should be encouraged and sustained. And let them remember that they are working for the Master. Unless they do this, they can not exert a strong influence for good in the world. And they must ever keep clear and distinct the line of demarcation between worldlings and those who are carrying the gospel of the kingdom to the world. [Cf: General

Conference Bulletin 04-01-03 para. 29] p. 469, Para. 2, [1903MS].

In the place of erecting large sanitariums, we should establish smaller sanitariums in many places. A few patients in a small institution can be helped and educated to much greater advantage than a large number gathered together in a large institution. God help us to let the light shine forth. It must shine forth, and God will make us channels of light, if we will let Him. [Cf: General Conference Bulletin 04-01-03 para. 30] p. 469, Para. 3, [1903MS].

The Southern field needs our help. I have carried this field on my heart for many years. I have tried to make known its needs, and yet it has scarcely been touched. God has given me encouragement for the workers there, and I have followed them step by step in their work. There are those who say that mistakes have been made by the workers in the Southern field. Do you ever make mistakes? My husband and I used to grieve when we made mistakes. But often we found that in His providence God had permitted us to do as we had done, that we might understand what He wanted us to understand. [Cf: General Conference Bulletin 04-01-03 para. 31] p. 469, Para. 4, [1903MS].

God does not cast us off because we make mistakes. Of Ephraim He says: "I taught Ephraim also to go, taking them by their arms. . . . I drew them with cords of a man, with bands of love." [Cf: General Conference Bulletin 04-01-03 para. 32] p. 469, Para. 5, [1903MS].

The Spirit of Criticism to be Banished.--My brethren, if you stand before God as true Christians, you will do in the year before us a work different from that which has been done in years past. Your wicked criticism is a sin in the sight of God. By it you are weakening the hands of God's servants. This criticism is as a root of bitterness, whereby many are defiled. Let us come to the Lord in penitence, and ask Him to forgive us for not keeping His law, for not obeying the command to love one another as Christ has loved us. He says to us, "You have left your first love, and, unless you repent, I will remove your candlestick out of his place." "Be watchful," He pleads, "and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God." [Cf: General Conference Bulletin 04-01-03 para. 33] p. 469, Para. 6, [1903MS].

Speech is a precious talent. It is the means by which we communicate with one another. The man who, though professing to be a Christian, allows himself to speak angrily because his will is crossed, needs to go apart and rest awhile. Let him go to God, and tell Him that he is sorry for what he said, and that he is ashamed of himself. Let him not try to vindicate himself. [Cf: General Conference Bulletin 04-01-03 para. 34] p. 470, Para. 1, [1903MS].

Those who criticize and condemn one another are breaking God's commandments, and are an offense to Him. They neither love God nor their fellow-beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they can not be reasoned with. Be very sensitive in regard to what it means to keep the law of God, and in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about. [Cf: General Conference Bulletin 04-01-03 para. 35] p. 470, Para. 2, [1903MS].

If it were not for the burdens that rest so heavily on my soul, I could do tenfold more than I do. But night after night I am unable to sleep, because so many of the people of God act like quarrelsome children. My brother, my sister, when trouble arises between you and another member of God's family, do you follow the Bible directions? Before presenting to God your offering of prayer, do you go to your brother, and in the spirit of Christ talk with him. Christ 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." Then you can offer it with a clear conscience; for you have cast out the root of bitterness. [Cf: General Conference Bulletin 04-01-03 para. 36] p. 470, Para. 3, [1903MS].

There is much to be done at this meeting. But I do not feel depressed by the outlook. At times I do feel depressed, but I struggle against the feeling. I know that God wants His joy to be in us, that our joy may be full. He has a heaven full of blessings, and these blessings He will give to us, if we will take them. Our Father has an abundant treasure, but you do not want it. If you did, you would have it. You let so many things come between you and God! Your individuality is spotted and stained. It needs to be cleansed by the blood of the Lamb. [Cf: General Conference Bulletin 04-01-03 para. 37] p. 470, Para. 4, [1903MS].

The judgment is right upon us. We can not afford to spend our time quarreling over little things. There is a great work before us. My brethren, we must wake up to the issues which face us, and that before this meeting closes. Heart must be cemented to heart. Pray for this; labor for it. Do not, I beg of you, allow differences to come in. May God help you to gather up the divine rays of light, and flash them across the pathway of others. May He help you to love one another as Christ has loved you. "By this," He says, "shall all men know that ye are My disciples, if ye have love one to another." [Cf: General Conference Bulletin 04-01-03 para. 38] p. 470, Para. 5, [1903MS].

There is power with Christ to heal; there is power with Him to save to the uttermost all who come to Him. But we must be willing to be saved. We must put aside all self-sufficiency. We must be in spirit as little children, or we shall never see the kingdom of heaven. Our measurement of ourselves is too large. We are but little children. We have not attained to the full stature of men and women in Christ. There is much matured intelligence for us yet to gain. [Cf: General Conference Bulletin 04-01-03 para. 39] p. 470, Para. 6, [1903MS].

We must overcome the pride that leads us to prefer to work by ourselves, rather than with a fellow-laborer, lest he rob us of glory. God wants us to press close together, that we may help one another. In Australia a minister was asked by a brother minister to leave the pulpit. "I want the people to see no one but me," he said. And they did indeed see no one but him. [Cf: General Conference Bulletin 04-01-03 para. 40] p. 471, Para. 1, [1903MS].

God calls for volunteers who will say. "I will do the very best I can." God pities us as He sees the wickedness all around us. But He declares that we are not to be wicked. Though we are in the world, we

are not to be of the world. The Lord desires His institutions to stand as educational powers in the world. Everything connected with them is to bear the seal of God. Every worker is to be sanctified, body, soul, and spirit. No coarse, rough words are to be spoken; no action that shows a grasping spirit is to be performed. In thought and word and act the workers are to represent Christ. [Cf: General Conference Bulletin 04-01-03 para. 41] p. 471, Para. 2, [1903MS].

The Advent Message to be Given.--Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the word, "Bind up the law among My disciples." In this world there are but two classes,--the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit. [Cf: General Conference Bulletin 04-01-03 para. 42] p. 471, Para. 3, [1903MS].

Soon will come the time of which John writes: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." [Cf: General Conference Bulletin 04-01-03 para. 43] p. 471, Para. 4, [1903MS].

How prone we are to look to human beings for help, to listen to their opinions, to rely upon them for sympathy, succor, and counsel! When in trouble, we should shut ourselves up with God. How many there are who realize no refreshing because they have forsaken the living waters, and have hewn out for themselves broken cisterns, which can hold no water! When men do this, what can we expect but barrenness of soul? [Cf: General Conference Bulletin 04-01-03 para. 44] p. 471, Para. 5, [1903MS].

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." Let us rely on God. He never fails a trusting soul. [Cf: General Conference Bulletin 04-01-03 para. 45] p. 471, Para. 6, [1903MS].

From the moment of our conversion till the close of our earthly history, our lives are to be characterized by a spirit of true, intelligent service. Only thus can we be true to our covenant with God. He who is daily converted has crossed the boundary line that separates

the children of light from the children of darkness. But he who professes to believe the truth, and acts as a sinner, will be treated by God as a sinner, and, unless he repents, will be punished as a sinner, only with many stripes, because he was given great light. Talk by Mrs. E. G. White. [Cf: General Conference Bulletin 04-01-03 para. 46] p. 472, Para. 1, [1903MS].

God calls upon His servants to reveal a spirit of unvarying kindness and love. Nothing is gained by harsh denunciations and bitterness of spirit. To be harsh in trying to correct wrong is to commit sin in reproving sin. True reformers are not destroyers. They never seek to ruin those who do not harmonize with their plans. Reformers must advance, not retreat. They must be firm, decided, resolute, unflinching. But firmness must not be allowed to degenerate into an overbearing spirit. God would have those who serve Him as firm as a rock to principle, and yet meek and lowly, like Christ. Abiding in Christ, they can do the work that He would do were He in their places.--Testimony. [Cf: General Conference Bulletin 04-01-03 para. 01] p. 472, Para. 2, [1903MS].

God says, "Go work today in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call." [Cf: General Conference Bulletin 04-01-03 para. 01] p. 472, Para. 3, [1903MS].

God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines.--Unpublished Testimony. [Cf: General Conference Bulletin 04-01-03 para. 02] p. 472, Para. 4, [1903MS].

The people of God need now to pray and humble their hearts before the Lord. Then they will see all things clearly. It is heart humiliation that is needed by those who have in trust so great and so important a truth,--a truth which, if received and believed, will purify the life from all selfishness, all emulation. Let the Lord's people draw near to Him, and let them love one another as brethren. A guilty world is going to destruction; and if Satan can keep at variance those whose hearts should be full of tenderness and love, on whose lips there should ever be the law of kindness, how pleased he is!--Testimony. [Cf: General Conference Bulletin 04-01-03 para. 03] p. 472, Para. 5, [1903MS].

Talk by Mrs. E. G. White, Tuesday Morning, March 31. "Harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." [Cf: General Conference Bulletin 04-02-03 para. 01] p. 472, Para. 6, [1903MS].

In order for the blessing of God to rest upon us, we must not only hear His Word; we must carry it out in the daily life. [Cf: General Conference Bulletin 04-02-03 para. 02] p. 472, Para. 7, [1903MS].

"Your eyes have seen what the Lord did because of Baal Peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you unto this day." [Cf: General Conference Bulletin 04-02-03 para. 03] p. 473, Para. 1, [1903MS].

"Behold, 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." [Cf: General Conference Bulletin 04-02-03 para. 04] p. 473, Para. 2, [1903MS].

You may think that it shows great wisdom to associate closely with worldlings, that you may receive their favor. But we can not afford to do this. The world will discern the wisdom and the understanding possessed by those who keep all God's commandments, and will say, "Surely this is a wise and understanding people." It is in this position that God has always wanted us to stand. [Cf: General Conference Bulletin 04-02-03 para. 05] p. 473, Para. 3, [1903MS].

"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." If we will draw nigh to God, He will draw nigh to us, and His glory will go before us. He will indite our petitions, teaching us to ask for the very things that He has pledged Himself to bestow on us. [Cf: General Conference Bulletin 04-02-03 para. 06] p. 473, Para. 4, [1903MS].

"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?" Shall we heed this law? Or shall we cover up the message, and hide the law of Jehovah? God forbid! [Cf: General Conference Bulletin 04-02-03 para. 07] p. 473, Para. 5, [1903MS].

"Only take heed to thyself, and keep thy soul diligently." I spoke yesterday of the individuality that we must maintain. It must be a sanctified individuality. Take heed to thyself. Do not talk of the faults of others. If you have anything against any one, go to him, and tell him all about it. Pray with him and for him. If all would do this, how many souls would be saved to the work of God! [Cf: General Conference Bulletin 04-02-03 para. 08] p. 473, Para. 6, [1903MS].

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen." God has sent us reproofs and warnings. Forget not the things that you have seen. Forget not the history of the past, when God revealed His power and His grace, giving victory after victory, when He let His blessing and mercy rest upon us, and when He reproved our errors and our wrongs. Do not repeat the wrongs that He has reproved. Do not wait for Him to tell you every day what you must do. When He commands you once, it is forever. Establish your confidence in God. Come to Him with a living faith. He has said to you, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Cf: General Conference Bulletin 04-02-03 para. 09] p. 473, Para. 7, [1903MS].

Moses spoke of the day when the people stood before God in Horeb, when He said, "Gather Me the people together, and I will make them hear My

words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children." [Cf: General Conference Bulletin 04-02-03 para. 10] p. 473, Para. 8, [1903MS].

My brethren and sisters, what is the matter with your children? Why is it that they do not obey God? It is because you yourselves do not obey Him. You hurry here and you hurry there; and your attention is so taken up with common things that you have no time to pray, no time to train your children. This is the way that it is in our institutions. Those in positions of trust in our publishing houses and our sanitariums have no time to educate the youth connected with these institutions as they should be educated. These youth are to be trained by precept and example to work for God. Do not speak to them harshly. You can not afford to do this. When you speak harshly or discouragingly, Satan is speaking through you. [Cf: General Conference Bulletin 04-02-03 para. 11] p. 474, Para. 1, [1903MS].

Place yourselves in right relation to God. Ask Him to cleanse you from all iniquity, and to heal you of your backsliding and your forgetfulness of Him. He says, "Draw nigh to Me, and I will draw nigh to you." He asks you to teach His lessons to your children. This is your work. Your children are God's property. He sent His Son to die for them. He has redeemed them. He wants you to begin to work for the church in your own house. Teach your children to keep the way of the Lord, to walk humbly before Him. Teach them to be His missionaries in the church and in the world. [Cf: General Conference Bulletin 04-02-03 para. 12] p. 474, Para. 2, [1903MS].

"Confess your Faults One to Another."--Brethren and sisters, do not let this meeting pass by this morning without doing the work that God wants you to do. If there are any differences between you and your brethren, for Christ's sake clear them away. Take up the stumblingblocks. Clear the King's highway. If you have done your neighbor a wrong, go to him, and try to make the matter right. Talk with God, and when you have done this, you will be able to talk in a Christlike manner to your brother. [Cf: General Conference Bulletin 04-02-03 para. 13] p. 474, Para. 3, [1903MS].

If you have made mistakes or errors in judgment or in speech, or if you have used the precious talent of speech to proclaim the wrongdoings of others, may God help you to make a change. Humble your hearts before the Lord. Do not feel that your brethren will lose confidence in you if you make confession of sin. We are all finite. We are God's little children. Do not feel that it would lower your dignity to confess your sins. Christ says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We have separated ourselves from God. Let us draw near to Him. Let us confess our sins, and let us be sure that we go to the bottom, and make thorough work for repentance. Will you do this? Will you prepare the way for God to bless you? Shall we not see of the salvation of God in this meeting? We may see it; we may have it. Let us not do anything that will hinder it from coming to us. [Cf: General Conference Bulletin 04-02-03 para. 14] p. 474, Para. 4, [1903MS].

Do not use the talent of speech to talk of your troubles and difficulties or of the wrong that some one has done you. Live in the confidence and love of Christ. He is with you. He will give you

strength. Remember that when you are irritated, silence is eloquence. Keep still. The strongest rebuke that you can give to a faultfinder is to return no answer to his criticism. [Cf: General Conference Bulletin 04-02-03 para. 15] p. 474, Para. 5, [1903MS].

May the salvation of God be manifest among us this morning. May the Lord help us all. I felt thankful that God gave me strength to talk to you yesterday. Then I thought, What good has it done? I felt a wave of discouragement coming over me. But I said, No, I can not afford that. I have done my duty, and I leave the result with God. I slept for about fifteen minutes, and when I awoke, it seemed as if the glory of God was all around me. My heart was filled with praise and thankfulness. And I feel thankful this morning. Oh, shall we not clear away the rubbish that is filling our hearts, and invite Christ to enter as an abiding Guest? Then He will richly bless us, and we shall receive the baptism of the Holy Spirit. [Cf: General Conference Bulletin 04-02-03 para. 16] p. 475, Para. 1, [1903MS].

Prayer Offered by Mrs. E. G. White, Tuesday Morning, March 31. Our heavenly Father, we come to Thee this morning just as we are, needy and wholly dependent upon Thee. Help us to have a clear knowledge of what we must be, and of the characters that we must form, in order that we may be prepared to unite with the heavenly family in the city of our God. We ask Thee that Thou wilt remove the reproach that has come upon Thee through the neglect of those who profess to be Thy people, but who have not walked in Thy counsel. Lord, help us to understand our individual responsibilities, that our hearts may be worked by the Holy Spirit. We ask Thee that Thou wilt open blind eyes, that they may see; to enlighten the darkened understanding, that all may understand that there must be a reversion, that hearts must break before God. Give us hearts of repentance, hearts of humiliation. O my Father, how can we proclaim Thy goodness, and Thy mercy, and Thy love, unless we cherish them in our own hearts, and reveal them in our own experiences? Thou knowest how Thou hast presented this matter to Thy servant. Thou knowest what a dishonor it has been to Thee because Thy people have failed to come to a knowledge of the truth as it is in Jesus, and to obey Thy commandments. [Cf: General Conference Bulletin 04-02-03 para. 01] p. 475, Para. 2, [1903MS].

Let not Thy wrath come upon Thy people while they are in their sins, unconverted and unsaved. Here are Thy ministers, whose work it is to proclaim Bible truth. I ask Thee that they may have a clear realization of the responsibilities that rest upon them as guardians and as shepherds of Thy flock. Roll upon them the burden that they should bear for those who are out of the truth. Let them understand their own weakness, and may the sanctification of the Spirit come to them. May there be a purifying of character and a breaking of heart before God. Thou canst show them that while they cherish their own dispositions and temperaments, Thou canst not work through them by the Holy Spirit, because they would become lifted up. Thou canst show them that there is a work to be done in their own hearts. [Cf: General Conference Bulletin 04-02-03 para. 02] p. 475, Para. 3, [1903MS].

Here are those who bear responsibilities in our institutions. Thou hast signified that Thou hast been displeased with their ministrations. They have not in their dealings given a right example to the world. They did not realize that men were taking knowledge of them, to see

whether they were sanctified by the truth. [Cf: General Conference Bulletin 04-02-03 para. 03] p. 475, Para. 4, [1903MS].

Oh, pardon our transgressions, and forgive our sins! Show us where we have come short. Let Thy Holy Spirit descend upon us. The world is perishing in sin, and we ask Thee to roll the burden upon us at this meeting. We desire to be weighted down with the Holy Spirit. We desire to stand where Thou canst reveal Thyself to us. Take away our hardness of heart, and give us softened hearts. I ask Thee, for Christ's sake, that Thou wouldst give understanding, that Thou wouldst give spiritual knowledge, that Thou wouldst give sensitive hearts, that all may see that it is high time to open the door of the heart to Jesus. Thou hast said that Thou hast heard the many words of complaint, and faultfinding, and murmuring, brother against brother, and friend against friend. Thou hast heard these words, and they are written in Thy book. They have stood as a block against the wheel of salvation, hindering its advancement. Convert Thy people in this the day of Thy preparation, that the time may not come when they will say, "The harvest is past, the summer is ended, and we are not saved." [Cf: General Conference Bulletin 04-02-03 para. 04] p. 475, Para. 5, [1903MS].

Thou hast opened these things before me, and Thou alone canst prepare minds and hearts to hear the message that unless those who have left their first love shall return to recognize the work that needs to be done in their individual hearts, Thou wilt come quickly and remove the candlestick out of his place. Open the eyes of Thy people that they may see their deficiencies. We do not want one to be separated from the work. We do not want one to perish. We ask Thee that Thou wilt move upon hearts by the quickening influence of Thy Spirit, that there may be a break in this meeting such as has not been before. Oh, the break must come, if the Spirit of God shall take hold of hearts! [Cf: General Conference Bulletin 04-02-03 para. 05] p. 476, Para. 1, [1903MS].

O my Father, shall this meeting close and we go back to our places with the same hard hearts? We must be reconverted, sanctified, and made fit to bear the message of the Lord. Cleanse the vessel, that the message that shall be given shall not taste so strongly of the dish that those to whom it is given shall have no appetite to partake of it. Let Thy melting mercy come upon us. Work in the midst of us with Thy power and with Thy love and with Thy majesty and glory. Put to shame the listlessness of those who have not come up to the help of the Lord, to the help of the Lord against the mighty. Sweep back the cloud of darkness and unbelief. Let the Holy Spirit come into our hearts and break down every barrier. Thou King of glory, look upon Thy people in these closing scenes of this earth's history. It seems as if nothing could arouse many of them to realize that they are on the very eve of the day of God, that His judgments are in the land. [Cf: General Conference Bulletin 04-02-03 para. 06] p. 476, Para. 2, [1903MS].

With Thou hear our petition! Wilt Thou answer our petition! Wilt Thou reveal Thyself to us! May we behold Thy glory, and be changed into Thine image. We thirst for the waters of Lebanon, and we hunger for the bread of life. We ask Thee to break our hearts today. We ask Thee to help us to put away our sinful thoughts, our disparagement of one another, and to seek the Lord while He may be found. My Father, break down the barriers, that confessions may be made, from heart to heart,

from brother to brother. May the Spirit of God come in; and Thy blessed name shall have all the glory. Amen. [Cf: General Conference Bulletin 04-02-03 para. 07] p. 476, Para. 3, [1903MS].

Heavenly Father, Thou hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Heavenly Father, we need Thy Holy Spirit. We do not want to work ourselves, only as we work in unity with God. We want to be in a position where the Holy Spirit of God shall be upon us with its reviving, sanctifying power. Wilt Thou manifest Thyself unto us this very morning! Wilt Thou sweep away every mist and every cloud of darkness! [Cf: General Conference Bulletin 04-02-03 para. 01] p. 476, Para. 4, [1903MS].

We come to Thee, our compassionate Redeemer; and we ask Thee, for Christ's sake,--for Thine own Son's sake, my Father, that Thou wilt manifest Thy power unto Thy people here. We want wisdom; we want righteousness; we want truth; we want the Holy Spirit to be with us. [Cf: General Conference Bulletin 04-02-03 para. 02] p. 476, Para. 5, [1903MS].

Thou hast presented before us a great work that must be carried forward in behalf of those that are in the truth, and in behalf of those that are in ignorance of our faith; and O Lord, as Thou hast given to every man his work, we beseech of Thee that the Holy Spirit may impress the human mind in regard to the burden of work that shall rest upon every individual soul, according to Thine appointment. We want to be proved; we want to be sanctified through and through; we want to be fitted up for the work; and here, right here in this session of the Conference, we want to see a revelation of the Holy Spirit of God. We want light, Lord,--Thou art the Light. We want truth, Lord,--Thou art the Truth. We want the right way,--Thou art the Way. [Cf: General Conference Bulletin 04-02-03 para. 03] p. 476, Para. 6, [1903MS].

Lord, I beseech of Thee that we may all be wise enough to discern that we must individually open the heart to Jesus Christ, that through the Holy Spirit He may come in to mold and fashion us anew, in accordance with the divine image. O my Father, my Father! melt and subdue our hearts. We desire this morning to make an entire surrender to Thee; we desire to give up our will, our way, our course of action that has not been in harmony with the way and the will of God; we desire to accept the Lord's way, the Lord's will, the Lord's counsel. Come, oh, come into the midst of us this very morning, and move upon hearts, young and old. In a special manner move upon the hearts of those who are handling gospel truths, that they may all be lighted up with the bright beams which Thou dost permit to shine upon Thy Word, in order that Thy instruction may come to the human understanding with the power and the Spirit of the living God. [Cf: General Conference Bulletin 04-02-03 para. 04] p. 477, Para. 1, [1903MS].

We acknowledge before Thee that we have not honored Thy name as we should. We acknowledge before Thee that we need to be broken in heart. We desire just now to be reconverted; we desire just now to realize what Christ is to us, and what we are and can be to Him as His coworkers,--"laborers together with God." [Cf: General Conference Bulletin 04-02-03 para. 05] p. 477, Para. 2, [1903MS].

O my Father, let every soul that is confused, every soul that can not understand and see the way, have the way presented before him so clearly that the mist will be removed, and that the cloud will pass, so that the Sun of righteousness may shine into the chambers of the mind and into the soul-temple. Wash us, and we shall be clean, Lord. Let melting mercy, mercy from Thee, come into every heart; and then, when we realize the melting mercy of a compassionate and loving Saviour, our hearts, once more united, will beat in unison, and all will stand shoulder to shoulder in advancing this great work. [Cf: General Conference Bulletin 04-02-03 para. 06] p. 477, Para. 3, [1903MS].

We can not afford to be indifferent, Lord, we can not afford to work contrary to one another. We must trust in Thee; and we ask, this very morning, that Thou shalt let the Holy Spirit descend upon us. We are ready to receive the Comforter; we open the door of the heart, and invite the Saviour in. We love Thee, dear Saviour; Thou knowest that we love Thee. We see in Thee matchless charms, and we desire that every soul shall constantly look unto Thee,--Thou who art the Author and the Finisher of our faith. [Cf: General Conference Bulletin 04-02-03 para. 07] p. 477, Para. 4, [1903MS].

Come, Lord Jesus, come and take us as we are, and put upon us the robe of Thy righteousness. Take away our sins. Our Saviour, Thou didst come to the earth to do this. We repent of wrongdoing; we are sorry for every departure from Thee; and we ask Thee to pardon our transgressions, that we may show to the world that we have a Saviour who is able to take away our sins, and to impute unto us His own righteousness. [Cf: General Conference Bulletin 04-02-03 para. 08] p. 477, Para. 5, [1903MS].

Lord, we accept Thee now; we receive Thee now; we believe in Thee now; and we ask Thee to let Thy Holy Spirit rest upon us just now. Just now walk through this house, we pray Thee; and may the angels accompanying Thee go around to every seat, and to every heart; and may every person have a realization of what "I" should do. May every one look not to man, but to Christ,--to Him who has died to save us. We are saved by Thee, Lord; we look to Thee, Lord. Oh, let Thy power come upon us, to tell us that our sins are pardoned. Thou hast promised, "A new heart will I give thee." We desire to have our hearts renewed, Lord; we long for this. [Cf: General Conference Bulletin 04-02-03 para. 09] p. 477, Para. 6, [1903MS].

Bless our ministering brethren. Bless all those who are in office in our institutions. We do not want Thee to destroy these institutions; we do not want to see their influence wiped away. We want that Thou shouldst simply take away everything that is wrong in the heart, the life, the character, of each worker, so that Thou canst use every institution of Thine own planting to glorify Thy name. We need every one of them. [Cf: General Conference Bulletin 04-02-03 para. 10] p. 478, Para. 1, [1903MS].

O my Saviour, Thou who hast shown compassion to us all, again we ask Thee to grant unto us a rich portion of Thy mercy, Thy fulness, Thy compassion, thy everlasting love. Come, Lord Jesus, and make us partakers of Thy divine nature, that we may overcome the corruption that is in the world through lust. Oh, may the Spirit of Christ, the love of God, comfort every heart this morning! Banish darkness, turn

away the deceptive powers of the enemy, and let Thy voice and Thy Spirit and Thy love come into our souls, that we may sit together in heavenly places with Christ Jesus; and Thy name shall have all the glory. Amen. [Cf: General Conference Bulletin 04-02-03 para. 11] p. 478, Para. 2, [1903MS].

Morning Talk by Mrs. E. G. White, Wednesday, April 1, 1903. I know that the Lord means us good. I know that we are our worst enemies when we listen to the suggestions of the enemy. Let us not allow the truth, the precious, sanctifying truth of God, to pass by without our laying hold upon it. We are to be sanctified by the truth. The Lord will help us if we will but humble our hearts before Him, and accept Him as our personal Saviour. Only the living, acting power of our Redeemer can save us from the wiles of the enemy. [Cf: General Conference Bulletin 04-02-03 para. 01] p. 478, Para. 3, [1903MS].

The Word declares, "Ye are God's husbandry." But can He work upon our hearts unless we are willing to be worked? "Ye are God's building." He is willing to build up in each one of us a symmetrical character,--a character after the divine similitude. But He must have our cooperation. [Cf: General Conference Bulletin 04-02-03 para. 02] p. 478, Para. 4, [1903MS].

We do not reach high enough. We do not come to God with the faith that will not be denied. He says: "If any of you lack wisdom, let Him ask of God, who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind, and tossed. For let not that man think that he shall receive anything of the Lord." We must lay hold of the promises, saying, "I will not let Thee go, except Thou bless me." And when you receive the blessing, you will carry it to others. The atmosphere of heaven will surround your soul, because Christ will be with you. He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Cf: General Conference Bulletin 04-02-03 para. 03] p. 478, Para. 5, [1903MS].

Let us not allow the enemy to gain the victory. We are sorry that we are not standing on vantage ground, that we have not been standing there ever since the last General Conference. We are sorry that we did not make diligent work unto repentance; sorry that we did not cease our complaining and fault finding, and that we did not overcome the inclination to press others to the wall. My brethren, crowd yourselves into as small a compass as you please, but let your brethren alone. Do not try to press them into hard places. Place yourselves where God can give you the presence of His Spirit in your work. If your brethren see from your life that this Spirit is abiding in your heart, they will be led to go for help to the same source that you did. They will be led to obey the word. "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 [Cf: General Conference Bulletin 04-02-03 para. 04] p. 478, Para. 6, [1903MS].

My brethren, clear your souls before God. Cease your criticizing and faultfinding. Satan will keep you at this till the Lord comes, if he can. He knows that thus he can most effectually hinder the Lord's work. Backbiting is cannibalism. God calls upon His people to have nothing to

do with it, but to come to Him, that they may have light and life and salvation. We need the wisdom that comes from above. Pure, this wisdom is, "peaceable, gentle, and easy to be entreated." If it were not, the love of the Father would not have been so constantly exercised toward us. [Cf: General Conference Bulletin 04-02-03 para. 05] p. 479, Para. 1, [1903MS].

Again and again God has pardoned our transgressions. Now there are steps that we must take. And what are they? Let us try to understand. You will remember the time that the news came from Europe regarding the financial embarrassment of the publishing house in Christiania. Some in this country said that we ought to let the institution go; that the managers ought to have known better than to get so heavily in debt; that they had no right to be in such a situation. But had such advice been followed, would it have placed the workers in the publishing house in Norway on vantage ground, where they could carry on their work for the Master? Light was given me that the institution was to be placed where it could do its work. But the workers there could not do this without help. Their brethren in other lands were to help them, standing with them shoulder to shoulder, making their interests and their loss their own. [Cf: General Conference Bulletin 04-02-03 para. 06] p. 479, Para. 2, [1903MS].

And let me say that God does not design that the sanitarium that has been erected in Battle Creek shall be in vain. He wants His people to understand this. Now that the building has been put up, He wants this institution to be placed on vantage ground. He does not want His people to be looked upon by the enemy as a people that is going out of sight. [Cf: General Conference Bulletin 04-02-03 para. 07] p. 479, Para. 3, [1903MS].

We are now to make another effort to place our institutions on solid ground. Let no one say, because there is a debt on the sanitarium in Battle Creek, "We will have nothing more to do in helping to build up that institution." The people of God must build that institution up, in the name of the Lord. It is to be placed where its work can be carried on intelligently. One man is not to stand at its head alone. Dr. Kellogg has carried the burden until it has almost killed him. God wants His servants to stand united in carrying that work forward. Because one man is one-sided, and another man is one-sided, this does not show that the work of God is to be one-sided. [Cf: General Conference Bulletin 04-02-03 para. 08] p. 479, Para. 4, [1903MS].

God's people are to place the sanitarium in Battle Creek on vantage ground. How is this to be done?--I can not tell you. But I know that just as soon as the Holy Spirit shall come upon hearts, there will be unity in voice and understanding; and wisdom will be given us. [Cf: General Conference Bulletin 04-02-03 para. 09] p. 479, Para. 5, [1903MS].

I have given you these thoughts as suggestions, trusting that they will have some influence upon you in your councils and in the movements that you will make. It is not only for that little corner in Battle Creek that we are laboring. We must stand on vantage ground before our own people and before world. [Cf: General Conference Bulletin 04-02-03 para. 10] p. 479, Para. 6, [1903MS].

God calls upon us to seek Him with the whole heart, and He declares that when we do this, He will be found of us. Shall we do it? In order to find Him, we must seek Him with every power of the being. A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Knowing that he had been sent by the Pharisees, Christ laid upon him the burden of answering his own question. "What is written in the law? how readest Thou?" He asked. And the lawyer answered. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: General Conference Bulletin 04-02-03 para. 11] p. 480, Para. 1, [1903MS].

These principles are the foundation of Christian life. When we receive them into our hearts, when we live by them, we shall see the salvation of God. Then will His power rest upon His work as it has not rested since the first days of the message. Then we knew what it meant to see the salvation of God. We understood what God told us. God lives, and He calls upon us to come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. "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." God forbid that these words should be spoken of us! [Cf: General Conference Bulletin 04-02-03 para. 12] p. 480, Para. 2, [1903MS].

Because men have made mistakes, they are not to be uprooted. The blessing of God heals; it does not destroy. The Mighty Healer, the great Medical Missionary, will be in the midst of us, to heal and to bless, if we will receive Him. John said of Him, "Behold the Lamb of God, which taketh away the sin of the world." He is waiting to come to us, to take away our sins, and fill us with His Spirit. [Cf: General Conference Bulletin 04-02-03 para. 13] p. 480, Para. 3, [1903MS].

A mighty host is arrayed against us. But God is on our side, and He has all power. He has separated us from the world for Himself, and He declares that we are to be a peculiar people, a holy nation, a royal priesthood. He tells us not to rely upon men, but to put our trust in the Lord God of Israel. Then we shall gain the victory. [Cf: General Conference Bulletin 04-02-03 para. 14] p. 480, Para. 4, [1903MS].

We are living in the time pointed out in this scripture. God has a great work to do in the earth, and Satan will strive with all his power to prevent the accomplishment of this work.--Unpublished Testimony. [Cf: General Conference Bulletin 04-02-03 para. 01] p. 480, Para. 5, [1903MS].

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised 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.--Unpublished Testimony. [Cf: General Conference Bulletin 04-02-03 para. 02] p. 480, Para. 6, [1903MS].

Christ is pleading the case of every tempted soul; but while He is doing this, many of His people are grieving Him by taking their stand

with Satan to accuse their brethren, pointing to their polluted garments. [Cf: General Conference Bulletin 04-02-03 para. 03] p. 480, Para. 7, [1903MS].

Let not the criticized ones become discouraged; for while their brethren are condemning them, Christ is saying of them, "I have graven them upon the palms of My hands. By creation and redemption they are Mine."--Unpublished Testimony. [Cf: General Conference Bulletin 04-02-03 para. 04] p. 481, Para. 1, [1903MS].

Make no man your king. Who is your King?--He who is called, "Wonderful, Counselor. The Mighty God, The Everlasting Father, The Prince of Peace" He is our Savior, our King. To Him you may always go with your burdens. However great your sins, you need have no fear of repulse. If you have injured your brother, go to him, and confess the wrong you have done him. Clear away the difficulty that exists between you and him. When you have done this, you may come to your King, asking Him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged His word to forgive your transgressions and to cleanse you from all defilement. The names of all His people are written in His book of life.--Unpublished Testimony. [Cf: General Conference Bulletin 04-02-03 para. 05] p. 481, Para. 2, [1903MS].

The words spoken by our Instructor impressed me deeply. Of those who led 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: General Conference Bulletin 04-03-03 para. 06] p. 481, Para. 3, [1903MS].

"What should you do? Simply put your whole trust in the One who understands 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 can not 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 who are tempted. Had you first talked with God in prayer, by faith grasping His promises, you would have received strength for the conflict."--Unpublished Testimony. [Cf: General Conference Bulletin 04-03-03 para. 07] p. 481, Para. 4, [1903MS].

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service all should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God and His righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers belong to Him.--Unpublished Testimony. [Cf: General Conference Bulletin 04-03-03

para. 08] p. 481, Para. 5, [1903MS].

Of the high priest of Israel we read: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love that Christ has for His people! Our great high Priest, of whom Aaron was a type, bears His people upon His heart. His earthly ministers should have this lesson graven upon mind and heart. As they labor in connection with one another, they are to follow the example of Christ, cultivating His tenderness, revealing His kindness, His courtesy, His love.--Unpublished Testimony. [Cf: General Conference Bulletin 04-03-03 para. 09] p. 481, Para. 6, [1903MS].

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 unappropriate.--E. G. W. [Cf: General Conference Bulletin 04-03-03 para. 10] p. 482, Para. 1, [1903MS].

Talk by Mrs. E. G. White, Friday Morning, April 3. It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established. [Cf: General Conference Bulletin 04-06-03 para. 01] p. 482, Para. 2, [1903MS].

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard. [Cf: General Conference Bulletin 04-06-03 para. 02] p. 482, Para. 3, [1903MS].

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines. They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He endorsed the effort made to get away from the congestion of Battle Creek. [Cf: General Conference Bulletin 04-06-03 para. 03] p. 482, Para. 4, [1903MS].

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest. [Cf: General Conference Bulletin 04-06-03 para. 04] p. 482, Para. 5, [1903MS].

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by His people. [Cf: General Conference Bulletin 04-06-03 para. 05] p. 482, Para. 6, [1903MS].

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,--a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand. [Cf: General Conference Bulletin 04-06-03 para. 06] p. 483, Para. 1, [1903MS].

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost. [Cf: General Conference Bulletin 04-06-03 para. 07] p. 483, Para. 2, [1903MS].

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,--association with worldly men, which

ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the office and look over the accounts, with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, He said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world. [Cf: General Conference Bulletin 04-06-03 para. 08] p. 483, Para. 3, [1903MS].

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the office, which was to be a school of training for workers. But as the result of association with the world, many in the office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the office were as they should be. [Cf: General Conference Bulletin 04-06-03 para. 09] p. 483, Para. 4, [1903MS].

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? [Cf: General Conference Bulletin 04-06-03 para. 10] p. 484, Para. 1, [1903MS].

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and connected with altogether different associations from what you have had of late in Battle Creek. [Cf: General Conference Bulletin 04-06-03 para. 11] p. 484, Para. 2, [1903MS].

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties--you would be astonished to know how many--have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to

move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation. [Cf: General Conference Bulletin 04-06-03 para. 12] p. 484, Para. 3, [1903MS].

The Sanitarium.--I need not speak any more on this point. I wish to speak now in reference to the sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this sanitarium go into the hands of worldlings. And she said also that we must try to place the sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to Him. And when the sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge. [Cf: General Conference Bulletin 04-06-03 para. 13] p. 484, Para. 4, [1903MS].

It has been stated that, when the sanitarium was first established in Battle Creek, my husband and I endorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers. [Cf: General Conference Bulletin 04-06-03 para. 14] p. 484, Para. 5, [1903MS].

The sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients. [Cf: General Conference Bulletin 04-06-03 para. 15] p. 485, Para. 1, [1903MS].

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick. [Cf: General Conference Bulletin 04-06-03 para. 16] p. 485, Para. 2, [1903MS].

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there

is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the Healer of the soul. I was in perfect union with this move. [Cf: General Conference Bulletin 04-06-03 para. 17] p. 485, Para. 3, [1903MS].

But of late some things have been brought in that I could not endorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,--that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek, I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants His institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the Leader and Guide and Counselor of His people. His institutions are to be managed under His theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work. [Cf: General Conference Bulletin 04-06-03 para. 18] p. 485, Para. 4, [1903MS].

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible-readings with the patients, as the way opened Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,--that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients. [Cf: General Conference Bulletin 04-06-03 para. 19] p. 485, Para. 5, [1903MS].

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and He put His hand on Dr. Kellogg's hand as he operated, and through His power the operations were successful. [Cf: General Conference Bulletin 04-06-03 para. 20] p. 486, Para. 1, [1903MS].

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood His power to carry on the work successfully, and they had more confidence in him than in worldly physicians. [Cf: General Conference Bulletin 04-06-03 para. 21] p. 486, Para. 2, [1903MS].

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by His physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works. [Cf: General Conference Bulletin 04-06-03 para. 22] p. 486, Para. 3, [1903MS].

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of His work. [Cf: General Conference Bulletin 04-06-03 para. 23] p. 486, Para. 4, [1903MS].

God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and He does not want you to stand there. [Cf: General Conference Bulletin 04-06-03 para. 24] p. 486, Para. 5, [1903MS].

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance. [Cf: General Conference Bulletin 04-06-03 para. 25] p. 486, Para. 6, [1903MS].

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules and regulations for their fellow-men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow-man. "The law of the Lord is perfect, converting the soul." [Cf: General Conference Bulletin 04-06-03 para. 26] p. 486, Para. 7, [1903MS].

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make

another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it; then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then He wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and His Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. [Cf: General Conference Bulletin 04-06-03 para. 27] p. 487, Para. 1, [1903MS].

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely. [Cf: General Conference Bulletin 04-06-03 para. 28] p. 487, Para. 2, [1903MS].

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where He can control it, let me tell you that God will see that it is sustained. [Cf: General Conference Bulletin 04-06-03 para. 29] p. 487, Para. 3, [1903MS].

God wants His people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for His work, are to stand as His property. He calls upon those who have received the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy. [Cf: General Conference Bulletin 04-06-03 para. 30] p. 487, Para. 4, [1903MS].

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way that His people can invest their means in them with the assurance that they are part of His work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul.

[Cf: General Conference Bulletin 04-06-03 para. 31] p. 487, Para. 5, [1903MS].

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven. [Cf: General Conference Bulletin 04-06-03 para. 32] p. 488, Para. 1, [1903MS].

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me. [Cf: General Conference Bulletin 04-06-03 para. 33] p. 488, Para. 2, [1903MS].

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,--men who can distinguish between truth and error, righteousness and unrighteousness. [Cf: General Conference Bulletin 04-06-03 para. 34] p. 488, Para. 3, [1903MS].

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God. [Cf: General Conference Bulletin 04-06-03 para. 35] p. 488, Para. 4, [1903MS].

Talk by Mrs. E. G. White, Sabbath, April 4, 11 A.M. "And 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." These are the words that Christ gave to John for us. "Be watchful, and strengthen the things that 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: General Conference Bulletin 04-06-03 para. 01] p. 488, Para. 5, [1903MS].

In view of this instruction, how important it is that we do not devote our time to faultfinding, or criticizing, but that we receive the divine truth into our hearts, that they may break before God! The broken heart, and the contrite spirit, God will receive. We must not base our salvation upon supposition; we must know of a surety that Christ is formed within, the Hope of glory. We must know for ourselves that the Spirit of God is abiding in our hearts, and that we can hold communion with God. Then if He should come to us quickly, if by any chance our life should suddenly be ended, we should be ready to meet our God. Now, while it is called today, let us set our house in order. "Today if ye will hear His voice, harden not your hearts as in the provocation." Because of their unbelief of God's Word, the children of Israel who left Egypt perished in the wilderness. God grant that we may not through unbelief fail of entering into the promised land. Let us keep step with Jesus Christ. [Cf: General Conference Bulletin 04-06-03 para. 02] p. 489, Para. 1, [1903MS].

"Remember therefore how thou hast received and heard." You have received something; you have heard something. Do not forget the dealings of God, and the light that He has sent you. [Cf: General Conference Bulletin 04-06-03 para. 03] p. 489, Para. 2, [1903MS].

"Thou hast a few names even in Sardis which have not defiled their garments." Thank God, He can keep His people in a place where they shall not defile their garments. If we submit to Christ, we shall be kept unspotted from the world. "Then shall we know, if we follow on to know the Lord, that His goings forth are prepared as the morning." We are to follow on. We are not to rest content with the capabilities and the knowledge of today. All the inhabitants of the universe are watching, as in these last days God is preparing a people to stand in the judgment. Let us ask God to clothe us with the robe of Christ's righteousness, that we may be prepared for the coming of the Son of man. [Cf: General Conference Bulletin 04-06-03 para. 04] p. 489, Para. 3, [1903MS].

Of those who have not defiled their garments, Christ says, "They shall walk with Me in white: for they are worthy." Through infinite sacrifice made in our behalf, we may have an abundance of grace. God has a whole heaven full for us. All He asks is that by living faith we receive His promises, saying: "I do believe. I do accept the blessings which Thou hast for those who love Thee." [Cf: General Conference Bulletin 04-06-03 para. 05] p. 489, Para. 4, [1903MS].

A Precious Assurance.--"He that overcometh, the same shall be clothed in white raiment; and I will not"--Oh, how precious is that "not"!--"I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels." When the gates of the city of God swing back on their glittering hinges, and the nations who have kept the truth shall enter in, Christ will be there to welcome us, to call us the blessed of the Father, because we have overcome. He will welcome us before the Father, and before His angels. As we enter the kingdom of God, there to spend eternity, the trials and the

difficulties and the perplexities that we have had here will sink into insignificance. Our life will measure with the life of God. [Cf: General Conference Bulletin 04-06-03 para. 06] p. 489, Para. 5, [1903MS].

There is before me a large congregation. How many of you are confessing Christ before the world? He will confess before His Father and before the holy angels the names of those who confess Him here. Then confess Him in your words. Do not find fault with one another. God has not put the work of judgment into your hands. [Cf: General Conference Bulletin 04-06-03 para. 07] p. 489, Para. 6, [1903MS].

Who is Ready?--Suppose that today Christ should appear in the clouds of heaven, who of this congregation would be ready to meet Him? Suppose we should be translated into the kingdom of heaven just as we are. Would we be prepared to unite with the saints of God, to live in harmony with the royal family, the children of the heavenly King? What preparation have you made for the judgment? Have you made your peace with God? Are you laboring together with God? Are you seeking to help those around you, those in your home, those in your neighborhood, those with whom you come in contact, that are not keeping the commandments of God? "The law of the Lord is perfect, converting the soul." Then let us receive it into our souls, giving it a willing obedience. Let us honor God's law by obeying it precepts. But remember that profession is worthless without a practise that enters into the daily life. God knows whether we are keeping His law in truth. He knows just what we are doing, just what we are thinking and saying. Are we getting ready to meet the King? When He comes in the clouds of heaven with power and great glory, will you be able to say, "Lo, this is our God; we have waited for Him, and He will save us"? To those who can say this, Christ will say: "Come up higher. Upon this earth you have loved me. You have loved to do My will. You can now enter the holy city, and receive the crown of everlasting life." [Cf: General Conference Bulletin 04-06-03 para. 08] p. 490, Para. 1, [1903MS].

If it were possible for us to be admitted into heaven as we are, how many of us would be able to look upon God? How many of us have on the wedding garment? How many of us are without spot or wrinkle or any such thing? How many of us are worthy to receive the crown of life? [Cf: General Conference Bulletin 04-06-03 para. 09] p. 490, Para. 2, [1903MS].

Remember that just as you are in your family, so will you be in the church. Just as you treat your children, so will you treat Christ. If you cherish an unchristlike spirit, you are dishonoring God, no matter how high your position, whether you are ministers or presidents of conferences. Position does not make the man. It is Christ formed within that makes a man worthy of receiving the crown of life, that fadeth not away. [Cf: General Conference Bulletin 04-06-03 para. 10] p. 490, Para. 3, [1903MS].

When you are tempted to speak cross words, pray for grace to resist the temptation. Remember that your children will speak as they hear you speak. By your example you are educating them. Remember that if you speak cross words to fellow church members, you would speak the same kind of words in heaven, were you permitted to enter there. But you never will be unless you change. [Cf: General Conference Bulletin 04-

06-03 para. 11] p. 490, Para. 4, [1903MS].

Now is the Time.--This is our washing and ironing time,--the time when we are to cleanse our robes of character in the blood of the Lamb. John says, "Behold the Lamb of God, which taketh away the sin of the world." I thank Thee, my heavenly Father, I praise Thee, that Thou hast given us Jesus, to take away our sins. Shall we not let Him take them away? Shall we not let our sins go? [Cf: General Conference Bulletin 04-06-03 para. 12] p. 490, Para. 5, [1903MS].

Christ says to us, as He said to Nicodemus. "Ye must be born again." It is here, in this world of test and trial, not in heaven, that the new birth is to take place. [Cf: General Conference Bulletin 04-06-03 para. 13] p. 490, Para. 6, [1903MS].

I entreat you, brethren and sisters, to labor earnestly to secure the crown of everlasting life. The reward will be worth the conflict, worth the effort. Paul compares those in the Christian warfare to the runners in a race. In the races which he uses as an illustration, only one could receive the prize. In the race in which we are running, every one may receive the reward offered,--a crown of everlasting life. I want this crown; I mean by God's help to have it. I mean to hold fast to the truth, that I may see the King in His beauty. [Cf: General Conference Bulletin 04-06-03 para. 14] p. 491, Para. 1, [1903MS].

"He that hath an ear to hear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true: He that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth." Since our Saviour is so powerful, why do you lean so heavily upon human beings? Why do you go to them for help and strength, pouring your troubles into their ears? Take your minds off human beings. They are finite, erring. We are only little children, in comparison with God. From Him, as little children, we must learn our lessons. He wants us to humble our hearts before Him, in submission and contrition. He wants us to speak kind, tender, compassionate words to one another. Educate yourselves to speak such words. Be polite to God and to one another. Remember that He wants you to have the best of manners, that you may glorify Him before the world. He desires you to live in unity with one another, and to love one another. Remember that if you love one another here, you will live with the redeemed through the ceaseless ages of eternity. Oh, think of these things! May God stir your hearts today as they never have been stirred before. May He lead you to heed the words, "Except a man be born again, he can not see the kingdom of God." [Cf: General Conference Bulletin 04-06-03 para. 15] p. 491, Para. 2, [1903MS].

A Ruler, Yet Understood Not.--Nicodemus, to whom these words were spoken, was a ruler of the Jews, a member of the Sanhedrin, a man highly honored in the nation. Yet he could not understand the meaning of the Saviour's words. "And Christ said to him, Art thou a master in Israel, and knowest not these things?" Ministers, presidents of conferences,--no matter who you are or what you are,--you are under the eye of Jehovah, and it becomes you to find out whether your ways please the Lord. We are getting ready, preparing for the last change. [Cf: General Conference Bulletin 04-06-03 para. 16] p. 491, Para. 3, [1903MS].

"He that openeth, and no man shutteth; and shutteth, and no man openeth." The work is in the hands of God. Let us be sure that our own souls are receiving the refining of which the Lord speaks when He says: I "will try them as gold is tried." "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Since God can thus refine us, let us place ourselves in His hands. Let us stand, where we are working for Him, against anything that may come to hinder, and He will give us strength and grace and power, and we shall see the salvation of God. His grace will be given to us, and God will help us to impart it to those around us, in pleasant words and kindly deeds. [Cf: General Conference Bulletin 04-06-03 para. 17] p. 491, Para. 4, [1903MS].

Duties of Parents.--Parents, work for the church in your home. Remember that there the education of your children begins. The father is to be the priest of the household, and the mother the teacher. She is to train and educate her children, helping them to form characters that will gain for them admittance into the kingdom of God. Parents, study your children, that you may understand their different dispositions. If you speak to them harshly and cruelly, you will develop in them a harsh and cruel spirit. As you deal with your children, remember that you are dealing with Christ in the person of His little ones." [Cf: General Conference Bulletin 04-06-03 para. 18] p. 491, Para. 5, [1903MS].

After the family, then comes the church. The influence of the family is to be such that it will be a help and a blessing in the church. Never speak a word of complaint or faultfinding. There are churches in which the spirituality has been almost killed, because the spirit of backbiting has been allowed to enter. Why do we speak words of blame and censure? To be silent is the strongest rebuke that you can give to one who is speaking harsh, discourteous words to you. Keep perfectly silent. Often silence is eloquence. My brethren, you will never enter heaven with a spirit of faultfinding. I ask you to get rid of this spirit before you leave this meeting. Do not take it back with you to your home churches. [Cf: General Conference Bulletin 04-06-03 para. 19] p. 492, Para. 1, [1903MS].

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." God has told us of the trials that are coming upon us, and He has told us that He will keep us by His power. Shall we not accept His promise? [Cf: General Conference Bulletin 04-06-03 para. 20] p. 492, Para. 2, [1903MS].

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of My God and the name of the city of My God, which is New Jerusalem, which cometh down from My God; and I will write upon him My new name." [Cf: General Conference Bulletin 04-06-03 para. 21] p. 492, Para. 3, [1903MS].

When you are tempted to criticize and to make difficulty, let your mind dwell on this scripture. The melting mercy of God will come into your heart, and you will know how to work for God's little children. As you work for those around you, setting them an example of righteousness, you will receive the commendation of the Master. But many of us act like quarrelsome children. May God help you to put this spirit away. Do not keep up your quarreling until you lose out of your lives the Holy Spirit. God wants us to be Christians, and it is time that we were. Let us bring the fragrance of His Spirit into our lives. [Cf: General Conference Bulletin 04-06-03 para. 22] p. 492, Para. 4, [1903MS].

Neither Cold Nor Hot.--"He that hath an ear, let him hear what the Spirit saith unto the churches. And 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 spew thee out of My mouth." [Cf: General Conference Bulletin 04-06-03 para. 23] p. 492, Para. 5, [1903MS].

When the mercy and love of God are cherished in our hearts, we shall not manifest a cold, hard spirit in the home and in the church toward those who do not agree with us in every idea that we hold. We all believe that the Word of God is true. Then let us, by a careful study of this Word, find out how to remove the differences existing among us. God will speak to us through His Word, and will reveal His salvation to us. [Cf: General Conference Bulletin 04-06-03 para. 24] p. 492, Para. 6, [1903MS].

May God help us not to be a disturbance in His church. He has never commanded us to carry on a disturbing work. Brethren, I beseech you not to leave Oakland to go to your home churches until you can leave behind all your hardheartedness, all your complaining, all your criticism. These act as the leaven of evil. One man in an institution with an unamiable spirit causes contention that leaves the whole institution with the same spirit. It is God's desire that in all our institutions there shall be perfect harmony and agreement, that from them the light of heaven may be reflected. Open the windows of the soul heavenward and close them earthward, that the bright rays of the glory of God may shine into your hearts. [Cf: General Conference Bulletin 04-06-03 para. 25] p. 493, Para. 1, [1903MS].

When Jesus was on earth, and saw a scene of contention and strife, He would raise His voice in the notes of a melodious song, praising God. The presence of God would be felt; the hearts of those who had been contending would respond to the influences of the Spirit; and they would unite in the song. When some one comes to you with an evil report of some one else, do not take up the reproach and talk it over, either in the family or in the church. Do not add your complaints to those of others. [Cf: General Conference Bulletin 04-06-03 para. 26] p. 493, Para. 2, [1903MS].

When I see the work that lies before us, and when I see how poorly we comprehend what God requires of us, I am in an agony of distress. Here is the Word of God. Will you take it? Or will you be rejected by the Lord because, though professing much, your spirit and words and actions

are void of the warmth of His Spirit? A lifeless profession is nauseating to God. Christ can not present before the Father those who are lukewarm. He declares: "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"--Are you going to live so that, when Christ comes, you will be among the number of whom He says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked"? May God awaken us, and break our hearts of stone, is my prayer. We need to feel His converting power. His praise should fill our hearts and lips. The fragrance of Christ's life is to be brought into our life. Then we can represent the great I AM. The Lord wants to work with us. He wants us to know just where we are standing. [Cf: General Conference Bulletin 04-06-03 para. 27] p. 493, Para. 3, [1903MS].

"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 on 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: General Conference Bulletin 04-06-03 para. 28] p. 493, Para. 4, [1903MS].

Make a Covenant with God.--My brethren and sisters, you who have heard the words that I have spoken to you today, and who desire to hear the commendation of Christ, will you make a covenant with God, consecrating your lips and your tongue to Him, and asking Him to sanctify them. Speech in a precious talent. God wants you to use it in His service. He desires to train your lips so that you can speak to His praise. Then your words and actions will be of that character that by them witness will be borne to the world that God sent His Son to save sinners. [Cf: General Conference Bulletin 04-06-03 para. 29] p. 493, Para. 5, [1903MS].

I call upon you, in the name of the Lord God of Israel, to stop the work that has placed our churches where they do not know where they are. There has been much talking against one another. Talk about yourselves before God. Tell Him how wicked you are. Tell Him how you are tempted to hurt and wound your brother, and to tear him down, because you fear that he will have more influence than you have. Who is there here today that will make a covenant before God that from this time they will seek Him with all the heart, that they may overcome the inclination to think and speak evil, and to err on other points, so that they will not leaven the church by a wrong influence. [Cf: General Conference Bulletin 04-06-03 para. 30] p. 494, Para. 1, [1903MS].

"Work out your own salvation with fear and trembling." Do you fear lest by your spirit and your words you shall offend God? "It is God that worketh in you, both to will and to do of His good pleasure." "Ye are God's husbandry; ye are God's building." The sanctuary, built by the church in the wilderness, according to the directions given to Moses in the mount, was an object lesson of what their characters

should be in simplicity, in beauty, in harmony. Part fitted perfectly to part. When the congregation moved from one place to another, the tabernacle was taken apart and carried with them, and when they encamped, it was erected again. In this work, different tasks were assigned to different ones. Each one had a specified task. There was no discord; for each one had his work. [Cf: General Conference Bulletin 04-06-03 para. 31] p. 494, Para. 2, [1903MS].

We are to labor in perfect unity with God and with one another. "Ye are God's building." Christ is the foundation upon which we are to build. What are we bringing to the foundation? Are we bringing that which is represented in the Word of God as wood, hay, and stubble,--a careless deportment, unchristlike words and actions,--or that which is represented as gold, silver, and precious stones,--a Christian character, words and acts that God can approve? [Cf: General Conference Bulletin 04-06-03 para. 32] p. 494, Para. 3, [1903MS].

Need to Come to the Saviour.--You can not afford to speak hasty words, or to cherish a harsh, unforgiving spirit. From the light given me of God, you need to come to the Saviour, and ask for forgiveness of sin. He will cleanse you and purify you; for He is a loving, compassionate Saviour. He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." He will accept you. He will lift you up. But if we refuse to come to Him, if we refuse to see that we have defects of character, He can not help us. [Cf: General Conference Bulletin 04-06-03 para. 33] p. 494, Para. 4, [1903MS].

I ask you,--those who realize they have erred; those who realize what they must be in order to see the King in His beauty, in order to behold the face of God; those who are willing to lay hold of the help that the Lord has given in His Word, and together to wrestle to overcome,--to rise to your feet. [Cf: General Conference Bulletin 04-06-03 para. 34] p. 494, Para. 5, [1903MS].

(The whole congregation then rose, and while they were standing, Sister White said:--) [Cf: General Conference Bulletin 04-06-03 para. 35] p. 494, Para. 6, [1903MS].

"We have made a covenant with God. And now I want to offer a word of prayer. As I pray, will you send up your petitions to God. I feel an intense desire that you shall begin to work as you never have worked before to bring to the foundation gold, silver, and precious stones. If you will do this, we shall see the salvation of God revealed in all the churches among us. [Cf: General Conference Bulletin 04-06-03 para. 36] p. 495, Para. 1, [1903MS].

(Sister White then offered a most earnest prayer.) [Cf: General Conference Bulletin 04-06-03 para. 37] p. 495, Para. 2, [1903MS].

The Prayer.--My heavenly Father, we come to Thee at this time as children dependent upon Thee. We are weakness itself. In us there is no strength, no comeliness. But we come to Thee as Thy little children. We want special help from Thee at this time. Thou hast promised in Thy Word that Thou wilt sanctify those who keep Thy Sabbath. We want the sanctification of the Holy Spirit upon our hearts, upon our characters. O my Father, for Christ's sake wilt Thou pardon our transgressions and our sins. Wilt Thou give us clear spiritual eyesight, that we may

discern what we should be, and what we must be, if we are granted entrance into the kingdom of God, if we hear the words, "Well done, thou good and faithful servant." [Cf: General Conference Bulletin 04-06-03 para. 38] p. 495, Para. 3, [1903MS].

Thou hast given us much encouragement, but we have been so earthly, so careless in our words and deportment, that we have become blind to the riches of the glory of God. O my Father, I ask Thee to rebuke every one here who would stand in stubbornness. Let Thy melting mercy fall upon Thy sons and daughters here today. Encircle us with the arms of Thy mercy. Let Thy grace be upon us, and may we see Thy salvation in this Conference. May angels of God walk through our assemblies. Manifest Thy power unto us, as Thou dost not unto the world. Commune with Thy people. Let their hearts break here today, and let them see how they grieve the Spirit of God. [Cf: General Conference Bulletin 04-06-03 para. 39] p. 495, Para. 4, [1903MS].

I ask Thee that Thou wilt keep in the minds of this people the covenant they have made with Thee to put away the sins that have closed the door of the heart against the Spirit of God. On the lips that have uttered words of criticism and faultfinding, I ask Thee to put songs of thanksgiving and rejoicing. Help this people to see that, until they put away every sin, they will not be ready for Christ's coming. O my Father, there are here those who are desponding, those who are in trial, who hardly know what to say or do. Deliver them this very hour, I pray Thee. Break the bondage that is upon them, and let the grace of God come into their hearts, that they themselves may realize that a holy hand has been upon them, to sanctify them and prepare them for the courts above. [Cf: General Conference Bulletin 04-06-03 para. 40] p. 495, Para. 5, [1903MS].

My Saviour, we open the door of the heart, and we say, Come in and take full possession. . . . [Cf: General Conference Bulletin 04-06-03 para. 41] p. 495, Para. 6, [1903MS].

Take us just as we are. Wash us in Thy blood, and put upon us the robe of Thy righteousness. Help the sick and the afflicted ones. Take us all into Thy compassionate arms, and speak pardon to us today. Be with us and help us, and Thy name shall have all the glory. Amen. [Cf: General Conference Bulletin 04-06-03 para. 42] p. 495, Para. 7, [1903MS].

Let human beings, subject to temptation, remember that in the heavenly courts they have a high Priest who is touched with the feeling of their infirmities, because He Himself was tempted in all points like as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only by the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked.--Unpublished Testimony. [Cf: General Conference Bulletin 04-06-03 para. 01] p. 496, Para. 1, [1903MS].

Talk by Mrs. E. G. White, Sunday Morning April 5. I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren,

As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed. [Cf: General Conference Bulletin 04-07-03 para. 01] p. 496, Para. 2, [1903MS].

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that, although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen [Cf: General Conference Bulletin 04-07-03 para. 02] p. 496, Para. 3, [1903MS].

An Admonition from God.--Let us not pass this admonition carelessly by without trying to understand its meaning. There are those who will say, "Of course the Review Office must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did He permit His people to be overcome by their enemies and carried into heathen lands?--It was because they had failed to be His missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of His truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land. [Cf: General Conference Bulletin 04-07-03 para. 03] p. 496, Para. 4, [1903MS].

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement? [Cf: General Conference Bulletin 04-07-03 para. 04] p. 496, Para. 5, [1903MS].

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this. [Cf: General Conference Bulletin 04-07-03 para. 05] p. 496, Para. 6, [1903MS].

Our Means Not to be Tied up in Bonds.--A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work. [Cf: General Conference Bulletin 04-07-03 para. 06] p. 497, Para. 1, [1903MS].

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send

forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, Who will go forth to proclaim the message in these places? Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." [Cf: General Conference Bulletin 04-07-03 para. 07] p. 497, Para. 2, [1903MS].

There is a great and solemn work to be done by Seventh-day Adventists if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God,--a sin which, unless God's people repent, will withhold from them His blessing. There are those who are ready to die, those who are without God and without hope in the world. These need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside our little compass to the needy fields beyond. [Cf: General Conference Bulletin 04-07-03 para. 08] p. 497, Para. 3, [1903MS].

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for Him are to be established, to proclaim the truth for this time. [Cf: General Conference Bulletin 04-07-03 para. 09] p. 497, Para. 4, [1903MS].

Regarding investment in bonds, I am instructed to say farther that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to Him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked. [Cf: General Conference Bulletin 04-07-03 para. 10] p. 497, Para. 5, [1903MS].

The light that God has given me is that there are proper ways that the Conference shall devise to help the sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But He does not wish His people to invest their money in bonds. [Cf: General Conference Bulletin 04-07-03 para. 11] p. 497, Para. 6, [1903MS].

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would like our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the

gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit. [Cf: General Conference Bulletin 04-07-03 para. 12] p. 498, Para. 1, [1903MS].

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many. [Cf: General Conference Bulletin 04-07-03 para. 13] p. 498, Para. 2, [1903MS].

No; God wants His people to look upon the world as their great harvest field, and to use their resources in working this field. [Cf: General Conference Bulletin 04-07-03 para. 14] p. 498, Para. 3, [1903MS].

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did He not purchase all with the blood of His only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them! [Cf: General Conference Bulletin 04-07-03 para. 15] p. 498, Para. 4, [1903MS].

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them. [Cf: General Conference Bulletin 04-07-03 para. 16] p. 498, Para. 5, [1903MS].

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Justice, mercy, and the love of God are to be brought more decidedly into our work. [Cf: General Conference Bulletin 04-07-03 para. 17] p. 498, Para. 6, [1903MS].

God bids me to say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you, and will you work upon it? God desires His work to be carried forward on solid lines. He does not want one part of His vineyard to be left destitute of facilities, while to another part many facilities are gathered. [Cf: General Conference Bulletin 04-07-03 para. 18] p. 498, Para. 7,

[1903MS].

Standing of Sanitarium to be Examined.--All that is done is to be carefully done. The standing of the sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to Him. [Cf: General Conference Bulletin 04-07-03 para. 19] p. 499, Para. 1, [1903MS].

We need to understand what our Conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with Himself, our work in connection with His churches and institutions will be of such a character that He can say to us, "Well done, good and faithful servant." Do we not all want to hear these words? [Cf: General Conference Bulletin 04-07-03 para. 20] p. 499, Para. 2, [1903MS].

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers, with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked. [Cf: General Conference Bulletin 04-07-03 para. 21] p. 499, Para. 3, [1903MS].

God wants us to receive the holy oil from the two anointed ones, "which through the two golden branches empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "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: General Conference Bulletin 04-07-03 para. 22] p. 499, Para. 4, [1903MS].

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every Conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow His instructions. [Cf: General Conference Bulletin 04-07-03 para. 23] p. 499, Para. 5, [1903MS].

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek Him until you find out. [Cf: General Conference

Bulletin 04-07-03 para. 24] p. 499, Para. 6, [1903MS].

Deal Gently with All.--Do not cut any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off one of his hands. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands! [Cf: General Conference Bulletin 04-07-03 para. 25] p. 499, Para. 7, [1903MS].

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of His Spirit. He is in earnest with us. We are but His little children, and we should ever be learning of Him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven. [Cf: General Conference Bulletin 04-07-03 para. 26] p. 500, Para. 1, [1903MS].

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, "Ye are laborers together with God." Alone you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry; ye are God's building." Then act as if you were. [Cf: General Conference Bulletin 04-07-03 para. 27] p. 500, Para. 2, [1903MS].

These are the words that last night I was speaking to the people. May God give us a fresh baptism of His Holy Spirit. [Cf: General Conference Bulletin 04-07-03 para. 28] p. 500, Para. 3, [1903MS].

"It is not wise to choose one man as president of the General Conference;" "Never should one mind, or two minds, or three minds, or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the minds of only one or two or three in regard to this particular part of the field that we have." [Cf: General Conference Bulletin 04-10-03 para. 01] p. 500, Para. 4, [1903MS].

"The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work. The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down. Never should the mind of one man, or the minds of a few men, be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men." [Cf: General Conference Bulletin 04-10-03 para. 02] p. 500, Para. 5, [1903MS].

"Over and over again men have said, 'The voice of the Conference is the voice of God; therefore everything must be referred to the

Conference. The Conference must permit or restrict in the various lines of work.' As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the openings to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the regular lines. When we see that the 'regular lines' are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing house, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening. [Cf: General Conference Bulletin 04-10-03 para. 03] p. 500, Para. 6, [1903MS].

"I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields? [Cf: General Conference Bulletin 04-10-03 para. 04] p. 501, Para. 1, [1903MS].

"God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself." [Cf: General Conference Bulletin 04-10-03 para. 05] p. 501, Para. 2, [1903MS].

"Not that any one wishes to be wrong or to do wrong; but the principles are wrong." "These principles are so foreign to God's principles that God can not bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We can not entrust to such as these the tremendous responsibilities which are now to be handled." [Cf: General Conference Bulletin 04-10-03 para. 06] p. 501, Para. 3, [1903MS].

"To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage in the medical missionary work." [Cf: General Conference Bulletin 04-10-03 para. 07] p. 501, Para. 4, [1903MS].

"The Lord knows the future. He is the One to lead, and trusted in to guide, to guard, and direct in the future development of the various branches of His work. For several years. I have been warned that there is danger, constant danger, of men looking to men for permission to do this or that, instead of looking to God for themselves." [Cf: General Conference Bulletin 04-10-03 para. 08] p. 501, Para. 5, [1903MS].

"The Lord can impress minds and consciences to do His work under bonds to God, and in a brotherly fraternity that will be in accordance with His laws." "Each institution is to stand in its own responsibility." [Cf: General Conference Bulletin 04-10-03 para. 09] p. 501, Para. 6, [1903MS].

"They will increase in strength and influence if they follow the light God has given. . . . It is best for every sanitarium to stand in its own responsibility." "The kingly power formerly exhibited in General Conference is not to be perpetuated." [Cf: General Conference Bulletin 04-10-03 para. 10] p. 501, Para. 7, [1903MS].

"The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom in itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work." [Cf: General Conference Bulletin 04-10-03 para. 11] p. 501, Para. 8, [1903MS].

"The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together; for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one." [Cf: General Conference Bulletin 04-10-03 para. 12] p. 501, Para. 9, [1903MS].

"The kingly power formerly exhibited in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs shall be maintained in the managements of the publishing work and the sanitarium work. No one is to consider that the branch of the work with which he is connected is of vastly more importance than other branches." [Cf: General Conference Bulletin 04-10-03 para. 13] p. 502, Para. 1, [1903MS].

"It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised, to change the present order of things. The president of the General Conference should have the privilege of deciding who shall stand by his side as counselors." [Cf: General Conference Bulletin 04-10-03 para. 14] p. 502, Para. 2, [1903MS].

"The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body 'has been compacted by that which every joint supplieth.' As we have advanced, our system of organization has still proved effectual. In some parts of the work, it is true, the machinery has been made too complicated." [Cf: General Conference Bulletin 04-10-03 para. 15] p. 502, Para. 3, [1903MS].

"The business of our Conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential." [Cf: General Conference Bulletin 04-10-03 para. 16] p. 502, Para. 4, [1903MS].

"Let none entertain the thought, however, that we can dispense with

organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down; for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plan in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to these things that God has ordained for our prosperity and success in advancing His cause." [Cf: General Conference Bulletin 04-10-03 para. 17] p. 502, Para. 5, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 01] p. 502, Para. 6, [1903MS].

"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 here. [Cf: General Conference Bulletin 04-14-03 para. 02] p. 502, Para. 7, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 03] p. 503, Para. 1, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 04] p. 503, Para. 2, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 05] p. 503, Para. 3, [1903MS].

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: General Conference Bulletin 04-14-03 para. 06] p. 503, Para. 4, [1903MS].

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: General Conference Bulletin 04-14-03 para. 07] p. 503, Para. 5, [1903MS].

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: General Conference Bulletin 04-14-03 para. 08] p. 503, Para. 6, [1903MS].

Let 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: General Conference Bulletin 04-14-03 para. 09] p. 503, Para. 7, [1903MS].

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: General Conference Bulletin 04-14-03 para. 10] p. 504, Para. 1, [1903MS].

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: General Conference Bulletin 04-14-03 para. 11] p. 504, Para. 2, [1903MS].

Few realize 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, made a mountain out of a molehill? 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: General Conference Bulletin 04-14-03 para. 12] p. 504, Para. 3, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 13] p. 504, Para. 4, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 14] p. 504, Para. 5, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 15] p. 504, Para. 6, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 16] p. 504, Para. 7, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 17] p. 505, Para. 1, [1903MS].

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: General Conference Bulletin 04-14-03 para. 18] p. 505, Para. 2, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 19] p. 505, Para. 3, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 20] p. 505, Para. 4, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 21] p. 505, Para. 5, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 22] p. 505, Para. 6, [1903MS].

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 campmeetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. I went from campmeeting to campmeeting, 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: General Conference Bulletin 04-14-03 para. 23] p. 505, Para. 7, [1903MS].

"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 today! 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: General Conference Bulletin 04-14-03 para. 24] p. 506, Para. 1, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 25] p. 506, Para. 2, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 26] p. 506, Para. 3, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 27] p. 506, Para. 4, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 28] p. 506, Para. 5, [1903MS].

"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 fulfilment of His purpose, and will say, It is of God. Let us not be found fighting against Him. [Cf: General Conference Bulletin 04-14-03 para. 29] p. 506, Para. 6, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 30] p. 507, Para. 1, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 31] p. 507, Para. 2, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 32] p. 507, Para. 3, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 33] p. 507, Para. 4, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 34] p. 507, Para. 5, [1903MS].

"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: General Conference Bulletin 04-14-03 para. 35] p. 507, Para. 6, [1903MS].

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: General Conference Bulletin 04-14-03 para. 36] p. 507,

Para. 7, [1903MS].

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: General Conference Bulletin 04-14-03 para. 37] p. 508, Para. 1, [1903MS].

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 today. 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: General Conference Bulletin 04-14-03 para. 38] p. 508, Para. 2, [1903MS].

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: General Conference Bulletin 04-14-03 para. 39] p. 508, Para. 3, [1903MS].

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: General Conference Bulletin 04-14-03 para. 40] p. 508, Para. 4, [1903MS].

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: General Conference Bulletin 04-14-03 para. 41] p. 508, Para. 5, [1903MS].

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: General Conference Bulletin 04-14-03 para. 42] p. 508, Para. 6, [1903MS].

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: General Conference Bulletin 04-14-03 para. 43] p. 508, Para. 7, [1903MS].

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: General Conference Bulletin 04-14-03 para. 44] p. 509, Para. 1, [1903MS].

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: General Conference Bulletin 04-14-03 para. 45] p. 509, Para. 2, [1903MS].

The Lord is good. He is merciful and tenderhearted. 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: General Conference Bulletin 04-14-03 para. 46] p. 509, Para. 3, [1903MS].

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: General Conference Bulletin 04-14-03 para. 47] p. 509, Para. 4, [1903MS].

[Upon receiving from Elder Daniells the type-written copy of the article on the first page, entitled, "An Appeal and a Plan," the proofs of it and the article, "From Macedonia," were sent to Sister White, at

St. Helena, Cal. The following endorsement has just been received:--  
*St. Helena, Cal., Nov. 13, 1903.*] [Cf: The Gospel Herald 01-01-03 para.  
01] p. 509, Para. 5, [1903MS].

"I heartily endorse the accompanying statement by Elder Daniells. [Cf:  
The Gospel Herald 01-01-03 para. 02] p. 509, Para. 6, [1903MS].

"I recommend the use of the book, '*Story of Joseph*,' as set forth in  
the article, 'From Macedonia.' [Cf: The Gospel Herald 01-01-03 para.  
03] p. 509, Para. 7, [1903MS].

"I would encourage the women and children in our churches to undertake  
the sale of this book according to the same plan that has been and is  
being followed with 'Christ's Object Lessons.' [Cf: The Gospel Herald  
01-01-03 para. 04] p. 510, Para. 1, [1903MS].

"Will our state officers, the Tract and Missionary officers, and the  
officers in our churches take an interest in this work, and promptly do  
what they can to make it an immediate success? [Cf: The Gospel Herald  
01-01-03 para. 05] p. 510, Para. 2, [1903MS].

"It will be well for all our people to make a study of the Southern  
field, and become acquainted with its needs in missionary work, and  
especially among the colored people. [Cf: The Gospel Herald 01-01-03  
para. 06] p. 510, Para. 3, [1903MS].

"It is a good plan for those who can to make donations to be used in  
meeting the expenses of the publication of the book, '*Story of Joseph*,'  
so that the entire sales of the book can be used in missionary work  
among the colored people. "Ellen G. White." [Cf: The Gospel Herald 01-  
01-03 para. 07] p. 510, Para. 4, [1903MS].

*St. Helena, Cal., Nov. 17, 1903.* My Dear Brethren and Sisters  
Everywhere:--I wish to ask if you would not regard it as a privilege to  
lay aside a certain sum weekly for the Southern field? Will you not put  
in a prominent place in your home a box with the inscription, "*For the  
Work among the Colored People of the South?*" Will you not ask your  
children to put into this box the money that they would otherwise spend  
for candy and other needless things? When visitors come to your home,  
they will see the box, and will ask in regard to it. Let the children  
tell the story of their effort to help a needy missionary field by  
denying self. [Cf: The Gospel Herald 01-01-03 para. 01] p. 510, Para.  
5, [1903MS].

The giving that is the fruit of self-denial is a wonderful help to the  
giver. It imparts an education that enables us more fully to comprehend  
the work of Him who went about doing good, relieving the suffering and  
supplying the needs of the destitute. The Saviour lived not to please  
Himself. In His life there was no trace of selfishness. Though in a  
world that He Himself had created, He claimed no part of it as His  
home. "Foxes have holes, and the birds of the air have nests," He said,  
"but the Son of man hath not where to lay His head." [Cf: The Gospel  
Herald 01-01-03 para. 02] p. 510, Para. 6, [1903MS].

I ask the children to show an unselfish interest in the work in the  
South. Will they not give their mites to help in this work? There are  
many ways in which they might earn money for this purpose. One of our

brethren bought wall pockets, and sold them to our sisters at cost price. Those who bought them sold them to their friends and neighbors at an advance, and gave the proceeds to the Southern work. My son has often written me how much the means thus raised helped in the first establishment of the work. Can not the children make simple, useful household articles, and sell them, telling those to whom these things are offered of the work to which the money thus raised is to be devoted? [Cf: The Gospel Herald 01-01-03 para. 03] p. 510, Para. 7, [1903MS].

[The book, " *Story of Joseph* ," has been prepared for the children to use for this very purpose.--Ed.] [Cf: The Gospel Herald 01-01-03 para. 04] p. 511, Para. 1, [1903MS].

Earnest, continuous effort in this direction will accomplish much. Every gift, however small, will help. Think of how much has been accomplished by the widow's mite. How many, by Christ's recognition of this gift, have been inspired with a determination to do something for the Lord, even though they were so poor that they could give but a small sum. [Cf: The Gospel Herald 01-01-03 para. 05] p. 511, Para. 2, [1903MS].

Let those who are spending small or large sums for self-gratification ask themselves, Can I not, for Christ's sake, deny self? Are you using tea, coffee, or other harmful things? Will you not give up their use, and send the money thus saved to those who are trying to help the colored people? The good thus accomplished will be two-fold: you yourself, by giving up these harmful indulgences, will be helped mentally and physically; and by your gifts the needy colored people of the South will be helped. [Cf: The Gospel Herald 01-01-03 para. 06] p. 511, Para. 3, [1903MS].

*All Can Do Something.* We are not to wait for something great to do. We are to perform faithfully the duty lying nearest us, small though it may be. Faithfulness in the performance of small duties fits us for the bearing of larger responsibilities. [Cf: The Gospel Herald 01-01-03 para. 07] p. 511, Para. 4, [1903MS].

Have you only one talent? Put it out to the exchangers, by wise investment increasing it to two. Do with your might what your hands find to do. Use your talent so wisely that it will fulfill its appointed mission. [Cf: The Gospel Herald 01-01-03 para. 08] p. 511, Para. 5, [1903MS].

You may be tempted to say, I will make no effort. What good could one talent accomplish? But do not yield to the temptation. Think of the punishment of the slothful servant, who, entrusted with one talent, refused to put it to use. "Take therefore the talent from him," was the command, "and give it unto him which hath ten talents." [Cf: The Gospel Herald 01-01-03 para. 01] p. 511, Para. 6, [1903MS].

Because you have but one talent, let your effort be all the more earnest. The Lord has given you a work as verily as He has given a work to the one who has five talents. If you trade wisely on the one talent entrusted to you, God will give you ability to use a larger number. [Cf: The Gospel Herald 01-01-03 para. 02] p. 511, Para. 7, [1903MS].

*Children To Be Missionaries.* Fathers and mothers, teach your children how to exercise their physical and mental capabilities in useful work. How much better for them to be usefully employed than to be reading stories, preparing themselves to become mental inebriates. Teach them that God has a part for them to act in His great missionary work. Do not allow their physical, mental, or moral powers to be misdirected. Your children belong to God, and you are to teach them how to co-operate with Him, how to use the powers of mind and body in His service. [Cf: The Gospel Herald 01-01-03 para. 03] p. 511, Para. 8, [1903MS].

The Lord will bless them as they work for Him. They can be His helping hand. As they do their work in the home with faithfulness, they are laboring in unity with Christ for the formation of Christ-like characters. They are helping to bear the burdens of the household, and the mother is not obliged to be a slave to the family. [Cf: The Gospel Herald 01-01-03 para. 04] p. 512, Para. 1, [1903MS].

Children can be acceptable missionaries in the home and in the church. God would have them taught that they are in this world for useful service, not merely for play. They can be trained to do missionary work that will prepare them to fill wider spheres of usefulness. [Cf: The Gospel Herald 01-01-03 para. 05] p. 512, Para. 2, [1903MS].

Parents, help your children to prepare for the mansions that Christ has gone to prepare for those that love Him. Help them to fulfill God's purpose for them. Let your training be such that it will help them to be an honor to the One who died to secure for them eternal life in the kingdom of God. Teach them to respond to the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: The Gospel Herald 01-01-03 para. 06] p. 512, Para. 3, [1903MS].

Let parents and children work earnestly to help others. Thus the good work will deepen and broaden. Higher education is that education which leads human beings to be laborers together with God, practising self-denial and self-sacrifice, revealing compassion and sympathy. Those who have gained such an education will be acknowledged by God in the heavenly courts, in the presence of Christ and the angels. [Cf: The Gospel Herald 01-01-03 para. 07] p. 512, Para. 4, [1903MS].

*An Opportunity to Co-operate with Christ.* The Southern field is calling for the help that you can give. In this field there is need of schools, sanitariums, and meeting-houses. Without these facilities, the work cannot be carried forward as it should be. Will you not do what you can to place the work in this field on a solid basis? Will you not come up to the help of the Lord just now? There is not a moment to lose. Christ is asking for your co-operation. [Cf: The Gospel Herald 01-01-03 para. 08] p. 512, Para. 5, [1903MS].

The "*Southern Watchman*" is an excellent paper, and one way in which you can help it is by getting subscriptions for it. I urge our church members to take this paper, and to ask others to take it. It contains reading matter that is just what is needed by those not of our faith. Show this paper to your friends and neighbors. Many will subscribe for it if it is brought to their notice. It will be to them as a messenger

of the gospel. Are there not children who will try to get subscribers for *The Watchman*? [Cf: The Gospel Herald 01-01-03 para. 09] p. 512, Para. 6, [1903MS].

My brethren and sisters, will you not do your best at this time to help the Southern field, not only by making gifts, but by teaching your children to work for it. I have tried to keep this field before our people as a legacy from the Lord. It has been strangely neglected, and we are now to do all that we can to redeem the time. [Cf: The Gospel Herald 01-01-03 para. 10] p. 512, Para. 7, [1903MS].

I hope and pray that the parents and children in our ranks will be led by the Holy Spirit so to work that the Lord can bestow on them the blessing that is for every true-hearted, consecrated missionary, be he old or young. I beg of you not to neglect this opportunity to be co-laborers with Christ. Work for God in whatever way may open before you. Help in the way that I have mentioned. Let parents and children unite in the effort that the Lord has shown me they can make for the advancement of His work in the South. [Cf: The Gospel Herald 01-01-03 para. 01] p. 513, Para. 1, [1903MS].

Think of the many, many colored people who need to be taught to read the word of God. Think of the thousands who have not yet heard the message of salvation. Do you not desire to do something to advance the work of God among them? Think of how untiringly Christ worked when in our world! In the temple and the synagogues, in the streets of the cities, in the market-place, in the workshop, by the seaside, and among the hills He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that He began we are to carry forward. [Cf: The Gospel Herald 01-01-03 para. 02] p. 513, Para. 2, [1903MS].

I leave these words with you. May the Lord help you all to understand the urgency of the call for help. We have no time to lose. God will help you. His angels will be with you, as you do your part to advance His work. [Cf: The Gospel Herald 01-01-03 para. 03] p. 513, Para. 3, [1903MS].

The time has come when the Lord would have all the powers of His people brought into exercise to relieve the situation of our schools. [Cf: The Indiana Reporter 02-25-03 para. 01] p. 513, Para. 4, [1903MS].

We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. [Cf: The Indiana Reporter 02-25-03 para. 02] p. 513, Para. 5, [1903MS].

The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. *Let no discouragement be offered by our ministers, as though it were not a proper thing to do.* They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on His side He will give a willing mind. [Cf: The Indiana Reporter 02-25-03 para. 03]

p. 513, Para. 6, [1903MS].

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. [Cf: The Indiana Reporter 02-25-03 para. 04] p. 513, Para. 7, [1903MS].

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home and out of the church. Let every family make the most of this, the Lord's opportunity. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people cannot afford to lose. God calls. Do your best at this time to render to Him your offering, to carry out His specified will, and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring truth to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Two-fold good will thus be accomplished in this work. Let it be done heartily as unto the Lord. [Cf: The Indiana Reporter 02-25-03 para. 05] p. 514, Para. 1, [1903MS].

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. [Cf: The Indiana Reporter 02-25-03 para. 06] p. 514, Para. 2, [1903MS].

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Then He will tell you what to do next. [Cf: The Indiana Reporter 02-25-03 para. 07] p. 514, Para. 3, [1903MS].

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out the purposes of God, and to make the most of His providences. [Cf: The Indiana Reporter 02-25-03

para. 08] p. 514, Para. 4, [1903MS].

The plan was presented to me by the Lord as one that would be an all-round 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 "Object Lessons." [Cf: The Indiana Reporter 02-25-03 para. 09] p. 514, Para. 5, [1903MS].

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: The Indiana Reporter 02-25-03 para. 10] p. 515, Para. 1, [1903MS].

The workers gave their time, receiving nothing so far as money is concerned, but receiving a reward of infinitely greater value. [Cf: The Indiana Reporter 02-25-03 para. 11] p. 515, Para. 2, [1903MS].

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: The Indiana Reporter 02-25-03 para. 12] p. 515, Para. 3, [1903MS].

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: The Indiana Reporter 02-25-03 para. 13] p. 515, Para. 4, [1903MS].

I saw that in selling "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 there was work to do. There were those in the church who needed the experience to be gained in telling others of the truth; and as they went forth to this work, their talents were greatly increased. The Savior went before them, and the blessing of the Lord became His people's strength. The pulpit became a place of power. [Cf: The Indiana Reporter 02-25-03 para. 14] p. 515, Para. 5, [1903MS].

I saw that the sale of "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: The Indiana Reporter 02-25-03 para. 15] p. 515, Para. 6, [1903MS].

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 "Object Lessons" they are doing a two-fold 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: The Indiana Reporter 02-25-03 para. 16] p. 516, Para. 1, [1903MS].

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: The Indiana Reporter 02-25-03 para. 17] p. 516, Para. 2, [1903MS].

There are many, many souls that the Lord Jesus desires to save, and He asks for our co-operation in this work. These souls cost Him an infinite price. Let the question 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: The Indiana Reporter 02-25-03 para. 18] p. 516, Para. 3, [1903MS].

The work now being done with "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: The Indiana Reporter 02-25-03 para. 19] p. 516, Para. 4, [1903MS].

The work of selling "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 "Object Lessons." [Cf:

The Indiana Reporter 02-25-03 para. 20] p. 516, Para. 5, [1903MS].

The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget in whose company you are. 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: The Indiana Reporter 02-25-03 para. 21] p. 517, Para. 1, [1903MS].

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: The Indiana Reporter 02-25-03 para. 22] p. 517, Para. 2, [1903MS].

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 Savior, who, though He was rich, yet for our sake became poor that we might be rich. [Cf: The Indiana Reporter 02-25-03 para. 23] p. 517, Para. 3, [1903MS].

My Brethren and Sisters:--Why is so little being done to sell "Christ's Object Lessons?" Have you become weary in well-doing? Let this work advance, for there is great need that it be carried steadily forward. The school at Berrien Springs needs the money that the sale of these books will bring. This school is making advancement as fast as possible, but it is in need of funds with which to erect buildings. The Lord is pleased with the way in which the school has been conducted, and with the education that is being given to the students gathered there. Will you not remember that in doing your best to bring in means for the advancement of this school you are co-operating with Him? There is much that needs to be done before the winter sets in. Buildings must be erected, and other lines of work carried forward. [Cf: The Indiana Reporter 09-02-03 para. 02] p. 517, Para. 4, [1903MS].

Bro. Magan and Bro. Sutherland have worked with heart and soul to bring this school to its present stage of advancement, and the blessing of the Lord has attended their labors in a marked manner. I wish to say that my confidence in these men has not at all lessened. The Lord is not unmindful of the self-sacrifice and their labors of love. I have feared that they were in danger from trying to do more than they could do. I saw that they were in danger from overtaxing their strength in the effort to advance the work and to economize in the use of means.

The lives of these men are precious in the sight of the Lord. He does not want them to overwork, and thus sacrifice their strength; for in the end this would mean great loss. [Cf: The Indiana Reporter 09-02-03 para. 03] p. 518, Para. 1, [1903MS].

My brethren and sisters, I ask you in the name of the Lord to do all that you can to advance the work of the Berrien Springs school. I hope and pray that you will not become weary in well-doing. In carrying forward the work of selling "Christ's Object Lessons," you will receive a most precious blessing. As you show this book to your friends and neighbors, telling them of the instruction that it contains, and why you are trying to sell it, you will gain an experience that will enable you to do more successful work for the Master. As you take up this pleasing work--for such it will prove to all who take it up with faith and prayer--the peace of Christ will come into your hearts. The thought that you are doing a good work will fill you with joy and courage. [Cf: The Indiana Reporter 09-02-03 para. 04] p. 518, Para. 2, [1903MS].

At one time the suggestion was made to me that it might be best, when the Relief of the Schools campaign was finished, to make "Christ's Object Lessons" a regular subscription book. It was said that this book would have as ready a sale as any that could be produced. As I heard this suggestion, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing for me to do?" I said that it might be right for me to do as the letter had suggested. Then I sent a prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given at the first regarding "Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for human devising? This book is to be treated as a sacred offering made to God; and if his plan regarding it is unselfishly carried out, the result will be wholly satisfactory." I immediately said that I would not make any change in the handling of "Object Lessons" unless God gave me plain instruction that this should be done. As I said this, I felt the blessing of God resting upon me. [Cf: The Indiana Reporter 09-02-03 para. 05] p. 518, Para. 3, [1903MS].

My brethren and sisters, as you go out to sell this book, the Lord Jesus and his holy angels will open the way before you. Success has attended the effort to sell the book in the past, because God's people have worked in co-operation with heavenly agencies; and success will attend the effort in the future, if our people will still carry forward the work. All will receive grace for grace, as they give what they can in time and influence to the circulation of "Christ's Object Lessons." [Cf: The Indiana Reporter 09-02-03 para. 06] p. 519, Para. 1, [1903MS].

I leave these words with you, praying that the blessing of God may rest on the self-sacrificing workers at Berrien Springs, and upon all who continue in the work of canvassing for "Object Lessons." Time is short, and there is much to be done. Let all who can, old and young, men, women and children, take up this work. As they go forth, the Lord will open the way before them. The words that they speak will be as seeds sown in good ground. Many souls will be saved as a result of their willing service. And at last, when we join the royal family in

the courts above, the Lord will open before us the good that has been accomplished by "Christ's Object Lessons. Mrs. E. G. White. [Cf: The Indiana Reporter 09-02-03 para. 07] p. 519, Para. 2, [1903MS].

The canvassing work, properly carried on, is missionary work of the highest order, and is as good and as successful a work as can be done in placing before the people the important truths for this time. [Cf: The Indiana Reporter 09-16-03 para. 01] p. 519, Para. 3, [1903MS].

The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher can not go. In this way the attention of many will be called to the important events that are to occur in the closing scenes of this world's history. [Cf: The Indiana Reporter 09-16-03 para. 02] p. 519, Para. 4, [1903MS].

God has ordained the canvassing work as a means of presenting before the people the light contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them do at this time. *We can not too highly estimate this work;* for were it not for the work of the canvasser, many would never hear the truth. [Cf: The Indiana Reporter 09-16-03 para. 03] p. 519, Para. 5, [1903MS].

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still, God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune enters the home, and through the truth contained in these books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with the self-denying human workers. [Cf: The Indiana Reporter 09-16-03 para. 04] p. 520, Para. 1, [1903MS].

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their necessities. [Cf: The Indiana Reporter 09-16-03 para. 05] p. 520, Para. 2, [1903MS].

The lost sheep of God's fold are scattered in every place, and work that should be done for them is neglected. From the light given me, I know that *where there is one canvasser in the field there should be one hundred.* Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time. [Cf: The Indiana Reporter 09-16-03 para. 06] p. 520, Para. 3, [1903MS].

The canvassing work is an important field of labor, and will do much towards carrying the gospel to all the dark corners of the earth. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. [Cf: The Indiana Reporter 09-16-03 para. 07] p. 520, Para. 4, [1903MS].

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. [Cf: The Indiana Reporter 09-16-03 para. 08] p. 521, Para. 1, [1903MS].

The Lord desires that the light he has given on the Scriptures shall shine forth in clear, bright rays, and it is the work of our canvassers to put forth a strong, united effort, that God's desire may be accomplished. A great and important work is before us. The enemy of souls realizes this, and is using every means within his power to lead the canvasser to take up *some other line of work*. This order of things should be changed. God calls the canvassers *back to their work*. He calls for volunteers for the canvassing work, those who will put all their energies and enlightenment into the work, helping wherever there is an opportunity. The Master calls for every one to do the work given him according to his several ability. Who will respond to the call? Who will go forth to work in wisdom and grace and the love of Christ for those nigh and those afar off? Who will sacrifice ease and pleasure to enter places of error, superstition and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance? [Cf: The Indiana Reporter 09-16-03 para. 09] p. 521, Para. 2, [1903MS].

To our canvassers, to all to whom God has given talents that they might cooperate with him, I would say: Pray, O pray for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels of communicating his blessings. He will help you to reveal his attributes by imparting to others the wisdom and understanding which he has imparted to you. [Cf: The Indiana Reporter 09-16-03 para. 10] p. 521, Para. 3, [1903MS].

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth that you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts. Mrs. E. G. White. [Cf: The Indiana Reporter 09-16-03 para. 11] p. 522, Para. 1, [1903MS].

"Elmshaven," Sanitarium, California, January 23, 1903. My Dear

Brethren and Sisters in America:--I have received letters from several of the leading workers in regard to a property in England which is well adapted for a sanitarium, and which may now be purchased for a very reasonable sum. Light was given me that such properties would be brought to the notice of our people, and that they should look upon it as a special providence to be able to purchase at far less than their original cost places in which work can be begun without delay. [Cf: The Medical Missionary 01-01-03 para. 01] p. 522, Para. 2, [1903MS].

The Lord has many times presented to me the necessities of England, Ireland, and other parts of the European field. These places need means for the advancement of the Lord's cause. Will you aid in the good work of establishing a sanitarium in England? Will you give of the means the Lord has intrusted to you to help to advance this enterprise? I am heart and soul in harmony with this enterprise, and I ask you, my brethren and sisters, to co-operate with us and with the Lord by giving what you can for the establishment of an institution that will be a great blessing to the people of England. Invest the Lord's money in this enterprise. You will find that it will bring rich returns. [Cf: The Medical Missionary 01-01-03 para. 02] p. 522, Para. 3, [1903MS].

All that you possess is the Lord's property, his lent treasure. He now calls for part of it to help to advance his work in England. I pray that God will give you liberal hearts, that you may be led to open your hands and give freely of your means. As a people standing distinct and separate from the world, you are, by your imitation of Christ's self-denial and sacrifice, to give evidence to the world of the power of the truth to transform and sanctify the character and to cleanse the heart from selfishness. When you joined the church of God, you placed yourself under the laws and principles of a higher world. You took your place in the divine theocracy, under an authority higher than any earthly authority. You pledged yourselves to unite with the great Medical Missionary, and to labor in co-operation with him. You are to do all that you can in his service, working to the utmost of your ability. Whenever the Lord brings destitute fields to your notice, and gives you opportunity to help, you are never to neglect the opportunity. [Cf: The Medical Missionary 01-01-03 para. 03] p. 523, Para. 1, [1903MS].

Heed the call that now comes to you. Your usefulness and helpfulness in this case will depend on the distinctness of the line of demarcation that separates you from the vanity and selfishness of the world. Give back to the Lord his own, and thus acknowledge that a Supreme Will controls your will, filling you with the self-sacrificing spirit of Christ. Do this heartily, as unto the Lord. Do we not believe that the end of all things is at hand; and should we not, therefore, hold our possessions subject to the Lord's order? [Cf: The Medical Missionary 01-01-03 para. 04] p. 523, Para. 2, [1903MS].

We are never to give unwillingly. We are to show to the heavenly universe and to the world that we are willing to make any sacrifice for Christ's sake. We are to be imparters as well as receivers of his precious gifts. By following the example of him who gave himself without reserve to save a perishing world, we are silently to condemn the selfishness and covetousness of the world. Thus we proclaim that we are under the absolute control of a Power higher than human responsibility, even a Supreme Will. Thus, too, we show that we are co-

operating with the author and finisher of our faith. [Cf: The Medical Missionary 01-01-03 para. 05] p. 523, Para. 3, [1903MS].

In no way can the mission and work of the Great Teacher be better represented than by the establishment of sanitariums in places where there are no such institutions. By the erection of sanitariums and houses of worship, we extend the triumphs of the cross. [Cf: The Medical Missionary 01-01-03 para. 06] p. 524, Para. 1, [1903MS].

As the calls for help shall come, may the Lord help us to remember that by self-sacrifice in the daily life, by a careful expenditure of his money, we are enabled to help his work in times of emergency. Your acts of helpfulness at times when help is so much needed are an evidence that you are building with the Lord Jesus. [Cf: The Medical Missionary 01-01-03 para. 07] p. 524, Para. 2, [1903MS].

Keep in view the nobler world by revealing the self-denial and self-sacrifice of him who gave his life that he might take away the sin of the world. Oh, in a work of self-denial and self-sacrifice, men and women can stand as if within the open portals of the city of God, surveying the glory within, and saying, "Come, for all things are now ready." [Cf: The Medical Missionary 01-01-03 para. 08] p. 524, Para. 3, [1903MS].

"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." [Cf: The Medical Missionary 01-01-03 para. 09] p. 524, Para. 4, [1903MS].

This is our message. And for the proclamation of this message we must have facilities. My brethren and sisters, you must impart if you would continue to receive the gifts of God. Arouse, and heed the call for help that comes from England. Give all that you can, and the Lord will bless you in giving. (Signed) Ellen G. White [Cf: The Medical Missionary 01-01-03 para. 10] p. 524, Para. 5, [1903MS].

Sanitarium, Cal., June 11, 1903. *My dear Brethren and Sisters in America:* --Again and again the Lord has presented before you the NEEDS of the Australasian field. You know something of what has already been accomplished there in the different lines of work. You have been informed more or less fully in regard to the establishment of the institutions in that field. Many have sent of their means to help these institutions. Few, however, are familiar either with the self-sacrificing efforts that brought into existence the publishing-house, the school, and the sanitarium in Australia or with the present financial NEEDS of the work. [Cf: The Needs of the Cause in Australia 07-04-03 para. 01] p. 524, Para. 6, [1903MS].

A Missionary Field. I do not regret the years we spent in Australasia. I am glad that we went there, over ten years ago, in response to the urgent request of the General Conference. We found ourselves on missionary soil, in a land where there were but few Sabbath-keepers, and scarcely any facilities. We made it our first work to unite with the faithful laborers there in an effort to open the field as rapidly as possible. The Lord gave us access to the hearts of the people, and

blessed our efforts to save souls. Churches were organized, and meeting-houses were built. [Cf: The Needs of the Cause in Australia 07-04-03 para. 02] p. 525, Para. 1, [1903MS].

In our work we practiced the strictest economy, in order that we might place the cause of present truth on vantage ground. Constantly the Lord instructed us to add new territory. We did all we could to heed this instruction. I involved myself in debt, in order to walk in the light shining upon our pathway; for the demands of the work were urgent, and the funds in the mission treasury were limited. Instead of being discouraged at the outlook, we endeavored to extend the triumphs of the cross. [Cf: The Needs of the Cause in Australia 07-04-03 para. 03] p. 525, Para. 2, [1903MS].

Neglected Appeals. If we had not been hindered on the right hand and on the left, the work there would have been pushed forward with tenfold greater strength than it was. When in need of means, we could not visit large churches to appeal for help, as we had done so often in America. In the night season, the Lord instructed me to call upon the churches in America to make liberal contributions for the Australasian field. We sent appeals, and some responses were made to these calls. However, we did not receive all that the NEEDS of the field demanded. [Cf: The Needs of the Cause in Australia 07-04-03 para. 04] p. 525, Para. 3, [1903MS].

In the visions of the night, the Lord revealed to me that the churches in America were ready to help, but that some of the brethren in positions of responsibility were speaking words of caution, saying, "We shall need this money in this country." Thus the help that would have been given was withheld. If those who spoke the words of caution had known how the workers in new fields,--fields where there were almost no buildings, no institutions, to give character to our work,--had spent hours in earnest prayer before God, asking for help to meet the responsibilities coming upon them, they would not have spoken as they did. [Cf: The Needs of the Cause in Australia 07-04-03 para. 05] p. 525, Para. 4, [1903MS].

The Publishing Work. The publishing house in Melbourne was established soon after Australasia was entered. The pioneers who preceded us bore heavy burdens in connection with this institution. The Lord went before them, opening the way. By patient, self-denying effort, the publishing work was placed upon a firm basis. [Cf: The Needs of the Cause in Australia 07-04-03 para. 06] p. 526, Para. 1, [1903MS].

The Educational Work. Less than a year after we arrived in our new field, the brethren and sisters in Australia and New Zealand, notwithstanding their deep poverty, co-operated heartily with the Lord's opening providences, by establishing in Melbourne a Bible school for the training of the youth who desired to prepare themselves for the Master's service. In order to maintain this school we sacrificed in many ways. The financial assistance rendered by Elder Haskell was very timely. The results of the work of the school did not disappoint our expectations. [Cf: The Needs of the Cause in Australia 07-04-03 para. 07] p. 526, Para. 2, [1903MS].

A general school for Australasia was finally established permanently in New South Wales. The Lord directed us to a tract of land near

Cooranbong, about seventy-five miles north of Sydney. Here we were instructed by the Great Teacher to establish a model school,--a school in which students would be given an opportunity to gain not only book-learning, but practical training in the various trades and in the cultivation of the soil. Removed far from the temptations of city life, the students of the Avondale School for Christian Workers were to be given every encouragement to develop physically and spiritually, as well as mentally. [Cf: The Needs of the Cause in Australia 07-04-03 para. 08] p. 526, Para. 3, [1903MS].

The foundations of our Australasian school were laid in self-sacrifice. Angels of God stood by the noble workers 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 Him for putting into the hearts of our friends in South Africa a desire to help us in a time of great need. Some friends in America advanced funds to provide a few needed facilities. I freely used of my own means to meet some of the many necessities of the school work. Of all that came into my hands, that I could call my own, I withheld nothing. It was all the Lord's, and was freely spent in His service. In times of crisis, I borrowed money, to the amount of several thousand dollars, giving my personal note, and advancing the means to the school. Thus we struggled in the early days at Cooranbong. [Cf: The Needs of the Cause in Australia 07-04-03 para. 09] p. 526, Para. 4, [1903MS].

The Medical Missionary Work. Soon after the Avondale School was established, treatment-rooms were opened in Sydney, in a rented dwelling house. The Lord greatly blessed this institution, which soon developed into a small sanitarium. Through its influence many souls accepted the truth. In some instances whole families began to keep the Sabbath through the visits of some of the members to the Sanitarium for treatment. A wealthy clergyman while there for treatment, became interested in the truth, soon decided to keep the Sabbath, and at once began to help the work with his means. [Cf: The Needs of the Cause in Australia 07-04-03 para. 10] p. 527, Para. 1, [1903MS].

Sanitariums, properly conducted, are divinely-appointed agencies that will bring into the truth those who will be producers as well as consumers. In our medical institutions the helpers are trained to be laborers together with God, to carry out the teachings of the great Medical Missionary. If the nurses place themselves in right relation to the sanitarium work, there is developed in them self-forgetfulness, thoughtfulness in speech, helpfulness in service, patient continuance in well-doing. Their earnest desire to help others carries with it a sympathy that is healing in its influence. Every sanitarium should be a place in which Christ can abide, the healing, restoring influence of His life pervading every room, for the restoration of soul and body. [Cf: The Needs of the Cause in Australia 07-04-03 para. 11] p. 527, Para. 2, [1903MS].

Difficulties Encountered. The Lord instructed us that instead of remaining in the city, we should have buildings of our own, in the country, in which to carry on sanitarium work, and to train nurses for the Australasian field. But we had given to the utmost of our ability, it seemed, to establish the other institutions, and to occupy unentered fields. In this crisis the Lord gave to His stewards in America the

opportunity to unite with Him in establishing a sanitarium in Australia, and placing it in working order. [Cf: The Needs of the Cause in Australia 07-04-03 para. 12] p. 527, Para. 3, [1903MS].

Appeals were made to our oldest and strongest institutions in America, to assist financially in the establishment of sister institutions in Australasia. But they did not see how they could do this. They were heavily in debt, and to give of their means might cause legal difficulties. So the help that should have been sent was hindered. [Cf: The Needs of the Cause in Australia 07-04-03 para. 13] p. 528, Para. 1, [1903MS].

A Noble Effort. At a meeting of the Australasian Union Conference, held at Cooranbong in July, 1899, the necessity of our having a properly equipped Sanitarium was presented to the brethren and sisters assembled; and notwithstanding the scarcity of funds caused by the expenditure of large sums in the erection of the school buildings, meeting-houses in several places, and the Avondale Health Retreat, and in the starting of the Avondale Press, the small company present at this meeting pledged to the Sydney Sanitarium enterprise nearly five thousand dollars. [Cf: The Needs of the Cause in Australia 07-04-03 para. 14] p. 528, Para. 2, [1903MS].

Very few of those who pledged so liberally had the means at hand. It had to be earned and saved, and several months passed before much was received. But we took courage to look for a suitable location, and in time found a beautiful tract of about seventy acres at Wahroonga, thirteen miles from Sydney, in a very picturesque and healthful district. [Cf: The Needs of the Cause in Australia 07-04-03 para. 15] p. 528, Para. 3, [1903MS].

On their return to America after the Union Conference, Elders Haskell and Irwin made personal appeals in many places, and to these appeals some responded heartily. From the funds thus raised, timely help was rendered to the Avondale Health Retreat, the Union Conference, the Avondale Press, and the Queensland, and Western Australian Missions. And a portion was used to help in the purchase of the Sanitarium site. [Cf: The Needs of the Cause in Australia 07-04-03 para. 16] p. 528, Para. 4, [1903MS].

Dr. J. H. Kellogg had sent a personal gift of a thousand dollars, and promised to secure, if possible, a gift of five thousand dollars from the International Medical Missionary Association. Several months later this was received. But for some time the Sanitarium enterprise stood before us, with our land but partly paid for, and with but a few hundred dollars in sight with which to purchase building material. [Cf: The Needs of the Cause in Australia 07-04-03 para. 17] p. 529, Para. 1, [1903MS].

"Arise, and Build." Finally the word of the Lord came that the time had arrived for us to arise, and build; that the work on the Sydney Sanitarium should go forward without further delay. We were assured that notwithstanding the forbidding outlook, the Lord would strengthen us to walk by faith. [Cf: The Needs of the Cause in Australia 07-04-03 para. 18] p. 529, Para. 2, [1903MS].

The effort to build the Sydney Sanitarium has been a tremendous one.

Upon my return to America, I hoped to make strong personal appeals for means to assist our brethren in completing this building. But I found that the brethren and sisters in America had been drawn upon heavily to raise a material fund for the Relief of the Schools enterprise. A little later they were called upon to strain every nerve to relieve our institutions in Scandinavia, which were in a pitiable condition. The effort to lift these institutions out of their embarrassment drew heavily on the resources of the church members in America. [Cf: The Needs of the Cause in Australia 07-04-03 para. 19] p. 529, Para. 3, [1903MS].

I ceased not to pray that means might come from some source for the completion of the medical institution in Australia. I made appeals at several general meetings. But many needy fields were calling for help. The Lord instructed me to call upon our brethren and sisters in Australasia to awake, and rally to the help of the Sydney Sanitarium, doing all in their power to set this institution in operation as soon as possible. They were asked to study the situation carefully and prayerfully, and to depend largely upon themselves to complete the building. [Cf: The Needs of the Cause in Australia 07-04-03 para. 20] p. 529, Para. 4, [1903MS].

Our fellow laborers in Australasia responded cheerfully and heartily. The second tithe was set apart to increase the building fund. Many gifts of money, labor, and material, representing untold self-denial, were made. Those who were connected closely with the supervision of the work.--Elder Burden and his family, Dr. Merritt H. Kellogg, the Drs. Kress, and others,--made great personal sacrifices, working unselfishly and untiringly to complete the structure. At times when those in charge were put to their wits' end to know how to obtain the means necessary for the advancement of the work, the Lord moved upon some one to make a loan to the institution, sometimes without interest, and sometimes at a low rate. Greatly encouraged, the workers would persevere, sacrificing their earnings, and striving to prepare the building for occupancy. The Lord richly blessed their faithful efforts, and gave them a precious experience. In spite of vexatious delays and hindrances, the will and way of the Lord was carried out in the completion of the building. The dedicatory services and formal opening took place Jan. 1, 1903. [Cf: The Needs of the Cause in Australia 07-04-03 para. 21] p. 530, Para. 1, [1903MS].

Let us thank God for our Sanitarium in Australia! The Lord has repeatedly given instruction regarding the importance of this institution, and the necessity for its establishment. He will bless the physicians and helpers there, as they strive to make the institution what He desires it to be,--an agency for saving the souls as well as the bodies of men and women. [Cf: The Needs of the Cause in Australia 07-04-03 para. 22] p. 530, Para. 2, [1903MS].

Our brethren and sisters in Australasia have done nobly. At the cost of great sacrifice and much taxing labor their Sanitarium has been erected. The Lord sees; He understands the situation. We praise Him for the willing spirit that He put into the hearts of our fellow workers across the broad Pacific, inspiring them to respond willingly, gladly, without murmuring, to the appeals made to them. In co-operating with God, cheerfully doing their work with self-denial, they have been engaged in true gospel medical missionary work. Let us praise the Lord

for what He hath wrought through the united efforts of His people. Let us encourage our Australasian brethren to continue to wage an aggressive warfare in their field. [Cf: The Needs of the Cause in Australia 07-04-03 para. 23] p. 530, Para. 3, [1903MS].

Our Duty, in View of the Present Situation. The Sydney Sanitarium having been completed and opened for patients, our brethren and sisters in America may conclude that no further obligation rests upon them. Such is not the case. A great work remains to be done in Australasia. Many fields there are still unentered. Upon the Australasian Union Conference there rests the burden of carrying the message to many of the islands of the Pacific. And in the home field there are great cities to be worked. Evangelistic efforts must be put forth in Sydney and Melbourne. Large portions of these cities have never been entered. [Cf: The Needs of the Cause in Australia 07-04-03 para. 24] p. 531, Para. 1, [1903MS].

In this time, when aggressive efforts must be made to proclaim the third angel's message in the unwarned portions of the field, deep poverty has come upon Australia, because of the long-continued drought. Although we are not there on the ground, we dare not, under these circumstances, keep silent in regard to the NEEDS of the field. Even under the most favorable conditions, the burden of raising means to equip fully the Sanitarium, and the effort to decrease the indebtedness, in addition to the advance work to be done in new fields, would have called for much sacrifice on the part of all. Now that so many have lost heavily on account of the drought, we who came short of doing what we ought to have done years ago, when the Lord first called upon us to send means there for the establishment of the Sydney Sanitarium, should improve this opportunity to show our liberality. [Cf: The Needs of the Cause in Australia 07-04-03 para. 25] p. 531, Para. 2, [1903MS].

Sabbath, July 4, has been set apart as the day when an offering for Australasia shall be taken. My brethren and sisters in America, I plead with all earnestness that at the appointed time you shall do your best to help meet the necessities in our sister field. Let parents and children unitedly give of their means. Let old and young remember that in God's sight they are all little children, and that at this time they are to reveal their obedience to their heavenly Father by giving freely in answer to this call. Upon, those who do this, will rest heaven's richest blessings. [Cf: The Needs of the Cause in Australia 07-04-03 para. 26] p. 531, Para. 3, [1903MS].

The Glory of the Gospel. It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: The Needs of the Cause in Australia 07-04-03 para. 27] p. 532, Para. 1, [1903MS].

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided

that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. When He gave Christ, He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love--the contemplation of which should fill the soul with inexpressible gratitude! [Cf: The Needs of the Cause in Australia 07-04-03 para. 28] p. 532, Para. 2, [1903MS].

All Should Have a Part. The establishment of churches and sanitariums is but a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through its members the grace of God. Throughout the world His people are to raise memorials of His Sabbath,--the sign between Him and them that He is the One who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firm for the principles of His law. [Cf: The Needs of the Cause in Australia 07-04-03 para. 29] p. 532, Para. 3, [1903MS].

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured us that to those who love and fear Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant and healing the sick. And His work never stopped with an exhibition of His power to heal physical disease. He made each work of healing an occasion of implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work. [Cf: The Needs of the Cause in Australia 07-04-03 para. 30] p. 532, Para. 4, [1903MS].

Uniting With the Angels. The inhabitants of the heavenly universe are appointed to go forth, and come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption. [Cf: The Needs of the Cause in Australia 07-04-03 para. 31] p. 533, Para. 1, [1903MS].

A Call to Action. Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow men by giving of our means to carry forward the work for this time, while the way is still open for work to be done? [Cf: The Needs of the Cause in Australia 07-04-03 para. 32] p. 533, Para. 2, [1903MS].

The principles of Christ's love demand action. When this appeal shall come to you, let no one conspire to quench the spark of benevolence; let every one strive to fan it to a strong, steady flame. [Cf: The Needs of the Cause in Australia 07-04-03 para. 33] p. 533, Para. 3, [1903MS].

All the money is the Lord's, and we now call upon our people in America to unite in making liberal gifts to our sister field, Australia. Let there be in the hearts of our people a revival of the love shown on Calvary for fallen humanity. Behold the King of glory giving His life for a sinful world. Calvary speaks in language more forcible than any I can use. "I gave My life for thee; what hast thou given for Me?" [Cf: The Needs of the Cause in Australia 07-04-03 para. 34] p. 533, Para. 4, [1903MS].

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. [Cf: The Needs of the Cause in Australia 07-04-03 para. 35] p. 533, Para. 5, [1903MS].

God help us to feel that now, just now, is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing will seem too much for us to do for God? Let us do something and do it now. Let us arouse from our apathy, and, catching the inspiration of God's love, work as never before for the Master. Ellen G. White. [Cf: The Needs of the Cause in Australia 07-04-03 para. 36] p. 534, Para. 1, [1903MS].

Elmshaven, Sanitarium, Cal., Jan. 4, 1902. My dear Brethren and Sisters: The old year, with its burden of record, has passed into eternity, and the new year has begun. Let us gather up the treasures of the past year,--our remembrances of God's goodness and mercy,--and carry them with us into the new year. Let us brighten the future by the thought of past blessings. [Cf: Pacific Union Recorder 01-15-03 para. 01] p. 534, Para. 2, [1903MS].

"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." Let us cooperate with the Lord Jesus. Only thus shall we be able to accomplish our part of the work. He is our efficiency. He will give us power. Let us plant our feet firmly on the platform of eternal truth; then we may know that over us is the protection of God. [Cf: Pacific Union Recorder 01-15-03 para. 02] p. 534, Para. 3, [1903MS].

Oh, what wonderful blessings and opportunities God has in store for those who wear Christ's yoke! Trouble comes to us because we manufacture yokes for ourselves, refusing to wear the yoke of Christ. [Cf: Pacific Union Recorder 01-15-03 para. 03] p. 534, Para. 4, [1903MS].

"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 their sins. They stand before the throne of God justified and accepted. They have crucified self, and Christ abides in their hearts. [Cf: Pacific Union Recorder 01-15-03 para. 04] p. 534, Para. 5, [1903MS].

My brethren and sisters, during this new year let there be among you no accusing. This is the work of the enemy. If he can lead professing Christians to accuse and condemn, he is served as he desires to be. Let no one, by yielding to feelings of envy, weaken the hands of his brother, so that the work entrusted to him is marred. [Cf: Pacific Union Recorder 01-15-03 para. 05] p. 534, Para. 6, [1903MS].

Be very careful how you carry reports. Often what you tell to others, though seeming to you to be truth, is misrepresentation. Thus false conclusions are formed. Thread after thread of misrepresentation is woven into the web, until the pattern is spoiled. Oh, how many hearts are grieved and wounded because of statements made by those who do not really know that what they report is true! How much pain is caused by cruel handling of reputation!. The course of those who utter the slander would be just as dark if represented as they represent the course of the one whom they are accusing. [Cf: Pacific Union Recorder 01-15-03 para. 06] p. 534, Para. 7, [1903MS].

I ask you to study the eighteenth chapter of Matthew and the thirteenth chapter of first Corinthians. Pray earnestly for grace, and then prepare your hearts to receive the answer to your prayer. [Cf: Pacific Union Recorder 01-15-03 para. 07] p. 535, Para. 1, [1903MS].

We are being tested and tried. May the Lord of heaven shut us in with Him, that the wicked one may have no power over us. [Cf: Pacific Union Recorder 01-15-03 para. 08] p. 535, Para. 2, [1903MS].

Often, when the Lord works upon a certain man's mind to do certain things for the advancement of His work, another man thinks that he can see defects in his fellow-worker's efforts. Let him keep to his own work. The Lord, who sees the end from the beginning, will fulfil His purposes. He will unite with the one to whom He has entrusted His work, and will bring about its accomplishment. He knows just what is needed. [Cf: Pacific Union Recorder 01-15-03 para. 09] p. 535, Para. 3, [1903MS].

Christ is the great Master-worker. We are laborers together with Him. He has a right to give each one his work. And let each one be sure to do the work given him. He who neglects his definite work for the work that some one else has in charge is out of place. Thus time is lost, confidence abused and shaken, and the work hindered. When we learn to attend closely to our own work, the Lord will help us, and all parts of His cause will move in harmony. Ellen G. White. [Cf: Pacific Union Recorder 01-15-03 para. 10] p. 535, Para. 4, [1903MS].

We have a plain, straightforward message from the Lord to bear to the world,--a message that is to be borne in all the rich fulness of the Spirit's power. Let our ministers see the need of seeking to save the lost. Direct appeals are to be made to the unconverted. "Why eateth your Master with publicans and sinners?" the Pharisees asked Christ's disciples. And the Saviour responded, "I am not come to call the righteous, but sinners to repentance." This is the work that He has given us. And never was there greater need of it than at the present time. [Cf: Pacific Union Recorder 01-29-03 para. 01] p. 535, Para. 5, [1903MS].

God has not given His ministers the work of setting the churches

right. No sooner is this work done, apparently, than it has to be done over again. Church-members that are thus looked after and labored for become religious weaklings. If nine-tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions. [Cf: Pacific Union Recorder 01-29-03 para. 02] p. 535, Para. 6, [1903MS].

It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities, the minister preaches Sabbath after Sabbath; and Sabbath after Sabbath the church-members come to the house of God with no words to tell of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church-members make no effort to give to others the help given them, great spiritual feebleness must result. [Cf: Pacific Union Recorder 01-29-03 para. 03] p. 535, Para. 7, [1903MS].

The greatest help that can be given to our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers, and do faithful service for Him. [Cf: Pacific Union Recorder 01-29-03 para. 04] p. 536, Para. 1, [1903MS].

There will be times when it is fitting for our ministers to give on the Sabbath in our churches short discourses full of the life and love of Christ. But the church-members are not to expect a sermon every Sabbath. [Cf: Pacific Union Recorder 01-29-03 para. 05] p. 536, Para. 2, [1903MS].

Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to cooperate with Him in the great, grand work of soul-saving. Let church-members during the week act their part faithfully, and on the Sabbath tell their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will bear witness to the precious experience they have gained in working for others. Ellen G. White. [Cf: Pacific Union Recorder 01-29-03 para. 06] p. 536, Para. 3, [1903MS].

Unity of action is essential in the Lord's work. His followers are to be of one heart and one mind, speaking the same thing. But not all have the same talents or the same office. "There is a variety of gifts." Christ gives different men different abilities, to be used in different lines of work. Some are specially fitted to carry on one line of work, while others are adapted for another line. Some will labor in one way, and some in another. Some will preach the Word, others will use their ability in writing and translating books. Still others will give themselves to the work of circulating the books containing the message of present truth. [Cf: Pacific Union Recorder 03-26-03 para. 01] p.

536, Para. 4, [1903MS].

It is by the Lord's appointment that men of varied minds are brought into the church, to be laborers together with Him. His servants have many different minds to meet, and different gifts are needed. The apostle John was different from the apostle Peter. Each had his own work. Each was to subdue his peculiarities, that he might be a help to the other. [Cf: Pacific Union Recorder 03-26-03 para. 02] p. 536, Para. 5, [1903MS].

Is Christ divided?--No. Christ abiding in a soul will not quarrel with Christ in another soul. If we are at variance with those around us, we may know that it is because self has not been crucified. He whom Christ makes free is free indeed. And we are not free unless we love one another as Christ has loved us. Our characters must be molded in harmony with Christ's character; our wills must be surrendered to His will. Then we shall sit together in heavenly places with Him. Then we shall work together, without a thought of collision. [Cf: Pacific Union Recorder 03-26-03 para. 03] p. 536, Para. 6, [1903MS].

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered with the river of life. And how fruitful we shall be! Did not Christ say, "Herein is My Father glorified, that ye bear much fruit"? [Cf: Pacific Union Recorder 03-26-03 para. 04] p. 536, Para. 7, [1903MS].

The prayer that Christ offered for His disciples just before His crucifixion reveals God's purpose concerning us. The heart of the Saviour is set upon His followers fulfilling God's purpose, in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God can not make them one with Christ and with one another unless they are willing to give up their way for His way. [Cf: Pacific Union Recorder 03-26-03 para. 05] p. 537, Para. 1, [1903MS].

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. The tender regard shown by the Saviour for His church calls upon us to keep our souls in His love. Each one has something to do. Let us strive earnestly and untiringly to fulfill God's purpose for us "till we all come in the unity of the faith, and of the knowledge of the Son of God," unto perfect men and women, "unto the measure of the stature of the fulness of Christ." Ellen G. White. [Cf: Pacific Union Recorder 03-26-03 para. 06] p. 537, Para. 2, [1903MS].

A living church is a working church. The precious light of Bible truth, like a lamp that burneth, is to shine forth from every church-member. God will use His believing ones as His instrumentalities; through them He will minister to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched with a live coal from God's altar, will revive and comfort those who are weary and distressed. [Cf: Pacific Union Recorder 11-05-03 para. 01] p. 537, Para. 3, [1903MS].

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by Satanic agencies? The salvation of souls is dependent upon the consecration and activity of God's church. The Lord calls all who believe in Him to be workers together with Him. While their life shall last, they are not to feel their work is done. Until the time comes when Christ shall say, "It is finished," His work for the saving of souls is not to decrease, but is to grow in extent and importance. [Cf: Pacific Union Recorder 11-05-03 para. 02] p. 537, Para. 4, [1903MS].

The mercy of God is shown by His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. [Cf: Pacific Union Recorder 11-05-03 para. 03] p. 537, Para. 5, [1903MS].

Individual Responsibility. Many more of the lay-members, if consecrated to God's service, could give the warning message of mercy to the multitudes who are not acquainted with the truth for this time. All around us there are souls perishing in sin. Every day there is something to do for the Master. [Cf: Pacific Union Recorder 11-05-03 para. 04] p. 537, Para. 6, [1903MS].

Every Christian is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. Instead of waiting for great opportunities before doing anything, he is to do the work lying nearest him. Thus he will increase his talents and gain a preparation for wider service. Wherever he is, there is his field, in which he is earnestly to show forth 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. [Cf: Pacific Union Recorder 11-05-03 para. 05] p. 537, Para. 7, [1903MS].

God's people would put on joy and gladness as a garment if they would only receive that which He is waiting to give them,--that which would make them strong to help those in need of help. Our people, need the breath of spiritual life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy and are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to arouse to action. Let us keep in the current of life that comes from Christ, that we may impart to others. Healthy, happy action is what is needed in the church today. [Cf: Pacific Union Recorder 11-05-03 para. 06] p. 538, Para. 1, [1903MS].

Open Doors. In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing various degrees of responsibility. Our church members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are

to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us. [Cf: Pacific Union Recorder 11-05-03 para. 07] p. 538, Para. 2, [1903MS].

In many states there are settlements of industrious, well-to-do farmers, who have never heard the truth for this time. Such places should be worked. Let our lay-members take up this line of service. By loaning or selling books, by distributing papers, and by holding Bible-readings, our lay-members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message of present truth with such power that many would be converted. Let us remember that it is as important to carry the message to those in the home field who have not heard the truth, as it is to go as missionaries to foreign countries. [Cf: Pacific Union Recorder 11-05-03 para. 08] p. 538, Para. 3, [1903MS].

There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ. The Saviour is ever near with grace and power to enable you to present the gospel of salvation, which will bring souls out of the darkness of unbelief into His marvelous light. Reach out after those who are ready to perish. Call attention to the "Lamb of God, which taketh away the sin of the world." [Cf: Pacific Union Recorder 11-05-03 para. 09] p. 538, Para. 4, [1903MS].

I wish that all our people could see the many doors that are open before them. Beside all waters we are to sow the seeds of truth. O how my soul is drawn out for sinners, that they may be won for Christ! If those who have received the truth would exercise a living faith in Christ, if they would realize that they are to be His workers, wholly consecrated to His service, what a work might be done! When God's people surrender themselves unreservedly to Christ, they will use every power of mind and body to His name's glory; and His work will make rapid advancement. [Cf: Pacific Union Recorder 11-05-03 para. 10] p. 538, Para. 5, [1903MS].

Whole-hearted Devotion. The things of this world are soon to pass away. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and byways. [Cf: Pacific Union Recorder 11-05-03 para. 11] p. 539, Para. 1, [1903MS].

I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. Remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Allow nothing to keep you from the work of soul-saving. By earnest prayer obtain power that will make your influence a savor of life unto life. The Master-Worker will put His Spirit upon all who labor for Him with whole-hearted devotion. [Cf: Pacific Union Recorder 11-05-03 para. 12] p. 539, Para. 2, [1903MS].

Christ's interests are the first and the highest of all interests. He

has a property in this world that He wishes secured, saved for His everlasting kingdom. It is for His Father's glory and His own glory that His messengers shall go forth in His name, for they and He are one. They are to reveal Him to the world. His interests are their interests. If they will be co-laborers with Him, they shall be made heirs of God and joint-heirs with Christ to an immortal inheritance. Ellen G. White. [Cf: Pacific Union Recorder 11-05-03 para. 13] p. 539, Para. 3, [1903MS].

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the River Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God. [Cf: Pacific Union Recorder 11-19-03 para. 01] p. 539, Para. 4, [1903MS].

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower-builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth. [Cf: Pacific Union Recorder 11-19-03 para. 02] p. 539, Para. 5, [1903MS].

Among the men of Babel there were living some who feared God, although they had been deceived by the pretensions of the ungodly and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed His judgments, and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes. [Cf: Pacific Union Recorder 11-19-03 para. 03] p. 539, Para. 6, [1903MS].

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltations, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes. [Cf: Pacific Union Recorder 11-19-03 para. 04] p. 539, Para. 7, [1903MS].

But God never leaves the world without witnesses for Him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto Him, "O God," they pleaded, "interpose between Thy cause and the plans and methods of men." "And

the Lord came down to see the city and the tower [the great idol building], which the children of men builded." Angels were sent to bring to naught the purpose of the builders. The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstanding among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that He is able to confuse and to multiply confusion, in order to teach men that they are only men. [Cf: Pacific Union Recorder 11-19-03 para. 05] p. 540, Para. 1, [1903MS].

God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. [Cf: Pacific Union Recorder 11-19-03 para. 06] p. 540, Para. 2, [1903MS].

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence, upon the face of all the earth." In our day the Lord desires that His people shall be dispersed throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world. [Cf: Pacific Union Recorder 11-19-03 para. 07] p. 540, Para. 3, [1903MS].

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly for souls. [Cf: Pacific Union Recorder 11-19-03 para. 08] p. 540, Para. 4, [1903MS].

From testimonies written in 1895 and in 1899 I copy the following paragraphs:-- [Cf: Pacific Union Recorder 11-19-03 para. 09] p. 540, Para. 5, [1903MS].

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines. [Cf: Pacific Union Recorder 11-19-03 para. 10] p. 540, Para. 6, [1903MS].

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. [Cf: Pacific Union Recorder 11-19-03 para. 11] p. 541, Para. 1, [1903MS].

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success? [Cf: Pacific Union Recorder 11-19-03 para. 12] p. 541, Para. 2, [1903MS].

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work to-day in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call.' [Cf: Pacific Union Recorder 11-19-03 para. 13] p. 541, Para. 3, [1903MS].

"God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums where the sick and afflicted can be cared for, and schools where the youth can be educated in right lines." [Cf: Pacific Union Recorder 11-19-03 para. 14] p. 541, Para. 4, [1903MS].

"It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended." [Cf: Pacific Union Recorder 11-19-03 para. 15] p. 541, Para. 5, [1903MS].

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald Office. Things were swayed first in one way and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. [Cf: Pacific Union Recorder 11-19-03 para. 16] p. 541, Para. 6, [1903MS].

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the Medical Missionary Association at Battle Creek. [Cf: Pacific Union Recorder 11-19-03 para. 17] p. 541, Para. 7, [1903MS].

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The

development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidations. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren. [Cf: Pacific Union Recorder 11-19-03 para. 18] p. 541, Para. 8, [1903MS].

An Educational Center. The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek, to work in the sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure. [Cf: Pacific Union Recorder 11-19-03 para. 19] p. 542, Para. 1, [1903MS].

Through the light given in the Testimonies, the Lord has indicated that He does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the college from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire. [Cf: Pacific Union Recorder 11-19-03 para. 20] p. 542, Para. 2, [1903MS].

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren in council meetings, and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve. [Cf: Pacific Union Recorder 11-19-03 para. 21] p. 542, Para. 3, [1903MS].

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard, and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs that most wide-awake missionaries to do the work portrayed in the following scripture:-- [Cf: Pacific Union Recorder 11-19-03 para. 22] p. 542, Para. 4, [1903MS].

"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 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. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the

breach, The restorer of paths to dwell in." [Cf: Pacific Union Recorder 11-19-03 para. 23] p. 542, Para. 5, [1903MS].

For His own name's sake God will not permit the forward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in His judgments the Lord will remember mercy. He declares:-- [Cf: Pacific Union Recorder 11-19-03 para. 24] p. 542, Para. 6, [1903MS].

"I will not contend forever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." [Cf: Pacific Union Recorder 11-19-03 para. 25] p. 543, Para. 1, [1903MS].

The spirit of My people should fail before Me, saith the Lord, if I were to deal with them in accordance with their perversity. They could not endure My displeasure and My wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him My favor. [Cf: Pacific Union Recorder 11-19-03 para. 26] p. 543, Para. 2, [1903MS].

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with My will; yet, for the righteousness of My own cause, for the *truth's* sake, for the sake of those who have preserved their fear and love of God. I, who create the fruit of the lips, will put My message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors My name. All the penitent of Israel shall see of My salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept My ways." [Cf: Pacific Union Recorder 11-19-03 para. 27] p. 543, Para. 3, [1903MS].

"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." Ellen G. White. [Cf: Pacific Union Recorder 11-19-03 para. 28] p. 543, Para. 4, [1903MS].

To Medical Missionaries. Christ, the great Medical Missionary, came to our world as the ideal of all truth. Truth never languished on His lips, never suffered in His hands. Words of truth fell from His lips with the freshness and power of a new revelation. He unfolded the mysteries of the kingdom of heaven, bringing forth jewel after jewel of truth. [Cf: Pacific Union Recorder 12-03-03 para. 01] p. 543, Para. 5, [1903MS].

Christ spoke with authority. Every truth essential for the people to know. He proclaimed with the unfaltering assurance of certain knowledge. He uttered nothing fanciful or sentimental. He presented no

sophistries, no human opinions. No idle tales, no false theories clothed in beautiful language, came from His lips. The statements that He made were truths established by personal knowledge. He foresaw the delusive doctrines that would fill the world, but He did not unfold them. In His teaching He dwelt upon the unchangeable principles of God's Word. He magnified the simple, practical truths that the common people could understand, and bring into the daily experience. [Cf: Pacific Union Recorder 12-03-03 para. 02] p. 543, Para. 6, [1903MS].

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that would have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But He did not do this. He said nothing to gratify curiosity, or to satisfy man's ambitions by opening doors to worldly greatness. In all His teaching Christ brought the minds of men in contact with the Infinite Mind. He did not direct the people to study men's theories about God. His Word, or His works. He taught them to behold Him as manifest in His works, in His Word, and as manifested by His providences. [Cf: Pacific Union Recorder 12-03-03 para. 03] p. 543, Para. 7, [1903MS].

Christ's Victory; Our Unbelief. While upon this earth, the Son of God was the Son of man; yet there were times when His divinity flashed forth. Thus it was when He said to the paralytic, "Be of good cheer; thy sins be forgiven thee." [Cf: Pacific Union Recorder 12-03-03 para. 04] p. 544, Para. 1, [1903MS].

"But there were certain of the scribes sitting there," who "began to reason," not openly, but "in their hearts," "saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" [Cf: Pacific Union Recorder 12-03-03 para. 05] p. 544, Para. 2, [1903MS].

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." [Cf: Pacific Union Recorder 12-03-03 para. 06] p. 544, Para. 3, [1903MS].

The great Medical Missionary took away the sins of the paralytic, and then presented Him to God as pardoned. And He gave him also physical healing. God had given His Son power to lay hold of the eternal throne. While Christ stood forth in His own personality, He reflected the luster of the position of honor that He had held within the enriching light of the eternal throne. [Cf: Pacific Union Recorder 12-03-03 para. 07] p. 544, Para. 4, [1903MS].

On another occasion, Christ made the request, "Father, glorify Thy name," And in answer there came a voice from heaven, saying, "I have both [Cf: Pacific Union Recorder 12-03-03 para. 08] p. 544, Para. 5, [1903MS].

If this Voice did not move the impenitent, if the power that Christ manifested in His mighty miracles did not cause the Jews to believe, we should not be greatly surprised to find that medical missionary workers to-day are in danger, through continual association with those who are

incredulous, of manifesting the same unbelief that the Jews manifested, and of developing the same perverted understanding. [Cf: Pacific Union Recorder 12-03-03 para. 09] p. 544, Para. 6, [1903MS].

I am made unutterably sad as I consider the condition of things that has been opened before me. In the past, when matters have been shown to be wrong, there has been a realization of the wrong, and this has been followed by confession, repentance, and thorough reformation. But of late there have not been faithful stewards to repress the evils that needed to be repressed. Can we, then, be surprised that there is great spiritual blindness? [Cf: Pacific Union Recorder 12-03-03 para. 10] p. 544, Para. 7, [1903MS].

Those engaged in the gospel ministry need to learn of Christ, His meekness and lowliness, and to be thoroughly converted, that their lives may testify to a world dead in trespasses and sins, that they have been born again. Medical missionary workers, also, need to be converted. When they are converted, their influence will be a power for good in the world. They will be willing to receive counsel and help from their brethren, because they have been sanctified through the truth. Daily they will receive rich supplies of grace from heaven to impart to others. [Cf: Pacific Union Recorder 12-03-03 para. 11] p. 544, Para. 8, [1903MS].

To every one of His appointed agencies the Lord sends the message. "Take your position at your post of duty, and then stand firm for the right." To all I am instructed to say, Find your place. Receive not the fanciful sentiments of men who are not taught by God. Christ is waiting to give you insight into heavenly things; waiting to quicken your spiritual pulse into renewed activity. No longer subordinate the claims of future, eternal interests to the common affairs of this life. "Ye can not serve God and mammon." Wake up, brethren, wake up. [Cf: Pacific Union Recorder 12-03-03 para. 12] p. 545, Para. 1, [1903MS].

Medical missionary work is called for in a broader sense than is now understood. The work is needed that is outlined in the commission which Christ gave to His disciples just before His ascension. "All power is given unto Me in heaven and in earth," 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." [Cf: Pacific Union Recorder 12-03-03 para. 13] p. 545, Para. 2, [1903MS].

These words point out our field and our work. Our field is the world; our work the proclamation of the truths that Christ came to our world to proclaim. Men and women are to have opportunity to gain a knowledge of present truth, an opportunity to know that Christ is their Saviour, that 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: Pacific Union Recorder 12-03-03 para. 14] p. 545, Para. 3, [1903MS].

A Warning Against Centralization. Christ embraced the world in His missionary work, and the Lord has shown me by revelation that it is not His plan for large centers to be made, for large institutions to be established, and for money to be gathered from all parts of the world

to support these large institutions. Plants are to be made in many places. First one and then another part of the vineyard is to be entered, until all has been cultivated. Efforts are to be put forth first wherever the need is greatest. But we can not carry on this aggressive warfare, and at the same time make an extravagant outlay of means in a few places. [Cf: Pacific Union Recorder 12-03-03 para. 15] p. 545, Para. 4, [1903MS].

The Battle Creek Sanitarium is too large. A great many workers will be required to care for the patients who come. A tenth of the number of patients who come to that institution is as many as should be cared for in one medical missionary center. Centers should be made in all the cities that are unacquainted with the great work that the Lord would have done to warn the world that the end of all things is at hand. "There is too much," said the great Teacher, "in one place." [Cf: Pacific Union Recorder 12-03-03 para. 16] p. 545, Para. 5, [1903MS].

Let those who have fitted themselves to engage in medical missionary work in foreign countries go to the places that they expect to make their field of labor, and begin work right among the people, learning the language as they work. Very soon they will find that they can teach the simple truths of God's Word. [Cf: Pacific Union Recorder 12-03-03 para. 17] p. 545, Para. 6, [1903MS].

A Neglected Field Near Us. There is in this country a great, unworked field. The colored race, numbering thousands upon thousands, appeals to the consideration and sympathy of every true, practical believer in Christ. These people do not live in a foreign country, and they do not bow down to idols of wood and stone. They live among us, and again and again, through the testimonies of His Spirit, God has called our attention to them, telling us that here are human beings neglected. [Cf: Pacific Union Recorder 12-03-03 para. 18] p. 546, Para. 1, [1903MS].

Missionaries are needed to work for the colored people, and missionaries are also needed to work for the poor white people of the South. This broad field lies before us unworked, calling for the light that God has given us in trust. Ellen G. White. St. Helena, Cal. Oct. 30, 1903. [Cf: Pacific Union Recorder 12-03-03 para. 19] p. 546, Para. 2, [1903MS].

To Medical Missionaries,--That which is most needed by medical missionary workers is the guidance of the Spirit of the Lord. Those who labor as Christ, the great Medical Missionary labored, must be spiritual-minded. But not all who are doing medical missionary work are exalting God and His truth. Not all are submitting to the guidance of the Holy Spirit. Some are bringing to the foundation wood, hay, and stubble,--material that will not bear the test of fire. [Cf: Pacific Union Recorder 12-17-03 para. 01] p. 546, Para. 3, [1903MS].

I pray that I may have wisdom and power from God to present to you that which constitutes gospel medical missionary work. This is a great and important branch of our denominational work. But many have lost sight of the pure, ennobling principles underlying acceptable medical missionary work. [Cf: Pacific Union Recorder 12-17-03 para. 02] p. 546, Para. 4, [1903MS].

In my diary I find the following, written one year ago:-- [Cf: Pacific Union Recorder 12-17-03 para. 03] p. 546, Para. 5, [1903MS].

October 29, 1902.--This morning I woke early. After praying most earnestly for wisdom and clearness of mind, that I might properly express the matters urged upon my attention, I wrote out about ten pages of instruction. I know that the Lord helped me to trace on paper the important matter that should come before His people. [Cf: Pacific Union Recorder 12-17-03 para. 04] p. 546, Para. 6, [1903MS].

When writing thus, I feel intensely, but after the instruction has been recorded, relief comes to my mind; for I know then that the subject-matter presented to me will not be lost, even though the subject may pass from my mind. [Cf: Pacific Union Recorder 12-17-03 para. 05] p. 546, Para. 7, [1903MS].

Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught. He came to this world for no other purpose than to place men on vantage-ground before the world and the heavenly universe. He came to bear testimony that fallen human beings, through faith in His power and efficacy as the Son of God, may become partakers of the divine nature. He alone could make an atonement for sinners, and open the gates of paradise to the fallen race. He took on Himself, not the nature of angels, but the nature of man, and in this world lived a life untainted by sin. "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." "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 12-17-03 para. 06] p. 546, Para. 8, [1903MS].

By His life and death Christ taught that only in obedience to God's commandments can man find safety and true greatness. "The law of the Lord is perfect, converting the soul." God's law is a transcript of His character. It was given to man in the beginning as the standard of obedience. In succeeding ages this law was lost sight of. Hundreds of years after the flood, Abraham was called, and to him was given the promise that his descendants should exalt God's law. In course of time, the Israelites went into Egypt, where for many years they suffered grievous oppression at the hands of the Egyptians. After they had been in slavery for nearly four hundred years, God delivered them by a wonderful manifestation of His power. He revealed Himself to the Egyptians as the ruler of the universe, one greater than all heathen deities. [Cf: Pacific Union Recorder 12-17-03 para. 07] p. 547, Para. 1, [1903MS].

At Sinai the law was given a second time. In awful grandeur the Lord spoke His precepts, and with His own finger engraved the decalogue upon tables of stone. [Cf: Pacific Union Recorder 12-17-03 para. 08] p. 547, Para. 2, [1903MS].

Passing down through the centuries, we find that there came a time when God's law must once more be unmistakably revealed as the standard of obedience. Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements, and thus prove the falsity of the charge made by Satan that it is impossible for man to keep the law of God. As a man He met temptation, and overcame in the

strength given Him from God. As He went about, doing good, healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. [Cf: Pacific Union Recorder 12-17-03 para. 09] p. 547, Para. 3, [1903MS].

Never did Christ deviate from loyalty to the principles of God's law. Never did He do anything contrary to the will of His Father. Before angels, men, and demons, He could speak words that from any other lips would have been blasphemy: "I do always those things that please Him." Day by day, for three years His enemies followed Him, trying to find some stain in His character. Satan, with all his confederacy of evil, sought to overcome Him; but they found nothing in Him by which to gain advantage. Even the devils were forced to confess, "Thou art the Holy One of God." [Cf: Pacific Union Recorder 12-17-03 para. 10] p. 547, Para. 4, [1903MS].

Self-Sacrifice. What language could so forcibly express God's love for the human family as it is expressed by the gift of His only-begotten Son for our redemption. The Innocent bore the chastisement of the guilty. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God." [Cf: Pacific Union Recorder 12-17-03 para. 11] p. 547, Para. 5, [1903MS].

Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." [Cf: Pacific Union Recorder 12-17-03 para. 12] p. 547, Para. 6, [1903MS].

Christ was tempted in all points like as we are, by the one who stood in loyalty by His side in the heavenly courts. Behold the Son of God in the wilderness of temptation, in the time of greatest weakness assailed by the fiercest temptation. See Him during the years of His ministry, attacked on every side by the forces of evil. See Him in His agony on the cross. All this He suffered for us. [Cf: Pacific Union Recorder 12-17-03 para. 13] p. 548, Para. 1, [1903MS].

Christ's earthly life, so full of toil and sacrifice, was cheered by the thought that He would not have all His travail for naught. By giving His life for the life of men, He would win the world back to its loyalty. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame. [Cf: Pacific Union Recorder 12-17-03 para. 14] p. 548, Para. 2, [1903MS].

Study Christ's definition of a true missionary: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Following Christ, as spoken of in these words, is not a pretense, a farce. Jesus expects His disciples to follow closely in His footsteps,

enduring what He endured, suffering what He suffered, overcoming as He overcame. He is anxiously waiting to see His professed followers revealing the spirit of self-sacrifice. [Cf: Pacific Union Recorder 12-17-03 para. 15] p. 548, Para. 3, [1903MS].

Those who receive Christ as a personal Saviour, choosing to be partakers of His suffering, to live His life of self-denial, to endure shame for His sake, will understand what it means to be a genuine medical missionary. [Cf: Pacific Union Recorder 12-17-03 para. 16] p. 548, Para. 4, [1903MS].

When all our medical missionaries live the new life in Christ, when they take His Word as their guide, they will have a much clearer understanding of what constitutes genuine medical missionary work. This work will have a deeper meaning to them when they obey the law engraven on tables of stone by the finger of God, including the Sabbath commandment, concerning which Christ Himself spoke through Moses to the children of Israel, saying:-- [Cf: Pacific Union Recorder 12-17-03 para. 17] p. 548, Para. 5, [1903MS].

"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. . . . The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." [Cf: Pacific Union Recorder 12-17-03 para. 18] p. 548, Para. 6, [1903MS].

Let us diligently study God's Word, that we may proclaim with power the message that is to be given in these last days. Many of those upon whom the light of the Saviour's self-sacrificing life is shining refuse to live in accordance with His will. They are not willing to live a life of sacrifice for the good of others. They desire to exalt themselves. To such ones truth and righteousness have lost their meaning, and their unchristlike influence leads many to turn away from the Saviour. God calls for true, steadfast workers, whose lives will counteract the influence of those who are working against Him. [Cf: Pacific Union Recorder 12-17-03 para. 19] p. 548, Para. 7, [1903MS].

To every medical missionary worker I am instructed to say, Follow your Leader. He is the Way, the Truth, and the Life. He is your example. Upon all medical missionary workers rests the responsibility of keeping in view Christ's life of unselfish service. They are to keep their eyes fixed on Jesus, the author and finisher of their faith. He is the source of all light, the fountain of all blessing. [Cf: Pacific Union Recorder 12-17-03 para. 20] p. 549, Para. 1, [1903MS].

A Firm Stand for the Right. God calls upon His workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality. My brethren and sisters, this God requires of you. Every jot of your influence is to be used on the side of Christ. You are now to call things by the right name, and stand firm in defense of the truth as it is in Jesus. [Cf: Pacific Union Recorder 12-17-03 para. 21] p. 549, Para. 2, [1903MS].

It behooves every soul whose life is hid with Christ in God to come to

the front now, and to contend for the faith once delivered to the saints. Truth must be defended and the kingdom of God advanced as they would be were Christ in person on this earth. If He were here, He would be drawn out to rebuke many who, though professing to be medical missionaries, have not chosen to learn of the great Medical Missionary His meekness and lowliness. In the lives of some occupying high positions in the medical missionary work, self has been exalted. Until such ones rid themselves of every desire to uplift self, they can not clearly discern the character of Christ, nor can they do the work that He did. [Cf: Pacific Union Recorder 12-17-03 para. 22] p. 549, Para. 3, [1903MS].

When the Holy Spirit controls the minds of our church-members, there will be seen in our churches a much higher standard in speech, in ministry, in spirituality, than is now seen. The church-members will be refreshed by the water of life, and the laborers, working under one Head, even Christ, will reveal their Master in spirit, in word, in deed, and will encourage one another to press forward in the grand, closing work in which we are engaged. There will be a healthy increase of unity and love, which will bear testimony to the world that God sent His Son to die for the redemption of sinners. Divine truth will be exalted; and as it shines forth as a lamp that burneth, we shall understand it more and still more clearly. [Cf: Pacific Union Recorder 12-17-03 para. 23] p. 549, Para. 4, [1903MS].

The testing truth for this time is not the fabrication of any human mind. It is from God. It is genuine philosophy to those who appropriate it. Christ became incarnate in order that we, through belief of the truth, might be sanctified and redeemed. Let those who hold the truth in righteousness arouse, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not. Let them make straight paths for their feet, lest the lame be turned out of the way. [Cf: Pacific Union Recorder 12-17-03 para. 24] p. 549, Para. 5, [1903MS].

We are now to unify, and by true medical missionary work prepare the way for our coming King. But let us remember that Christian unity does not mean that the identity of one person is to be submerged in that of another; nor does it mean that the mind of one is to be led and controlled by the mind of another. God has not given to any man the power that some, by word and act, seek to claim. God requires every man to stand free, and to follow the directions of the Word. [Cf: Pacific Union Recorder 12-17-03 para. 25] p. 549, Para. 6, [1903MS].

In every movement Christ's followers are to reveal their regard for Christian principles,--loving God supremely, and their neighbor as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast down; sweetening the bitter waters in the place of giving their fellow-pilgrims gall to drink. [Cf: Pacific Union Recorder 12-17-03 para. 26] p. 550, Para. 1, [1903MS].

Let us increase in a knowledge of the truth, giving all praise and glory to Him who is One with the Father. Let us seek most earnestly for the heavenly anointing, the Holy Spirit. Let us have a pure, growing Christianity, that in the heavenly courts we may at last be pronounced complete in Christ. [Cf: Pacific Union Recorder 12-17-03 para. 27] p.

550, Para. 2, [1903MS].

"Behold the Bridegroom cometh! Go ye out to meet Him!" Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. We must expect difficulties. Trials will come. Christ, the captain of our salvation, was made perfect through suffering. His followers will encounter the enemy many times, and will be severely tried; but they need not despair. Christ says to them, "Be of good cheer; I have overcome the world." [Cf: Pacific Union Recorder 12-17-03 para. 28] p. 550, Para. 3, [1903MS].

The following lines seem to portray the Christian warfare:--"I thought that the course of the Christian to heaven Would be bright as the summer, and glad as the morn. Thou show'dst me the path; it was dark and rough,--All rugged with rock, all tangled with thorn; I dreamed of celestial rewards and renown; I asked for the palm branch, the robe, and the crown; I asked, and Thou show'dst me a cross and a grave." Ellen G. White. St. Helena, Cal. Oct. 30, 1903. [Cf: Pacific Union Recorder 12-17-03 para. 29] p. 550, Para. 4, [1903MS].

I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2-5. [Cf: Pacific Union Recorder 12-31-03 para. 01] p. 550, Para. 5, [1903MS].

In some instances men have been turned away from the truth to listen to fables. Efforts were made to set right those thus deceived, but some had drunk so deeply from the polluted fountain, and had become so impregnated with false impressions, that it was impossible to undeceive them. They had come to believe that it was more profitable to eat of the food offered in the strange doctrines presented, than to eat of the food contained in the Word of God. [Cf: Pacific Union Recorder 12-31-03 para. 02] p. 550, Para. 6, [1903MS].

Brethren, look well to the character of your religion. Do not forget that Christ is to be your pattern in all things. You may be sure that His religion is not a sensational religion. A religion of this kind I learned to dread in my very earliest experience in the cause of present truth. I was at that time, before I was seventeen years old, bidden to warn those who were cherishing fanciful ideas and who declared that their strange movements were inspired of God. [Cf: Pacific Union Recorder 12-31-03 para. 03] p. 551, Para. 1, [1903MS].

In New Hampshire there were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their ideas, some of which led to free-lovism. I was shown that these men were seducing souls by presenting speculative theories regarding God. [Cf: Pacific Union

Recorder 12-31-03 para. 04] p. 551, Para. 2, [1903MS].

I went to the place where they were working, and opened before them what they were doing. The Lord gave me strength to lay plainly before them the danger of their course. Among other views, they held that those once sanctified could not sin, and this they were presenting as gospel food. Their false theories, with their burden of deceptive influence, were working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully-clothed theories. Great evils had already resulted. The doctrine that all were holy had led to the belief that the affections of the sanctified were never in danger of leading astray. The result of this belief was the fulfillment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise. [Cf: Pacific Union Recorder 12-31-03 para. 05] p. 551, Para. 3, [1903MS].

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal God, diffused through nature and the doctrine of holy flesh. [Cf: Pacific Union Recorder 12-31-03 para. 06] p. 551, Para. 4, [1903MS].

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him to-day. The false assertions that he made to the angels, his subtle scientific theories, led many of them from loyalty. And, having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven. [Cf: Pacific Union Recorder 12-31-03 para. 07] p. 551, Para. 5, [1903MS].

Christ pledged Himself to bridge the gulf that sin had made. Thus He became the Way, the Truth, and the Life. He shows us the path that leads to heaven, and promises to impart His efficiency to every one who believes on Him. He came to our world to reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty. [Cf: Pacific Union Recorder 12-31-03 para. 08] p. 551, Para. 6, [1903MS].

The character and power of God are revealed by work of His hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that His "eternal power and Godhead" may be understood. [Cf: Pacific Union Recorder 12-31-03 para. 09] p. 551, Para. 7, [1903MS].

Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination. Separation from God is the result of accepting them. [Cf: Pacific Union Recorder 12-31-03 para. 10] p. 552, Para. 1, [1903MS].

Christ calls upon His people to believe and practise His word. Those who receive and assimilate this word, making it a part of every action, of every attribute of character, will grow strong in the strength of

God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have strong, consistent Christian characters. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement. [Cf: Pacific Union Recorder 12-31-03 para. 11] p. 552, Para. 2, [1903MS].

I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement. In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present in the simplicity of Christ the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that have no foundation in the Bible. We have grand, solemn tests to present. "It is written" is the test that must be brought home to every one. [Cf: Pacific Union Recorder 12-31-03 para. 12] p. 552, Para. 3, [1903MS].

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your lifework be marred by them. [Cf: Pacific Union Recorder 12-31-03 para. 13] p. 552, Para. 4, [1903MS].

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people. [Cf: Pacific Union Recorder 12-31-03 para. 14] p. 552, Para. 5, [1903MS].

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." Col. 2:2-10. [Cf: Pacific Union Recorder 12-31-03 para. 15] p. 552, Para. 6, [1903MS].

I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in His teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them. [Cf: Pacific Union Recorder 12-31-03 para. 16] p. 552, Para. 7, [1903MS].

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment-seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down, and bow before Him in repentance, confessing their sins. He says to them, "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." Rev. 2:4,5. They are striving for the first place, and by their words and acts they make many hearts sore. [Cf: Pacific Union Recorder 12-31-03 para. 17] p. 553, Para. 1, [1903MS].

Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader?--Christ, or the angel who fell from heaven? Are you sound in the faith? My prayer for you all is that God 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 fullness of God." Eph. 3:16-19. Ellen G. White. [Cf: Pacific Union Recorder 12-31-03 para. 18] p. 553, Para. 2, [1903MS].

Church-Members are to help one another. Christ has given directions for their guidance, declaring that they are to show an unselfish interest in one another. When one commits a sin, they are not to talk of it among themselves. They are to go to the one who has offended, and talk with him in the spirit of Christ. "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." [Cf: The Southern Review 01-01-03 para. 01] p. 553, Para. 3, [1903MS].

Do church-members obey this word? If in every institution established among us, in publishing houses, sanitariums, and schools, God's people had followed this plan, as outlined in the Old and New Testaments, would we not stand to-day on vantage-ground? [Cf: The Southern Review 01-01-03 para. 02] p. 553, Para. 4, [1903MS].

The members of the church are to be faithful one to another. It is a sin to cherish anger against any one. Christ looks upon anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause 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. A man may think he has occasion for feeling angry, but his passionate words are a savor of death unto death. He who utters them is under the control of Satan. In heaven his wicked railing is placed in the same list as swearing. [Cf: The Southern Review 01-01-03 para. 03] p. 553, Para. 5, [1903MS].

There are many things that are not now seen in a true light, which in the day of the Lord will be made plain. But the question of forgiveness needs no interpretation. There is never a time or place where it is right for you or for 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: The Southern Review 01-01-03 para. 04] p. 553, Para. 6, [1903MS].

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive him because you think that he does not feel humble enough and does not mean what he says. You have no right to judge him, because you can not read the heart. [Cf: The Southern Review 01-01-03 para. 05] p. 554, Para. 1, [1903MS].

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 act. Then his sin will not in any degree rest on you. "Consider 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: The Southern Review 01-01-03 para. 06] p. 554, Para. 2, [1903MS].

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 can not 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: The Southern Review 01-01-03 para. 07] p. 554, Para. 3, [1903MS].

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 your feet and for his--paths that will lead him to Christ. Mrs. E. G. White. [Cf: The Southern Review 01-01-03 para. 08] p. 554, Para. 4, [1903MS].

The giving of tithes and offerings is an acknowledgment of God's claim on us by creation, and also of his claim on us by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds, and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us. [Cf: The Southern Review 01-08-03 para. 01] p. 554, Para. 5, [1903MS].

"Know ye not . . . that ye are not your own? for ye are bought with a price." And what a price has been paid for us. Behold the cross, the

victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at his feet fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. The word of command was given, "Deliver them from going down to perish eternally. I have found a ransom." [Cf: The Southern Review 01-08-03 para. 02] p. 554, Para. 6, [1903MS].

The wonderful love of God, manifest in Christ, is the science and the song of the heavenly universe. Should it not call forth from us gratitude and praise? Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? O, that the impenitent might see and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus; and that he who was delivered for your offenses was raised for your justification, and is waiting to receive your homage. [Cf: The Southern Review 01-08-03 para. 03] p. 554, Para. 7, [1903MS].

Why should not love to Christ be expressed to the world by all who receive him in faith, as verily as his love has been expressed to those for whom he died? [Cf: The Southern Review 01-08-03 para. 04] p. 555, Para. 1, [1903MS].

Christ is represented as hunting, searching for the sheep that was lost. It is his love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, and we rest in peace and joy in the Lord, then let us praise the Lord; praise him who is the health of our countenance, and our God. Let us praise him not in words only, but by the consecration to him of all that we are and all that we have. [Cf: The Southern Review 01-08-03 para. 05] p. 555, Para. 2, [1903MS].

"How much owest thou unto my Lord?" Compute this you can not. Is there part of your being that he has not redeemed? Is there anything in your possession that is not already his? When he calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God's sacrifice, his great gift to our world, than by bringing him gifts and offerings with praise and thanksgiving on our lips because of the great love wherewith he has loved us and drawn us to himself. [Cf: The Southern Review 01-08-03 para. 06] p. 555, Para. 3, [1903MS].

Looking up to heaven in supplication, present yourselves to God as his servants, acknowledging that all you have is his, saying, "Lord, of thine own we freely give thee." Standing in view of the cross of Calvary, seeing the Son of God crucified for you, let your earnest inquiry be, "Lord, what wilt thou have me to do?" [Cf: The Southern Review 01-08-03 para. 07] p. 555, Para. 4, [1903MS].

Of the apostles it is written, "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Still the heavenly universe is waiting for channels through which God's love may flow to the world. The same power that the apostles had is for those now in God's service. Mrs. E. G. White. [Cf: The Southern Review 01-08-03 para. 08] p. 555, Para. 5, [1903MS].

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Cf: The Southern Review 01-15-03 para. 01] p. 555, Para. 6, [1903MS].

The Lord calls upon young men to enter the harvest field, and work diligently as harvest hands. Let them go forth to trade on their talents. He who has called them to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak for him. [Cf: The Southern Review 01-15-03 para. 02] p. 555, Para. 7, [1903MS].

One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities as canvassers for the books that contain the truth for this time. In this work they will find opportunity to speak words of life. The seed of truth they sow will spring up to bear fruit. [Cf: The Southern Review 01-15-03 para. 03] p. 555, Para. 8, [1903MS].

When young men take up the canvassing work filled with an intense longing to save their fellow-men, they will see souls converted. From their work a harvest for the Lord will be reaped. Then let them go forth as missionaries to circulate present truth, praying constantly for increased light and knowledge, that they may know how to speak words in season to those that are weary. They should improve every opportunity for doing a deed of kindness, remembering that thus they are doing errands for the Lord. [Cf: The Southern Review 01-15-03 para. 04] p. 556, Para. 1, [1903MS].

They will be invited to take meals with the families they visit. Flesh-meat will be passed to them. As they refuse it, giving their reasons for so doing, they will perhaps have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message. [Cf: The Southern Review 01-15-03 para. 05] p. 556, Para. 2, [1903MS].

The canvasser should speak modestly, and he should never engage in controversy. He should feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves," Christ said; "be ye therefore wise as serpents and harmless as doves." You will meet many precious souls ripe for the harvest. Learn therefore to speak modestly and discreetly. Show that you have been with Jesus and have learned of him. [Cf: The Southern Review 01-15-03 para. 06] p. 556, Para. 3, [1903MS].

This is the rule we are to follow,--to be like him who went about doing good. Christ said, "If any man serve me, let him follow me." By studying the life of the Saviour, find out how he lived and worked. Strive each day to live his life. Wear his yoke, and learn his meekness and lowliness, walking in the path that leads heavenward. [Cf: The Southern Review 01-15-03 para. 07] p. 556, Para. 4, [1903MS].

Follow on to know the Lord, and you will know that his going forth is prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live for the saving of the souls for whom he gave his life. Try in every way to help those with whom you come in contact. Let your love for Christ lead you to say, "Thy Word

have I hid in mine heart, that I might not sin against thee." Let your life fulfil the words, "Thou through thy commandments hast made me wiser than mine enemies." Talk with your Elder Brother; he will complete your education, line upon line, precept upon precept. A close connection with him who offered himself as a sacrifice to save a perishing world will make you an acceptable worker. When you can lay your hand on truth, and appropriate it, when you can say, "My Lord and my God," grace and peace and joy in rich measure will be yours. Mrs. E. G. White. [Cf: The Southern Review 01-15-03 para. 08] p. 556, Para. 5, [1903MS].

"Elmshaven," St. Helena, Cal., Dec. 6, 1902. Dear Brethren and Sisters,-- [Cf: The Southern Review 01-15-03 para. 01] p. 556, Para. 6, [1903MS].

The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. [Cf: The Southern Review 01-15-03 para. 02] p. 556, Para. 7, [1903MS].

The larger books, "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages," should be sold everywhere. These books contain truth for this time,--truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. [Cf: The Southern Review 01-15-03 para. 03] p. 557, Para. 1, [1903MS].

Many more of our larger books might have been sold if church-members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them. My brethren and sisters, will you not now make an effort to circulate these books? Work earnestly. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, as you go praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more until the perfect day. [Cf: The Southern Review 01-15-03 para. 04] p. 557, Para. 2, [1903MS].

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many as possible. Think how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way. [Cf: The Southern Review 01-15-03 para. 05] p. 557, Para. 3, [1903MS].

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. [Cf: The Southern Review 01-15-03 para. 06] p. 557, Para. 4, [1903MS].

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and to be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare. Ellen G. White. [Cf: The Southern Review 01-15-03 para. 07] p. 557, Para. 5, [1903MS].

"One soweth and another reapeth." The Saviour spoke these words in anticipation of the ordination and sending forth of his disciples. The earthly work of the great Teacher was soon to close. The apostles were to follow after to perfect this work, to gather the fruit of the seed that he had sown. In the streets of the cities and in the synagogues Christ had been sowing the seeds of truth. The plan of salvation had been clearly and distinctly outlined; for the truth never languished on the Saviour's lips. As a result of his work, an interest had been aroused. The disciples were to follow up the efforts of the divine Sower, reaping where he had sown, that both the Sower and the reapers might rejoice together. [Cf: The Southern Review 01-22-03 para. 01] p. 557, Para. 6, [1903MS].

To-day, in his great harvest-field, God has need of both sowers and reapers. Let those who go forth into the work, some to sow and some to reap, remember that they are never to take to themselves the glory of the success of their work. God's appointed agencies have been before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I sent you to reap that whereon ye bestowed no labor," Christ said; "other men labored, and ye are entered into their labors." [Cf: The Southern Review 01-22-03 para. 02] p. 557, Para. 7, [1903MS].

Those who sow the seed, presenting before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their part, and they rest from their labors, other servants of God, going over the ground, reap the fruit of their seed-sowing. [Cf: The Southern Review 01-22-03 para. 03] p. 558, Para. 1, [1903MS].

"He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Read these words carefully. Study their meaning; for they outline God's plan. Often the Lord's workers are bitterly opposed in their field of labor, and thus their work is hindered. They do their best. With earnest, painstaking effort they sow the good seed. But the element of opposition becomes fiercer and fiercer. Some may be convinced of the truth, but they are intimidated by the opposition. They have not the courage to acknowledge their conviction. The lives of the workers may be endangered by those who are controlled by Satan. It is then their privilege to follow the example of their Master, and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." [Cf: The Southern Review 01-22-03 para. 04] p. 558, Para. 2, [1903MS].

Let the messengers of truth pass on to another field. Here there may be a more favorable opportunity for work, and they may successfully sow the seed of truth, and reap the harvest. The report of their success

will find its way to the place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,--the changes of God's providence, recall with vivid distinctness the words spoken years before by the faithful servant of God. The seed sown springs up and bears fruit. First appears "the blade, then the ear, after that the full corn in the ear." [Cf: The Southern Review 01-22-03 para. 05] p. 558, Para. 3, [1903MS].

God has need of wise men and women, who will labor earnestly to accomplish the work committed to them. He will use them as his instruments in the conversion of souls. Some will sow, and some will reap the harvest of the seed sown. Let every one do his best to improve his talents, that God may use him either as a sower or a reaper. Mrs. E. G. White. [Cf: The Southern Review 01-22-03 para. 06] p. 558, Para. 4, [1903MS].

*The Renunciation of Self.* In John's Gospel, from the thirteenth to the seventeenth chapters, God's will respecting the ministers of Christ is plainly outlined. It is their privilege to believe that God means just what he says. God desires them to believe every verse in these chapters, and to live them out before their brother ministers. [Cf: The Southern Review 01-29-03 para. 01] p. 558, Para. 5, [1903MS].

To every one God has given his work. All have not the same work, but all are to be workers together with God, laboring in perfect unity one with 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: The Southern Review 01-29-03 para. 02] p. 558, Para. 6, [1903MS].

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; but there will be seen a self-confidence that is wholly different from his character. [Cf: The Southern Review 01-29-03 para. 03] p. 559, Para. 1, [1903MS].

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 one for another, you will learn to be meek and lowly, and you will find the peace and rest that is more precious than gold. [Cf: The Southern Review 01-29-03 para. 04] p. 559, Para. 2, [1903MS].

*How to Deal with Temptation.* As God's chosen ministers assemble for counsel, 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, they will not give expression to sentiments that would leave upon the minds of their brethren a disagreeable impression. They will follow Christ's way of managing difficulties, remembering that he is the Finisher as well as the Author of their faith. They will remember that if they are to 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, and that they are to learn from him the way to overcome evil with good in all that they are called upon to suffer. [Cf: The Southern Review 01-29-03 para. 05] p. 559, Para. 3, [1903MS].

Let those who are tried and tempted consider these questions, 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: The Southern Review 01-29-03 para. 06] p. 559, Para. 4, [1903MS].

What should you do?--Simply put your whole trust in the One who understands 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 can not 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 who are tempted. Had you first talked with God in prayer, by faith grasping his promises, you would have received strength for the conflict. [Cf: The Southern Review 01-29-03 para. 07] p. 559, Para. 5, [1903MS].

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. Mrs. E. G. White. [Cf: The Southern Review 01-29-03 para. 08] p. 560, Para. 1, [1903MS].

In times past God has used humble men in his service, and because of their faith and devotion these men have often accomplished more than many laborers of better education and higher pretensions. They realized their weakness and their dependence upon God, and by personal efforts, by a well-ordered life and a godly conversation, they turned men from error to truth, from the path of transgression to obedience to God. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." [Cf: The Southern Review 04-02-03 para. 01] p. 560, Para. 2, [1903MS].

Two men start out to labor in the cause of God. One has had every

advantage of education. His mind is cultivated, his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge to fit himself to bear greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. [Cf: The Southern Review 04-02-03 para. 02] p. 560, Para. 3, [1903MS].

The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and he tries to do all the good that he can. As he uses the ability that he has, his mind expands. [Cf: The Southern Review 04-02-03 para. 03] p. 560, Para. 4, [1903MS].

The educated man may exalt himself over his unlearned brother, but he is like the man who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his entrusted talents, that he may return them, with the increase, to his Lord. Unless he repents, he will be condemned as a slothful servant, and will be dismissed from the presence of his Lord. But the one who is faithful in the use of his talents, returning at last both principal and interest, will hear the words, "Well done, good and faithful servant." [Cf: The Southern Review 04-02-03 para. 04] p. 560, Para. 5, [1903MS].

The man who blesses society, and makes a success of life, is the one who, whether educated or uneducated, uses all his powers in the service of God and his fellow-men. [Cf: The Southern Review 04-02-03 para. 05] p. 560, Para. 6, [1903MS].

In all our churches there are persons who might be educated to become workers for Christ. There is certainly a fault somewhere, or there would be more workers developed to unite with us in our efforts for the salvation of souls. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned? [Cf: The Southern Review 04-02-03 para. 06] p. 560, Para. 7, [1903MS].

Think of the mighty truths that God has entrusted to our keeping, and let earnest work follow your thoughts. Make mighty strokes for God. No compromise is to be made with sin, or with timidity and cowardice. The Christian laborer knows no drudgery in his heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; [Cf: The Southern Review 04-02-03 para. 07] p. 561, Para. 1, [1903MS].

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endowed with power from on high. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our lips may be purified and touched with a live coal from off the divine altar. The word of God to us must come to the people, not in a feeble, hesitating way, but with earnestness and

power. We must pray more earnestly, more fervently, that God may work in us and through us. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of the children of men. [Cf: The Southern Review 04-02-03 para. 08] p. 561, Para. 2, [1903MS].

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do the work that he did. The promises of God are rich and full and free. We may have with us the power of his salvation. It is because threads of unbelief are woven into all the web of life, that our experience is so lacking in power. Shall we not begin to weave in, instead, the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even our faith." If clouds hide the sun from sight, we do not mourn as if it would never again appear. God's dear face of brightness is not always seen, but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is changeless. [Cf: The Southern Review 04-02-03 para. 09] p. 561, Para. 3, [1903MS].

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward where the voice of duty calls; let no seeming difficulties hinder you. Take up your God-given responsibilities, and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you, and do it thoroughly and well, not coveting praise, but working for the Master because you belong to him. Mrs. E. G. White. [Cf: The Southern Review 04-02-03 para. 10] p. 561, Para. 4, [1903MS].

With every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness. [Cf: The Southern Review 04-09-03 para. 01] p. 561, Para. 5, [1903MS].

Our church-members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. [Cf: The Southern Review 04-09-03 para. 02] p. 561, Para. 6, [1903MS].

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God. [Cf: The Southern Review 04-09-03 para. 03] p. 562, Para. 1, [1903MS].

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-

sacrificing laborer, whoever and wherever he may be. [Cf: The Southern Review 04-09-03 para. 04] p. 562, Para. 2, [1903MS].

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said; "but the Son of man hath not where to lay his head." [Cf: The Southern Review 04-09-03 para. 05] p. 562, Para. 3, [1903MS].

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning, he obeyed. "He went out, not knowing whither he went." So to-day Christ's servants are to go where he calls, trusting him to guide them and give them success. [Cf: The Southern Review 04-09-03 para. 06] p. 562, Para. 4, [1903MS].

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest-field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. [Cf: The Southern Review 04-09-03 para. 07] p. 562, Para. 5, [1903MS].

To those who profess to believe in him, God says, "Go forth to all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation. [Cf: The Southern Review 04-09-03 para. 08] p. 562, Para. 6, [1903MS].

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is--full of grace and truth--are passing by, never to return. That which you have not done as a devoted Christian in the year now passed into eternity, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour. [Cf: The Southern Review 04-09-03 para. 09] p. 562, Para. 7, [1903MS].

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort. [Cf: The Southern Review 04-09-03 para. 10] p. 563, Para. 1, [1903MS].

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy. Mrs. E. G. White. [Cf: The Southern Review 04-09-03 para. 11] p. 563, Para. 2, [1903MS].

Christ has presented in figures the plans which we are to study, and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. The Saviour declares: "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." If the character is not under the moulding influence of the Holy Spirit, if we have not that faith which works by love and purifies the life from all hereditary and cultivated tendencies to wrong, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words and acts; if there is a constant denial of faith, God is greatly dishonored. Where there should be seen the sweetness of humility, combined with firmness and integrity, there is seen a hard spirit, that is not a savor of life unto life, but of death unto death. [Cf: The Southern Review 04-30-03 para. 01] p. 563, Para. 3, [1903MS].

God requires us to exercise toward our brethren the compassion that we desire them to exercise toward us. God expects those who claim to believe in him, to bring the Christlikeness into all their service. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every church-member to perform. His people are to exalt the power of his law above human judgment. By bringing themselves, body, soul, and spirit, into harmony with the law, they are to magnify it, and make it honorable. [Cf: The Southern Review 04-30-03 para. 02] p. 563, Para. 4, [1903MS].

God will open the way for his subjects to perform unselfish deeds in all their associations, in all their business transactions. By acts of kindness and love they are to show that they are representing the kingdom of heaven. By self-denial, by sacrificing the gain they might obtain, they will present the truth in its beauty. [Cf: The Southern Review 04-30-03 para. 03] p. 563, Para. 5, [1903MS].

But if their words and acts are unchristlike; if the spirit they cherish is not helpful; if they retain the old, unsavory traits of character; if they study how they may get the best of a bargain, to the disadvantage of some one else; if they care little whether they hurt and destroy a brother's feelings, they are as salt that has lost its savor. They are a hindrance to God's work. [Cf: The Southern Review 04-30-03 para. 04] p. 563, Para. 6, [1903MS].

How can we be as salt that retains its savor? How can we exert a saving influence? By obeying, in every transaction of life, the plain

commands of God; by being kind, benevolent, generous; by seeing the necessities of the cause of God, and trying to relieve them; by doing the work that Christ did. [Cf: The Southern Review 04-30-03 para. 05] p. 564, Para. 1, [1903MS].

Read the fifty-first psalm. Let its lessons be practised. Not a tithe of what we should be are we in word, in spirit, in purity, in Christlikeness. This is why we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who believe, leading them to live lives in marked contrast to the lives of worldlings. But if our profession is merely nominal, we may be sure that our influence is not exerted on Christ's side. We are as salt without savor, fit only to be cast out as worthless. [Cf: The Southern Review 04-30-03 para. 06] p. 564, Para. 2, [1903MS].

Without the help that comes from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Let all who claim to be believers remember that it is only when they have the joy of Christ's salvation in the heart that they are qualified to guide sinners to repentance and reformation. It is the genuine believer, the one who not only assents to the truth, but believes and practises the truth, and is not satisfied unless he has with him the presence of God, that is a power for good in the world. Mrs. E. G. White. [Cf: The Southern Review 04-30-03 para. 07] p. 564, Para. 3, [1903MS].

In the formation of character, we should build for time, and then we shall build for eternity. There is time enough for this--time enough for all that the Lord has appointed us to do, if we will only work, not in our own way, but in his. We have the promise of God's help, and like the importunate widow we are to plead for his blessing, for the power to live as his children. [Cf: The Southern Review 06-04-03 para. 01] p. 564, Para. 4, [1903MS].

As with earnestness and assurance you come to God, tell him all about your necessities. Claim his promises. He has given us the privilege of coming to him, and we need have no fears of wearying him. Do not doubt his word of promise. Study the word, and with your Bible in your hand say, "Here, Lord, I come to receive the gift thou hast promised me." But you should be able to say, "I have done as thou hast said." Do not bring God's word before him, asking him to do things which he has promised, when you are not entitled to the promise. [Cf: The Southern Review 06-04-03 para. 02] p. 564, Para. 5, [1903MS].

The promise is, "Whatsoever ye shall ask the Father in my name, he will give it you." "If ye shall ask anything in my name, I will do it." What are the conditions? "If ye love me, keep my commandments." If you are disobedient, and yet plead the promises of God, you bring to him a note to be cashed when you have not fulfilled your part of the contract. You complain that your check is not honored, when it is a forgery. Thus it is with those who bring the name of Christ as their authority for the fulfilment of the promise, when they have not done those things by which they show their love for Christ and their faith in him. Let it not be forgotten that those who bring their petitions to God, claiming his promises, while they do not comply with the conditions, insult Jehovah. [Cf: The Southern Review 06-04-03 para. 03]

p. 564, Para. 6, [1903MS].

There is need of close examination of the deed of trust wherewith we approach God. Many have no assurance of acceptance with him. They have forfeited, and are continuing to forfeit, the conditions upon which acceptance is based. When weighed in the balances of the sanctuary, they are found wanting; for they love self; Christian principle is away down in the scale, and their profession of knowing Christ is a deception. They approach God with his promises, and ask him to fulfil them, when by so doing he would dishonor his name. In his mercy and love the Lord has given this testimony for them, and the words here traced should be carefully studied. [Cf: The Southern Review 06-04-03 para. 04] p. 565, Para. 1, [1903MS].

Christ gave his life to make it possible for the human family to have another trial, to form such characters as will entitle them to be called sons and daughters of God, members of the royal family, children of the heavenly King. The Lord will surely comply with the conditions he has made, if they will show themselves true and faithful. "Abide in me," he says, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Cf: The Southern Review 06-04-03 para. 05] p. 565, Para. 2, [1903MS].

"As the Father hath loved me," Christ said, "so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." This is the substance of the covenant which God has made with his people. [Cf: The Southern Review 06-04-03 para. 06] p. 565, Para. 3, [1903MS].

John declares: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked." Then, lest the matter shall not be plainly understood, the apostle adds, "I write no new commandment unto you, but an old commandment which ye had from the beginning." [Cf: The Southern Review 06-04-03 para. 07] p. 565, Para. 4, [1903MS].

"Whoso keepeth his word," John declares, "in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath promised us, even eternal life." [Cf: The Southern Review 06-04-03 para. 08] p. 565, Para. 5, [1903MS].

I am commissioned to say that the piety and spiritual discernment and

righteousness of those who profess to believe the present truth must be pure and holy. Their characters must be entirely transformed by divine grace, else they will never see the kingdom of God. They will perish with the wicked. I know not how to make the people understand this, and yet it is a case of life and death with them. Will they confess their sins? Will they humble their hearts before God, before it shall be too late? [Cf: The Southern Review 06-04-03 para. 09] p. 565, Para. 6, [1903MS].

God has declared: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." Mrs. E. G. White. [Cf: The Southern Review 06-04-03 para. 10] p. 566, Para. 1, [1903MS].

The perplexities and anxieties that trouble us will be lightened when we heed the invitation 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: The Southern Review 06-11-03 para. 01] p. 566, Para. 2, [1903MS].

These words are of the highest value to those who desire to walk in the narrow path that leads to everlasting life. The word of God puts faith at the entrance gate, and lines the whole way with the light and peace and joy of willing obedience. The things that appear to be crosses are found by experience to be crowns. The prize is ever in sight. The travelers keep before them the mark of their high calling in Christ. His commands are righteousness and peace and joy in the Holy Spirit. [Cf: The Southern Review 06-11-03 para. 02] p. 566, Para. 3, [1903MS].

Professing Christians need a decided re-conversion. When they practice the teachings of Christ, they will find that his gentleness has made them great. "Learn of me," is the Saviour's command. Yea, learn how to present truth under the divine influence of the Holy Spirit. There is power for those who receive Christ; for 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. "His promise is that if we accept his invitation, we shall be anointed with the oil of gladness, which is emptied from the two anointed ones into the hearts prepared to receive it. Shall we claim the promise? Shall we not receive the anointing of the holy oil? [Cf: The Southern Review 06-11-03 para. 03] p. 566, Para. 4, [1903MS].

*Unreserved Surrender.* God will accept nothing less than unreserved surrender. Half-hearted, sinful, professing Christians would spoil heaven, were they permitted to enter. They would stir up a second rebellion there. Those who know the truth, yet do not exalt the Author of truth, will never enter the city of God. Heaven would be purgatory to them, because they know nothing of the high, holy principles that govern the members of the royal family above. The directions that Christ has given are so distinct and so definite that no one need take a false step. Let us not please and glorify Satan by showing that he has power over our churches, our ministers, our medical missionaries.

Let us have confidence in one another. Let us not think that because we have made crooked paths for our feet, every other professing Christian has done the same thing. Let the one who in the past has been a fault-finder begin to climb the ladder heavenward, keeping his eyes fixed on the light above. [Cf: The Southern Review 06-11-03 para. 04] p. 566, Para. 5, [1903MS].

*Fellowship with Christ.* The true Christian keeps the windows of the soul opened heavenward. He lives in fellowship with Christ. His will is conformed to the will of God. The Lord calls for workers who have been transformed by the renewing of the mind, workers who have gained an individual experience in proving "what is that good, and acceptable, and perfect will of God." Shall we not, in the few days of probation that remain to us, act like men and women seeking for life in the kingdom of God, even an eternity of bliss? [Cf: The Southern Review 06-11-03 para. 05] p. 566, Para. 6, [1903MS].

*The True Source of Happiness.* We are to strive earnestly to reach the standard set before us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who in this life are striving to overcome. [Cf: The Southern Review 06-11-03 para. 06] p. 567, Para. 1, [1903MS].

Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be,--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Christ. The whole world was gathered in his embrace. He died on the cross to give the death-stroke to Satan, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are. [Cf: The Southern Review 06-11-03 para. 07] p. 567, Para. 2, [1903MS].

In the lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. We can not afford to miss the privilege of seeing his face and of hearing the gospel from his lips. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity? Mrs. E. G. White. [Cf: The Southern Review 06-11-03 para. 08] p. 567, Para. 3, [1903MS].

The servants of Jesus Christ are to carry forward his work solidly and unitedly. Never are they to cherish a criticizing, fault-finding spirit. When such a spirit is cherished, a door is opened for the powers of darkness, and there comes into the work a blight that kills Christian activity. The Holy Spirit is grieved because of the disregard of the prayer that Christ offered just before his trial and crucifixion, that his disciples might be one. God has not made men judges one of another, but fellow-helpers. Do not spend in judging and

condemning time that might be spent in encouraging one another, in suggesting ways and means for advancing the work of God in hard and difficult places. [Cf: The Southern Review 06-18-03 para. 01] p. 567, Para. 4, [1903MS].

Why are we not more spiritually minded? Why do we so readily yield to the temptation to bite and devour one another? It is because Satan is allowed to enter the heart with his temptations. His suggestions are received and acted upon, and hearts are grieved and wounded. The time and energy that should be wholly on the Lord's side, are used for the enemy. God's working forces are robbed of strength and courage, and their burdens are increased. Precious time is worse than wasted, and minds are filled with sadness and distrust. All this when every jot of strength, every power of mind and body, should be employed in a concerted action against the enemy of God and man. [Cf: The Southern Review 06-18-03 para. 02] p. 567, Para. 5, [1903MS].

The only safe course for God's servants to pursue is to work with an eye single to his glory, that the whole body may be full of light. To do this means to keep Christ's lessons ever in mind, and to do all in a way that he can approve, revealing the spirit that he revealed for those he calls his little children. [Cf: The Southern Review 06-18-03 para. 03] p. 568, Para. 1, [1903MS].

"A new commandment I give unto you," Christ said, "that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: The Southern Review 06-18-03 para. 04] p. 568, Para. 2, [1903MS].

If it is by the manifestation of this love that we are to convince the world that we are Christ's disciples, is it not time that we changed our course of action? Is it not time that we gave the world proof that we are Bible Christians, that we are keeping God's commandments? Shall we not cease to judge and despise and condemn one another? [Cf: The Southern Review 06-18-03 para. 05] p. 568, Para. 3, [1903MS].

We have our Bibles. Why, then, do we not practise the teachings of Christ? He says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." [Cf: The Southern Review 06-18-03 para. 06] p. 568, Para. 4, [1903MS].

Again we read: "Jesus cried and said, He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but

the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." [Cf: The Southern Review 06-18-03 para. 07] p. 568, Para. 5, [1903MS].

I entreat those who claim to believe that Christ is their personal Saviour to practise his teachings. Shall we not, from this time, believe in Christ, and show our faith by obeying his words? Will not those who proclaim the gospel to sinners believe the gospel, and by their obedience to every word that proceedeth out of the mouth of God, testify to its power? Will not those who preach Christ live the Christ life? God calls upon those who have the light to walk in the light. Then their souls will be all light in the Lord. [Cf: The Southern Review 06-18-03 para. 08] p. 568, Para. 6, [1903MS].

True Christians find their happiness in obeying the words of the Saviour. They place no dependence upon worldly maxims. Their whole dependence is placed on the Source of all power. By beholding Christ, they become changed. Of what character, then, will be their speech? The following scripture shows. "And this I pray," Paul writes to the Philippians, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Cf: The Southern Review 06-18-03 para. 09] p. 568, Para. 7, [1903MS].

Shall we not unite with the prayer of Christ and the prayer of Paul, and, in such holy companionship, make our experience rich in precious words of love and true courtesy and Christian politeness, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God"? [Cf: The Southern Review 06-18-03 para. 10] p. 569, Para. 1, [1903MS].

Bear in mind, my brethren, that here in this world we are being tested and tried. God calls upon the presidents of our conferences, upon our ministers, and upon those in positions of trust in our institutions, clearly to reveal to the world the miracle-working power to God, to show that they are true followers of Christ, "filled with the fruits of righteousness." [Cf: The Southern Review 06-18-03 para. 11] p. 569, Para. 2, [1903MS].

"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 believe that Thou hast sent Me, and hast loved them as Thou hast loved Me." These words seem almost beyond the grasp of our faith, yet we are to believe them, and act in accordance with them. But we must remember that Christ does not promise to hide with himself in God the humanity of the one who clings to his sinful ways or his self-righteousness. We must take time to pray, and then we must live lives that are in harmony with our prayers, believing that the Lord will answer us. The answer may not come in just the way that we expect, but we may rest assured that the Master knows our every necessity. We are to meet every trial with the words, "Not my will, but God's be done." [Cf: The Southern Review 06-25-03 para. 01] p. 569, Para. 3, [1903MS].

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." In Luke this text is introduced by this illustration:-- [Cf: The Southern Review 06-25-03 para. 02] p. 569, Para. 4, [1903MS].

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not. The door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." [Cf: The Southern Review 06-25-03 para. 03] p. 569, Para. 5, [1903MS].

Then follows the promise, so full of assurance and hope: "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: The Southern Review 06-25-03 para. 04] p. 569, Para. 6, [1903MS].

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communication between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven. [Cf: The Southern Review 06-25-03 para. 05] p. 569, Para. 7, [1903MS].

We should pray in the family circle; and above all we must not neglect secret prayer, for this is the life of the soul. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to hear the burden of such petitions. The soul, free from surrounding influences, free from excitement, calmly reaches out after God; and sweet and abiding will be the influence emanating from Him who sees in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength. [Cf: The Southern Review 06-25-03 para. 06] p. 570, Para. 1, [1903MS].

Pray in your closet; and as you go about your daily labor, let your heart be often uplifted in prayer. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed upon God. [Cf: The Southern Review 06-25-03 para. 07] p. 570, Para. 2, [1903MS].

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will

walk in a holier atmosphere than that of earth, and will have constant communion with heaven. [Cf: The Southern Review 06-25-03 para. 08] p. 570, Para. 3, [1903MS].

To place ourselves in close connection with Christ, by fervent, believing prayer,--this is our duty. For our part of the contract we are responsible. For the rest we are to trust the One who knows and understands what will best help us in our endeavors to do his will. [Cf: The Southern Review 06-25-03 para. 09] p. 570, Para. 4, [1903MS].

Let us place ourselves in the line of cooperation with God, making it possible for him to answer our prayers. He has issued his promissory notes, declaring, "A new heart will I give you." He says that he will be found of those who seek him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have broken your covenant with God. He can not cover your sin while you continue in sin, refusing to let him take away your transgression, because you suppose that in disobeying the commands of God, you have placed yourself beyond help. The Lord says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Then stop worrying over the troubles that you so often bring upon yourselves, and come like a penitent child to Jesus, confessing your sins. "Thus saith the high and holy 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." And to all such the Saviour says, "Ye shall ask what ye will, and it shall be done unto you." Mrs. E. G. White. [Cf: The Southern Review 06-25-03 para. 10] p. 570, Para. 5, [1903MS].

As Given in Paul's Letter to the Ephesians.--Study the first chapter of Ephesians, and unite with the prayer of the great apostle, "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 us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." [Cf: The Southern Review 07-09-03 para. 01] p. 570, Para. 6, [1903MS].

Let none be zealous to exalt self, and find fault with others. This has been done, and it has brought in coldness, indifference, hard-heartedness, and dissension. Let us pray for reconversion. Let us show sincere repentance, and the Lord will pardon our transgressions and forgive our sins. Power will come to us through connection with Christ. The conscience will find rest in Christ. He is "the Lamb of God, which taketh away the sin of the world." As we believe him, we are changed into his likeness. His image is engraved on the heart. His love is reflected to the world in our words and deeds. Thus is revealed to the world the power that truth has to sanctify the receiver. Under the bright, glorious beams of Christ's righteousness, the human soul is made pure and holy. True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and influences of heaven; it brings angels near, and separates more and more from the spirit and influence of the world. [Cf: The

Southern Review 07-09-03 para. 02] p. 571, Para. 1, [1903MS].

I point you to the words of the apostle Paul in the fourth chapter of Ephesians. This whole chapter is a lesson that God desires us to learn and practise. The apostle beseeches us to walk worthy of the vocation wherewith we are called, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Cf: The Southern Review 07-09-03 para. 03] p. 571, Para. 2, [1903MS].

Study the closing words of the chapter: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: The Southern Review 07-09-03 para. 04] p. 571, Para. 3, [1903MS].

There is a battle for all to fight, for the young as well as the old. In the warfare against evil, every one has a part. Dear young friends, when you accepted Christ as your Saviour, you enlisted in his army. You left the black banner of the prince of darkness to stand under the bloodstained banner of Prince Immanuel. Your highest aim now should be to show yourselves faithful soldiers. [Cf: The Youth's Instructor 01-01-03 para. 01] p. 571, Para. 4, [1903MS].

The powers of darkness are arrayed against you. Satan desires to see you deserting your Leader. He would be greatly pleased to see you disappointing the One who has done so much for you. Do not yield to his temptations. Fight bravely against his suggestions. Remember that God and Christ and the heavenly angels are fighting with you. John says, "I write unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." Had not God given his children power to overcome, these words would not have been written. In the strength of the Redeemer, you can be more than conquerors. [Cf: The Youth's Instructor 01-01-03 para. 02] p. 571, Para. 5, [1903MS].

The history of Daniel and his companions is an illustration of what all youth may become in the service of God. The king determined to have them trained as statesmen, and with other youth they were given food and wine from his table. But they knew that if they ate of the king's food, and drank his wine, their power to distinguish between right and wrong would be dulled. They would be unable to obtain the education necessary to make them successful Christian statesmen. They would not appreciate the knowledge God had to give. They determined to be true to principle, to eat and drink to God's glory. [Cf: The Youth's Instructor 01-01-03 para. 03] p. 572, Para. 1, [1903MS].

God honored their loyalty. He gave them wisdom and understanding; and when at the end of the term of years allotted to study, the king

examined them, he found them "ten times better than all the magicians and astrologers that were in all his realm." [Cf: The Youth's Instructor 01-01-03 para. 04] p. 572, Para. 2, [1903MS].

It is your privilege--a privilege which many do not enjoy--to know what is meant by wholesome food, food that will bring health to body and mind. Make right eating and right drinking a part of your religion. Thus you place yourselves where God can enable you to distinguish between right and wrong. [Cf: The Youth's Instructor 01-01-03 para. 05] p. 572, Para. 3, [1903MS].

God has given every youth the talent of speech to be improved for him. This is a most important trust; for God declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Let your words be lifegiving, pointing those around you to the Saviour. Let them bring sunshine instead of gloom, harmony instead of animosity. Say nothing that you would not be willing to say in the presence of Jesus and the angels. Utter no word that will stir up strife in another heart. However provoked you may feel, restrain the hasty word. If you are Christlike in speech and action, those who associate with you will be blessed by the association. Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached. [Cf: The Youth's Instructor 01-01-03 para. 06] p. 572, Para. 4, [1903MS].

Christ desires to use the youth in his service. He needs missionaries. The barren fields all over the world call to heaven for laborers. If the youth will give themselves to God, he will give them wisdom and knowledge, preparing them for service. If they will consecrate themselves to him, he will make them vessels unto honor, into which he can pour the precious oil of the Spirit, to be imparted to others. God's helping hand--this is what you may be if you will yield yourselves to his keeping. He will help you to make straight paths for your feet. [Cf: The Youth's Instructor 01-01-03 para. 07] p. 572, Para. 5, [1903MS].

Dear young friends, God loves you. He wants you to be saved. He wants you to make a success of the life that he has given you. If you let your life slip from you in idle dreaming, if you bring to the foundation wood, hay, and stubble, you may through repentance be saved; but where is your treasure? All eternity will testify to your loss. [Cf: The Youth's Instructor 01-01-03 para. 08] p. 572, Para. 6, [1903MS].

You are not alone in the warfare against wrong. Could the curtain be rolled back, you would see heavenly angels fighting with you. This they must do; it is their work to guard the youth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Ten thousand times ten thousand and thousands of thousands of angels minister to the youth. [Cf: The Youth's Instructor 01-01-03 para. 09] p. 572, Para. 7, [1903MS].

As you move forward step by step, adding to your faith virtue, and to virtue knowledge, God will be with you, and you will never fall. As you work on the plan of addition, Christ works for you on the plan of multiplication. He aids you as you strive for the crown of life. Strive lawfully, serving God with heart and mind and soul and strength. Then

when Christ comes to gather his jewels to himself, he will welcome you with the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mrs. E. G. White. [Cf: The Youth's Instructor 01-01-03 para. 10] p. 573, Para. 1, [1903MS].

The gospel of Christ has little to fear from its open enemies. Its most dangerous foes are its pretended friends, unconsecrated Christians, who profess to be serving Christ, while in their lives they deny him. Such drive many away from the Saviour. [Cf: The Youth's Instructor 01-22-03 para. 01] p. 573, Para. 2, [1903MS].

Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." A man is either a Christian or a sinner, an honor or a dishonor to his Redeemer. The Saviour says again, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." As salt that has lost its saving properties is of no value as a preservative, so Christians who have lost their Christlikeness can not exert a saving influence upon those with whom they come in contact day after day. [Cf: The Youth's Instructor 01-22-03 para. 02] p. 573, Para. 3, [1903MS].

To be converted means just what it says. It means that selfishness is cast away, and that its place in the heart is filled with the love of Christ. Old things have passed away; all things have become new. [Cf: The Youth's Instructor 01-22-03 para. 03] p. 573, Para. 4, [1903MS].

He who is a friend of Christ studies his word, and brings its principles into the daily life, making every thought, word, and deed subject to the control of the Holy Spirit. He realizes that his talents were lent to him to be used in unselfish service, and that every gift not thus employed is wasted. [Cf: The Youth's Instructor 01-22-03 para. 04] p. 573, Para. 5, [1903MS].

The Christian life is a life rescued, a life taken from sin and given to Christ, a life consecrated to doing the will of God. Such a life is filled with love for God and man. [Cf: The Youth's Instructor 01-22-03 para. 05] p. 573, Para. 6, [1903MS].

When we submit to God's way, the Lord Jesus guides our minds and fills our lips with assurance. We may be strong in the Lord and in the power of his might. Receiving Christ, we are clothed with power. No unrighteousness is seen in the life. We are able to speak words in season to those who know not the Saviour. Christ's presence in the heart is a vitalizing power, strengthening the whole being. [Cf: The Youth's Instructor 01-22-03 para. 06] p. 573, Para. 7, [1903MS].

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Mrs. E. G. White. [Cf: The Youth's Instructor 01-22-03 para. 07] p. 573, Para. 8, [1903MS].

Moses was chosen for a special work. Having been adopted by Pharaoh's daughter, he was greatly honored in the king's court. Everyone was intensely desirous of exalting him. Pharaoh determined to make him his successor on the throne. [Cf: The Youth's Instructor 01-29-03 para. 01]

p. 574, Para. 1, [1903MS].

Moses was a man of intelligence. In the providence of God he was given opportunity to gain a fitness for a great work. He was thoroughly educated as a general. When he went out to meet the enemy, he was successful; and on his return from battle, his praises were sung by the whole army. Notwithstanding this, he constantly remembered that through him God purposed to deliver the children of Israel. [Cf: The Youth's Instructor 01-29-03 para. 02] p. 574, Para. 2, [1903MS].

But although he was "learned in all the wisdom of the Egyptians," while in the service of Pharaoh the character of Moses received a mold that disqualified him for the wonderful work he was to do, making him weak where he should have been strong. This weakness was manifested when he visited his brethren, and "spied an Egyptian smiting an Hebrew." Taking the case in his own hands, he privately "slew the Egyptian, and hid him in the sand." He would not have done this had he not, during his training in the Egyptian army, received the impression that the Israelites were to be delivered by the sword. [Cf: The Youth's Instructor 01-29-03 para. 03] p. 574, Para. 3, [1903MS].

In order to prepare Moses for his work as the general of Israel, God removed him from Pharaoh's court, and placed him in another school, the school of self-denial and hardship. The leader of the Egyptian armies went into the mountains, to become a keeper of sheep. What a change in his life and employment! Looking at the experience from a human point of view, men would pronounce it a failure. [Cf: The Youth's Instructor 01-29-03 para. 04] p. 574, Para. 4, [1903MS].

Forty years Moses spent in the solitude of the wilderness. Here he had opportunity for study, meditation, and prayer. From the book of nature open before him, he drew many useful lessons. Surrounded by the evidences of God's power, he was led to humble himself, and to exercise living faith in God, thus obtaining a preparation for the work before him. God designed that Moses should stand alone, leaning only upon the arm of divine power. [Cf: The Youth's Instructor 01-29-03 para. 05] p. 574, Para. 5, [1903MS].

Several years ago I saw the results of a tempest that had just passed through a forest, sweeping down everything before it. The trees standing close together had been uprooted and leveled like grass before a scythe. But a few trees standing out alone had not been overturned. I inquired the reason of this, and was told that the taproots of the trees unmoved by the hurricane were firmly fastened deep in the earth. These trees had gained strength to withstand the storm, while those that had stood close together were swept down. [Cf: The Youth's Instructor 01-29-03 para. 06] p. 574, Para. 6, [1903MS].

The lesson is for us. We should know for ourselves what it means to stand firmly for God, ever learning that which Providence designs to teach us. But too often we think as others think, and do as they do. We are influenced by the habits of our associates. When we depend on finite help to support us, we do not really know our weakness, and when the storm comes, we are overthrown. But when thrust out where we must stand alone, our faith fastens upon the only sure support--the infinite God. [Cf: The Youth's Instructor 01-29-03 para. 07] p. 574, Para. 7, [1903MS].

When at last Moses was called to bear God's message to Pharaoh, Moses had reached the place in his experience where he had a humble estimate of himself. He felt incapable of doing the work, and he pleaded earnestly that he might not be required to bear this responsibility. Not until the Lord had convinced him that he was his chosen instrument to deliver Israel, did he consent to go. He cherished no self-exaltation. While tending his flock among the lonely mountains, he had learned humility--that precious lesson so important for us all. [Cf: The Youth's Instructor 01-29-03 para. 08] p. 575, Para. 1, [1903MS].

The more diligently we learn meekness and lowliness in the school of Christ, the greater advancement we shall make in a preparation for God's service. We should never feel that we have learned everything worth knowing. Let none think they are ready for graduation. As long as we remain on this earth, there will be new lessons for us to learn. And throughout the ages of eternity we shall have something to learn in regard to the wonderful plan of redemption. [Cf: The Youth's Instructor 01-29-03 para. 09] p. 575, Para. 2, [1903MS].

Lack of humility is one great cause of our weakness. Too often we attempt in our own strength to do something great. Christ says, "Without me ye can do nothing." "Take my yoke upon you, and learn of me." By wearing his yoke, we can be co-workers with him. Every morning we should inquire, "Lord, what wilt thou have me to do?" Thus we shall learn of Christ. [Cf: The Youth's Instructor 01-29-03 para. 10] p. 575, Para. 3, [1903MS].

Not he who is pompous, boastful, and unbelieving, but the humble, faithful soul, is in God's sight accounted a man of power. In order that he may answer the prayers of his people, the Lord desires them to obtain a personal knowledge of Christ. The clearer their view of the Saviour's loveliness, the more humble will be their opinion of themselves. And the lower their estimate of self, the more distinct will be their view of the glory and majesty of God. When we begin to have a high opinion of ourselves, let us remember that for whatever we are or have in advance of our fellow men we are indebted wholly to the gift of God. [Cf: The Youth's Instructor 01-29-03 para. 11] p. 575, Para. 4, [1903MS].

"Esteeming the reproach of Christ greater riches than the treasures in Egypt," Moses kept his eye fixed on "the recompense of the reward." Let us likewise keep our eyes fixed on the reward that God has promised, and walk in humility before him; for He who says, "Them that honor me I will honor," will crown his faithful children with eternal honor. Mrs. E. G. White. [Cf: The Youth's Instructor 01-29-03 para. 12] p. 575, Para. 5, [1903MS].

In order that Moses might know how to be kind and tender toward his erring brethren, God taught him, through the hardships incident to the life of a shepherd, precious lessons of kindness and tenderness, patience and self-sacrifice. Years afterward, while leading the children of Israel to the promised land, he was often severely tried by the waywardness of his brethren, but at such times he pleaded with God to work for them. [Cf: The Youth's Instructor 02-12-03 para. 01] p. 575, Para. 6, [1903MS].

When in their flight from Egypt the Israelites came to the Red Sea, and learned that the Egyptians were following them, it seemed to them as if they had been taken there to perish. They were in a position of great peril, the Red Sea on one hand and an impassable mountain on the other, and Pharaoh pursuing them; and they murmured against Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" The Lord had wrought wondrously in their behalf, but still their faith was small. [Cf: The Youth's Instructor 02-12-03 para. 02] p. 575, Para. 7, [1903MS].

But Moses had learned to trust in God. In this emergency he looked in faith to his invisible Leader, and his cry was heard. God gave the command, "Speak unto the children of Israel, that they go forward." [Cf: The Youth's Instructor 02-12-03 para. 03] p. 576, Para. 1, [1903MS].

As the people stepped into the sea, the waters rolled back, a path was made, and they walked through on dry land. As they went forward in the path that Providence had made for them, the pillar of cloud rose and grandly moved over their heads, descending between the two armies, following the Israelites instead of going before them, thus shielding them from the sight of the Egyptians. [Cf: The Youth's Instructor 02-12-03 para. 04] p. 576, Para. 2, [1903MS].

"The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." [Cf: The Youth's Instructor 02-12-03 para. 05] p. 576, Para. 3, [1903MS].

The mysterious cloud changed to a pillar of fire before their astonished eyes. The thunders pealed, and the lightnings flashed. "The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." [Cf: The Youth's Instructor 02-12-03 para. 06] p. 576, Para. 4, [1903MS].

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and flee to the shore they had quitted. But Moses stretched out his rod, and the piled up waters, hissing, roaring, and eager for their prey, rushed together, and swallowed the Egyptian army in their black depths. [Cf: The Youth's Instructor 02-12-03 para. 07] p. 576, Para. 5, [1903MS].

The faith that Moses had is the faith that Jesus desires us to have. When difficulties arise, let us have confidence in God. When it seems that we must meet impossibilities, let us pray. Like Moses, we may commune with the God of heaven as with a friend, trusting in him to work for us. Wherever we are, we may send silent petitions to him for counsel and strength. His ear is ever open to the cry of his needy children. "Man's necessity is God's opportunity." [Cf: The Youth's Instructor 02-12-03 para. 08] p. 576, Para. 6, [1903MS].

After the children of Israel had listened to the giving of the ten commandments, they fell into idolatry. The Lord said to Moses, "Let me

alone, . . . that I may destroy them: and I will make of thee a great nation." But no; the man who in the wilderness had so often sought the lost sheep, the man who had braved storm and tempest rather than leave one sheep to perish, could not give up the people placed in his care. [Cf: The Youth's Instructor 02-12-03 para. 09] p. 576, Para. 7, [1903MS].

Moses discerned ground for hope where appeared only discouragement and wrath. The words of God, "Let me alone," he understood not to forbid but to encourage intercession; to imply that nothing but his prayers could save Israel, but that if thus entreated, God would spare his people. He "besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" And his earnest intercession prevailed. [Cf: The Youth's Instructor 02-12-03 para. 10] p. 576, Para. 8, [1903MS].

When in need, we should bear in mind our relation to the children of Israel. Their history has been recorded for our admonition. We are not to imitate their example of murmuring. "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: The Youth's Instructor 02-12-03 para. 11] p. 577, Para. 1, [1903MS].

Cleanse the soul temple of its defilement, that Christ may come in and reign supreme. Consecrate to God your strength, your mind, all your abilities. Wherever he places you, however humble your position, work with fidelity. In order to know the power of true godliness, you must hide in Jesus, giving yourself to him without reserve. When you make an entire surrender, laying yourself on his altar as a living sacrifice, you will be accepted. [Cf: The Youth's Instructor 02-12-03 para. 12] p. 577, Para. 2, [1903MS].

Not all the gold or silver of this earth can redeem one soul. Neither intellect nor education can win the immortal inheritance. Only as a free gift, received through entire surrender to God, can we gain eternal life. [Cf: The Youth's Instructor 02-12-03 para. 13] p. 577, Para. 3, [1903MS].

In this world there is neither comfort nor happiness without Jesus. Let us acknowledge him as our Friend and Saviour. How can we fail of loving him who has first loved us? In him are matchless charms. O, may we all so live during this brief period of probationary time that we shall reign with him throughout the ceaseless ages of eternity! Mrs. E. G. White. [Cf: The Youth's Instructor 02-12-03 para. 14] p. 577, Para. 4, [1903MS].

"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: The

Youth's Instructor 02-19-03 para. 01] p. 577, Para. 5, [1903MS].

The formation of character is the work of a lifetime, and it is for eternity. If all could realize this, if they would awake to the thought that we are individually deciding our own destiny for eternal life or eternal ruin, what a change would take place! How differently would this probationary time be occupied and what different characters would fill our world! [Cf: The Youth's Instructor 02-19-03 para. 02] p. 577, Para. 6, [1903MS].

In character building it is of the greatest importance that we dig deep, removing all the rubbish, and building on the immovable, solid Rock, Christ Jesus. The foundation firmly laid, we need wisdom to know how to build. When Moses was about to erect the sanctuary in the wilderness, he was cautioned, "See . . . that thou make all things according to the pattern showed to thee in the mount." In his law God has given us a pattern, and it is after this pattern that we are to build. The law is the great standard of righteousness. It represents the character of God, and is the test of our loyalty to his government. [Cf: The Youth's Instructor 02-19-03 para. 03] p. 577, Para. 7, [1903MS].

Thoroughness is necessary to success in character building. There must be an earnest desire to carry out the plans of the Master builder. The timbers used must be solid; no careless, unreliable work can be accepted; it would ruin the building. [Cf: The Youth's Instructor 02-19-03 para. 04] p. 578, Para. 1, [1903MS].

The whole being is to be put into this work. It demands strength and energy; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, in cooperation with the divine Worker. There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. [Cf: The Youth's Instructor 02-19-03 para. 05] p. 578, Para. 2, [1903MS].

There must be no idleness. Life is a sacred trust; and every moment should be wisely improved. Its results will be seen in eternity. God requires each one to do all the good possible. We are to make the most of the talents he has intrusted to our keeping. He has placed them in our hands to be used to his name's glory and in the interests of our fellow men. [Cf: The Youth's Instructor 02-19-03 para. 06] p. 578, Para. 3, [1903MS].

The Lord has a precious reward in this life for those who keep his law. He says, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." [Cf: The Youth's Instructor 02-19-03 para. 07] p. 578, Para. 4, [1903MS].

But a better than earthly reward awaits those who, basing their work on the solid rock, have built up symmetrical characters, in accordance with the living word. For them is prepared "a city which hath foundations, whose builder and maker is God." Its streets are paved with gold. It is in the paradise of God, watered by the river of life,

which proceeds from the throne. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." [Cf: The Youth's Instructor 02-19-03 para. 08] p. 578, Para. 5, [1903MS].

Remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world. Then every house built upon the sand shall fall, and great shall be the fall of it; for the ruin is for eternity. Mrs. E. G. White. [Cf: The Youth's Instructor 02-19-03 para. 09] p. 578, Para. 6, [1903MS].

"Keep thy heart with all diligence; for out of it are the issues of life." Diligent heart-keeping is essential to a healthy growth in grace. The heart in its natural state is a habitation for unholy thoughts and sinful passions. When brought into subjection to Christ, it must be cleansed by the Spirit from all defilement. This can not be done without the consent of the individual. [Cf: The Youth's Instructor 03-05-03 para. 01] p. 578, Para. 7, [1903MS].

When the soul has been cleansed, it is the duty of the Christian to keep it undefiled. Many seem to think that the religion of Christ does not call for the abandonment of daily sins, the breaking loose from habits which have held the soul in bondage. They renounce some things condemned by the conscience, but they fail to represent Christ in the daily life. They do not bring Christlikeness into the home. They do not show a thoughtful care in their choice of words. Too often, fretful, impatient words are spoken, words which stir the worst passions of the human heart. Such ones need the abiding presence of Christ in the soul. Only in his strength can they keep guard over the words and actions. [Cf: The Youth's Instructor 03-05-03 para. 02] p. 579, Para. 1, [1903MS].

Pray without Ceasing.--In the work of heart-keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance. Those who take the name of Christian should come to God in earnestness and humility, pleading for help. The Saviour has told us to pray without ceasing. The Christian can not always be in the position of prayer, but his thoughts and desires can always be upward. Our self-confidence would vanish, did we talk less and pray more. [Cf: The Youth's Instructor 03-05-03 para. 03] p. 579, Para. 2, [1903MS].

We give evidence of the sincerity of our prayers by the earnestness of our endeavors to answer them, to overcome the sins which strive for a place in the life. Our prayers will be ineffectual unless we continually strive to correct that which is wrong and unlovely in our lives. If we ask God to work for us, and then make no effort to conquer self, our prayers will rise no higher than our heads. God helps those who cooperate with him. We can obtain forgiveness only through the blood of Christ. His atoning sacrifice is all-powerful. But in the struggle for immortality we have a part to act. Christ will help those who pray and then watch unto prayer. He calls upon us to use every power he has given us in the warfare against sin. We can never be saved in inactivity and idleness. We might as well look for a harvest from

seed which we have not sown, and for knowledge where we have not studied, as to expect salvation without making an effort. It is our part to wrestle against the evil tendencies of the natural heart. [Cf: The Youth's Instructor 03-05-03 para. 04] p. 579, Para. 3, [1903MS].

The Results of Disobedience Certain.--Contrast man's physical, mental, and moral feebleness with Adam's perfection before he transgressed God's law. Among the waving trees of paradise the holy pair stood in their sinless beauty before God, and the privilege of unrestrained intercourse with him was theirs. Adam was a noble being, with a powerful mind, a will in harmony with the will of God, and affections that centered upon heaven. He possessed a body heir to no disease, and a soul bearing the impress of Deity. But all this rich inheritance, the gift of his Maker, did not save him from the result of disobedience. [Cf: The Youth's Instructor 03-05-03 para. 05] p. 579, Para. 4, [1903MS].

God did not spare Adam, though his sin may seem to us a small one. Neither will he spare us, if we continue to disregard his requirements. He divorced Israel from him because her people walked not in his ways. Never was a people more beloved. Never had a nation greater evidence of the divine favor. Yet only two of the adults who left Egypt entered the promised land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin. [Cf: The Youth's Instructor 03-05-03 para. 06] p. 579, Para. 5, [1903MS].

Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us. [Cf: The Youth's Instructor 03-05-03 para. 07] p. 580, Para. 1, [1903MS].

Every Man That Hath This Hope in Him.--The sins of fretfulness, impatience, love of the world, are grievous in God's sight. Some who cherish these defects confess that they are doing wrong; but year after year passes, and finds them still in bondage to these sins. Each year the same acknowledgment is made, but no change appears in the life. They confess, but they do not repent. They do not realize how grievous their sins are in the sight of God. If they were really one with Christ, if his Spirit were dwelling in them, they would see the sinfulness of sin. Not only would they confess; but they would forsake that which God abhors. [Cf: The Youth's Instructor 03-05-03 para. 08] p. 580, Para. 2, [1903MS].

Those who remain in transgression, who do not strive for self-control, are ignorant of God. However high their claims of godliness, their spirituality is weak, their faith small, their love imperfect, their hopes and experience are governed by circumstances. But those who resolutely try to obtain the victory over temptation, who promptly and decisively resist the attacks of Satan, will become rooted and grounded in the truth. Their experience will not be dwarfed and sickly, but will bear rich fruit to the glory of God. [Cf: The Youth's Instructor 03-05-03 para. 09] p. 580, Para. 3, [1903MS].

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: The Youth's Instructor 03-05-03 para. 10] p. 580, Para. 4, [1903MS].

This is our work. It is not enough to profess to be a child of God. He who has in him this hope will purify himself from all defilement. But this is the work from which every day nine tenths of us excuse ourselves. We seem to think that it does not matter if we get angry now and then, if we cheat now and then, if we are selfish and uncourteous. [Cf: The Youth's Instructor 03-05-03 para. 11] p. 580, Para. 5, [1903MS].

Dear young friends, let us not spare ourselves. Let us with self-renunciation lift the cross of Christ, and follow in his footsteps. Let us begin in earnest the work of reformation. Let us crucify the flesh. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To him who seeks daily to keep his heart with all diligence, to be a true child of God, the promise is sure, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: The Youth's Instructor 03-05-03 para. 12] p. 580, Para. 6, [1903MS].

Living the life of him who went about doing good, overcoming self-love and every other species of selfishness, fulfilling bravely and cheerfully our duty to God and to those around us, this makes us more than conquerors. This prepares us to stand before the great white throne, free from spot or wrinkle or any such thing, having washed our robes of character and made them white in the blood of the Lamb. Mrs. E. G. White. [Cf: The Youth's Instructor 03-05-03 para. 13] p. 581, Para. 1, [1903MS].

For thousands of years, men had been in thralldom to a degenerating power. Satan had perverted their conceptions of God, and of the plan and work of salvation. He had brought their minds so fully under his control that every heavenly attribute had been well-nigh destroyed. Of himself, man had not one thought nor impulse of a spiritual nature. He could do nothing to save himself. Only as Christ should draw him, could he take one step in repentance or reform. [Cf: The Youth's Instructor 03-19-03 para. 01] p. 581, Para. 2, [1903MS].

God saw that the world was destitute of true knowledge, and he sent Christ into the world to live the law, and thus represent him. "The Word was made flesh, and dwelt among us . . . full of grace and truth." The Truth, the Life, and the Light of the world, was to find a place in the hearts of men. For this Christ clothed his divinity with humanity. This was the only means by which he could reach humanity. Christ became one with the human family. He spoke in the language of men. He ate with them at their tables. He bore with them their trials and poverty, and shared their toils. Thus he assured them of his complete identification with humanity. [Cf: The Youth's Instructor 03-19-03 para. 02] p. 581, Para. 3, [1903MS].

It was necessary that he should do all this. Though he came in human form, his wonderful works and the mystery of his character inspired the people with awe, and tended to shut them away from him. But by himself coming in close contact and sympathy with man, Christ broke down the barriers. [Cf: The Youth's Instructor 03-19-03 para. 03] p. 581, Para. 4, [1903MS].

In his teaching, Christ did not conform to the practises of the great men of the world, or of the rabbinical teachers. Their teaching made dark and intricate that which was plain. They made a show of possessing great knowledge, knowledge which the common people could not comprehend. But their wisdom was foolishness. Christ's knowledge was great, his wisdom deep; but it was without pretense. It found expression in words beautiful with the grace of simplicity, yet clothed with dignity and power. [Cf: The Youth's Instructor 03-19-03 para. 04] p. 581, Para. 5, [1903MS].

Christ, the author of truth, did not disdain to present truths that were old and familiar. The great purpose of his mission was ever kept in view. When this purpose could be served by the repetition of familiar truths, he employed them. By unsanctified minds, many of these truths had been disconnected from their true position, and had been employed to strengthen error. Christ recovered and replaced them as links in the great chain of redemption. [Cf: The Youth's Instructor 03-19-03 para. 05] p. 581, Para. 6, [1903MS].

Many precious gems of light had lost their luster; they were buried beneath a mass of tradition and superstition. As the author of truth, Christ was able to distinguish every precious gem. His hand removed the rubbish of false teaching, and recovered the lost treasures. He reset them in all their original freshness and beauty in the framework of the gospel, and commanded that they should stand fast forever. [Cf: The Youth's Instructor 03-19-03 para. 06] p. 581, Para. 7, [1903MS].

In his teaching Christ reached the minds of men by the pathway of their familiar associations. He linked his lesson with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great book of nature and from the treasury of household ties and affections. The simple lily of the field in its freshness and beauty was presented to the people by the great Master artist. With the common duties of life he bound up the most precious treasures of divine truth. The regenerating power of his grace was represented by figures that all could comprehend. Thus he made truth and light a part of the daily appointments. Everything connected with the common routine of life was invested with a solemn dignity, and

shown to be related to eternal interests. [Cf: The Youth's Instructor 03-19-03 para. 07] p. 582, Para. 1, [1903MS].

Christ taught the people that all true knowledge is divine, and that, acted upon, it will lead heavenward. In all his teachings he suggested to his hearers a new train of thought, in harmony with the transforming principles of truth. By meeting the people where they were, he carried them with him to a higher plane of thought and life. Their hearts were prepared to receive the rays of light shining from the Light of the world. [Cf: The Youth's Instructor 03-19-03 para. 08] p. 582, Para. 2, [1903MS].

Though Christ had taken upon himself human nature, yet his divinity flashed through humanity. In all his education and discipline his superiority was revealed. In their simplicity the lessons which fell from his lips possessed a power and attractiveness which none of the teachings of the world's great men could equal. "The common people heard him gladly," and the testimony borne to his teaching was, "Never man spake like this man." Mrs. E. G. White. [Cf: The Youth's Instructor 03-19-03 para. 09] p. 582, Para. 3, [1903MS].

Those who are saved in the kingdom of God will have nothing of which to boast. The praise and the glory will all belong to God, and to him it will all be given. Sometimes young people who really desire to be children of God, are putting their trust in something besides the blood of Christ. They have faith in what they themselves can do. "I have a great deal to do before I can come to Jesus," they say. "When I have done all that I can do, then I will go to him for help." They think that when they have done what they can do to save their souls, Jesus will supply what is lacking, giving the finishing touches to their salvation. [Cf: The Youth's Instructor 03-26-03 para. 01] p. 582, Para. 4, [1903MS].

But no one can be strong in God until he acknowledges his helplessness, and comes to Christ as the only one who can save him from the power of sin. [Cf: The Youth's Instructor 03-26-03 para. 02] p. 582, Para. 5, [1903MS].

In Egypt the Israelites were required to sprinkle the lintels of their doors with the blood of a slain lamb, that when the angel of death went through the land, he might pass over their homes. But if, instead of performing this simple act of faith, they had barricaded the doors, taking every precaution to keep the destroying angel out, their efforts would have been in vain; for they would have testified to their unbelief. The blood on the lintel was enough. It secured the life of the firstborn. So it is today. It is the blood of Christ that cleanses from sin. Without this, all effort to gain salvation is in vain. [Cf: The Youth's Instructor 03-26-03 para. 03] p. 582, Para. 6, [1903MS].

It is the work of the sinner to accept Christ as his righteousness. Thus he is reconciled to God. Only through faith in Christ can the heart be made holy. Many think that repentance is a work which men must carry forward themselves before they can come to Christ. They think that they have something to do before they can find Christ a mediator in their behalf. It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the grace of Christ that strengthens and enlightens

the soul, making repentance possible. [Cf: The Youth's Instructor 03-26-03 para. 04] p. 583, Para. 1, [1903MS].

Peter has made this matter clear. He says of Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is as certainly the gift of Christ as is forgiveness. He whom God pardons he first makes penitent. Repentance can not be found without Christ. From him comes the grace of contrition, as well as the gift of pardon. Only through his atoning blood can either be obtained. Mrs. E. G. White. [Cf: The Youth's Instructor 03-26-03 para. 05] p. 583, Para. 2, [1903MS].

Young people may reach God's ideal for them if they will take Christ as their helper. Make an unreserved surrender to God. To know that you are striving for eternal life, will strengthen and comfort you. Christ can give you power to overcome. By his help you can utterly destroy the root of selfishness. [Cf: The Youth's Instructor 04-09-03 para. 01] p. 583, Para. 3, [1903MS].

Christ died that the life of man might be bound up with his life in the union of divinity and humanity. He came to our world and lived a divine-human life, in order that the lives of his children might be as harmonious as God designed them to be. The Saviour calls upon you to deny self, and take up the cross. Then nothing will prevent the development of the whole being. The daily experience will reveal healthy, harmonious action. [Cf: The Youth's Instructor 04-09-03 para. 02] p. 583, Para. 4, [1903MS].

In the strength of the Redeemer you can work with wisdom and power to help some crooked life to be straight in God. What is there that Christ can not do? He is perfect in wisdom, in righteousness, in love. Do not shut yourselves up to yourselves, satisfied to pour out all your affection upon those nearest you. Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found. And every word and deed of such service is recorded in the books of heaven as done to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren," he says, "ye have done it unto me." [Cf: The Youth's Instructor 04-09-03 para. 03] p. 583, Para. 5, [1903MS].

Live in the sunshine of Christ's love. Then your influence will bless the world. Let the Spirit of Christ control you. Let the law of kindness be ever on your lips. Forbearance and unselfishness mark the words and deeds of those who are born again, to live the new life in Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 04-09-03 para. 04] p. 583, Para. 6, [1903MS].

Through sin, man has been severed from the life of God. The soul is palsied through the machinations of Satan, the author of sin. Of himself man is incapable of realizing the sinfulness of sin, incapable of reaching the high standard of perfection. And were this standard placed within his reach, there is nothing in it that the natural heart

should desire it. The bewitching power of Satan is upon man. All the ingenious subterfuges that the enemy can suggest are presented to prevent every good impulse. Every faculty given by God to man has been used by man as a weapon against the divine Benefactor. So, although God loves man, he can not safely impart to him the gifts and blessing he desires to bestow. [Cf: The Youth's Instructor 04-16-03 para. 01] p. 584, Para. 1, [1903MS].

But it is God's purpose that man shall stand before him upright and noble; and God will not be defeated by Satan. He sent his Son to this world to bear the death penalty of man's transgression, and to show man how to live a sinless life. There is no other way in which man can be saved. "Without me," Christ says, "ye can do nothing." Through him, and him alone, can the natural heart be changed, the affections transformed, the affections set flowing heavenward. Christ alone can give life to the soul dead in trespasses and sins. [Cf: The Youth's Instructor 04-16-03 para. 02] p. 584, Para. 2, [1903MS].

In heaven Satan was next to the Son of God. But he yielded to the desire for self-exaltation, and was expelled from the heavenly courts. He came to this earth, to exercise over man his debasing power. This power increased with the ages, but its evil was not recognized, and God could not arbitrarily condemn its author. Satan's work was a deadly peril to the universe, but for the security of the world and of the government of heaven, he must be allowed to develop his principles in their true light. [Cf: The Youth's Instructor 04-16-03 para. 03] p. 584, Para. 3, [1903MS].

Christ came to this world to save men from death; and from the manger to the cross his way was disputed by Satan. The enemy filled the minds of the Jews with hatred against their Redeemer. He rested not until Christ hung on the cross. [Cf: The Youth's Instructor 04-16-03 para. 04] p. 584, Para. 4, [1903MS].

But in carrying out his enmity toward Christ till he crucified him, hung him on the cross of Calvary, with bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. Christ's death silenced forever the charge that with God self-denial was impossible. It was seen that God denied himself because of his love for mankind. [Cf: The Youth's Instructor 04-16-03 para. 05] p. 584, Para. 5, [1903MS].

More than we could possibly endure Christ endured in our behalf. Sinless to the last, he died for us. Justice demanded not merely that sin be pardoned; the death penalty must be met. The Saviour has met this demand. His broken body, his gushing blood, satisfied the claims of the law. Thus he bridged the gulf made by sin between earth and heaven. He suffered in the flesh, that with his robe of righteousness he might cover the defenseless sinner. [Cf: The Youth's Instructor 04-16-03 para. 06] p. 584, Para. 6, [1903MS].

To resist Satan's temptations is no easy task. It calls for a firm hold on God. Christ has met every temptation which Satan can bring against man. He is the Way, the Truth, and the Life. In his strength man can keep the law of God. [Cf: The Youth's Instructor 04-16-03 para. 07] p. 584, Para. 7, [1903MS].

Christ was crucified, but in wondrous power and glory he rose from the tomb. He took in his grasp the world over which Satan claimed to preside, and restored the human race to favor with God. And at this glorious completion of his work, songs of triumph echoed and reechoed through the unfallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory. [Cf: The Youth's Instructor 04-16-03 para. 08] p. 585, Para. 1, [1903MS].

Christ is able to save to the uttermost all who come to God by him. He ever liveth to make intercession for us. In earnest appeals the cross continually proffers to the sinner complete expiation. In loving invitation Christ lifts his voice, saying, "Whosoever will, let him take the water of life freely." [Cf: The Youth's Instructor 04-16-03 para. 09] p. 585, Para. 2, [1903MS].

As you draw near the cross of Calvary, you see love that is without a parallel. As by faith you grasp the meaning of the sacrifice made on that cross, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon; for Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. The typical offerings of the Jewish tabernacle no longer possess any virtue. A daily and yearly atonement is no longer necessary. But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf his shed blood. [Cf: The Youth's Instructor 04-16-03 para. 10] p. 585, Para. 3, [1903MS].

And as Christ intercedes for us, the Spirit works upon our hearts, drawing forth prayer and penitence, praise and thanksgiving. The gratitude which flows from human lips is the result of the Spirit striking the chords of the soul, awakening holy music. [Cf: The Youth's Instructor 04-16-03 para. 11] p. 585, Para. 4, [1903MS].

The prayer and praise and confession of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, the praise, and the sacrifices of his people, and with these he puts the merits of his spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned. Mrs. E. G. White. [Cf: The Youth's Instructor 04-16-03 para. 12] p. 585, Para. 5, [1903MS].

Every temporal and every spiritual advantage was given to the Jewish nation, the Lord's chosen people. God himself wrought for them, multiplying them in Egypt, delivering them from bondage, and leading them to the land of Canaan, their promised inheritance. [Cf: The Youth's Instructor 04-23-03 para. 01] p. 585, Para. 6, [1903MS].

To the Jewish nation were committed the oracles of God, which were to be as a wall of protection round about them. As his chosen people, the Israelites were to show to the nations of the earth that the law of God's kingdom is holy and just and good. By obedience to this law they

were to be brought under the control of their Creator and Redeemer, and made a pure, wise people, whose joy it would be to deal justly, to love mercy, and to walk humbly with their God. [Cf: The Youth's Instructor 04-23-03 para. 02] p. 585, Para. 7, [1903MS].

Never were the Israelites to depart from the instruction given them by Christ from the pillar of cloud. God declared that if his people would live by the pure, unselfish principles of his law, and thus fulfill his purpose for them, he would honor them before all the world. "Observe and hear all these words which I command thee," he said, "that it may go well with thee, and with thy children after thee forever, when thou doest that which is good and right in the sight of the Lord thy God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? . . . for even their sons and their daughters they have burnt in the fire to their gods. What thing so ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." [Cf: The Youth's Instructor 04-23-03 para. 03] p. 586, Para. 1, [1903MS].

"Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spew you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people." [Cf: The Youth's Instructor 04-23-03 para. 04] p. 586, Para. 2, [1903MS].

God specified also the sure result of a disregard for his commandments. "If ye will not harken unto me," he declared, "and will not do all these commandments, . . . I also will do this unto you; I will . . . set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. . . . And ye shall perish among the heathen, and the land of your enemies shall eat you up." [Cf: The Youth's Instructor 04-23-03 para. 05] p. 586, Para. 3, [1903MS].

With these solemn warnings foretelling the results of disobedience, were given words of encouragement. God declared that even if his people should fail of fulfilling his purpose, he would not forsake them utterly. "If they shall confess their iniquity," he said, "and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and

also my covenant with Abraham will I remember; and I will remember the land. . . . When they be in the land of their enemies, I will not cast them away, neither will I abhor them; to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." [Cf: The Youth's Instructor 04-23-03 para. 06] p. 586, Para. 4, [1903MS].

These are some of the prophecies concerning Israel. The special advantages and privileges that God's chosen people enjoyed, made their responsibility greater than that of any other people. By holiness of life, by steadfast loyalty, by faithfulness in the payment of tithes and offerings, by cheerful, devoted service, they were to acknowledge God's sovereignty, and testify in word and deed that they were made better by the favors bestowed upon them. Thus they were to be a light to the surrounding nations, revealing to idolatrous peoples the true God and the glory of his character. Mrs. E. G. White. [Cf: The Youth's Instructor 04-23-03 para. 07] p. 587, Para. 1, [1903MS].

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." [Cf: The Youth's Instructor 05-14-03 para. 01] p. 587, Para. 2, [1903MS].

We also read of other invasions by the Babylonians a few years afterward, the first of which was in the reign of Jehoiachin the son of Jehoiakim:-- [Cf: The Youth's Instructor 05-14-03 para. 02] p. 587, Para. 3, [1903MS].

"Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar . . . carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin . . . into captivity from Jerusalem to Babylon. [Cf: The Youth's Instructor 05-14-03 para. 03] p. 587, Para. 4, [1903MS].

"The king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. . . . And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. [Cf: The Youth's Instructor 05-14-03 para. 04] p. 587, Para. 5, [1903MS].

"And it came to pass in the ninth year of his reign, . . . that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. . . . And the city was broken up, and all the men of war fled by night: . . . and the king went the way toward the plain. And the

army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and . . . carried him to Babylon." [Cf: The Youth's Instructor 05-14-03 para. 05] p. 587, Para. 6, [1903MS].

"In . . . the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. . . . So Judah was carried away out of their land." [Cf: The Youth's Instructor 05-14-03 para. 06] p. 587, Para. 7, [1903MS].

The prophet Nehemiah presents the evildoings of the Jewish nation as the cause of their calamities. After recounting the Lord's dealings with them, and their oft repeated rebellion, he declares: "They were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies." [Cf: The Youth's Instructor 05-14-03 para. 07] p. 588, Para. 1, [1903MS].

God made Zion his holy habitation, the joy of the whole earth. But notwithstanding his goodness to his chosen people, they forgot him, and wandered into idolatry. Before their dispersion, repeated warnings came to them; but "they refused to harken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts." [Cf: The Youth's Instructor 05-14-03 para. 08] p. 588, Para. 2, [1903MS].

If men refuse to receive the admonitions of the Lord, if they persist in walking contrary to his instruction, he can not deliver them from the sure consequences of their own course. If they place themselves in opposition to his purposes, and forsake the principles of heaven, he permits their enemies to humble them. [Cf: The Youth's Instructor 05-14-03 para. 09] p. 588, Para. 3, [1903MS].

Through Huldah the prophetess, God declared concerning the unrepentant nation: "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against" Jerusalem. [Cf: The Youth's Instructor 05-14-03 para. 10] p. 588, Para. 4, [1903MS].

And what was the result? "Therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man

passed through nor returned: for they laid the pleasant land desolate." [Cf: The Youth's Instructor 05-14-03 para. 11] p. 588, Para. 5, [1903MS].

The children of Israel were taken captive to Babylon because they separated from God; they did not maintain his principles unadulterated with the sentiments of the nations around them. The people who should have been a light amid the surrounding darkness, disregarded the word of the Lord. They lived for themselves, and neglected to do the special work God had appointed them. And because of their failure to fulfil his purpose, he permitted them to be humbled by an idolatrous nation. [Cf: The Youth's Instructor 05-14-03 para. 12] p. 588, Para. 6, [1903MS].

The Lord could not work for the prosperity of his people, he could not fulfil his covenant with them, while they were untrue to the principles he had given them to maintain, that they might be kept from the methods and practises of the nations that dishonored him. By their spirit and works the children of Israel misrepresented the righteousness of God's character, and the Lord allowed the Babylonians to take them captive. He left his people to their ways; and in the calamities that befell them the innocent suffered with the guilty. Mrs. E. G. White. [Cf: The Youth's Instructor 05-14-03 para. 13] p. 588, Para. 7, [1903MS].

Among the children of Israel who were taken as captives to Babylon at the beginning of the seventy years' captivity, were Christian patriots, young men who were as true as steel to principle, who would not be corrupted by selfishness, who would honor God at the loss of all things. Upon these loyal and true young men the Lord looked with great pleasure. They had to suffer with the guilty, but in the providence of God this captivity was the means of bringing them to the front. Their example of untarnished integrity, while captives in Babylon, shines with heavenly luster. [Cf: The Youth's Instructor 05-21-03 para. 01] p. 589, Para. 1, [1903MS].

Among those who remained true to God after reaching the land of their captivity, the prophet Daniel and his three companions are illustrious examples of what even youth may become when united with the God of wisdom. A brief account of the life of these four Hebrews is left on record for the encouragement of those who are called upon to endure trial and temptation. [Cf: The Youth's Instructor 05-21-03 para. 02] p. 589, Para. 2, [1903MS].

After his return from the conquest of the Israelites, King Nebuchadnezzar "spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Beltshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." [Cf: The Youth's Instructor 05-21-03 para. 03] p. 589, Para. 3, [1903MS].

It was not their own pride or ambition that had brought these young men into the king's court, into companionship with those who neither knew nor feared the true God. They were captives in a strange land, placed there by Infinite Wisdom. Separated from home influences and sacred associations, they sought to acquit themselves creditably, for the honor of their downtrodden people, and for the glory of him whose servants they were. These youth had received a right education in early life, and now they honored the instructors of their childhood. With their habits of self-denial were united earnestness of purpose, diligence, and steadfastness. [Cf: The Youth's Instructor 05-21-03 para. 04] p. 589, Para. 4, [1903MS].

The education which these four youth had received in Judea was not after the order of the worldly schools, but according to the purpose and plan of God. The school in which they were educated was not after the order of the schools existing before the destruction of the old world by a flood, schools in which infidel sentiments prevailed, and in which nature was acknowledged and worshiped above the God of nature. These youth were brought up in homes where they were taught the fear of the Lord. [Cf: The Youth's Instructor 05-21-03 para. 05] p. 589, Para. 5, [1903MS].

Daniel's parents trained him in his childhood to habits of strict temperance. They taught him that in every act he must conform to nature's laws; that his eating and drinking had a direct influence upon his physical, mental, and moral nature; that he was accountable to God for all his capabilities; and that by no unwise course should he dwarf or enfeeble his powers. As the result of this teaching, God's law was exalted in his mind and revered in his heart. [Cf: The Youth's Instructor 05-21-03 para. 06] p. 589, Para. 6, [1903MS].

And such an early education was to Daniel and his three companions the means of their preservation. The lessons learned in their earliest years led them to determine to avoid being corrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. They understood that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," was truth to them, and it must be obeyed. [Cf: The Youth's Instructor 05-21-03 para. 07] p. 590, Para. 1, [1903MS].

In the schools established under God's direction, the fear of the Lord was the foundation of all true education. The knowledge of God had been handed down from generation to generation. In Abel, whom Cain killed, and afterward in Enoch, Seth, Methuselah, Noah, and many others, the Lord had faithful witnesses, just men, who kept his fear before their generation. Their memories were not feeble and treacherous. They had received the words of instruction from Adam, and these they repeated to their children and their children's children. Much important history and truth was expressed in song. [Cf: The Youth's Instructor 05-21-03 para. 08] p. 590, Para. 2, [1903MS].

Daniel and his companions were familiar with the lives of Abel, Seth, Enoch, and Noah. They cherished the truths that had been passed down from generation to generation. The image of God was engraved upon the

heart. When surrounded by an atmosphere of evil, these youth remained uncorrupted. No power or influence could sway them from the principles they had learned in early life by a study of God's word and works. [Cf: The Youth's Instructor 05-21-03 para. 09] p. 590, Para. 3, [1903MS].

Young men and young women, study the history of Daniel and his companions. Their lives should inspire you with a determination to be true to God. You must be either loyal or disloyal to him. Christian integrity is strengthened by serving the Lord faithfully. Uplift the standard on which is inscribed, "The commandments of God, and the faith of Jesus." Make no compromise with evil. The line of demarcation between the obedient and the disobedient must be plain and distinct. Firmly determine to do the Lord's will at all times and in all places. Mrs. E. G. White. [Cf: The Youth's Instructor 05-21-03 para. 10] p. 590, Para. 4, [1903MS].

Daniel early gave promise of the remarkable ability developed in later years. He and his three companions who were selected to serve in the court of the king, were of princely birth, and are described as "children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to Oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of both physical and intellectual discipline. [Cf: The Youth's Instructor 06-04-03 para. 01] p. 590, Para. 5, [1903MS].

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the food, and drink of the wine, which came from the king's table. In all this the king thought that he was not only showing them great honor, but securing for them the best physical and mental development. [Cf: The Youth's Instructor 06-04-03 para. 02] p. 590, Para. 6, [1903MS].

In the food provided for the king's table were swine's flesh and other meats which were pronounced unclean by the law given through Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the divine teaching, offend the king, and probably lose not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects? [Cf: The Youth's Instructor 06-04-03 para. 03] p. 591, Para. 1, [1903MS].

Daniel could have argued that, dependent as he was on the king's favor, and subject to his power, there was no other course for him to pursue than to eat of the king's meat and to drink of his wine. But Daniel and his fellows counseled together. They considered how their physical and mental powers would be affected by the use of wine. The wine, they decided, was a snare. They were acquainted with the history of Nadab and Abihu, the record of whose intemperance had been preserved in the parchments of the Pentateuch. They knew that by the constant use of wine these men had become addicted to the liquor habit, and that they had confused their senses by drinking just before engaging in the

sacred service of the sanctuary. In their brain benumbed state, not being able to discern the difference between the sacred and the common, they had put common fire upon their censers, instead of the sacred fire of the Lord's kindling, and for this sin they had been struck dead. [Cf: The Youth's Instructor 06-04-03 para. 04] p. 591, Para. 2, [1903MS].

A second consideration with these youthful captives was the fact that the king, before eating, always asked the blessing of his gods upon the food. A portion of the food, and also of the wine, from his table was set apart as an offering to the false gods whom he worshiped. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that even if they should not actually partake of the king's bounties, a mere pretense of eating the food or drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would indeed be to implicate themselves with heathenism, and to dishonor the principles of the law of God. [Cf: The Youth's Instructor 06-04-03 para. 05] p. 591, Para. 3, [1903MS].

Daniel did not long hesitate. He decided to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." [Cf: The Youth's Instructor 06-04-03 para. 06] p. 591, Para. 4, [1903MS].

In this decision there was much involved. The Hebrew captives were regarded as slaves, but Daniel and his companions were particularly favored because of their apparent intelligence and their comeliness of person. In making their decision they did not act presumptuously, but revealed a firm love for truth and righteousness. They did not choose to be singular, but they must be, else they would ruin their own characters, set a wrong example for others, and dishonor God. [Cf: The Youth's Instructor 06-04-03 para. 07] p. 591, Para. 5, [1903MS].

Among professed Christians today there are many who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They regard the matter of eating and drinking as of too little consequence to require such a decided choice, one involving the probable sacrifice of every earthly advantage. But in the day of judgment those who reason thus will find that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded by God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to regard lightly his holy law. A "Thus saith the Lord" is to be our rule in all things. Mrs. E. G. White. [Cf: The Youth's Instructor 06-04-03 para. 08] p. 591, Para. 6, [1903MS].

Daniel was subjected to temptations as severe as any that can assail the youth of today; yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He

made God his strength, and in all the transactions of his life, the fear of the Lord was before him. [Cf: The Youth's Instructor 06-25-03 para. 01] p. 592, Para. 1, [1903MS].

Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, but wherever principle was involved, he was as unbending as the lofty cedar. In everything that did not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subordinate. By no selfish consideration could he be induced to swerve from his duty. [Cf: The Youth's Instructor 06-25-03 para. 02] p. 592, Para. 2, [1903MS].

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength nobly to resist temptation, and firmly, and in the grace of meekness, to stand for the right under the severest trial. [Cf: The Youth's Instructor 06-25-03 para. 03] p. 592, Para. 3, [1903MS].

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approval of God was dearer to him than the favor of the most powerful earthly potentate, dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that by complying with this request, he might incur the displeasure of the king; and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance, and deficient in muscular strength, while the luxurious food from the king's table would make them ruddy and beautiful, and would promote physical and mental activity. [Cf: The Youth's Instructor 06-25-03 para. 04] p. 592, Para. 4, [1903MS].

Daniel requested that the matter be decided by a ten days' trial, the Hebrew youth during this time being supplied with simple food, while their companions ate of the king's dainties. The request was granted, and Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health. [Cf: The Youth's Instructor 06-25-03 para. 05] p. 592, Para. 5, [1903MS].

At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits showed a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. [Cf: The Youth's Instructor 06-25-03 para. 06] p. 592, Para. 6, [1903MS].

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and his blessing attended them. He "gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." At the expiration of the three years of

training, when their ability and acquirements were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: The Youth's Instructor 06-25-03 para. 07] p. 593, Para. 1, [1903MS].

The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of the body and the mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it costs them a great sacrifice. [Cf: The Youth's Instructor 06-25-03 para. 08] p. 593, Para. 2, [1903MS].

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation. [Cf: The Youth's Instructor 06-25-03 para. 09] p. 593, Para. 3, [1903MS].

God has said, "Them that honor me I will honor." While Daniel clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days. Mrs. E. G. White. [Cf: The Youth's Instructor 06-25-03 para. 10] p. 593, Para. 4, [1903MS].

During their three years of training, Daniel and his associates maintained their abstemious habits, their allegiance to God, and their constant dependence upon his power. When the time came for their abilities and acquirements to be tested by the king, they were examined with other candidates for the service of the kingdom. But "among them all was found none like Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive knowledge, testified to the unimpaired strength and vigor of their mental power. Therefore they stood before the king. "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: The Youth's Instructor 07-09-03 para. 01] p. 593, Para. 5, [1903MS].

God always honors the right. The most promising youths from all the lands subdued by the great conqueror had been gathered at Babylon, yet

amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breadth, all these were insignia of the nobility with which nature honors those who are obedient to her laws. [Cf: The Youth's Instructor 07-09-03 para. 02] p. 594, Para. 1, [1903MS].

The lesson here presented is one that we would do well to ponder. A strict compliance with the Bible requirements will be a blessing both to body and soul. The fruit of the Spirit is not only love, joy, and peace, but temperance also. We are enjoined not to defile our bodies; for they are the temples of the Holy Spirit. [Cf: The Youth's Instructor 07-09-03 para. 03] p. 594, Para. 2, [1903MS].

The Hebrew captives were men of like passions with ourselves. Amid the seductive influences of the luxurious courts of Babylon, they stood firm. The youth of today are surrounded with allurements to self-indulgence. Especially in our large cities, every form of sensual gratification is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency. [Cf: The Youth's Instructor 07-09-03 para. 04] p. 594, Para. 3, [1903MS].

Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws. Nature's God will not interfere to preserve men from the consequences of violating nature's requirements. He who strives for the mastery must be temperate in all things. Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet, in connection with his life of prayer. [Cf: The Youth's Instructor 07-09-03 para. 05] p. 594, Para. 4, [1903MS].

There is much sterling truth in the adage, "Every man is the architect of his own fortune." While parents are responsible for the stamp of character, as well as for the education and training, of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves, when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. [Cf: The Youth's Instructor 07-09-03 para. 06] p. 594, Para. 5, [1903MS].

The history of Daniel and his youthful companions has been recorded on the pages of the inspired word, for the benefit of the youth of all succeeding ages. Through the record of their fidelity to the principles of temperance, God is speaking today to young men and young women, bidding them gather up the precious rays of light he has given on the subject of Christian temperance, and place themselves in right relation to the laws of health. [Cf: The Youth's Instructor 07-09-03 para. 07] p. 594, Para. 6, [1903MS].

There is now need of men who, like Daniel, will do and dare. A pure heart and a strong, fearless hand, are wanted in the world today. God

designed that man should be constantly improving, daily reaching a higher point in the scale of excellence. He will help us, if we seek to help ourselves. Our hope of happiness in two worlds depends upon our improvement in one. At every point we should be guarded against the first approach to intemperance. [Cf: The Youth's Instructor 07-09-03 para. 08] p. 595, Para. 1, [1903MS].

Dear youth, God calls upon you to do a work which through his grace you can do. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Stand forth in your God given manhood and womanhood. Show a purity of tastes, appetite and habits that bears comparison with Daniel's God will reward you with calm nerves, a clear brain, an unimpaired judgment, keen perceptions. The youth of today whose principles are firm and unwavering, will be blessed with health of body, mind, and soul. Mrs. E. G. White. [Cf: The Youth's Instructor 07-09-03 para. 09] p. 595, Para. 2, [1903MS].

No young man or young woman could be more sorely tempted than were Daniel and his companions. To these four Hebrew youth were apportioned wine and meat from the king's table. But they chose to be temperate. They saw that perils were on every side, and that if they resisted temptation, they must make most decided efforts on their part, and trust the results with God. The youth who desire to stand as Daniel stood must exert their spiritual powers to the very utmost, cooperating with God, and trusting wholly in the strength that he has promised to all who come to him in humble obedience. [Cf: The Youth's Instructor 07-16-03 para. 01] p. 595, Para. 3, [1903MS].

There is a constant warfare to be maintained between virtue and vice. The discordant elements of the one, and the pure principles of the other, are at work striving for the mastery. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite. Intemperance is fearfully prevalent. Look where we will, we behold this evil fondly cherished. In spite of the efforts made to control it, intemperance is on the increase. We can not be too earnest in seeking to hinder its progress, to raise the fallen, and to shield the weak from temptation. With our feeble human hands we can do but little; but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the very depths of human woe and degradation. He can give us help to conquer even the terrible demon of intemperance. [Cf: The Youth's Instructor 07-16-03 para. 02] p. 595, Para. 4, [1903MS].

There is no class of persons capable of accomplishing more in the warfare against intemperance than are God fearing youth. In this age the young men in our cities should unite as an army, firmly and decidedly to set themselves against every form of selfish, health destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized in the halls and gardens fitted up with music and other attractions to allure the youth! Intemperance and profanity and licentiousness are sisters. Let every God fearing youth gird on the armor and press to the front. Put your names on every temperance pledge presented. Thus you lend your influence in favor of signing the pledge, and induce others to sign it. Let no weak excuse deter you from taking this step. Work for the good of your own souls and for good of others. [Cf: The Youth's Instructor 07-16-03 para. 03] p. 595, Para. 5, [1903MS].

The young men and young women who claim to believe the truth for this time can please Jesus only by uniting in an effort to meet the evils that have, with seductive influence, crept in upon society. They should do all they can to stay the tide of intemperance now spreading with demoralizing power over the land. Realizing that intemperance has open, avowed supporters, those who honor God take their position firmly against this tide of evil by which both men and women are being swiftly carried to perdition. [Cf: The Youth's Instructor 07-16-03 para. 04] p. 596, Para. 1, [1903MS].

The followers of Jesus will never be ashamed to practise temperance in all things. Then why should any young man blush with shame to refuse the wine cup or the foaming mug of beer? A refusal to indulge perverted appetite is an honorable act. To sin is unmanly; to indulge in injurious habits of eating and drinking is weak, cowardly, debased; but to deny perverted appetite is strong, brave, noble. In the Babylonian court, Daniel was surrounded by allurements to sin, but by the help of Christ he maintained his integrity. He who can not resist temptation, when every facility for overcoming has been placed within his reach, is not registered in the books of heaven as a man. [Cf: The Youth's Instructor 07-16-03 para. 05] p. 596, Para. 2, [1903MS].

Dare to be a Daniel. Dare to stand alone. Have courage to do the right. A cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [Cf: The Youth's Instructor 07-16-03 para. 06] p. 596, Para. 3, [1903MS].

At all times and on all occasions it requires moral courage to adhere to the principles of strict temperance. We may expect that by following such a course we shall surprise those who do not totally abstain from all stimulants; but how are we to carry forward the work of reform if we conform to the injurious habits and practises of those with whom we associate? [Cf: The Youth's Instructor 07-16-03 para. 07] p. 596, Para. 4, [1903MS].

The holy intelligences of heaven watch the conflict going on between the tempter and the tempted. If the tempted turn from temptation, and in the strength of Jesus conquer, angels rejoice; for Satan has lost in the conflict. In our behalf, Christ, when weakened and suffering on account of hunger, fought the battle against appetite, and conquered Satan. In the name and strength of Jesus every youth may conquer the enemy today on the point of perverted appetite. My dear young friends, advance step by step, until all your habits shall be in harmony with the laws of life and health. He who overcame in the wilderness of temptation 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." Mrs. E. G. White. [Cf: The Youth's Instructor 07-16-03 para. 08] p. 596, Para. 5, [1903MS].

For three years the promising young men whom Nebuchadnezzar, king of Babylon, selected to be trained for filling responsible positions, studied to acquire "the learning and the tongue of the Chaldeans." "At the end of the days . . . appointed for bringing them in, . . . the

king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king." [Cf: The Youth's Instructor 08-06-03 para. 01] p. 596, Para. 6, [1903MS].

True success in any line is not the result of chance, of accident, or of destiny; it is the outworking of God's providence, the reward of faith and discretion, of virtue and persevering labor. In acquiring the wisdom of the Babylonians, Daniel and his three companions were far more successful than their fellow students, but their learning did not come by chance; they obtained knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. [Cf: The Youth's Instructor 08-06-03 para. 02] p. 597, Para. 1, [1903MS].

These youth placed themselves in connection with the Source of all wisdom. They made the knowledge of God the foundation of their education. Other young men had the same advantages, but they did not, like the faithful Hebrew youth, bend all their energies to seek wisdom, the knowledge of God as revealed in his word and works. They did not unite with these youth in searching the portion of the Old Testament then written, and making God's word their highest instructor. [Cf: The Youth's Instructor 08-06-03 para. 03] p. 597, Para. 2, [1903MS].

In faith the Hebrew captives prayed for wisdom, and then lived out their own prayers. To this end they avoided everything that would weaken physical or mental power. At the same time, they improved every opportunity given them to become intelligent in all lines of learning. They sought to acquire knowledge for a purpose, to honor and glorify God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism, they must have clearness of intellect, and must perfect a Christian character. [Cf: The Youth's Instructor 08-06-03 para. 04] p. 597, Para. 3, [1903MS].

These youth determined to secure a well balanced education. They became skilled in secular as well as religious knowledge; but they studied science without being corrupted. While obtaining a knowledge of the sciences, they were studying, also, the highest science that mortals can study, the science of salvation. They received light direct from the throne of heaven. The Lord himself was their educator. The golden links of the chain of heaven connected the finite with the Infinite. Constantly praying, conscientiously studying, keeping themselves in touch with the Unseen, they walked with God, as did Enoch. [Cf: The Youth's Instructor 08-06-03 para. 05] p. 597, Para. 4, [1903MS].

The history of Daniel and his companions contains a lesson for us. Inspiration declares that "the fear of the Lord is the beginning of wisdom." Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. There are many who might become mighty men, if, like these faithful Hebrews, they would learn of Christ, the world's greatest Teacher. [Cf: The Youth's Instructor 08-06-03 para. 06] p. 597, Para. 5, [1903MS].

We would not prevent the youth from obtaining knowledge in literature, science, and art; but we would impress upon the minds of all the

necessity of first obtaining a knowledge of God and of his will, that the influence of his Spirit may direct every advancement in educational lines. [Cf: The Youth's Instructor 08-06-03 para. 07] p. 597, Para. 6, [1903MS].

Daniel placed himself in the channel of heavenly light, where he could commune with God in prayer. God cooperates with the human agencies who place themselves in this channel. Increased light is constantly shining from heaven upon those who seek for divine wisdom. Those who do not choose to place themselves in this channel meet with terrible loss. Students who exalt the sciences above the God of science, will be ignorant when they think themselves wise. Young men, young women, if you can not afford time to pray, can not give time for communion with God, for self-examination, and do not appreciate the wisdom that comes from God alone, all your learning will be defective, and your education will prove a hindrance instead of an advantage. [Cf: The Youth's Instructor 08-06-03 para. 08] p. 598, Para. 1, [1903MS].

The lesson that the youth of today most need to learn, is the importance of seeking with all the heart to know God and to obey him implicitly. The science of the salvation of the human soul is the first lesson of life. Every line of literary or scientific knowledge is to be made secondary to this. To know God, and Jesus Christ whom he has sent, is life [Cf: The Youth's Instructor 08-06-03 para. 09] p. 598, Para. 2, [1903MS].

We read that Daniel "*purposed in his heart*" that he would not eat of the luxuries of the king's table, nor drink of his wines. This purpose was not formed without due reflection and prayer, and when once his position was taken, he was not to be moved from it. [Cf: The Youth's Instructor 08-20-03 para. 01] p. 598, Para. 3, [1903MS].

Daniel's companions, also, resolutely purposed to choose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They resolved that their God given talents should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes steadfastly fixed on the good they wished to accomplish. They determined to do all in their power to place themselves in right relation to God; and the Lord was not unmindful of their persevering, earnest effort. [Cf: The Youth's Instructor 08-20-03 para. 02] p. 598, Para. 4, [1903MS].

When the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study; for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor. [Cf: The Youth's Instructor 08-20-03 para. 03] p. 598, Para. 5, [1903MS].

While these youth were working out their own salvation, God was working in them to will and to do of his good pleasure. Here are revealed the conditions of success. To make God's grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and

to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. "It is God which worketh in you both to will and to do of his good pleasure." [Cf: The Youth's Instructor 08-20-03 para. 04] p. 598, Para. 6, [1903MS].

The Lord will cooperate with all who earnestly strive to be faithful in his service, as he cooperated with Daniel and his three companions. Fine mental qualities and a high tone of moral character are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly entered. There are many who might become mighty men, if, like Daniel, they would depend upon God for grace to be overcomers, and for strength and efficiency to do their work. [Cf: The Youth's Instructor 08-20-03 para. 05] p. 599, Para. 1, [1903MS].

I address you, young men: Be faithful. Put heart into your work. Imitate none who are slothful, and who give divided service. Actions, often repeated, form habits, habits form character. Patiently perform the little duties of life. So long as you undervalue the importance of faithfulness in the little duties, your character building will be unsatisfactory. In the sight of Omnipotence, every duty is important. The Lord has said, "He that is faithful in that which is least is faithful also in much." In the life of a true Christian there are no nonessentials. [Cf: The Youth's Instructor 08-20-03 para. 06] p. 599, Para. 2, [1903MS].

Many who claim to be Christians are working at cross-purposes with God. Many are waiting for some great work to be brought to them. Daily they lose opportunities for showing their faithfulness to God; daily they fail of discharging with wholeheartedness the little duties of life, which seem to them uninteresting. While waiting for some great work in which they may exercise their supposedly great talents, and thus satisfy their ambitious longings, their life passes away. [Cf: The Youth's Instructor 08-20-03 para. 07] p. 599, Para. 3, [1903MS].

My dear young friends, do the work that lies nearest at hand. Turn your attention to some humble line of effort within your reach. Put mind and heart into the doing of this work. Force your thoughts to act intelligently on the things that you can do at home. Thus you will be fitting yourself for greater usefulness. Remember that of King Hezekiah it is written: "In every work that he began, . . . he did it with all his heart, and prospered." [Cf: The Youth's Instructor 08-20-03 para. 08] p. 599, Para. 4, [1903MS].

The ability to fix the thoughts on the work in hand, is a great blessing. God fearing youth should strive to discharge their duties with thoughtful consideration, keeping the thoughts in the right channel, and doing their best. They should recognize their present duties, and fulfil them without allowing the mind to wander. This kind of mental discipline will be helpful and beneficial throughout life. Those who learn to put thought into everything they undertake, however small the work may appear, will be of use in the world. [Cf: The Youth's Instructor 08-20-03 para. 09] p. 599, Para. 5, [1903MS].

Dear youth, be earnest, be persevering. "Gird up the loins of your

mind." Stand like Daniel, the faithful Hebrew, who purposed in his heart to be true to God. Do not disappoint your parents and friends. And there is Another to be remembered. Do not disappoint Him who so loved you that he gave his life to make it possible for you to be co-laborers with God. [Cf: The Youth's Instructor 08-20-03 para. 10] p. 599, Para. 6, [1903MS].

The desire to honor God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may understand how to use wisely the Lord's goods. It should lead us to keep brain, bone, muscle, and nerve in the most healthful condition, that our physical strength and mental clearness may make us faithful stewards. Selfish interest, if given room to act, dwarfs the mind, and hardens the heart; if allowed to control, it destroys moral power. Then disappointment comes. The selfish man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is a failure. [Cf: The Youth's Instructor 08-20-03 para. 11] p. 599, Para. 7, [1903MS].

True success is given to men and women by the God who gave success to Daniel. He who read the heart of Daniel looked with pleasure upon his servant's purity of motive, his determination to honor the Lord. Those who in their life fulfil God's purpose, must put forth painstaking effort, applying themselves closely and earnestly to the accomplishment of whatever he gives them to do. [Cf: The Youth's Instructor 08-20-03 para. 12] p. 600, Para. 1, [1903MS].

Dear reader, will you not determine to be as was Daniel, a loyal, steadfast servant of the Lord of hosts? The God of Daniel works mightily in behalf of every one who seeks to know and to do his will. By the impartation of his Spirit he strengthens every true purpose, every noble resolution. Mrs. E. G. White. [Cf: The Youth's Instructor 08-20-03 para. 13] p. 600, Para. 2, [1903MS].

In the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and revealed to an idolatrous nation the power and faithfulness of the God of Israel. [Cf: The Youth's Instructor 09-01-03 para. 01] p. 600, Para. 3, [1903MS].

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which "his spirit was troubled, and his sleep broke from him." Although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians, and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, "Tell thy servants the dream, and we will show the interpretation." [Cf: The Youth's Instructor 09-01-03 para. 02] p. 600, Para. 4, [1903MS].

The Lord in his providence had a wise purpose in view in giving Nebuchadnezzar this dream, and then causing him to forget the particulars, but to retain the fearful impression made upon his mind. The Lord desired to expose the pretensions of the wise men of Babylon. The king knew that if they could tell the interpretation, they could

tell the dream as well. Angered over their inability to relieve his mind, he threatened that they should all be slain, if, in a given time, the dream were not made known. "The thing is gone from me," he said to the Chaldeans; "if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut to pieces, and your houses shall be made a dunghill. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and the interpretation thereof." Still the wise men returned the same answer, "Let the king tell his servants the dream, and we will show the interpretation of it." [Cf: The Youth's Instructor 09-01-03 para. 03] p. 600, Para. 5, [1903MS].

Nebuchadnezzar began to see that the men whom he trusted to reveal mysteries by means of their boasted wisdom, failed him in his great perplexity, and he said: "I know of a certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. [Cf: The Youth's Instructor 09-01-03 para. 04] p. 600, Para. 6, [1903MS].

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. [Cf: The Youth's Instructor 09-01-03 para. 05] p. 601, Para. 1, [1903MS].

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." [Cf: The Youth's Instructor 09-01-03 para. 06] p. 601, Para. 2, [1903MS].

When the decree went forth that all the wise men of Babylon should be destroyed, Daniel and his fellows were sought for, and informed that in accordance with the king's command, they must be slain. "Then Daniel answered," not in a spirit of retaliation, but "with counsel and wisdom," "the captain of the king's guard," who "was gone forth to slay the wise men of Babylon." "Why," Daniel inquired, "is the decree so hasty from the king?" Taking his life in his hand, he ventured to enter the king's presence, and begged that time be granted, in order that he might reveal to him the dream and its interpretation. To this request of the monarch acceded. [Cf: The Youth's Instructor 09-01-03 para. 07] p. 601, Para. 3, [1903MS].

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Together the Hebrew youth presented the matter before God, and sought for wisdom from the Source of light and knowledge. Although for a time they had lived in the king's court, surrounded with temptation, they had not forgotten their responsibility to God. They were strong in the consciousness that His providence had placed them where they were; that they were doing His work, and meeting the demands of duty. They had

confidence toward God. In times past they had turned to Him for strength when in perplexity and danger, and He had been to them an ever present help. [Cf: The Youth's Instructor 09-01-03 para. 08] p. 601, Para. 4, [1903MS].

The servants of God did not plead with Him in vain. They had honored Him, and in their hour of trial He honored them. The Spirit of the Lord rested upon Daniel and his fellows, and the secret was revealed to Daniel in a night vision. He hastened to request an interview with the king. [Cf: The Youth's Instructor 09-01-03 para. 09] p. 601, Para. 5, [1903MS].

The Jewish captive stood before the monarch of the most powerful empire that the sun ever shone upon. Notwithstanding his riches and glory, Nebuchadnezzar was in great distress of mind, but the youthful exile was calm and happy in his God. Then, if ever, was an opportunity for Daniel to exalt himself--to make prominent his own goodness and superior wisdom. But his first effort was to disclaim all honor for himself, and to exalt God as the Source of wisdom:-- [Cf: The Youth's Instructor 09-01-03 para. 10] p. 601, Para. 6, [1903MS].

"The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." [Cf: The Youth's Instructor 09-01-03 para. 11] p. 601, Para. 7, [1903MS].

Daniel proceeded to relate the dream. "Thy dream," he declared, "and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. [Cf: The Youth's Instructor 09-01-03 para. 12] p. 602, Para. 1, [1903MS].

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." [Cf: The Youth's Instructor 09-01-03 para. 13] p. 602, Para. 2, [1903MS].

Listening with solemn attention as every particular was reproduced, the king recognized this as the dream over which he had been so troubled; and he was prepared to receive with favor the interpretation. Mrs. E. G. White. [Cf: The Youth's Instructor 09-01-03 para. 14] p. 602, Para. 3, [1903MS].

Having described the image that the king had seen, Daniel gave the interpretation, foretelling the remarkable events that were to take place in prophetic history:-- [Cf: The Youth's Instructor 09-08-03 para. 01] p. 602, Para. 4, [1903MS].

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. [Cf: The Youth's Instructor 09-08-03 para. 02] p. 602, Para. 5, [1903MS].

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. [Cf: The Youth's Instructor 09-08-03 para. 03] p. 602, Para. 6, [1903MS].

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. [Cf: The Youth's Instructor 09-08-03 para. 04] p. 602, Para. 7, [1903MS].

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." [Cf: The Youth's Instructor 09-08-03 para. 05] p. 603, Para. 1, [1903MS].

Nebuchadnezzar felt that he could accept this interpretation as a divine revelation; for to Daniel had been revealed every detail of the dream. The solemn truths conveyed by the interpretation of this vision of the night made a deep impression on the sovereign's mind, and in humility and awe he "fell upon his face, and worshiped," saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." [Cf: The Youth's Instructor 09-08-03 para. 06] p. 603, Para. 2, [1903MS].

Daniel's exposition of this dream resulted in the king's conferring honor and dignity upon him and his companions. "The king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king." "The gate of the king" was a

place where justice was dispensed. Daniel's three companions were made counselors, judges, and rulers in the land. These men were not puffed up with vanity, but they saw and rejoiced that God was recognized above all earthly potentates, and that his kingdom was extolled above all earthly kingdoms. [Cf: The Youth's Instructor 09-08-03 para. 07] p. 603, Para. 3, [1903MS].

The Lord was working in the Babylonian kingdom, and communicating light to the four Hebrew youth, in order that he might represent his work before the idolatrous nation. He would reveal that he had power over the kingdoms of the world, power to enthrone and to dethrone kings. The King over all kings was communicating great truths to the Babylonian monarch, and awakening in his mind a realization of his responsibility to God. Nebuchadnezzar saw clearly the difference between the wisdom of God and the wisdom of the most learned men of his kingdom. [Cf: The Youth's Instructor 09-08-03 para. 08] p. 603, Para. 4, [1903MS].

The events of the future, reaching down to the end of time, were opened before the king of Babylon, in order that he might have light on this important subject. The record of the dream and its interpretation was traced by the prophetic pen, in order that the rulers of the kingdoms that should succeed Babylon might have the same light. Mrs. E. G. White. [Cf: The Youth's Instructor 09-08-03 para. 09] p. 603, Para. 5, [1903MS].

"Righteousness exalteth a nation: but sin is a reproach to any people." [Cf: The Youth's Instructor 09-22-03 para. 01] p. 603, Para. 6, [1903MS].

The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally. [Cf: The Youth's Instructor 09-22-03 para. 02] p. 603, Para. 7, [1903MS].

Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement. [Cf: The Youth's Instructor 09-22-03 para. 03] p. 604, Para. 1, [1903MS].

The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption. [Cf: The Youth's Instructor 09-22-03 para. 04] p. 604, Para. 2, [1903MS].

The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot him, they sank lower and still lower in the scale of moral value. [Cf: The Youth's Instructor 09-22-03 para. 05] p. 604, Para. 3, [1903MS].

The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of

iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God's will, as revealed in the Scriptures. [Cf: The Youth's Instructor 09-22-03 para. 06] p. 604, Para. 4, [1903MS].

It is sin that is ruining nations today. Even many leaders in the religious world have not a good conscience toward God. Many of those who claim to be Protestants have not the faith in God's word that Luther had in the early days of the Reformation. They have left the old landmarks, and depend on ceremony and formal display to make up for their lack of the purity and piety, the meekness and lowliness, found in obedience to God. [Cf: The Youth's Instructor 09-22-03 para. 07] p. 604, Para. 5, [1903MS].

There is no real standard of righteousness apart from God's law. By obedience to this law the intellect is strengthened, and the conscience is enlightened and made sensitive. The youth need to gain a clear understanding of God's law. They are not left to follow blindly the guidance of men. The great prophetic waymarks which God himself has set up show the path of obedience to be the only path that can be followed with certainty. [Cf: The Youth's Instructor 09-22-03 para. 08] p. 604, Para. 6, [1903MS].

Those who love and obey the law of God will meet with trials and temptations; but if they hope and pray, and trust his word, they will be able to say, with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: The Youth's Instructor 09-22-03 para. 09] p. 604, Para. 7, [1903MS].

My dear young friends, have you wholly given yourselves up to God, to do his will? Are you transformed by the grace of Christ? Some claim to be one with Christ, while their special work is to make void the law of God. Will you accept their assertions? How will you distinguish God's true servants from the false prophets that Christ said would arise to deceive many? There is only one test of character, God's holy law. [Cf: The Youth's Instructor 09-22-03 para. 10] p. 604, Para. 8, [1903MS].

We are living in a momentous period of this earth's history. The final conflict is just before us. We see the world corrupted under the inhabitants thereof. Satanic agencies have made the earth a stage for horrors that no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for God's law has brought the sure result. [Cf: The Youth's Instructor 09-22-03 para. 11] p. 605, Para. 1, [1903MS].

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Cf: The Youth's Instructor 09-22-03 para. 12] p. 605, Para. 2, [1903MS].

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence for God's law has been subverted. The religious leaders have taught for doctrine the commandments of men. As it was in the days of Noah, so it is in this age. But shall the prevalence of disloyalty and transgression cause those who have revered God's law to have less respect for it, or to unite with the powers of earth in attempting to make it void? [Cf: The Youth's Instructor 09-22-03 para. 13] p. 605, Para. 3, [1903MS].

The test comes to everyone. There are only two sides. Dear young reader, on which side are you standing? Mrs. E. G. White. [Cf: The Youth's Instructor 09-22-03 para. 14] p. 605, Para. 4, [1903MS].

The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power of God. They themselves, by their attitude toward his purpose, decide their own destiny. [Cf: The Youth's Instructor 09-29-03 para. 01] p. 605, Para. 5, [1903MS].

Human histories relate man's achievements, his victories in battle, his success in attaining worldly greatness. God's history describes man as heaven views him. In the divine records all his merit is seen to consist in his obedience to God's requirements. His disobedience is faithfully chronicled as meriting the punishment he will surely receive. In the light of eternity it will be seen that God deals with men in accordance with the momentous question of obedience or disobedience. [Cf: The Youth's Instructor 09-29-03 para. 02] p. 605, Para. 6, [1903MS].

Hundreds of years before certain nations came upon the stage of action, the Omniscient One looked down the ages, and predicted through his servants the prophets the rise and fall of the universal kingdoms. The prophet Daniel, when interpreting to the king of Babylon the dream of the great image, an image symbolic of the kingdoms of the world, declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have their day, and a second kingdom would arise, which also would have its period of trial as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, would subdue the nations of the world. These predictions of the Infinite One, recorded on the prophetic page and traced on the pages of history, were given to demonstrate that God is the ruling power in the affairs of this world. He changes the times and the seasons, he removes kings and sets up kings, to fulfil his own purpose. [Cf: The Youth's Instructor 09-29-03 para. 03] p. 605, Para. 7, [1903MS].

Under King Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by Inspiration. But it did not fulfil God's purpose; and when his time had come, this kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, "Without me ye can do nothing." The illustrious statesmen of Babylon did not regard themselves as dependent on God. They thought

that they had created all their grandeur and exaltation. But when God spoke, they were as the grass that withereth, and the flower of the grass that fadeth away. The word and will of God alone endure forever. [Cf: The Youth's Instructor 09-29-03 para. 04] p. 606, Para. 1, [1903MS].

If these several kingdoms had kept the fear of the Lord always before them, they would have been given wisdom and power, which would have bound them together and kept them strong. But the rulers of the kingdoms of the world made God their strength only when harassed and perplexed. Failing to obtain help from their great men, they sought it from men like Daniel, men who they knew honored the living God and were honored by him. To these men they appealed to unravel for them the mysteries of Providence; for they had separated themselves so far from God by transgression that they could not understand his warnings. They were forced to appeal to those whose minds were illuminated by heavenly light, for an explanation of the mysteries they could not comprehend. [Cf: The Youth's Instructor 09-29-03 para. 05] p. 606, Para. 2, [1903MS].

The voice of God, heard in past ages, is sounding down along the line, from century to century, through generations that have come upon the stage of action and passed away. Shall God speak, and his voice not be respected? What power mapped out all this history, that nations, one after another, should arise at the predicted time and fill their appointed place, unconsciously witnessing to the truth of that which they themselves knew not the meaning. [Cf: The Youth's Instructor 09-29-03 para. 06] p. 606, Para. 3, [1903MS].

The centuries have their mission. Every moment has its work. Each is passing into eternity with its burden, Well done, thou good and faithful servant, or, Woe to the wicked and slothful servant. God is still dealing with earthly kingdoms. He is in the great cities. His eyes behold, his eyelids try, the doings of the children of men. We are not to say, God was, but, God is. He sees the very sparrow's fall, the leaf that falls from the tree, and the king who is dethroned. All are under the control of the Infinite One. Everything is changing. Cities and nations are being measured by the plummet in the hand of God. He never makes a mistake. He reads correctly. Everything earthly is unsettled, but the truth abides forever. [Cf: The Youth's Instructor 09-29-03 para. 07] p. 606, Para. 4, [1903MS].

In the eyes of the world, those who serve God may appear weak. They may be apparently sinking beneath the billows, but with the next billow, they are seen rising nearer to their haven. I give unto them eternal life, saith our Lord, and none shall be able to pluck them out of my hand. Though kings shall be cast down, and nations removed, the souls that through faith link themselves with God's purpose shall abide forever. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever." Mrs. E. G. White. [Cf: The Youth's Instructor 09-29-03 para. 08] p. 606, Para. 5, [1903MS].

The prophetic events related in Nebuchadnezzar's dream were of consequence to him, but the dream was taken from him in order that the wise men should not place upon it a false interpretation. The lessons taught by the dream were given by God for those who live in our day.

The inability of the wise men to tell the dream is a representation of the limitations of the wise men of the present day, who, not having wisdom and discernment from the Most High, are unable to understand the prophecies. Although he may be learned in the world's lore, the man who is not listening to hear what the Lord says in his word, and who is not opening his heart to receive this word, that he may give it to others, is not a representative of the God of heaven. Not many great and learned men of the earth will gladly receive the truth unto eternal life, though to all of them the truth will be proclaimed. [Cf: The Youth's Instructor 11-24-03 para. 01] p. 607, Para. 1, [1903MS].

Young men and young women may obtain the highest earthly education, and yet may be ignorant of the first principles that would make them subjects of the kingdom of God. Human learning can not qualify any one for the heavenly kingdom. The subjects of Christ's kingdom are not made thus by forms and ceremonies, or by long study of books. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The members of Christ's kingdom are members of his body, of which he himself is the head. They are the elect sons of God, "a royal priesthood, an holy nation, a peculiar people;" that they should show forth the praises of him who has called them out of darkness into his marvelous light. [Cf: The Youth's Instructor 11-24-03 para. 02] p. 607, Para. 2, [1903MS].

The Old and the New Testament Scriptures need to be studied daily. The knowledge of God and the wisdom of God come to the student who is a constant learner of his ways and works. The Bible is to be our light, our educator. When the youth learn to believe that God sends the dew, the rain, and the sunshine from heaven, causing vegetation to flourish; when they realize that all blessings come from him, and that thanksgiving and praise are due to him, they will be led to acknowledge God in all their ways, and discharge with fidelity their duties day by day; God will be in all their thoughts. Then they can trust him for tomorrow, and avoid the anxious care that brings unhappiness into the lives of so many. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: The Youth's Instructor 11-24-03 para. 03] p. 607, Para. 3, [1903MS].

Many young men, in talking about science, are wise above that which is written; they seek to explain, by something that meets their finite comprehension, the ways and work of God; but it is all a miserable failure. True science and Inspiration are in perfect harmony. False science is something independent of God. It is pretentious ignorance. [Cf: The Youth's Instructor 11-24-03 para. 04] p. 607, Para. 4, [1903MS].

One of the greatest evils that has attended the quest of knowledge, the investigation of science, is that those who engage in these researches too often lose sight of the divine character of pure and unadulterated religion. The worldly wise have attempted to explain, on scientific principles, the influence of the Spirit of God upon the heart. The least advance in this direction will lead the mind into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart. [Cf: The Youth's Instructor 11-24-03 para. 05] p. 607, Para. 5, [1903MS].

The youth will not become weak-minded or inefficient by consecrating themselves to the service of God. To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The youngest child who loves and fears God is greater in his sight than the most talented and learned man who neglects the matter of personal salvation. The youth who consecrate their hearts and lives to God are placing themselves in connection with the Fountain of all wisdom and excellence. [Cf: The Youth's Instructor 11-24-03 para. 06] p. 608, Para. 1, [1903MS].

If the youth will but learn of the heavenly Teacher, as Daniel did, they will know for themselves that the fear of the Lord is indeed the beginning of wisdom. Having thus laid a sure foundation, they may, like Daniel, turn every privilege and opportunity to the very best account, and may rise to any height in intellectual attainments. Consecrated to God, and having the protection of his grace and the quickening influence of his Holy Spirit, they will manifest deeper intellectual power than the mere worldling. [Cf: The Youth's Instructor 11-24-03 para. 07] p. 608, Para. 2, [1903MS].

To learn science through the interpretation that men have placed on it, is to obtain a false education. To learn of God, and of Jesus Christ, whom he has sent, is to learn the science of the Bible. The pure in heart see God in every providence, in every phase of true education. They recognize the first approach of the light that radiates from God's throne. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge. [Cf: The Youth's Instructor 11-24-03 para. 08] p. 608, Para. 3, [1903MS].

The students in our schools are to regard the knowledge of God as above everything else. Only by searching the Scriptures can this knowledge be attained. "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. . . . The foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Mrs. E. G. White. [Cf: The Youth's Instructor 11-24-03 para. 09] p. 608, Para. 4, [1903MS].

When Nebuchadnezzar's dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revelation. "Blessed be the name of God forever and ever," he exclaimed; "for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." [Cf: The Youth's Instructor 12-01-03 para. 01] p. 608, Para. 5, [1903MS].

In past ages the Lord God of heaven revealed his secrets to his prophets. The present and the future are equally clear to him. The

voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken. [Cf: The Youth's Instructor 12-01-03 para. 02] p. 608, Para. 6, [1903MS].

Paul declares that the records of God's dealings with mankind in the past "are written for our admonition, upon whom the ends of the world are come." Daniel's history is given us for our admonition. "The secret of the Lord is with them that fear him." Daniel's God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets. [Cf: The Youth's Instructor 12-01-03 para. 03] p. 609, Para. 1, [1903MS].

The apostle Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." [Cf: The Youth's Instructor 12-01-03 para. 04] p. 609, Para. 2, [1903MS].

The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results. [Cf: The Youth's Instructor 12-01-03 para. 05] p. 609, Para. 3, [1903MS].

Man's word fails. He who makes the assertions of men his dependence, may well tremble; for he will someday be as a shipwrecked vessel God's word is infallible, and endures forever. Christ declares, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God's word will endure throughout the ceaseless ages of eternity. Mrs. E. G. White. [Cf: The Youth's Instructor 12-01-03 para. 06] p. 609, Para. 4, [1903MS].

Some matters have been presented to me which I regard of great importance. I wish to place this matter before the managers of our sanitariums and schools. [Cf: Sermons and Talks, Volume 2 p. 226 para. 01] p. 609, Para. 5, [1903MS].

Our institutions should not be located in the cities. The influences of the city are of a demoralizing character. Our institutions should be established in places where land can be secured and beautified. Especially is this true in regard to our schools. The students should be removed from the evil sights and sounds of the cities. If possible, properties on which there already are suitable buildings, or on which there are orchards in bearing should be purchased on which to establish schools. Then let vegetables and fruit be cultivated that the tables may be supplied with food which is fresh and free from decay. The culture of strawberries and other small fruits should be carried on.

[Cf: Sermons and Talks, Volume 2 p. 226 para. 02] p. 609, Para. 6, [1903MS].

Our sanitariums also should be located in the country, and the grounds around the buildings should be beautified by ornamental trees which will invite the patients to sit in their shade. It is impossible to overrate the influence for good that these advantages exert. [Cf: Sermons and Talks, Volume 2 p. 226 para. 03] p. 610, Para. 1, [1903MS].

It is not pleasing to the Lord for those who believe present truth to establish themselves in the cities. The wise God is working on minds, leading people to see the advantage of leaving these congested centers and settling in the country. [Cf: Sermons and Talks, Volume 2 p. 226 para. 04] p. 610, Para. 2, [1903MS].

Many properties have been presented to me on which buildings are already erected and on which some improvements have already been made on the land. Although these may not in every particular be such as we would desire, yet the advisability of their purchase should be considered. Sometimes they may be so reduced in price that we should take advantage of the opportunity to secure them. [Cf: Sermons and Talks, Volume 2 p. 226 para. 05] p. 610, Para. 3, [1903MS].

It may sometimes be necessary to purchase a location in which there are no buildings or improvements. But we must guard against purchasing properties which may seem to be cheap but on which the erection of buildings and the improvements that would have to be made would cost two or perhaps three times as much as was estimated. Thus through ignorance and miscalculation a large debt would be contracted. [Cf: Sermons and Talks, Volume 2 p. 226 para. 06] p. 610, Para. 4, [1903MS].

We are seeking to do something to advance the cause of present truth, and it is better for us, when possible, to purchase places that can readily be prepared for work, [and] on which buildings are already erected, rather than to purchase the bare land. [Cf: Sermons and Talks, Volume 2 p. 226 para. 07] p. 610, Para. 5, [1903MS].

Often the money spent for the traveling expenses of men who are looking for favorable locations would better be saved and invested in the purchase of some place. Some are led too much by their own ideas and desires in regard to location. [Cf: Sermons and Talks, Volume 2 p. 227 para. 01] p. 611, Para. 1, [1903MS].

In Los Angeles capable men are needed who will carefully count the cost and use sound judgment in their calculations. The lack of experienced men has been a great disadvantage there. The work should not be managed by one man's mind or by one man's ideas. The Lord Himself has told how His work should be established, and all this hindrance need not have arisen. [Cf: Sermons and Talks, Volume 2 p. 227 para. 02] p. 611, Para. 2, [1903MS].

It would be a mistake to build or purchase large buildings in the cities of southern California. Those who seem to see such great advantages in so doing are without understanding. [Cf: Sermons and Talks, Volume 2 p. 227 para. 03] p. 611, Para. 3, [1903MS].

There is a great work to be done in sounding the gospel message for this time in these large cities, but the fitting up of large buildings for some apparently wonderful work has been a mistake. The Lord would have men walk humbly with Him. The message of warning should be sounded in the large, wicked cities such as San Francisco. Well equipped tent meetings should be held. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under His judgments. [Cf: Sermons and Talks, Volume 2 p. 227 para. 04] p. 611, Para. 4, [1903MS].

*The Establishment of Restaurants.* God would have restaurants established in the cities. If properly managed, these will become missionary centers. In these restaurants publications should be kept at hand ready to present to those who patronize the restaurant. [Cf: Sermons and Talks, Volume 2 p. 227 para. 05] p. 611, Para. 5, [1903MS].

The question often arises, Should these restaurants be kept open on the Sabbath? The answer is, "No, no." The Sabbath is our mark and sign, and should not become obliterated. I have recently had special light upon this subject. Efforts will be made to keep the restaurants open on Sabbath, but this should not be done. [Cf: Sermons and Talks, Volume 2 p. 227 para. 06] p. 612, Para. 1, [1903MS].

I saw that some who patronize the restaurants have not proper self-control. On Sabbaths they will go to other restaurants and eat largely of meat and a great variety of other food, and thereby receive injury. [Cf: Sermons and Talks, Volume 2 p. 227 para. 07] p. 612, Para. 2, [1903MS].

Recently a scene was presented before me. I was in our restaurant in San Francisco. It was Friday, and the workers were busily engaged in putting up packages of such foods as could well be transported. A number of people stood waiting to receive these packages. I asked the meaning of this, and the workers said, "Some of our patrons were much troubled because they could not get their meals here on the Sabbath. They told us of the injury their health would suffer if they could not do this. They felt the benefit of the wholesome meals that they received here during the week, and were loud in protest against being denied them on the Sabbath. The result you see. For those who desire it, we put up on Friday a simple lunch, enough to serve over the Sabbath, and this they take with them." [Cf: Sermons and Talks, Volume 2 p. 227 para. 08] p. 612, Para. 3, [1903MS].

Should the work continue on the Sabbath, the same as on the other days of the week, when would the workers receive time for spiritual refreshing and physical rest? These things should be considered in the light of God's commandments. The Lord has said, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Ex 31:14-17, quoted.] [Cf: Sermons and Talks, Volume 2 p. 228 para. 01] p. 612, Para. 4, [1903MS].

We must hold to a plain, "Thus saith the Lord," even though it cause great inconvenience to some who have no respect for the Sabbath. On one side is man's supposed necessity and opposition, on the other God's

commandment. Which will have the greatest force on our minds? Our restaurants are not to be opened on the Sabbath to all who shall come, or to a few. Everyone who is employed is to be assured that he will have the Sabbath as a day of rest on which to honor and serve God. The closed doors of our restaurants on the Sabbath are to stand as a memorial, that all may know that the seventh day is the Sabbath of the Lord, and that in it no unnecessary work is to be done. [Cf: Sermons and Talks, Volume 2 p. 228 para. 02] p. 613, Para. 1, [1903MS].

The Lord has commanded that the baking and seething be done on the sixth day. Food for the Sabbath should be prepared the day before. [Cf: Sermons and Talks, Volume 2 p. 228 para. 03] p. 613, Para. 2, [1903MS].

On the Sabbath, God rested from the work of creation, and was refreshed. He blessed the day of His rest, and has made it obligatory upon man to keep the Sabbath. This command of God should be sacredly observed. [Cf: Sermons and Talks, Volume 2 p. 228 para. 04] p. 613, Para. 3, [1903MS].

Not all who profess to be followers of Christ are exemplary Sabbath keepers, but may God help us to reform! All should read the commandments of God, and plant their feet firmly upon the platform of obedience.--Ms 30, 1903 (MR 900.70). [Cf: Sermons and Talks, Volume 2 p. 228 para. 05] p. 613, Para. 4, [1903MS].

[Sermon given at the St. Helena Sanitarium Chapel, Sanitarium, California, Sabbath, August 1, 1903.] [Isa. 56:1-8, quoted.] "And taketh hold of My covenant." There is much more in these words than many comprehend at the first reading. When the Lord gave His law to the children of Israel encamped at the foot of Mount Sinai, the people with one accord promised, "All that the Lord hath said will we do, and be obedient." In return for their loyalty, the Lord promised to bring them safely into the promised land and to prosper them above all other nations. "Behold," He declared, "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.... If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.... And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee" [Ex 23:20, 22, 25]. [Cf: Sermons and Talks, Volume 2 p. 229 para. 01] p. 613, Para. 5, [1903MS].

During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven's richest blessings. [Cf: Sermons and Talks, Volume 2 p. 229 para. 02] p. 614, Para. 1, [1903MS].

Those who claim to be Christ's followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God's requirements. [Cf: Sermons and Talks, Volume 2 p. 229 para. 03] p. 614, Para. 2,

[1903MS].

The apostle Paul, in his letter to the Colossians, reminded them of their baptismal pledge, and wrote: "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." How much better it is to seek those things which are above, than to seek the things of this world and to form our characters after a worldly similitude! [Cf: Sermons and Talks, Volume 2 p. 229 para. 04] p. 614, Para. 3, [1903MS].

Very often I think of the rich promises given us in the Word in regard to God's keeping power. We are kept by His power. How reasonable, then, it is that we should be careful to walk in the footsteps of Jesus. He says, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." Of those who walk in this light He declares, "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: Sermons and Talks, Volume 2 p. 229 para. 05] p. 614, Para. 4, [1903MS].

When we mingle with the world and yield to the attraction of its pleasures and amusements, we think much less of God than we would if we were following Jesus in the path of self-denial which He has marked out for us. Let us keep our minds in right relation to God's promises. Then He will keep us, and we shall see of His salvation. [Cf: Sermons and Talks, Volume 2 p. 230 para. 01] p. 615, Para. 1, [1903MS].

Many are the promises given us by the Lord for our encouragement. At all times we should be ready to show our appreciation of them by expressing gratitude for them. We should thank the Lord for what He has bestowed on us. Everyone takes His gifts; but how many are there who, from morning till night, think enough of God to thank Him for these favors? [Cf: Sermons and Talks, Volume 2 p. 230 para. 02] p. 615, Para. 2, [1903MS].

We try to be polite to one another, and we teach our children that when they are in company with others, they are to be pleasant and polite, cheerful and courteous. The Lord desires us to be polite in our association with one another. Shall we act in any other manner when we catch the divine rays of the Sun of Righteousness? When the light of Christ's countenance shines upon us, and we receive the riches of His grace, shall we not be polite to God? He has done for us far more than any human being can do. He has bought us with a price--and what a price! [Cf: Sermons and Talks, Volume 2 p. 230 para. 03] p. 615, Para. 3, [1903MS].

In the councils of heaven before the creation of the world, when it was planned that man should people the earth, there arose the question, What if man should sin, as Satan has sinned? Christ answered this question. The infinite Son of God pledged Himself that if man should sin, He would give Himself, His life, as a ransom for the fallen race, taking upon Himself the transgression of humanity. The Innocent would bear the sins of the guilty, and stand before God to make intercession in behalf of the transgressor. [Cf: Sermons and Talks, Volume 2 p. 230 para. 04] p. 615, Para. 4, [1903MS].

Adam fell. Christ has fulfilled His pledge to redeem the lost race. By His sacrifice we are laid under everlasting obligation to God. We are to serve Him with our whole hearts. "Ye are not your own.... Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To this end we will put to tax every power God has given us, and strengthen our capabilities to the utmost. The talents God has entrusted to us should be increased by cultivation and use. By faithfully using all our powers to God's glory, we shall be able to fulfill His purpose concerning us. [Cf: Sermons and Talks, Volume 2 p. 230 para. 05] p. 616, Para. 1, [1903MS].

A talent of great value, and one that nearly all possess, is the talent of speech. Let us be careful not to misuse it. Let us not be rough or coarse in speech. We are to offend no one, not even little children. Christ says, "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." The angels who watch over the children bear to heaven every word, be it cheering or disheartening, that is spoken to the little ones. [Cf: Sermons and Talks, Volume 2 p. 231 para. 01] p. 616, Para. 2, [1903MS].

Our heavenly Father is in living connection with humanity. If there be one in the universe whom we should respect, it is our Father in heaven, for He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: Sermons and Talks, Volume 2 p. 231 para. 02] p. 616, Para. 3, [1903MS].

Some may say, "But we have so many trials and difficulties. How can we avail ourselves of this gift, and be overcomers?" "Tempted in all points like as we are, yet without sin." Why, then, should we not determine to fortify ourselves against every influence that Satan may bring to bear against us to hinder the formation of Christlike character? The enemy cannot gain possession of us unless we allow him to. If we are connected with the God of heaven, His protection will be over us. Let us, for Christ's sake, begin now to form characters that He can approve. Let us not put off this work until just before His appearing, when it will be too late for us to begin. [Cf: Sermons and Talks, Volume 2 p. 231 para. 03] p. 616, Para. 4, [1903MS].

In this world we are given a time of probation, a time in which we can become transformed into the divine likeness. This probation has not been secured for us without an effort. Christ humiliated Himself to the lowest depths in order to redeem us. [Cf: Sermons and Talks, Volume 2 p. 231 para. 04] p. 617, Para. 1, [1903MS].

Laying aside His heavenly honor and glory, His royal robe and kingly crown, He clothed His divinity with humanity, and came to this earth as a little child, here to live from infancy to manhood the life through which human beings must pass. [Cf: Sermons and Talks, Volume 2 p. 231 para. 05] p. 617, Para. 2, [1903MS].

In return for so infinite a sacrifice, what are we willing to do for Christ? The Father has given to His Son all heaven, that we may have every opportunity of overcoming the enemy. To us are granted heaven's richest gifts; but how often we fail to reach up and grasp them by

living faith! We would have much more strength to resist temptation if we would exercise greater faith. We should cherish and cultivate the faith that works by love and purifies the soul. [Cf: Sermons and Talks, Volume 2 p. 231 para. 06] p. 617, Para. 3, [1903MS].

There is a heaven for us to win. For our sake Christ left His riches and glory, and became poor, that we through His poverty might become rich. Shall we not avail ourselves of this opportunity of becoming rich, instead of taking the position that we will have our own way? We shall be under the control of either Christ or Satan, whichever master we voluntarily choose to serve. It seems as if those who, unwilling to give their hearts and minds to Jesus, [and thus] choose to place themselves under the control of the prince of darkness, do not exercise their reason in regard to the future. If they continue in their wrong course, the eternity upon which they are entering will not be an eternity of life, but of death. [Cf: Sermons and Talks, Volume 2 p. 232 para. 01] p. 617, Para. 4, [1903MS].

If we give ourselves to the One who gave His life for us, He will take us into relationship with Himself as His children. His life will be our life. "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" Cor. 6:17, 18 . [Cf: Sermons and Talks, Volume 2 p. 232 para. 02] p. 618, Para. 1, [1903MS].

We cannot be connected intimately with the things of the world without catching the spirit of worldlings who have no respect for Christ or for heaven. We do not say, Separate yourselves from worldly men and women so completely that you will exert no influence over them. No; but as you associate with them, hold firmly to Christ, and speak of Him often. Introduce Christ to your friends. Tell them that you desire to introduce to them the One who is the Prince of life, the Lord of glory, and that you would be glad to have them become acquainted with Him. Let them know of His invitation to all those who are in perplexity and sorrow. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." [Cf: Sermons and Talks, Volume 2 p. 232 para. 03] p. 618, Para. 2, [1903MS].

There are no "ifs" or "ands" about this promise. Rest is assured to all who come. "Take My yoke upon you"--not a binding, galling yoke, but one that will give rest in spirit. "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." In the very act of taking this yoke--the yoke of obedience--comes the rest--the rest that we shall find in our experience. Then we shall realize more fully the truthfulness of the words that follow this invitation: "For My yoke is easy, and My burden is light." [Cf: Sermons and Talks, Volume 2 p. 232 para. 04] p. 618, Para. 3, [1903MS].

As soon as we submit our will to God's will, our hearts are filled with the fullness of His love. How I long to have men and women understand this! How I long to hold up the One altogether lovely, the Chiefest among ten thousand! How I long to present Him in His greatness and goodness, and then to show what He has endured for us! [Cf: Sermons and Talks, Volume 2 p. 232 para. 05] p. 619, Para. 1, [1903MS].

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"--healed of our sins. [Cf: Sermons and Talks, Volume 2 p. 233 para. 01] p. 619, Para. 2, [1903MS].

I love Jesus. I was eleven years old before the light broke into my heart. I had pious parents, who in every way tried to acquaint us with our heavenly Father. Every morning and every evening we had family prayer. We sang the praises of God in our household. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus. I was not unmindful of the voice of prayer going up daily to God. All those influences were working on my heart, and in my earlier years I had often sought for the peace there is in Christ; but I could not seem to find the freedom I desired. A terrible feeling of sadness and despair rested on my heart. I could not think of anything I had done to cause me to feel sad; but it seemed to me as if I were not good enough ever to enter heaven. It seemed as if such a thing would be altogether too much for me to expect. [Cf: Sermons and Talks, Volume 2 p. 233 para. 02] p. 619, Para. 3, [1903MS].

The mental anguish I passed through at this time was very great. I believed in an eternally burning hell, and as I thought of the wretched state of the sinner without God, without hope, I was in deep despair. I feared that I should be lost, and that I should live throughout eternity suffering a living death. But I learned better than this. I learned that I had a God who was altogether too merciful to perpetuate throughout eternity the lives of the beings whom He had created for His glory, but who, instead of accepting the Saviour, had died unrepentant, unforgiven, unsaved. [Cf: Sermons and Talks, Volume 2 p. 233 para. 03] p. 619, Para. 4, [1903MS].

I learned that the wicked shall be consumed as stubble, and that they shall be as ashes under our feet in the new earth; they shall be as if they had not been. There is no eternally burning hell; there are no living bodies suffering eternal torment. [Cf: Sermons and Talks, Volume 2 p. 233 para. 04] p. 620, Para. 1, [1903MS].

When my mother said to me, "Ellen, the minister says that we have been mistaken; there is no eternal hell," I said to her, "Oh, Mother, don't tell anybody; I am afraid that nobody would seek the Lord!" [Cf: Sermons and Talks, Volume 2 p. 233 para. 05] p. 620, Para. 2, [1903MS].

For a time not one ray of light pierced the dark cloud surrounding me. My sufferings were very great. How precious the Christian's hope seemed to me then! Night after night, while my twin sister was sleeping, I would arise and bow by the bedside before the Lord, and plead with Him for mercy. All the words I had any confidence to utter were, "Lord, have mercy." Such complete hopelessness would seize me that I would fall on my face with an agony of feeling that cannot be described. Like the poor publican, I dared not so much as lift my eyes toward heaven. I became much reduced in flesh. My friends looked upon me as one sinking into a decline. [Cf: Sermons and Talks, Volume 2 p. 233 para. 06] p. 620, Para. 3, [1903MS].

Finally I had a dream which gave me a faint hope that I might be saved. Soon afterward I attended a prayer meeting, and when others

knelt to pray, I bowed with them tremblingly, and after two or three had prayed, I opened my lips in prayer before I was aware of it. The promises of God appeared to me like so many precious pearls that were to be received only by asking for them. As I prayed, the burden and agony of soul that I had so long felt, left me, and the blessing of God came upon me like gentle dew, and I gave glory to God for what I felt. [Cf: Sermons and Talks, Volume 2 p. 234 para. 01] p. 620, Para. 4, [1903MS].

Everything was shut out from me but Jesus and glory, and I knew nothing of what was going on around me. It seemed as if I were at the feet of Jesus, and that the light of His countenance was shining upon me in all its brightness. [Cf: Sermons and Talks, Volume 2 p. 234 para. 02] p. 621, Para. 1, [1903MS].

I remained in this state for some time; and when I realized again what was going on around me, everything appeared glorious and new, as if smiling and praising God. I was then willing to confess Jesus everywhere. I seemed to be shut in with God. Oh, what an effect this vision of Christ's smiling countenance had upon me! The sacrifice that my Redeemer had made to save me from sin and death, seemed very great. I could not dwell upon it without weeping. For six months not a cloud passed over my mind. Oh, how I loved Jesus! [Cf: Sermons and Talks, Volume 2 p. 234 para. 03] p. 621, Para. 2, [1903MS].

I love my Saviour just as much today as I loved Him then. I have passed through much sadness and suffering. Only about a week ago I feared that I might be a cripple for the remainder of my life. Physical infirmities that I have had for twenty-five years began to trouble me, and I knew not but that I should soon be a helpless cripple. But I kept praying for strength. I prayed, "I will keep my petition before Thee, Thou Lord of heaven, until Thou wilt remove the difficulty." And I am glad to be able to say this morning, to His praise, that He answered my prayer. Dr. Kellogg wrote to me that he had sent by express an appliance for me to use in connection with the electric-light bath, by means of which he hoped I might obtain some relief; but the difficulty is removed. [Cf: Sermons and Talks, Volume 2 p. 234 para. 04] p. 621, Para. 3, [1903MS].

Not long ago I thought that I was losing my eyesight. I was greatly troubled with pain in my eyes, and for a time had to be extremely careful about using them. Generally I am up early in the morning--sometimes at twelve o'clock, often by two, and seldom later than three. While others are asleep, my pen is tracing on paper the instruction that the Lord gives me for His people. Not infrequently I write, in one day, twenty pages or more of matter for my books. But when my eyes began to fail, I could write only at the cost of suffering severe pain. [Cf: Sermons and Talks, Volume 2 p. 234 para. 05] p. 621, Para. 4, [1903MS].

I told the Lord all about it. "I must have my eyesight, Lord," I pleaded; "I cannot write without it; and I desire to communicate to the people the light that Thou hast revealed to me." He heard my prayer, and graciously restored my eyesight. My eyes are not strong; I use them so constantly that they are weak; but day by day the Lord strengthens them sufficiently for the work of the day, and for this I am grateful. Oh, I thank the Lord with heart and soul and voice! [Cf: Sermons and

Talks, Volume 2 p. 235 para. 01] p. 622, Para. 1, [1903MS].

I love the Lord. Last evening, as we met together in our sitting room for worship, it seemed to me as if the Lord Jesus were in our midst, and my heart went out in love to Him. I love Him because He first loved me. He gave His life for me. Last night I felt as if I wanted everything that hath breath to praise the Lord. It seemed to me that we should have praise seasons, and that constantly our hearts should be filled so full with thankfulness to God, that they would overflow in words of praise and deeds of love. We should cultivate a spirit of thankfulness. [Cf: Sermons and Talks, Volume 2 p. 235 para. 02] p. 622, Para. 2, [1903MS].

To the fathers and mothers before me I would say, Educate your children for the future, immortal life. Educate them to see the beauty there is in a life of holiness. Bring them to the foot of the cross. Try to teach them what it means to believe in Jesus--that it is to accept Him as our dearest Friend. Help them to understand that He took upon Himself the nature of humanity, in order that He might stand at the head of humanity and become acquainted with all our trials and afflictions. He could have surrounded Himself with angels of glory, but no, He condescended to be made like unto His brethren. He was not born as a prince in this world, but was of humble parentage. He understands the trials of the poor. He knows all about the temptations we meet in daily life. We may safely put our trust in Him. [Cf: Sermons and Talks, Volume 2 p. 235 para. 03] p. 622, Para. 3, [1903MS].

Oh, I am so thankful, so thankful, that we have a Saviour who can sympathize with us in everything through which we are called to pass! He loves us with an infinite love. Shall we not so relate ourselves to Him that He can fulfill His purpose concerning us? He desires to cleanse us from sin. As John the Baptist was preaching and baptizing on the banks of the Jordan, he saw Christ coming toward him, and, recognizing Him as the Saviour, he cried out, "Behold the Lamb of God, which taketh away the sin of the world!" Shall not we decide to let Christ take away our sin? Is sinning so great a pleasure to us that we will decide to continue to grieve the One whose heart is filled with infinite love for us? Why not cease sinning? We can do this by faith, if we lay hold on Christ's promises, and say, "In my hand no price I bring; Simply to Thy cross I cling." [Cf: Sermons and Talks, Volume 2 p. 235 para. 04] p. 623, Para. 1, [1903MS].

Christ asks for our love. Does He not deserve it? Has not He given us instruction at every step? He says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." He bore the cross of self-denial and self-sacrifice. He passed over the ground where Adam fell. Our first parents were placed in Eden, and surrounded with everything that would lead them to obey God. Christ assumed our fallen nature, and was subject to every temptation to which man is subject. Even in His childhood He was often tempted. Through life He remained unyielding to every inducement to commit sin. When in His youth His associates would try to lead Him to do wrong, He would begin to sing some sweet melody, and the first thing they knew they were uniting with Him in singing the song. They caught His spirit, and the enemy was defeated. Ah, my friends, Christ is the Chiefest among ten thousand. Praise the name of the Lord! [Cf: Sermons and Talks, Volume 2 p. 236 para. 01] p. 623, Para. 2, [1903MS].

We are striving to gain eternal life in the kingdom of glory. We may have it if we will to overcome as Christ overcame. We have in heaven an Advocate who knows our every weakness, and He will answer our prayers for strength to resist the enemy. I used to think that when I prayed for forgiveness of sins, I must have in my heart a feeling that my sins were forgiven, before I could know that my prayer had been answered. I do not wait for this feeling anymore. I put my whole heart into my prayer, and then I live this prayer. After asking Christ to do certain things for me, I rise and go to work in an effort to do them. Then the sweet influence of the Spirit of God comes over me with such power at times that I feel as if I must break forth into song, to sing His praises. He is good, and praise belongs unto Him. [Cf: Sermons and Talks, Volume 2 p. 236 para. 02] p. 624, Para. 1, [1903MS].

Christ is our great Physician. Many men and women come to this medical institution with the hope of receiving treatment that will prolong their lives. They take considerable pains to come here. Why cannot everyone who comes to the sanitarium for physical help, come to Christ for spiritual help? Why cannot you, my brother, my sister, entertain the hope that if you accept Christ He will add His blessing to the agencies employed for your restoration to health? Why cannot you have faith to believe that He will cooperate with your efforts to recover, because He wants you to get well? He wants you to have a clear brain, so that you can appreciate eternal realities; He wants you to have healthful sinews and muscles, so that you can glorify His name by using your strength in His service. [Cf: Sermons and Talks, Volume 2 p. 236 para. 03] p. 624, Para. 2, [1903MS].

These physical blessings cannot be gained by the intemperate. He who desires to regain health must avoid every association that would lead him to indulge in beer, wine, or other intoxicating liquors. We cannot afford to be intemperate. Let us raise our voices against the curse of drunkenness. Let us strive to warn the world against its seductive influences. Let us portray before young and old the terrible results of indulgence of appetite. The man who, when entering a saloon, is in the possession of all his powers and faculties, in the course of an hour or two leaves the place a changed being. His steps are unsteady; his utterance is thick and indistinct; his brain is confused; his sensibilities are benumbed: in short, he has temporarily spoiled the image of God. Drunkenness is a terrible evil. [Cf: Sermons and Talks, Volume 2 p. 237 para. 01] p. 624, Para. 3, [1903MS].

Wherever I have traveled, I have regarded it as a privilege to speak on the subject of temperance. I generally begin at the foundation, urging parents to train their children to temperate habits. I dwell upon the necessity of our using every God-given power to His glory, so that we shall fulfill His will in everything we say and do. [Cf: Sermons and Talks, Volume 2 p. 237 para. 02] p. 625, Para. 1, [1903MS].

You may think that you would be unhappy if you should try to serve Christ; but I testify to you that you would be pleasantly disappointed. When you choose to obey the Lord, and become one with Him, you will realize that the light of His countenance is shining upon you, and that you will see Him as He is when He comes. He will be in all your thoughts, and your heart will be filled with joy. After instructing His

disciples to keep His commandments, He declared, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." He takes no pleasure in seeing us miserable, but takes delight in seeing us joyful. [Cf: Sermons and Talks, Volume 2 p. 237 para. 03] p. 625, Para. 2, [1903MS].

Let us consider these things. They are so simple that we can readily keep them in mind. My brother, my sister, every day lift your heart to God in prayer. Say, "Teach me, lead me, guide me." When affliction comes, and you suffer pain, tell Him that you need Him all the more, and that you cannot let Him go; you must have the assurance of His presence. He knows all about your trials. He, the second Adam, redeemed us from suffering the results of Adam's disgraceful fall. In every point He overcame the enemy, and through His strength we can win the overcomer's reward, eternal life. [Cf: Sermons and Talks, Volume 2 p. 237 para. 04] p. 625, Para. 3, [1903MS].

If we should dwell upon these themes, we should hear much more thankfulness rendered to God. Those who realize what He is willing to do for them, will praise Him with heart and mind and soul. They will fully surrender themselves to Him, in order that He may cooperate with them in the work of perfecting a Christian character. [Cf: Sermons and Talks, Volume 2 p. 238 para. 01] p. 625, Para. 4, [1903MS].

To the patients who have come here for treatment, I would say, Become acquainted with Christ while you are here. Receive Him as your Saviour. Come to His feet, and say, "Lord, if Thou wilt, Thou canst make me whole." We desire to see the great Physician working in this institution; we do not wish to bar Him out. Commit your cases to Him. He is the great Medical Missionary. Let us learn of Him, and do His works, that we may glorify Him. [Cf: Sermons and Talks, Volume 2 p. 238 para. 02] p. 626, Para. 1, [1903MS].

Let us pitch our tent a day's march nearer home. Let us determine to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Let us come to the waters of life, and freely drink of the health-giving stream. May God help us to strike at the root of the matter. We are liable to be content with mere surface work; but we should never rest at ease until we are joyful in the Lord; and then we shall desire to labor for the conversion of others, that they too may receive what we have received from the Life-giver. [Cf: Sermons and Talks, Volume 2 p. 238 para. 03] p. 626, Para. 2, [1903MS].

Christ is the Life-giver and the Crown-giver. "To him that overcometh," He promises, "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." Thank God for such a Saviour! Thank Him with heart and soul and voice. [Cf: Sermons and Talks, Volume 2 p. 238 para. 04] p. 626, Para. 3, [1903MS].

Let all the congregation sing the beautiful hymn, "Jesus, Lover of My Soul."--Ms 80, 1903 (MR 900.64). [Cf: Sermons and Talks, Volume 2 p. 238 para. 05] p. 626, Para. 4, [1903MS].

[Address given Thursday morning, August 20, 1903, at the Teachers' Institute, College Chapel, Healdsburg, California. Portions appear in

*Evangelism and The Voice in Speech and Song.* ] I have been thinking much in regard to what the Word of God is to us. As we read this Word, we are to remember that God is speaking to us, and teaching us. Take, for instance, the book of Revelation. We all know that there are many who regard this scripture as a closed book, because they cannot understand it; and yet it is a revelation that Christ has given in order to enlighten our understanding. [Cf: Sermons and Talks, Volume 2 p. 239 para. 01] p. 626, Para. 5, [1903MS].

In the very first verses the character and object of the book are brought to view. It is "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." [Cf: Sermons and Talks, Volume 2 p. 239 para. 02] p. 627, Para. 1, [1903MS].

All through His Word God has given us much instruction, and we should always be in a proper frame of mind to receive it. In the twelfth 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." [Cf: Sermons and Talks, Volume 2 p. 239 para. 03] p. 627, Para. 2, [1903MS].

Every youth of common sense and ordinary capability can constantly improve the mind that God has given him. Until I was seventeen years old, I could not understand the Scriptures; but my experience was a peculiar one. God was teaching me lessons, and He desired me to give my whole attention to these matters for a time, before He opened the Scriptures to my understanding. After I realized that I could not understand His Word, I would lie awake at night, thinking over the matter; and often I would get up and bow before God, to plead with Him to give me understanding. It was some time before my prayer was answered; and when at last it was, it seemed to me as if there shone a beautiful light around every passage relating to our Christian experience, and that this light entered into every fiber of my being. [Cf: Sermons and Talks, Volume 2 p. 239 para. 04] p. 627, Para. 3, [1903MS].

Some may ask, Why could you not understand the Bible before? It was because our brethren and sisters, immediately after the passing of the time in 1844, were searching diligently for the truth. They would meet together, and talk and talk and talk, and it seemed as if they could never come to right conclusions in regard to the teachings of the Word. I would meet with them, and we would study and pray together, for we felt as if we must learn what God's truth was. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. All could see that my mind was locked, as it were, and that I could not understand what we were studying. [Cf: Sermons and Talks, Volume 2 p. 240 para. 01] p. 628, Para. 1, [1903MS].

Then the Spirit of God would come upon me, and I would be taken off in vision, and be shown the meaning of the passages that we had been studying, and the position we were to take. A line of truth extending from that time to the time when we shall enter the city of our God, was plainly marked out before me, and I gave to my brethren and sisters the instruction God had given to me. They knew that I had not been able to understand these matters, and so they were ready to accept as light coming direct from heaven the revelations given me. [Cf: Sermons and Talks, Volume 2 p. 240 para. 02] p. 628, Para. 2, [1903MS].

For about two years I continued in this way, when, as I was praying, the precious promises and the words of instruction given us in the Scriptures were laid open before me, and the meaning of these words made clear. I knew that my mind had been unlocked by the Lord. From that time to this the Scriptures have been an open book to me. I can understand what I read. God accomplished His purpose through this experience of mine, and ever since that time our people have cherished and maintained the positions that were taken then. [Cf: Sermons and Talks, Volume 2 p. 240 para. 03] p. 628, Para. 3, [1903MS].

Students, it is not with you as it was with me. God had a special work for me to do, therefore I had to pass through the humiliating experience of believing that we had the truth, and yet of being unable to understand and explain it. But you may gain an understanding of the Word without passing through such an experience. [Cf: Sermons and Talks, Volume 2 p. 240 para. 04] p. 629, Para. 1, [1903MS].

In Australia many of our young people have not had the advantages that most of our young people in America have had. There our brethren and sisters accepted the message a comparatively short time ago. They were not taught the truth in their youth, and so have had everything to learn. [Cf: Sermons and Talks, Volume 2 p. 240 para. 05] p. 629, Para. 2, [1903MS].

While we were living at Cooranbong, where the Avondale School is located, the question of amusements came up. "What shall we do to provide for the amusement of our students?" the faculty inquired. We talked matters over together, and then I came before the students and said: "Dear friends, we can occupy our minds profitably without trying to devise methods for amusing ourselves. Instead of spending our time in playing the games that so many students play, let us strive to do something for the Master. We have decided that the best course you can pursue is to do missionary work in the neighborhood. When you are listening to a discourse, take notes, and mark down the passages that the minister uses, so that you can study the subject carefully yourselves. Thus you will be able to prepare for giving a synopsis of the discourse, in the form of a Bible reading, to those who do not come to our meetings." [Cf: Sermons and Talks, Volume 2 p. 240 para. 06] p. 629, Para. 3, [1903MS].

The students decided to follow this suggestion. They had evening meetings for studying the Scriptures together. They worked for one another, and as the result of these Bible studies among themselves quite a large number of the students were converted to the truth. And the effort resulted in good not only to themselves but to those for whom they labored in the neighborhood. [Cf: Sermons and Talks, Volume 2 p. 241 para. 01] p. 629, Para. 4, [1903MS].

Those who went out were instructed to report to us any cases of sickness that they might find. Those who had had some training in giving treatment to the sick were encouraged to use their knowledge in a practical way by helping those who needed help. To work for the Master, I told them, was to engage in the most Christlike amusement in which they could engage. [Cf: Sermons and Talks, Volume 2 p. 241 para. 02] p. 630, Para. 1, [1903MS].

The Sunday-labor question came up for decision. It seemed as if the lines were soon to be drawn so tightly about us that we should not be able to work during Sunday. Our school was situated in the heart of the woods, far from any village or railway station. No one was living near enough to us to be disturbed in any way by anything we might do. Nevertheless, we were watched. The officers were urged to come around to inspect our premises; and they did come. They could have seen many things if they had desired to prosecute us; but they did not appear to notice those who were at work. They had so much confidence in us as a people, and so great a respect for us on account of the work we had done in that community, that they believed they could trust us anywhere. [Cf: Sermons and Talks, Volume 2 p. 241 para. 03] p. 630, Para. 2, [1903MS].

Many recognized the fact that the whole community had been transformed since we went there. A woman who was not a believer, but who had almost accepted the truth before some churchman filled her mind with prejudice against our views, said to me, "You would not believe me if I could inform you fully in regard to the transformation that has taken place in this community as the result of your moving here, establishing a school, and holding these little meetings." [Cf: Sermons and Talks, Volume 2 p. 241 para. 04] p. 630, Para. 3, [1903MS].

So when our brethren were threatened with persecution, and thrown into perplexity in regard to what they should do, the same advice was given as was given in answer to the question concerning games. I said, "Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush (this is what we called the sparsely-settled districts in the woods, where houses are often a mile or two apart), and visit the people in their homes. Let them know that you are interested in their souls' salvation." They did so, and, as the result, were greatly benefited themselves, and were able to help others as well. The blessing of God rested upon them as they diligently searched the Scriptures in order to learn how to present the truths of the Word in such a way that these truths would be received with favor. [Cf: Sermons and Talks, Volume 2 p. 242 para. 01] p. 631, Para. 1, [1903MS].

In the Scriptures we read that to every man God has given his work. What does this mean? It means that every one of us has a work to do. All do not have the same work, but all are to act their part in the service of God. [Cf: Sermons and Talks, Volume 2 p. 242 para. 02] p. 631, Para. 2, [1903MS].

Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a

connected account of Christ's life and work? The Gospels differ. One writer brings in points that another does not bring in. If these points are essential, why did not all these writers mention them? It is because the minds of men differ, and do not comprehend all things in exactly the same way. Some Scripture truths appeal much more strongly to the minds of certain persons than to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable length on points that others would pass by quickly, or not mention at all. Thus the whole truth is presented more clearly by several than by one. In the Gospels the records blend in one harmonious whole. [Cf: Sermons and Talks, Volume 2 p. 242 para. 03] p. 631, Para. 3, [1903MS].

God desires us to move as He directs our minds, and not as some human mind directs us. We should preserve our identity sacred before God, and center our thoughts, not on any human being but on Christ Jesus. We are members of the royal family, children of the heavenly King. [Cf: Sermons and Talks, Volume 2 p. 242 para. 04] p. 632, Para. 1, [1903MS].

Students, as you attend school, make it your business to grow in intellect. Realize that it is your privilege so to act that your minds will develop and strengthen from day to day. If you consecrate yourselves to God, your minds will work under the direction of the Holy Spirit. But you must allow no trivial matters to interfere with this work. Concentrate your minds on what you are doing. Pray, pray to God, and He will open your understanding. [Cf: Sermons and Talks, Volume 2 p. 242 para. 05] p. 632, Para. 2, [1903MS].

*The Work of Union Conference Training Schools.* All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential, without having to go to Battle Creek for their preparatory education. [Cf: Sermons and Talks, Volume 2 p. 243 para. 01] p. 632, Para. 3, [1903MS].

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What He has promised, He will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. [Cf: Sermons and Talks, Volume 2 p. 243 para. 02] p. 632, Para. 4, [1903MS].

The Lord has signified His displeasure that so many of our people are drifting into Battle Creek; and since He does not want so many to go there, we should understand that He wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true. [Cf: Sermons and Talks, Volume 2 p. 243 para. 03] p. 633, Para.

1, [1903MS].

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard. [Cf: Sermons and Talks, Volume 2 p. 243 para. 04] p. 633, Para. 2, [1903MS].

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. [Cf: Sermons and Talks, Volume 2 p. 243 para. 05] p. 633, Para. 3, [1903MS].

Even after this revealing of His signal displeasure, His warnings were not heeded. The sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties. [Cf: Sermons and Talks, Volume 2 p. 244 para. 01] p. 634, Para. 1, [1903MS].

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek. [Cf: Sermons and Talks, Volume 2 p. 244 para. 02] p. 634, Para. 2, [1903MS].

*The Importance of So-called "Common Branches."* I was talking with one of the teachers of our school at Fernando, in southern California; and he told me that some had come to this school with diplomas showing that they had taken some of the higher studies in other schools. "Did you examine every such student," I inquired, "to find out whether he had received the proper instruction in these branches?" "Why," said the teacher, "we could give the students no credit for the work done in the past, as represented by the diplomas. Their training even in the common branches had been very defective." [Cf: Sermons and Talks, Volume 2 p. 244 para. 03] p. 634, Para. 3, [1903MS].

And thus it is in many instances. Not a few who study the classics and other higher branches of learning, and who reach certain standards, finally fail. And why? Because they have neglected to do thorough work in the common branches. They have never obtained a good knowledge of the English language. They have not learned to read and spell and speak correctly. Those who ask to be allowed to take the higher branches should first be examined in these elementary branches, which are of

greatest importance. [Cf: Sermons and Talks, Volume 2 p. 244 para. 04] p. 634, Para. 4, [1903MS].

One of the most important qualifications of a teacher is the ability to speak and to read distinctly and forcibly. I have been instructed that the so-called common branches are of more importance than the higher branches required by law. He who has the ability to use the English language fluently and correctly can exert a far greater influence than he could if he were unable to express his thoughts readily and clearly. There are many who cannot carry on school work successfully, because they are not qualified to do such work. Some will never be able to do acceptable work in this line, because they have not the gift of teaching. Their talents fit them for some other line of service. [Cf: Sermons and Talks, Volume 2 p. 244 para. 05] p. 635, Para. 1, [1903MS].

One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of these branches. Voice culture should be taught in the reading classes, and in the other classes the teachers should insist that their students speak distinctly, and use words which express their thoughts clearly and forcibly. [Cf: Sermons and Talks, Volume 2 p. 245 para. 01] p. 635, Para. 2, [1903MS].

Let the students understand that God has given to every one of us a wonderful mechanism--the human body--which we are to use to glorify Him. The powers of the body are constantly working in our behalf, and, if we choose, we may bring them under control. Students should be taught to use their abdominal muscles in breathing and speaking. This will make the tones more full and clear. It is of greatest importance that we keep the bodily mechanism in good condition, in order that we may be able to impart to others that which we have learned. [Cf: Sermons and Talks, Volume 2 p. 245 para. 02] p. 635, Para. 3, [1903MS].

Let all guard themselves against becoming disturbed in spirit because they have to be drilled in these common branches. Students, remember that you yourselves will be educators of others. Strive constantly to improve in voice culture and in the ability to speak distinctly. Even ministers often fail in this respect. Not a few lower the voice at the end of sentences, and utter the last syllable or two so indistinctly that they cannot be heard. Such ministers almost invariably fail in any missionary effort they undertake. They cannot bring souls to Christ, because the latter part of their work is defective, just as their expression is defective at the close of sentences. [Cf: Sermons and Talks, Volume 2 p. 245 para. 03] p. 636, Para. 1, [1903MS].

If words are worth speaking at all, they are worth speaking properly. Let the words be uttered in full, distinct tones. If voice culture were unimportant, it would not be so necessary for our youth to attend school. They could study at home. But of what use would their knowledge be, if they had not the ability to impart it understandingly to others? [Cf: Sermons and Talks, Volume 2 p. 245 para. 04] p. 636, Para. 2, [1903MS].

When I was only about eleven years old, I heard a minister read the account of Peter's imprisonment, as recorded in the book of Acts; and he read in so impressive a manner that the details of the story in all their reality seemed to be passing before my eyes. So deep was the impression made upon my mind that I have never forgotten it. When, a few years afterward, I was speaking in general meetings, I met this man again, and at the close of my discourse he asked, "How did you get that wonderful voice?" I told him that the Lord had given it to me. When I began my public labors, I had no voice except when I stood before the congregations to speak. At other times I could not speak above a whisper. "And," I added, "I have often thought of what you said to the people when someone asked you how you became a minister. You told them that your friends said you could never be a minister, because you could not speak properly; but that you went away by yourself and talked to the trees in the woods; and then when driving the oxen, you would talk to them just as if you were in meeting. 'This,' you said, 'is the way I learned to speak in public.'" [Cf: Sermons and Talks, Volume 2 p. 245 para. 05] p. 636, Para. 3, [1903MS].

Elder Andrews, our first missionary to Europe, was a self-educated man. I do not think he was in school a day after he was eleven years old. He almost always kept in his pocket a book treating on some language that he desired to understand, or on some historical or scientific subject; and as he went about his daily work, he would keep referring to this book. Whenever he had a little spare time, he would take out the book and improve his leisure moments by studying. [Cf: Sermons and Talks, Volume 2 p. 246 para. 01] p. 637, Para. 1, [1903MS].

At one time, when in feeble health, he went to Waukon, Iowa, to labor in the open air, hoping thereby to benefit his lungs and regain his health. He would go into the field with his oxen, and as he drove them, he would refer to his book, and read a few words or sentences and then repeat these in full, loud tones in order to exercise his lungs as well as to impress the words and sentences upon his memory. Thus he improved his opportunities, and became one of our most valued laborers. [Cf: Sermons and Talks, Volume 2 p. 246 para. 02] p. 637, Para. 2, [1903MS].

I could speak of several others who obtained an education by their own efforts. By keeping a book before them as they toiled from day to day, and by diligently improving all their spare time, many have gained knowledge that fitted them to be useful laborers in the Master's service. [Cf: Sermons and Talks, Volume 2 p. 246 para. 03] p. 637, Para. 3, [1903MS].

Every one of us, if we will, can be successful. Brethren and sisters, whatever your calling may be, whatever opportunities you may have had, you can be successful in your work. But before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar, and that you have learned to read and write and spell correctly. Ascend the lower rounds of the ladder before reaching for the higher rounds. [Cf: Sermons and Talks, Volume 2 p. 246 para. 04] p. 637, Para. 4, [1903MS].

Great improvement can be made in singing. Some think that the louder they sing, the more music they make; but noise is not music. Good

singing is like the music of the birds--subdued and melodious. In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes, and the peculiar sounds common in operatic singing, are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding. [Cf: Sermons and Talks, Volume 2 p. 247 para. 01] p. 638, Para. 1, [1903MS].

Students, try to make the most of yourselves. Christ has paid an infinite price for you, and you cannot afford to disappoint Him by neglecting to avail yourselves of the opportunities for self-improvement presented to you. Cultivate a spirit that is calm, kind, gentle, tender. By doing this you can learn so much the more rapidly, because you are not troubled over something that somebody has said in regard to you. When we come into a position where we can help one another, we shall have the satisfaction of knowing that we have done our best. [Cf: Sermons and Talks, Volume 2 p. 247 para. 02] p. 638, Para. 2, [1903MS].

*The Healdsburg School.* It is important that in our school in Healdsburg all the instruction shall be as thorough as it is in any similar school. If the laws of the land require that youth preparing for a medical course shall study some branches which you do not now teach, you should provide instruction in these required branches. Which is worse, to send our youth to Battle Creek to gain this required knowledge, or to give it to them in our schools in the various union conferences where they are living? If it is right for this instruction to be given, we are to provide facilities for giving it in every training school in our land. Thus we shall be able to avoid the necessity of sending our youth to Battle Creek, or, as has been done in the past, to some worldly institution--to Ann Arbor or some other school of the world. [Cf: Sermons and Talks, Volume 2 p. 247 para. 03] p. 638, Para. 3, [1903MS].

*A High Standard.* Again there has been brought to my mind the instruction given years ago in reference to the great amount of trash that was brought into our schools--things that really unfitted many of our youth for usefulness as Christian teachers and workers. All our schools must be Christian schools; the education given must be based on the Word of God. Both teachers and students are daily to consider how much Christ has sacrificed in order to save them; and they are to ponder the instruction that He gave to His disciples just before He left them. "All power," He declared, "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 things we shall be able to find in His Word. [Cf: Sermons and Talks, Volume 2 p. 247 para. 04] p. 639, Para. 1, [1903MS].

We are not to search after oddities, or after things that are not revealed. Some have asked me in regard to things that are in the heavenly courts. I have always sent them to the Bible to search out those things that God has commanded them to observe. Paul received revelation after revelation, but in no instance did he satisfy the

curiosity of men by relating what he saw in the heavenly courts. He wrote that he "was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." Many things cannot be described so that they will make a correct impression upon minds befogged by sin. A wrong use would be made of such knowledge. The things that God has commanded us to study are the things that we are to teach and to live. To those who fashion their daily conduct in accordance with these teachings, Christ gives the promise, "Lo, I am with you always, even unto the end of the world." [Cf: Sermons and Talks, Volume 2 p. 248 para. 01] p. 639, Para. 2, [1903MS].

Students, never rest satisfied with a low standard. In attending school be sure that you have in view a noble, holy object. Go because you desire to fit yourselves for service in some portion of the Master's vineyard. Do all that you can to attain this object. You can do more for yourselves than anyone else can do for you. And if you do all that you can for yourselves, what a burden you will lift from the principal and the teachers! [Cf: Sermons and Talks, Volume 2 p. 248 para. 02] p. 640, Para. 1, [1903MS].

To every student I would say: Remember that you are under the rule of God. He has given you opportunity to train yourself for usefulness in His cause. He has given you good teachers and a principal in whom you have confidence. Be careful not to load down these faithful workers with unimportant details that you should attend to yourself. Give special attention to the little things of everyday school life. All these have to do with the formation of character. You may form a character that will make you useful in this world, or you may form one that will make you of no benefit to your fellow men. [Cf: Sermons and Talks, Volume 2 p. 248 para. 03] p. 640, Para. 2, [1903MS].

Let every student gain a rich experience in having his life hid with Christ in God. Let every one perfect a Christian character. Remember always that the holy angels are watching over you, and that when the day is completed, you have either lived to the glory of God or else you have been defective and have detracted from His glory. When tempted, resist the enemy. Realize constantly that you are receiving to impart, that you are consumers in order that you may become producers. [Cf: Sermons and Talks, Volume 2 p. 248 para. 04] p. 640, Para. 3, [1903MS].

I have a decided interest in every school in our land; and I greatly desire that the work which should be done in all these schools shall not be centered in one place that is already congested. Every school is to have the best teachers that can be obtained, so that the work done will be thorough. Both teachers and students are to rise as high as they can in and through Christ. The religion of Jesus Christ lies at the foundation of all true education. [Cf: Sermons and Talks, Volume 2 p. 249 para. 01] p. 640, Para. 4, [1903MS].

By receiving to impart, we shall become laborers together with God. Then He will work in and through us according to His good pleasure. Students, if you realize that you are to be laborers together with Him, you will not stoop to frivolity; all your work will be done thoroughly and conscientiously. You are standing on a high platform: you are God's husbandry, God's building, and therefore you are to bring into your character-building no rotten timbers or other imperfect material. All

things are open to Him with whom we have to do. Let us so conduct ourselves that at last it may be said of us, "Ye are complete in Him."--Ms 91, 1903 (MR 900.65). [Cf: Sermons and Talks, Volume 2 p. 249 para. 02] p. 641, Para. 1, [1903MS].

August 27, 1903-7 *Lessons From the Past* As Noah's descendants increased in number, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven--so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God. [Cf: The Kress Collection p. 1 para. 12] p. 641, Para. 2, [1903MS].

But among the men of Babel there were living some God-fearing men who had been deceived by the pretensions of the ungodly, and drawn into their wicked schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these faithful ones, the Lord delayed His judgments, and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans. [Cf: The Kress Collection p. 1 para. 02] p. 641, Para. 3, [1903MS].

This confederacy was born of rebellion against God. The dwellers on the plains of Shinar established their kingdom for self-exaltation, and not for the glory of God. Had they succeeded, a mighty power would have borne away, banishing righteousness, and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door of peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have urged on by him, and would have permitted nothing to interfere with their plans, or to stop them in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes. [Cf: The Kress Collection p. 1 para. 03] p. 641, Para. 4, [1903MS].

But God never leaves the world without witnesses for Him. Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. "Oh God," they pleaded, "interpose thyself between thy cause and the plans and methods of men" and the Lord came down to see the city and the tower (the great idol-building), which the children of men builded." He defeated the purpose of the tower builders, and over-threw the memorial of their rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His

displeasure over the building of the tower, he confounded the language of the builders, so that none could understand the words of his fellow-worker. [Cf: The Kress Collection p. 1 para. 04] p. 642, Para. 1, [1903MS].

The Lord has not ordered some of the arrangements that have been made in Battle Creek. He has declared that other places have been robbed of the light and advantages that have been centered and multiplied in Battle Creek. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to Battle Creek to receive a training for missionary work. [Cf: The Kress Collection p. 1 para. 05] p. 642, Para. 2, [1903MS].

Through the light given in the Testimonies, the Lord has indicated that He does not desire students to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantage still centered in Battle Creek. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there. [Cf: The Kress Collection p. 2 para. 01] p. 642, Para. 3, [1903MS].

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men had been swaying things in directions the Lord could not approve. [Cf: The Kress Collection p. 2 para. 02] p. 642, Para. 4, [1903MS].

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed in doing the very work that God ordained should be done to prepare a people to "build the old waste places" and to stand in the breach, as is represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portions needs the most wide awake missionaries to do the work portrayed in the fifty-seventh chapter of Isaiah. [Cf: The Kress Collection p. 2 para. 03] p. 642, Para. 5, [1903MS].

"Thou art wearied in the greatness of thy way; yet saidst thou not. There is no hope; thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee." [Cf: The Kress Collection p. 2 para. 04] p. 642, Para. 6, [1903MS].

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them, and shall inherit my holy mountain: and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people for thus saith the

high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace to him that is far off and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." [Cf: The Kress Collection p. 2 para. 05] p. 643, Para. 1, [1903MS].

For their spirit should fail before me, saith the Lord, if I were to deal with my people in accordance with their perversity they could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness I will convert and heal, and restore unto him my favour. [Cf: The Kress Collection p. 3 para. 01] p. 643, Para. 2, [1903MS].

I am instructed to say that in his judgments the Lord will remember mercy. For His own name's sake He will not permit the froward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God to the wicked." [Cf: The Kress Collection p. 3 para. 02] p. 643, Para. 3, [1903MS].

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the *truth's sake*, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All the penitent of Israel shall see my salvation. I, the Lord do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and afar off even all the penitent of Israel who have kept my way." [Cf: The Kress Collection p. 3 para. 03] p. 643, Para. 4, [1903MS].

When iniquity abounds among the nations; when presentations are as marked as they have been during the past few years in America; when the Lord's money is freely circulated by those who do not take the Word of God as their guide, when multitudes are honored, and great festivities are held, when all are interested in making everything possible of men, and are seeking their own pleasure (and we see all these things taking place now), then we may know that the condition of things is similar to the condition that existed in the days of Noah, when the Lord caused the inhabitants of the earth to drink the waters of the flood. [Cf: The Kress Collection p. 3 para. 04] p. 643, Para. 5, [1903MS].

*Lot's Experience* The state of the world now is similar to that which existed in the days of Lot, when Sodom's corruption called for the angels visit to that wicked city, to see whether the cries coming up before heaven were of such a character that the inhabitants of

beautiful Sodom--a city that had been so highly favored of God--had so corrupted their ways before the Lord that there was no hope of redemption. God's wrath was revealed so signally because the corruption of the Sodomites was extended so deep. The heavenly visitants could see for themselves that the Sodomites had passed the limits of divine forbearance. [Cf: The Kress Collection p. 3 para. 05] p. 643, Para. 6, [1903MS].

The angels took Lot and his wife and daughters by the hand, to hasten their flight from the city, lest the storm of divine judgment should break upon the place they hesitated so much to leave. They were solemnly commanded to hasten; for the fiery storm would be delayed but little longer. But one of the fugitives presumptuously ventured to cast a regretful look backward to the doomed city, and she became a monument of God's judgment,--showing how He regards unbelief and presumptuous rebellion. [Cf: The Kress Collection p. 3 para. 06] p. 644, Para. 1, [1903MS].

This visitation of God's wrath upon Lot's wife hurried the remaining three on their way from the city. But Lot, not desiring to flee to the mountains, had pleaded with the Lord to spare a smaller city a few miles from Sodom where he could flee. What unbelief he manifested. His faith was very weak. But God in His mercy spared Zion, in answer to Lot's petitions. [Cf: The Kress Collection p. 3 para. 07] p. 644, Para. 2, [1903MS].

The result of their going into Zion is plainly recorded in the Scriptures. All the cities surrounding Sodom were corrupted with the sins of the Sodomites. [Cf: The Kress Collection p. 4 para. 01] p. 644, Para. 3, [1903MS].

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance from the city. Enoch walked with God, and yet he did not live in the midst of any city, polluted with every kind of violence and wickedness, as did Lot in Sodom. [Cf: The Kress Collection p. 4 para. 02] p. 644, Para. 4, [1903MS].

I have not time now to present all that I hope the Lord will strengthen me to present to his people in regard to this matter. [Cf: The Kress Collection p. 4 para. 03] p. 644, Para. 5, [1903MS].

*Seductive Influence* At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit: [Cf: The Kress Collection p. 4 para. 04] p. 644, Para. 6, [1903MS].

"Jude, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called; mercy unto you and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of

our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the land of Egypt afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." [Cf: The Kress Collection p. 4 para. 05] p. 644, Para. 7, [1903MS].

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." [Cf: The Kress Collection p. 4 para. 06] p. 645, Para. 1, [1903MS].

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeling themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." [Cf: The Kress Collection p. 4 para. 07] p. 645, Para. 2, [1903MS].

"And 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. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having man's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before the apostles of our Lord Jesus Christ: how that they told you there would be mockers in the last time, who should walk after their ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." [Cf: The Kress Collection p. 4 para. 08] p. 645, Para. 3, [1903MS].

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." [Cf: The Kress Collection p. 5 para. 01] p. 645, Para. 4, [1903MS].

Jude bears this message to guard believers against the seductive

influence of false teachers, men who have a form of godliness but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit. [Cf: The Kress Collection p. 5 para. 02] p. 645, Para. 5, [1903MS].

False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skillful misrepresentations with seductive tact. [Cf: The Kress Collection p. 5 para. 03] p. 645, Para. 6, [1903MS].

*A Message to Church Members* The only hope of our churches is to keep wide awake. Those who are well grounded in the truth of the Word, those who test everything by a "Thus saith the Lord" are safe. The holy spirit will guide those who prize the wisdom of God above the deceptive sophistries of satanic agencies. Let there be much praying, not in human lines but under the inspiration of love of the truth and it is in Jesus Christ. The families who believe the truth are to speak words of wisdom and intelligence,--words that will come to them as the result of searching the scriptures. Now is our time of test and trial. Now is the time when the members of every believing family must close their lips against speaking words of accusation concerning their brethren. Let them speak words that impart courage, and strengthen the faith which works by love and purifies the soul. [Cf: The Kress Collection p. 5 para. 04] p. 646, Para. 1, [1903MS].

Christian fathers and mothers are now called upon to fulfill their duties in the home. They must try to save their children unto eternal life. Let them not advise their children to connect with the Sanitarium at Battle Creek, or with the schools that shall be set in operation at Battle Creek. There is tenfold more danger now in our youth going there, than there has been in any period in the past. [Cf: The Kress Collection p. 6 para. 01] p. 646, Para. 2, [1903MS].

"There were false prophets also among the people," says the apostle Peter concerning the church anciently, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through coveteousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them

ensamples unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds): the Lord knoweth how to deliver the godly out of temptation, and to remove the unjust unto the day of judgment to be punished." [Cf: The Kress Collection p. 6 para. 02] p. 646, Para. 3, [1903MS].

The Lord is guarding His people against a repetition of the errors and mistakes of the past. There have always abounded false teachers, who, advocating erroneous doctrines and unholy practices, and working upon false principles in a most specious, covert, deceptive manner, having endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confession may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls, because these souls believe and rely upon the men advocating these theories. [Cf: The Kress Collection p. 6 para. 03] p. 646, Para. 4, [1903MS].

*Word of Caution* I am instructed to charge parents to take heed, to keep their children guarded and away from Battle Creek. And let all take heed how they hear. Many things are reported in regard to Sister White. Some say one thing, and some say another. There are those who say that Sister White does not object to our having a college in Battle Creek. Until Sister White herself makes this statement, do not believe it. To those who know the messages from the Lord, I would say Hold fast: for soon all will be fulfilled. Hold fast to the Bible. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." [Cf: The Kress Collection p. 6 para. 04] p. 647, Para. 1, [1903MS].

Many will become so pleased with erroneous sentiments that they will engage in the promulgation of these sentiments and of specious, deceptive theories. And more than this, they will liberally pay anyone who will assist in promulgating these sentiments. [Cf: The Kress Collection p. 6 para. 05] p. 647, Para. 2, [1903MS].

Let our churches beware of any effort made to draw our youth from their home churches to unite with an institution in order to wait upon worldlings. I call upon those in charge of our churches to beware. You are shepherds, set to watch over the sheep and lambs of Christ's flock. Our youth better far receive their education in a limited sphere than to go to Battle Creek. But because our youth should not go to Battle Creek, they are not to be bound about, so that they cannot develop. They should daily be given the highest motives to advance. They should attend our schools, and the teacher should work with them, and pray with them. They should leave these schools true medical missionaries firmly bound up with the gospel ministry. [Cf: The Kress Collection p. 7 para. 01] p. 647, Para. 3, [1903MS].

Our churches who have a deep interest in the children and youth and in the work of training workers to carry forward the work essential for this time, need not blunder; for God will open ways before all who are

perfecting Christian characters. He will have places already for them in which to begin to do true missionary work. It was to prepare workers for this work, that our schools and sanitariums were established. [Cf: The Kress Collection p. 7 para. 02] p. 647, Para. 4, [1903MS].

Let us make no mistakes. The word declared, "Many shall come in my name saying, I am Christ." There shall arise false prophets and false Christs and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." Shall we receive these into our confidence, No no. We are to receive only those who give the surest evidence that they are doing the work appointed them by God. [Cf: The Kress Collection p. 7 para. 03] p. 647, Para. 5, [1903MS].

*The Work Before Us* I say to our people, Let not those on whom we must depend to do gospel missionary work in places where the truth should be represented, be drawn away by any pretense from their work. The cause of God needs the very best workers. God's workers are ever to cherish a clear idea of what constitutes pure and undefiled religion. In the cities where the truth is to be established there will be needed workers of Bible faith and practice. The work of God is to be carried forward in the South, and the youths whose talents makes them most desired in Battle Creek are to be ready to step into the places prepared for them in institutions where they can obtain a training for work without being thrown into companionship of worldly people, who know not God, and whose wrong sentiments will leaven the mind of those with whom they are brought in contact. We cannot afford to allow the minds of our youth to be thus leavened; for it is on these youth that we must depend to carry forward the work in the future. [Cf: The Kress Collection p. 7 para. 04] p. 647, Para. 6, [1903MS].

The work at Washington will demand the best and most earnest missionaries. This place, the headquarters of the nation, is a most important field, and there must be those there who are able to state wisely the reasons of their faith. There will be needed young men and young women of capability, who can take up the work as pioneers, and carry it forward in the strength of the Lord. [Cf: The Kress Collection p. 7 para. 05] p. 648, Para. 1, [1903MS].

God's people are to keep their lamps trimmed and burning amid the moral darkness and the unbelief of the world. Canvasser--evangelists are needed to circulate the publications containing the messages of warning for this time. [Cf: The Kress Collection p. 7 para. 06] p. 648, Para. 2, [1903MS].

I call upon the Presidents of our Conferences to exert their God-given influence to open the fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech and your simplicity and neatness of dress, speak of your work as missionaries. Educational advantages will be provided and the Lord will go before those who will take up the work in the spirit of self-sacrifice. [Cf: The Kress Collection p. 8 para. 01] p. 648, Para. 3, [1903MS].

Study the life and teachings of Christ. Men may bid for your services, offering large inducements. Remember that Christ paid for you the price of His own life, and that you are not your own. You are to glorify God

in your body and in your spirit, which are His. [Cf: The Kress Collection p. 8 para. 02] p. 648, Para. 4, [1903MS].

Humility and benevolence are traits of character that God acknowledges. The Word of God inculcates humility, and encourages benevolence. Humility places man on vantage ground, through the grace of Christ. Christ came to this world to reveal these precious graces as an illustration of the graces that those must reveal who are received as members of the royal family, children of the heavenly king. [Cf: The Kress Collection p. 8 para. 03] p. 648, Para. 5, [1903MS].

To all Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest (in the daily experience) unto your souls." Rest will come to all who follow the example given them in the life of Christ. The one whose life practise shows that he has savingly embraced the gospel of Christ will gain access to many souls. This is true of both men and women, and especially of the youth. [Cf: The Kress Collection p. 8 para. 04] p. 648, Para. 6, [1903MS].

"Of the times and seasons brethren, we have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." [Cf: The Kress Collection p. 8 para. 05] p. 648, Para. 7, [1903MS].

Professed Christians who are being transformed into the likeness of Christ, and who love him with all the heart, will earnestly labor to establish the truth in many places. This is the very work the great Medical Missionary has given us to do. Steadfast faith and perseverance in practical godliness will open the way before every true Christian. And when souls are converted through the instrumentality of such workers, they will give all the glory to God, and will rejoice with exceeding great joy. Ellen G. White [Cf: The Kress Collection p. 8 para. 06] Copy August 27, 1903. "Elmshaven" Sanitarium Cal. August 26, 1903 Dear Brother Griggs: I have received your letter of August 18. Yesterday I sent you a telegram, in which I told you to publish in the Review and Herald the articles you have written regarding the reopening of the Battle Creek College. I felt that I could not but consent to the publication of this article. The light given me by the Lord--that our youth should not collect in Battle Creek to obtain their education has in no particular been changed. The fact that the Sanitarium has been rebuilt in Battle Creek does not change the light. All that in the past made Battle Creek a place unsuitable for our youth exists today, so far as influence is concerned. [Cf: The Kress Collection p. 8 para. 07] p. 649, Para. 1, [1903MS].

Word has come to me that letters have been sent out to our churches in the different States, offering our youth special inducements to connect with the Battle Creek Sanitarium. The leading men in our conferences are requested to send their most promising young men and young women to

the Battle Creek Sanitarium to be educated and trained as nurses. This is an effort to counter-work the counsel of the Lord. Those who present these inducements are working contrary to the will of the Lord. [Cf: The Kress Collection p. 9 para. 01] p. 649, Para. 2, [1903MS].

Had the Sanitarium been re-established in accordance with the Lord's design, it would not now be in Battle Creek. The Lord permitted the Sanitarium to be destroyed by fire, to take away the objection raised to moving out of Battle Creek. It was His design, not that one large building should be erected, but that plans should be made in several places. These smaller sanitariums were to be established where they could have the benefit and advantage of land for agriculture purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well and more than well--it is essential--that efforts be made to carry out the Lord's plan in this respect. [Cf: The Kress Collection p. 9 para. 02] p. 649, Para. 3, [1903MS].

When the call came to move out of Battle Creek, the plea was made, "We are here, and all settled. It would be an impossibility to move without enormous expense." [Cf: The Kress Collection p. 9 para. 03] p. 649, Para. 4, [1903MS].

The Lord permitted fire to consume the Sanitarium building and thus removed the greatest objection to fulfilling His purpose. Then a large building, different in design, but capable of accomodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are merely tourists. But the large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our Sanitariums were not designed to be boarding places for the rich people of the world. [Cf: The Kress Collection p. 9 para. 04] p. 649, Para. 5, [1903MS].

The care of the large number of guests at the Sanitarium requires a large number of youth, and those in charge of our churches are asked to send in to our Sanitarium the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and invited to come to the Sanitarium to take the nurses' course. [Cf: The Kress Collection p. 9 para. 05] p. 650, Para. 1, [1903MS].

I would say, Be careful what moves are made. It is not God's design that our youth should be called into Battle Creek. Calling them to this place, and associating them with worldly people of all grades, high and low, is like Lot taking his family into Sodom. [Cf: The Kress Collection p. 9 para. 06] p. 650, Para. 2, [1903MS].

The Lord said, It is for the interest of our youth to be educated in some other place than Battle Creek. He declared it to be His will for the Battle Creek College to be removed to some place in the country. [Cf: The Kress Collection p. 10 para. 01] p. 650, Para. 3, [1903MS].

At this time there was a heavy burden on our schools. I prayed that some way might be opened whereby these debts would be lifted. But Christ heard my prayers and the prayers of many others, and a way was

opened. I was instructed to give the manuscript of the book, "Christ's Object Lessons" to our schools. Our publishing houses were to share in the gift by giving the work of printing and binding the book and our people were to sell it, and give their time. [Cf: The Kress Collection p. 10 para. 02] p. 650, Para. 4, [1903MS].

The Lord has blessed the effort put forth to relieve our schools from debt, and I am told that three hundred thousand dollars have been raised toward lifting the debt. While engaged in selling *Christ Object Lessons*, students and church members have obtained an excellent experience. As they have taken up this work disinterestedly great blessing has come to them. Many have gained a knowledge of how to handle our large books. The Lord himself has co-operated in this work. [Cf: The Kress Collection p. 10 para. 03] p. 650, Para. 5, [1903MS].

It was about the time the light was given regarding "Christ's Object Lessons" that the Lord instructed me that the College in Battle Creek should be removed from that place, and established in some other place. There were too many interests in Battle Creek. Smaller schools were to be established in different places away from the cities. [Cf: The Kress Collection p. 10 para. 04] p. 650, Para. 6, [1903MS].

The establishment of the school at Berrien Springs had the commendation of God. Those in charge of the school at that place have much to encourage them. [Cf: The Kress Collection p. 10 para. 05] p. 650, Para. 7, [1903MS].

Shall we now let the enemy manage for us? Because the Sanitarium is where it should not be, shall the Word of the Lord be no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences be called to Battle Creek, to become servants to worldlings, to be spoiled and robbed of their simplicity, by being brought in contact with men and women who have not the fear of God in their hearts? Such men and women will come in large numbers to Battle Creek Sanitarium, and a large number of helpers will be needed. Shall those in charge of our conferences allow our youth, who, in the schools away from Battle Creek could be fitted up for the Lord's work, to be drawn to Battle Creek, when for many years the Lord has been calling upon His people to move away from Battle Creek. [Cf: The Kress Collection p. 10 para. 06] p. 650, Para. 8, [1903MS].

Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question His word. [Cf: The Kress Collection p. 10 para. 07] p. 651, Para. 1, [1903MS].

Our youth are to be prepared to take charge of church school in which the children in our churches will be taught the first principles of education. This is a very nice work, demanding the highest ability and the most careful study. Our young men and young women should be preparing to advance this line of work. Then shall we allow our most promising youth to be called into a work that is not fulfilling the specifications of God? [Cf: The Kress Collection p. 10 para. 08] p. 651, Para. 2, [1903MS].

*The Family Firm* The truth, in all its important bearings needs to

have a much deeper hold on parents than it has heretofore had. Parents are to work for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. They are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home. [Cf: The Kress Collection p. 11 para. 01] p. 651, Para. 3, [1903MS].

The young men and women should regard a training in the home duties as a most important part of their education. The family firm is a sacred social industry, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well regulated machinery. The mother should be relieved of many burdens that the sons and daughters can take upon themselves. [Cf: The Kress Collection p. 11 para. 02] p. 651, Para. 4, [1903MS].

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." And the children as they grow in years, are to appreciate the care that their parents have given them, and should find their greatest pleasure in helping father and mother. [Cf: The Kress Collection p. 11 para. 03] p. 651, Para. 5, [1903MS].

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practiced. The parents are to teach their children lessons from the Bible, making them so simple that they can readily be understood. [Cf: The Kress Collection p. 11 para. 04] p. 651, Para. 6, [1903MS].

The more closely the members of a family are united on their work, in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home. [Cf: The Kress Collection p. 11 para. 05] p. 651, Para. 7, [1903MS].

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established to which the children can be sent, and still be under the watch-care of their mothers, and still have opportunity to learn the lessons of helpfulness that it is God's design that they shall learn in the home. [Cf: The Kress Collection p. 11 para. 06] p. 651, Para. 8, [1903MS].

In our larger schools provision should be made for the education of younger children. This line of work is to be managed wisely, in connection with the work of the more advanced students. The older students should be encouraged to take part in teaching the lower classes. [Cf: The Kress Collection p. 11 para. 07] p. 652, Para. 1, [1903MS].

These things are not trifles unworthy of our consideration. I wish to

state especially that very much more can be done to save and educate the children of those who at present cannot get away from the cities. Church schools are to be established in these cities and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining part, and they will be a complete whole. The Lord has His methods, His plans and His wisdom. [Cf: The Kress Collection p. 11 para. 08] p. 652, Para. 2, [1903MS].

*God's Design in Establishing Sanitariums* It is God's design to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles. He desires to separate them from the customs, habits and practices of the world. He seeks to bring them near to Him that He may make known to them His will. [Cf: The Kress Collection p. 12 para. 01] p. 652, Para. 3, [1903MS].

This was His purpose in the deliverance of Israel from Egypt. At the burning bush, Moses received from God the message for the king of Egypt, "Let my people go, that they may serve me." Ex. 7:16. With a mighty hand and an outstretched arm God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance He wrought for them, punishing their enemies who refused to listen to His word, with total destruction. God desired to take His people apart from the world, and prepare them to receive His word. From Egypt He led them to Mount Sinai, where He revealed to them His glory. Here was nothing to attract their senses or divert their minds from God: as the vast multitude looked at the lofty mountains towering above them, they could realize their own nothingness in the sight of God. Beside these rocks, immovable except by the power of divine will, God communicated with men. And that His word might ever be clear and distinct in their minds, He proclaimed amid thunder and lightning and with terrible majesty the law which He had given in Eden, and which was the transcript of His character. And the words were written on tables of stone by the finger of God. Thus the will of the infinite God was revealed to a people who were called to make known to every nation, kindred, and tongue the principles of His government in heaven and in earth. [Cf: The Kress Collection p. 12 para. 02] p. 652, Para. 4, [1903MS].

To the same work He has called His people in this generation. To them He has revealed His will, and of them He requires obedience. In the last days of this earth's history the voice that spoke from Sinai is still saying to men, "Thou shalt have no other gods before me." Ex. 20:3. Man has set his will against the will of God, but He cannot silence this word of command. The human mind can never fully comprehend its obligation to the higher power, but it cannot evade the obligation. Profound theories and speculations may abound, may try to set science in opposition to revelation, and thus do away with the law of God: but stronger and still stronger will the Holy Spirit bring before them the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. [Cf: The Kress Collection p. 12 para. 03] p. 652, Para. 5, [1903MS].

How is the world treating the law of God? Everywhere men are working against the divine precepts. Even the churches are taking sides with the great apostate. Men in their blindness boast of wonderful progress and enlightenment, but the heavenly see the earth filled with corruption and violence. Because of sin the atmosphere of our world has

become as the atmosphere of a pesthouse. [Cf: The Kress Collection p. 12 para. 04] p. 653, Para. 1, [1903MS].

A great work is to be accomplished in saying before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganization. It is the power that draws men together in unity. [Cf: The Kress Collection p. 12 para. 05] p. 653, Para. 2, [1903MS].

To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. That this work may be carried forward on correct lines, He has directed the establishment of schools, sanitariums, publishing houses, and other institutions. In these institutions the attributes of God are to be unfolded, and the glory and excellence of the truth is to be made to appear more vivid. [Cf: The Kress Collection p. 13 para. 01] p. 653, Para. 3, [1903MS].

The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted on Bible principles as the Lord's instrumentality. Those who had any connection with this institution were to be educated in health restoring principles. [Cf: The Kress Collection p. 13 para. 02] p. 653, Para. 4, [1903MS].

The human family is suffering because of the transgression of the laws of God. Satan is constantly urging men to accept his principles, and thus he is seeking to counterwork the work of God. He is constantly presenting the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through his people to answer Satan's charges by showing the result of obedience to right principles. [Cf: The Kress Collection p. 13 para. 03] p. 653, Para. 5, [1903MS].

He desires our health institutions to stand as witnesses for the truth. They are to give character to the work which must be carried forward in those last days in restoring man through a reformation of the habits, appetites, and passions. Seventh-day Adventists are to be represented to the world by the advance principles of health reform which God has given us. [Cf: The Kress Collection p. 13 para. 04] p. 653, Para. 6, [1903MS].

Still greater truths are unfolding for this people as we draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in turn may lead others into the light of health reform. The blind leaders of the blind must learn the truth in regard to healthful living as taught in the Scriptures. [Cf: The Kress Collection p. 13 para. 05] p. 653, Para. 7, [1903MS].

"For God so loved the world that He gave His only begotten Son, that

whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Our health institutions must be conducted on life saving principles. Those who are suffering because of transgression of physical laws are to be taught that transgression of the laws of nature is the transgression of the law of God. "If thou wilt enter into life," Christ says, "keep the commandments." Matt. 19:17. Live out my law "as the apple of thine eye." Prov. 7:2. [Cf: The Kress Collection p. 13 para. 06] p. 654, Para. 1, [1903MS].

And in our medical institutions the people are to be brought in contact with the special truths for this time. God says, "There shall be institutions established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character." In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to the suffering ones through the agency of men and women who are loyal to the commandments of God. Sanitariums are to be established all through the world, and managed by a people who are in harmony with God's laws, a people who will co-operate with God in advocating the truth that determines the case of every soul for whom Christ died. [Cf: The Kress Collection p. 13 para. 07] p. 654, Para. 2, [1903MS].

The truth is to be lived out by every one who has any connection with the work of God in our Sanitariums. Physicians, nurses, and helpers are to work in harmony, to heal not merely the maladies of the body, but the disorders of the soul. When this is done, a power from God will go with the workers. Physicians, managers, and nurses will be living channels of light. The Lord will work with the people who will honor Him. [Cf: The Kress Collection p. 14 para. 01] p. 654, Para. 3, [1903MS].

All the light of the past, which shines unto the present, and reaches forth into the future, as revealed in the word of God, is for every soul who comes to our health institutions. The Lord designs that the Sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world. Types of the saving power of the truths of the gospel, they are to be agencies in the fulfillment of God's great purposes for the human race. [Cf: The Kress Collection p. 14 para. 02] p. 654, Para. 4, [1903MS].

To God's people and his institutions in this generation as well as to ancient Israel belong the words written by Moses through the Spirit of inspiration: [Cf: The Kress Collection p. 14 para. 03] p. 654, Para. 5, [1903MS].

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto him above all people that are upon the face of the earth." Deut. 7:6 [Cf: The Kress Collection p. 14 para. 04] p. 654, Para. 6, [1903MS].

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them: for this is your wisdom and understanding in the sight of the nations, who 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? Deut. 4:5-8. [Cf: The Kress Collection p. 14 para. 05] p. 654, Para. 7, [1903MS].

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through his people. Not to this world only, but to the universe, are we to make manifest the principles of His kingdom. The apostle Paul, writing by the Holy Spirit, says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Ephesians 3:8-10. [Cf: The Kress Collection p. 14 para. 06] p. 655, Para. 1, [1903MS].

Brethren, "we are made a spectacle unto the world, and to angels, and to men." "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God?" 1 Cor. 4:9. 2 Peter 3:11-12. [Cf: The Kress Collection p. 14 para. 07] p. 655, Para. 2, [1903MS].

The Medical Missionary Work and the Gospel Ministry As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center. [Cf: The Kress Collection p. 15 para. 01] p. 655, Para. 3, [1903MS].

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:17-19. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the method of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation. [Cf: The Kress Collection p. 15 para. 02] p. 655, Para. 4, [1903MS].

God has brought his people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of his people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world. [Cf: The Kress Collection p. 15 para. 03] p. 655, Para. 5, [1903MS].

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation and keep in operation his own agencies. He knows that the

cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another. [Cf: The Kress Collection p. 15 para. 04] p. 655, Para. 6, [1903MS].

"None of us liveth to himself." Rom. 14:7. This is the law of God in heaven and on earth. God is the great center. From Him all life proceeds. To Him all service, homage, and allegiance belong. [Cf: The Kress Collection p. 15 para. 05] p. 656, Para. 1, [1903MS].

For all created beings there is the same great principle of life, dependence upon and co-operation with God. The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was to stand at the head of the earthly family to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none liveth to himself Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that brought sin to earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy. [Cf: The Kress Collection p. 15 para. 06] p. 656, Para. 2, [1903MS].

Who could bring in the principles ordained by God in his rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send my Son, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. [Cf: The Kress Collection p. 16 para. 01] p. 656, Para. 3, [1903MS].

This is the remedy for sin. Christ says, Where Satan has set his throne, there shall stand my cross. Satan shall be cast out, and I will be lifted up to draw all men unto me. I will become the center of the redeemed world. The Lord God shall be exalted. Those who are now controlled by human ambition, human passions, shall become workers for me. Evil influences have conspired to counterwork all good. They have confederated to make all men think it righteous to oppose the law of Jehovah. But my army shall meet in conflict with the Satanic forces. My Spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. None of my agencies are to be absent. I have a work for all who love me. I have employment for every soul who will work under my direction. The activity of Satan's army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long-suffering of God. My work shall be to save those who are under Satan's rule. [Cf: The Kress Collection p. 16 para. 02] p. 656, Para. 4, [1903MS].

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ alone stood unpolluted in a world of selfishness, where

men would destroy a friend or a brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness he could say to men, Return to your Center, God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will impart heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer. [Cf: The Kress Collection p. 16 para. 03] p. 656, Para. 5, [1903MS].

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish this great work. "O the depth of the riches both of the wisdom and knowledge of God." Rom. 11:33. Christ made it possible for the work of redemption to be accomplished, by Himself becoming subject to Satan's misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan. [Cf: The Kress Collection p. 16 para. 04] p. 657, Para. 1, [1903MS].

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, emulation, and strife for the highest place. Evil agencies set their part in operation through the devising of Satan. Thus the enemies' plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influences, proposing through the agency of His Spirit to impart His efficiency to men, and to employ them as his instrumentalities, laborers together with him in seeking to draw the world back to its loyalty. [Cf: The Kress Collection p. 16 para. 05] p. 657, Para. 2, [1903MS].

Men are bound in fellowship, in dependence, to one another. By the golden links of the chain of love they are to be found fast to the throne of God. This can be done only by Christ's imparting to finite man the attributes which man would ever have possessed had he remained loyal and true to God. [Cf: The Kress Collection p. 16 para. 06] p. 657, Para. 3, [1903MS].

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections. [Cf: The Kress Collection p. 17 para. 01] p. 657, Para. 4, [1903MS].

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 worked 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 do anything to perpetuate division in the church. They will not bring human depravity into things small or great. [Cf: The Kress Collection p. 17 para. 02] p. 657, Para. 5, [1903MS].

It is true that there are tares among the wheat; in the body of sabbath-keepers evils are to be 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: The Kress Collection p. 17 para. 03] p. 657, Para. 6, [1903MS].

What may not even one believer do in the exercise of pure, heavenly principles, if he refuses to be constrained, if he will stand as firm as a rock to a "Thus saith the Lord"? Angels of God will come to his help, preparing the way before him. [Cf: The Kress Collection p. 17 para. 04] p. 657, Para. 7, [1903MS].

Paul writes to the Romans, "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 perfect, will of God. Rom. 12:1, 2. This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study. [Cf: The Kress Collection p. 17 para. 05] p. 658, Para. 1, [1903MS].

Again Paul writes, "If the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Rom. 11:16-2. Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church. [Cf: The Kress Collection p. 17 para. 06] p. 658, Para. 2, [1903MS].

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence upon him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world. [Cf: The Kress Collection p. 17 para. 07] p. 658, Para. 3, [1903MS].

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a Sanitarium be established as an enterprise independent of the church. Through their labors, souls are to be saved, that the name of Christ may be magnified. [Cf: The Kress Collection p. 18 para. 01] p. 658, Para. 4, [1903MS].

Medical missionary work is in no case to be divorced from the gospel

ministry. The Lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel illustration. [Cf: The Kress Collection p. 18 para. 02] p. 658, Para. 5, [1903MS].

But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body. The third angel's message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions everything is placed above the third angel's message, the gospel is not there the great leading power. [Cf: The Kress Collection p. 18 para. 03] p. 658, Para. 6, [1903MS].

The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God; in no institution is any one man to be the sole head. The divine mind has men for every place. [Cf: The Kress Collection p. 18 para. 04] p. 658, Para. 7, [1903MS].

Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular. [Cf: The Kress Collection p. 18 para. 05] p. 659, Para. 1, [1903MS].

Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellowmen the remedy for sin, must first be worked himself by the Spirit of God. He must not ply the oars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from Infinite wisdom, that God is pleased with his plans. [Cf: The Kress Collection p. 18 para. 06] p. 659, Para. 2, [1903MS].

God's benevolent design embraces every branch of the work. The law of reciprocal dependence and influence is to be recognized and obeyed. "None of us liveth to himself." The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's word as being bound in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences, and on the same level with them: it is an influence above all influences upon the face of the earth, corrective, uplifting, and ennobling. Those who work for the gospel should be elevated and sanctified: for they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord desires to bind his followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of dependence on the great Head. [Cf: The Kress Collection p. 18 para. 07] p. 659, Para. 3, [1903MS].

*The following paragraphs are taken from a letter to Dr. George A.*

*Hare, written December 2, 1903, File H.260--'03* [Cf: Paulson Collection p. 12 para. 01] p. 659, Para. 4, [1903MS].

We want the Washington sanitarium to be established upon different principles, and conducted upon different plans from those that have been followed in the Battle Creek Sanitarium. We shall not, therefore, go to Battle Creek to receive counsel regarding the establishment of this institution. The time has come when we must move under the direction of our great Leader, the divine Commander. [Cf: Paulson Collection p. 12 para. 02] p. 659, Para. 5, [1903MS].

Please do not delay. Consecrate yourself to God, and He will be to you a present help in time of need. By doing the work that awaits your presence and assistance, depending entirely upon God for guidance and direction, you will obtain an invaluable experience. [Cf: Paulson Collection p. 12 para. 03] p. 659, Para. 6, [1903MS].

God always has men of His appointment to step into the places where work needs to be done, men with whom and by whom He can work. A special work is committed to each one of God's workers. To every man the Lord has entrusted talents, gifts that correspond to the needs of some place. [Cf: Paulson Collection p. 12 para. 04] p. 659, Para. 7, [1903MS].

The Lord will give understanding to every one who will fully connect with His work. We are not left to trust in human wisdom. In the Lord is wisdom, and it is our privilege to look to Him for counsel. [Cf: Paulson Collection p. 12 para. 05] p. 660, Para. 1, [1903MS].

To no one man is given all the qualifications for every branch of the Lord's work. We are all members of God's family, in all in a greater or less degree entrusted with God-given talents, for the use of which we are held responsible. Whether our talent be great or small, we are to use it in God's service, and we are to recognize the right of every one else to use the gifts entrusted to them. [Cf: Paulson Collection p. 12 para. 06] p. 660, Para. 2, [1903MS].

Never should we disparage the smallest physical, intellectual, or spiritual capital. Some may trade in pennies and farthings, and by God's blessing, and unwearied diligence, these humble ones may make successful investments, and make a gain proportionate to the capital entrusted to them. No one should make light of any humble worker, who is filling his place, and is doing a work that some must do, however small that work may seem. [Cf: Paulson Collection p. 12 para. 07] p. 660, Para. 3, [1903MS].

O how my heart is grieved, as I see men who have had great opportunities, seeking to place in a circumscribed sphere, some one who, with encouragement, might develop to fill a position of great usefulness. The Lord makes use of vessels both large and small. Many whose lives are filled with activity and earnestness need from others counsel and encouragement, and words of approval. God looks with pleasure upon the improvement made by His children as they help and encourage one another. [Cf: Paulson Collection p. 12 para. 08] p. 660, Para. 4, [1903MS].

All, whether entrusted with a few or with many talents, are to blend

together in unity. We need more of the spirit of the Saviour that we may help those who have been restricted and hindered. How much we may help them in their efforts to rise will never be known till it is made manifest in the judgment. We should have a word of encouragement to speak to all, remembering that there are a diversity of gifts. Some who desire to fill a large place and do some great service, overlook the little things that must be done by somebody, and forget that those who do these things need encouragement. [Cf: Paulson Collection p. 12 para. 09] p. 660, Para. 5, [1903MS].

If we pray much as we work, we shall gain more than if we give ourselves entirely to seeking for the wisdom that comes by experience. The Master-workman is supervising His workers. When, as I write, a new thought comes into my mind, I reverentially thank God for the appropriate word or sentence brought to my mind. [Cf: Paulson Collection p. 13 para. 01] p. 660, Para. 6, [1903MS].

*The following is quoted from page 3 of a manuscript written on the train from Norwich to Boston, en route for Lynn, Mass., Aug. 28, 1898, File MS.106, 1898:* [Cf: Paulson Collection p. 13 para. 02] p. 660, Para. 7, [1903MS].

Those who have a hold of the truth theoretically, with their finger tips, as it were, who have not brought its principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court, will see nothing sacred in the past history of this people which has made them what they are and has established them as earnest, determined missionary workers in the world. The truth for this time is precious, but those whose hearts have not been broken by falling on the Rock, Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas and will begin to manufacture another foundation than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith. [Cf: Paulson Collection p. 13 para. 03] p. 660, Para. 8, [1903MS].

This will continue to be as long as time shall last. Any one who has been a close student of the Bible will see and understand the solemn position of those who are living in the closing scenes of this earth's history. They will feel their own inefficiency and weakness, and will make it their first business to have not merely a form of godliness, but a vital connection with God. They will not dare to rest until Christ is formed within, the hope of glory. Self will die; pride will be expelled from the soul, and they will have the meekness and gentleness of Christ. [Cf: Paulson Collection p. 13 para. 04] p. 661, Para. 1, [1903MS].

*The paragraph quoted below is from a letter written Dec. 14, 1903, to Elder George I. Butler. File B--43--'03:* [Cf: Paulson Collection p. 13 para. 05] p. 661, Para. 2, [1903MS].

We are on the earth as combatants. This is no time or place for us to be negligent, indifferent, or careless. We have a heaven to win and a hell to shun. There is frequently presented to me a scene of conflict and of determined opposition. How can it be otherwise when we are in an enemy's country? [Cf: Paulson Collection p. 13 para. 06] p. 661, Para. 3, [1903MS].

*Quotations from a letter written June 24, 1903, to Brother and Sister Kress, File K.--116--'03 . [Cf: Paulson Collection p. 16 para. 05] p. 661, Para. 4, [1903MS].*

I certainly think that at present it would not be wise to invest two or three thousand dollars in electric light baths and in machinery to operate them. The prosperity of the Sanitarium is not dependent on electric light baths. It is dependent on the prayers and faith and labors of the workers... [Cf: Paulson Collection p. 16 para. 06] p. 661, Para. 5, [1903MS].

Strike the true keynote in the Sanitarium. When Jesus sent out the twelve disciples, He said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." [Cf: Paulson Collection p. 16 para. 07] p. 661, Para. 6, [1903MS].

Let there be in the Sanitarium much prayer for the healing of the sick. We must depend more decidedly upon the great Healer. It is the miracle-working power of God that will give efficiency to the gospel message. As believers, are we not sons and daughters of God? Is not Christ our Elder Brother? Then shall we not believe that He will reveal His power in restoring the sick to health? Tell Him your wishes and desires, and plead the promise, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." Christ can not too often be reminded of His pledged word. [Cf: Paulson Collection p. 16 para. 08] p. 661, Para. 7, [1903MS].

Let us not take ourselves out of the hand of God. Our medical missionary work should bear the similitude of the greatest Missionary this world has ever seen. Present the Lord Jesus, the great Healer, as the One upon whom you depend. The instruction that you give the patients in your parlor lectures will be received much more readily if you send to heaven a petition for the power that is above all human power. [Cf: Paulson Collection p. 17 para. 01] p. 661, Para. 8, [1903MS].

Encourage the patients to breathe the fresh air. Teach them how to breathe deep and how to exercise their muscles. Teach them to use the abdominal muscles in breathing. Encourage them to spend much time in the open air. Make the grounds so attractive that they will want to be out of doors. Provide some pleasant, easy work for those who are able to work. Show them how agreeable and health-giving this out-of-door work is. This is an education that will be invaluable to them after they return to their homes. [Cf: Paulson Collection p. 17 para. 02] p. 662, Para. 1, [1903MS].

Use nature's remedies,--water, sunshine, and fresh air. Do not use drugs. Drugs never heal; they only change the features of the disease. [Cf: Paulson Collection p. 17 para. 03] p. 662, Para. 2, [1903MS].

Do not allow the helpers to overwork. Let the patients see nurses that are cheerful and bright, not nurses who, because they are overworked, are discouraged and downhearted. It is most inconsistent with the principles on which our sanitariums are founded for the nurses to be allowed to break down in their work. [Cf: Paulson Collection p. 17 para. 04] p. 662, Para. 3, [1903MS].

The workers are to practice the principles of health reform in all that they do,--standing, walking, breathing, eating, and dressing. They are to surround themselves with an atmosphere of praise. They are to cultivate the voice, keeping it pleasant and sympathetic. No work of discouragement is to be heard. Let the nurses and physicians face the light. Let them open the windows of the heart heavenward, that it may be flooded with the beams of the Sun of Righteousness. [Cf: Paulson Collection p. 17 para. 05] p. 662, Para. 4, [1903MS].

*Quotations from a letter to J.E.White, Jan. 5, 1903. (File W--11--'03)*  
[Cf: Paulson Collection p. 19 para. 01] p. 662, Para. 5, [1903MS].

I cannot, at my own impulse, take up a work and launch out into it. I have to be impressed by the Spirit of God. I cannot write unless the Holy Spirit helps me. Sometimes I cannot write at all. Then again I am aroused at eleven, twelve, and one o'clock; and I can write as fast as my hand can move over the paper... [Cf: Paulson Collection p. 19 para. 02] p. 662, Para. 6, [1903MS].

Our missions and commissions are all different. No two persons are given precisely the same work. Each has his own manner of performing his work, and that manner must be Christ-like. [Cf: Paulson Collection p. 19 para. 03] p. 662, Para. 7, [1903MS].

God must show us every step of the way. Every hour we must have the new impulses of His Spirit. Love for Him should be the mainspring of our actions. Every hour has its duties, and every moment its cares. Let a controlling power from above check the hasty speech. Let your heart be filled with the kindest, most tender compassion. Never allow yourself to be ruled by impulse. Never get out of patience. New scenes are opening before us, and we need to hear a voice from heaven, directing us to the right or to the left, saying, "This is the way; walk ye in it." God's will, not ours, is to control. "A man's heart deviseth his way; but the Lord directeth his steps." [Cf: Paulson Collection p. 19 para. 04] p. 662, Para. 8, [1903MS].

*The following paragraph is quoted from a manuscript entitled, "The Time of the End," written Oct. 9, 1903. File No. MS--122--'03:* [Cf: Paulson Collection p. 18 para. 03] p. 663, Para. 1, [1903MS].

God may spare my life, that I may still work in His cause. Physically, I have always been as a broken vessel; and yet in my old age the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches in the world. The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered, was living. [Cf: Paulson Collection p. 18 para. 04] p. 663, Para. 2, [1903MS].

From letter K.100 '03, dated, May 25, 1903 Be sure that the orchard has some means expended on it. It will respond to treatment. Give it the care that will enable it to do its best. I look upon that orchard as of great value to the institution. [Cf: Paulson Collection p. 37 para. 04] p. 663, Para. 3, [1903MS].

Do all that you possibly can to perfect the institution inside and out. Be sure that your premises are in the best of order. Let there be nothing about them that will make a disagreeable impression on the minds of the patients. [Cf: Paulson Collection p. 37 para. 05] p. 663, Para. 4, [1903MS].

Encourage the patients to live healthfully and to take an abundance of exercise. This will do much to restore them to health. Let seats be placed under the shade of the trees, that the patients may be encouraged to spend much time out-of-doors. And a place should be provided, enclosed either with canvas or with glass, where, in cooler weather, the patients can sit in the sun without feeling the wind. [Cf: Paulson Collection p. 37 para. 06] p. 663, Para. 5, [1903MS].

Obtain the best help in the cooking that you can. If food is prepared in such a way that it is a tax on the digestive organs, be sure that investigation is needed. Food can be prepared in such a way as to be both wholesome and palatable. [Cf: Paulson Collection p. 37 para. 07] p. 663, Para. 6, [1903MS].

Fresh air and sunshine, cheerfulness within and without the institution, pleasant words and kindly acts,--these are the remedies that the sick need, and God will crown with success your efforts to provide these remedies for the sick ones who come to the sanitarium. By happiness and cheerfulness and expressions of sympathy and hopefulness for others, your own soul will be filled with light and peace. And never forget that the sunshine of God's blessing is worth everything to us. [Cf: Paulson Collection p. 37 para. 08] p. 663, Para. 7, [1903MS].

Teach nurses and patients the value of those health-restoring agencies that are freely provided by God, and the usefulness of simple things that are easily obtained. [Cf: Paulson Collection p. 38 para. 01] p. 663, Para. 8, [1903MS].

I will tell you a little about my own experience with charcoal as a remedy. For some forms of indigestion it is more efficacious than drugs. A little olive oil into which some of this powder has been stirred tends to cleanse and heal. I find it is excellent. Pulverized charcoal from eucalyptus wood, we have used freely in cases of inflammation... [Cf: Paulson Collection p. 38 para. 02] p. 664, Para. 1, [1903MS].

When we first went to Cooranbong, the men who were clearing in the woods often came in with bruised hands. In these and other cases of inflammation, I advised the trial of a compress of pulverized charcoal. Sometimes the inflammation, which was very high before the compress was applied, would be gone by the next day. [Cf: Paulson Collection p. 38 para. 03] p. 664, Para. 2, [1903MS].

Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people... [Cf: Paulson Collection p. 38 para. 04] p. 664, Para. 3, [1903MS].

Do not forget that a worker must not take upon himself so many burdens that his soul will become weary. His first and greatest care should be to keep fresh and fragrant in spirit. In the unfolding of God's plan,

we are to be restored to a state corresponding to the perfection of divinity. [Cf: Paulson Collection p. 38 para. 05] p. 664, Para. 4, [1903MS].

In a letter that I wrote to Dr, Kellogg, dated Oct. 28, 1903, I spoke of this matter as follows:- [Cf: Paulson Collection p. 50 para. 06] p. 664, Para. 5, [1903MS].

"Repeatedly it has been shown me that in many cases you have worked upon minds to undermine confidence in the Testimonies. The evil leaven that you have placed in these minds has destroyed their faith in the principles of the truth and in the Testimonies. Since the re-opening of the Sanitarium, you have placed this leaven in many minds, and it will do its work. One thing that can now be done to undo this work is for me to present to our people the Testimonies as they have been given me, that others may not go on undermining the faith of their associates. They must not be left to retain impressions that have been made on their minds, as, after receiving a Testimony of reproof from me, you have said, 'Somebody has told her these things, but they are not so.' [Cf: Paulson Collection p. 50 para. 07] p. 664, Para. 6, [1903MS].

"Over and over again you have told others how I once sent you a testimony reproving you for erecting a large building in Chicago, before any such building had been erected there. In the visions of the night a view of a large building was presented to me. I thought that it had been erected, and wrote you immediately in regard to the matter. I learned afterward that the building which I saw had not been put up. [Cf: Paulson Collection p. 51 para. 01] p. 664, Para. 7, [1903MS].

"When you received my letter, you were perplexed, and you said, 'some one has misinformed Sister White regarding our work.' But no mortal man had ever written to me or told me that this building had been put up. It was presented to me in vision. If this view had not been given me, and if I had not written to you about the matter, an effort would have been made to erect such a building in Chicago, a place in which the Lord has said that we are not to put up large buildings. At the time when the vision was given, influences were working for the erection of such a building. The message was received in time to prevent the development of the plans and the carrying out of the project. [Cf: Paulson Collection p. 51 para. 02] p. 665, Para. 1, [1903MS].

"You should have had discernment to see that the Lord worked in this matter. The very feature of the message that perplexed you should have been received as an evidence that my information came from a higher source than human lips. But instead, you have over and over again related your version of the matter, saying that some one must have told me a falsehood." [Cf: Paulson Collection p. 51 para. 03] p. 665, Para. 2, [1903MS].

When Dr. Paulson showed me the location that had been secured for sanitarium work at Hinsdale, I was thoroughly pleased; for this place answered to the representations that had been given me of places that would be obtained by our people for sanitarium work outside of the large cities. Time will show that such properties as this can be used to a far greater advantage than buildings in Chicago; for the wickedness of Chicago is as the wickedness of Sodom and Gomorrah. It was also represented to me that there were other places near Chicago,

but away from the city, which the Lord would have His people secure. There are souls to be reached. The message must be proclaimed. This is the light that has been given to me. [Cf: Paulson Collection p. 51 para. 04] p. 665, Para. 3, [1903MS].

I have been given a representation of the preaching of the word of truth with clearness and power in many places where it has never been heard. The Lord would have the people warned; for a great work will be done in a short time. I have heard the word of God proclaimed in many localities outside the city of Chicago. There were many voices proclaiming the truth with great power. That which they proclaimed was not fanciful theories, but the warning message. While the solid truth of the Bible came from the lips of men who had no fanciful theories or misleading science to present, there were other who labored with all their power to bring in false theories regarding God and Christ. And miracles were wrought, to deceive, if possible, the very elect. [Cf: Paulson Collection p. 52 para. 01] p. 665, Para. 4, [1903MS].

I heard the message proclaimed in power by men who had not been educated in Battle Creek. Among those who were engaged in the work, were young men taken from the plow and from the fields, and sent forth to preach the truth as it is in Jesus. Unquestioning faith in the Lord God of heaven was imparted to those who were called and chosen. "All this," said my Instructor, "is a parable of what should be and what will be." [Cf: Paulson Collection p. 52 para. 02] p. 665, Para. 5, [1903MS].

For the present, some will be obliged to labor in Chicago; but these should be preparing working-centers in rural districts, from which to work the city. The Lord would have His people looking about them, and securing humble, inexpensive places as centers for their work. And from time to time, larger places will come to their notice, which they will be able to secure at a surprisingly low price. (Signed) Ellen G. White [Cf: Paulson Collection p. 52 para. 03] p. 666, Para. 1, [1903MS].

January 27, 1903-8- J. -27- "Elmshaven," Sanitarium, California  
January 27, 1903 Alonzo T. Jones, C. H. Jones, and M. C. Wilcox. My dear Brethren in Positions of Trust: I received your letter this morning, and will respond at once. [Cf: Paulson Collection p. 124 para. 01] p. 666, Para. 2, [1903MS].

Brother Harper came to St. Helena last week especially to lay before me the question of the location of the General Conference soon to be held. He told me that the brethren and sisters of the Healdsburg church offered to entertain the delegates free of cost, if the General Conference would be held there. He asked if I had any preference to express. I told him that if the Healdsburg church proposed to entertain the delegates free, the Conference would be held at Healdsburg, if I had any voice in deciding this matter; for to hold it there would be much more in accordance with the light given to leave the cities as much as possible, than holding it in Oakland would be. [Cf: Paulson Collection p. 124 para. 02] p. 666, Para. 3, [1903MS].

I thought that if the brethren and sisters at Healdsburg would do what I was told they were so desirous of doing, to hold the Conference there would be much more desirable than to hold it in Oakland at this time of the year. I knew that accommodations in Oakland for entertaining to

large a company were very limited, and expensive. [Cf: Paulson Collection p. 124 para. 03] p. 666, Para. 4, [1903MS].

I desire my personal preferences to have no special influence in determining where the Conference shall be held; for unless specially convinced by the Spirit of the Lord that it is my duty to be present, I will not attend, no matter where the meeting may be held. If I knew that I should have to attend the Conference, I might express my preference for Healdsburg as the location; for I could drive over, and have my horse and carriage there to use at any time, and to return when necessary. [Cf: Paulson Collection p. 124 para. 04] p. 666, Para. 5, [1903MS].

At present, I most decidedly dread to attend either camp meetings or Conferences. When present at such meetings, I am reigned up to speak plainly and strongly in regard to matters; for I dare not do otherwise than to tell the truth. The burden that comes upon me at such times is very heavy. The experiences I have passed through in attending meetings since returning to America, have been most afflicting; for it seems as if my efforts are of none effect. The testimonies borne bring upon me a great burden of soul, and seem to accomplish so little to change the order of things. The testimonies are speculated upon, and do not reform existing evils. [Cf: Paulson Collection p. 124 para. 05] p. 666, Para. 6, [1903MS].

Just now my courage is not the best. Since the Fresno camp meeting, I have carried the burden of the Southern field in direct opposition to the plans of leading brethren. I have lost confidence in some of these men as being taught and directed of God. If they are thus taught and directed, I am not teaching the way of the Lord. Therefore I am convinced that my place is at home. I can continue to write, if I avoid the crushing burdens that overwhelm me. And these burdens come upon me whenever I attend a meeting where there are men whom I know are not walking in the counsel of God. I care not to face such matters any longer; for it seems useless. I long for retirement, and I mean to have it, if it be the Lord's will to give it to me. (Signed) Ellen G. White (From Doctor Paulson's Collection) [Cf: Paulson Collection p. 124 para. 06] p. 667, Para. 1, [1903MS].

Medical Missionaries and Ministers to Meet Together to Study Bible. K.23'04 (Dec., 1903):--A Bible institute should be held in some place where medical missionary workers and ministers may meet together to study the Scriptures. Let the Bible explain its own statements. Accept it just as it reads, without twisting the words to suit human ideas. "What is the chaff to the wheat?" [Cf: Loma Linda Messages p. 55 para. 01] p. 667, Para. 2, [1903MS].

The Training of Medical Missionaries, Not Properly Understood. B. 210'03 (Sept. 21 '03):--The Lord calls upon our young people to enter our schools and quickly fit themselves for service. In various places, outside of the cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work. [Cf: Loma Linda Messages p. 56 para. 02] p. 667, Para. 3, [1903MS].

The Lord must be given an opportunity to show men their duty, and to work upon their minds. No one is to bind himself to serve for a term of

years under the direction of one group of men or in one specified branch of the Master's work; for the Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them instructions regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in His Word. [Cf: Loma Linda Messages p. 56 para. 03] p. 667, Para. 4, [1903MS].

I have repeatedly been instructed that no one should be advised to pledge himself to spend two, three, four, five, or six years under any one man's supervision. Let students stand where they can follow the will of God. Their service belongs to Him. (88) Their capabilities and talents are to be refined, purified, ennobled. In this lower school--the school of earth--they are to be prepared for translation into the school of heaven, where their education will be continued under the personal supervision of Christ, the great Teacher, who will lead them beside the living waters, and open to them the mysteries of the kingdom of God. [Cf: Loma Linda Messages p. 56 para. 04] p. 667, Para. 5, [1903MS].

*The Training of Medical Missionaries.*-- Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why?--Because the Saviour's plan of work has not been followed. God's money has been misapplied. In many places practical evangelistic medical missionary work is not being done; but many of the workers who should go forth as did the disciples are being collected together and held in a few places, as they have been in the past, notwithstanding the Lord's warning that this should not be. [Cf: Loma Linda Messages p. 56 para. 05] p. 668, Para. 1, [1903MS].

Many of the men and women who should be out in the field, working as medical missionary evangelists, helping those engaged in the gospel ministry, are collected in Battle Creek, acting over the same program that has been acted over in the past, confining the forces, binding them up in one place. God has spoken against this by sending His judgements upon the institutions in Battle Creek but notwithstanding this, every movement on the part of those striving to heed the warnings by laboring to change the order of things, has been made very hard because of the misconception of some regarding the way in which (89) the medical missionary work should be carried forward. [Cf: Loma Linda Messages p. 57 para. 01] p. 668, Para. 2, [1903MS].

God has not given us the work of erecting immense sanitariums, to be used as health resorts for all who may come. Neither is it His purpose that medical missionary workers shall spend a long term of years in college before they enter the field. To build up a school in Battle Creek, as some of our people there desire, would tend to counterwork the influence that God has declared should be exerted on His people in these last days of this earth's history. [Cf: Loma Linda Messages p. 57 para. 02] p. 668, Para. 3, [1903MS].

The interests that the Lord has declared should not remain in Battle Creek are not now to be brought back and reestablished there. Much of the force that would be needed to carry forward there, amidst many

disadvantages, the work of these interests, should be used in doing gospel medical missionary work in the large cities still unworked. [Cf: Loma Linda Messages p. 57 para. 03] p. 668, Para. 4, [1903MS].

"Break up the large centers," has been the word of the Lord. "Carry the light to many places." Those who are desirous of receiving a training for effective medical missionary work, should understand that large sanitariums will be conducted so much like institutions of the world, that students laboring in such sanitariums cannot obtain a systematic training for Christian medical missionary work. [Cf: Loma Linda Messages p. 57 para. 04] p. 668, Para. 5, [1903MS].

The proclamation of the truth in all parts of the world calls for small sanitariums in many places, not in the heart of cities, but in places where city influence will be as little felt as possible. [Cf: Loma Linda Messages p. 57 para. 05] p. 669, Para. 1, [1903MS].

I am obliged to say that the making of so large a plant in Battle Creek, and the calling together of those who should be engaged in medical missionary work in many places, is doing just what God has specified should not be done. [Cf: Loma Linda Messages p. 57 para. 06] p. 669, Para. 2, [1903MS].

(90) The fact that many patients are coming to the new sanitarium at Battle Creek is not to be read as a sign that the planning for so large a work there was for the best. To this large institution will come many men and women who are not really sick. Workers will be required to wait on them; our nurses will become the servants of worldly men and women who are not inclined to piety or religion. But this is not the work that God has given to His medical missionaries. Our charge has been given us by the greatest Medical Missionary that this world has ever seen. Standing but a step from His Father's throne, Christ said to His disciples:-- [Cf: Loma Linda Messages p. 57 para. 07] p. 669, Para. 3, [1903MS].

"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." "Go ye into all the world," He said, "and preach the gospel to every creature," "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: Loma Linda Messages p. 58 para. 01] p. 669, Para. 4, [1903MS].

Let our ministers who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. [Cf: Loma Linda Messages p. 58 para. 02] p. 669, Para. 5, [1903MS].

Workers--gospel medical missionaries--are needed now. We cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease. [Cf: Loma Linda

Messages p. 58 para. 03] p. 669, Para. 6, [1903MS].

Let the workers remember always that they are dependent on God. Let them not trust in human wisdom, but in the wisdom of the One who declares, "All power is given unto Me in (91) heaven and in earth. . . . Lo, I am with you always, even unto the end of the world." Let them go forth two and two, depending upon God, not on man, for wisdom and success. Let them search the Scriptures, and then present the truths of God's Word to others. Let them be guided by the principles that Christ has laid down. [Cf: Loma Linda Messages p. 58 para. 04] p. 669, Para. 7, [1903MS].

Privileges and Opportunities of a Gospel Medical Missionary. J. 228 '03 (Oct. 19, '03):--God's purpose for us is that we shall ever move upward. Even in the smaller duties of common life, we are to make continual growth in grace, supplied with high and holy motives, powerful because they proceed from the One who gave His life to furnish us with the incentive to be wholly successful in the formation of Christian character. . . . [Cf: Loma Linda Messages p. 58 para. 05] p. 670, Para. 1, [1903MS].

You are to be strong in the strength of God, grounded in the hope of the gospel. You are acquainted with God's requirements and I beg of you not to remain a weakling. You possess qualifications that if rightly used would make you a blessing in the world. Arise in your God-given dignity, living the truth in its purity. Christ is ready to pardon you, to take away your sins, and make you free. He is ready to purify your heart, and give you the sanctification of His Spirit. As you commit yourself to His service, He will be at your right hand to help you. Day by day you will be strengthened and ennobled. Looking to the Saviour for help, you will be a conqueror, yes, more than a conqueror over the temptations that beset you. You will become more and more like Christ. The angels of heaven will rejoice to see you standing on the Lord's side, in righteousness and true holiness. [Cf: Loma Linda Messages p. 59 para. 01] p. 670, Para. 2, [1903MS].

I am very hopeful that you will become all that the Lord desires you to be,--a gospel medical missionary. You are to be not only an increasingly skillful physician, but (92) one of the Lord's appointed missionaries, in all your work placing His service first. Let nothing mar your peace. Give your heart's best and holiest affections to Him who gave His life that you might be among the redeemed family in the heavenly courts. Striving for the crown of life will not make you dissatisfied or less useful. The great Teacher desires to acknowledge you as His helping hand. He calls for your cooperation. Will you not now give Him all that you have and are? Will you not consecrate your talents to His service? [Cf: Loma Linda Messages p. 59 para. 02] p. 670, Para. 3, [1903MS].

Every One to Work as Christ Worked. Ms. 94 '03 (Copied Aug. 27 '03):-- Our youth. . . are not to be bound about, so that they cannot develop. They should daily be given the highest motives to advance. They should attend our schools, and the teachers should work with them, and pray with them. They should leave these schools true medical missionaries, firmly bound up with the gospel ministry. [Cf: Loma Linda Messages p. 59 para. 04] p. 670, Para. 4, [1903MS].

Our churches who have a deep interest in the children and youth, and in the work of training workers to carry forward the work essential for this time, need not blunder; for God will open ways before all who are perfecting Christian characters. (93) He will have places ready for them in which to begin to do true missionary work. It was to prepare workers for this work, that our schools and sanitariums were established. . . [Cf: Loma Linda Messages p. 60 para. 01] p. 670, Para. 5, [1903MS].

I say to our people, Let not those on whom we must depend to do gospel missionary work in places where the truth should be represented, be drawn away by any pretense from their work. The cause of God needs the very best workers. God's workers are ever to cherish a clear idea of what is constituted by pure and undefiled religion. In the cities where the truth is to be established, there will be needed workers of Bible faith and practise. The work of God is to be carried forward in the South, and the youth whose talents make them most desired in Battle Creek are to be ready to step into the places prepared for them in institutions where they can obtain a training for work without being thrown into the companionship of worldly people, who know not God and whose wrong sentiments will leaven the minds of those with whom they are brought in contact. We cannot afford to allow the minds of our youth to be thus leavened; for it is on these youth that we must depend to carry forward the work in the future. [Cf: Loma Linda Messages p. 60 para. 02] p. 671, Para. 1, [1903MS].

I call upon the presidents of our conferences to exert their God-given influence to open the fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech, and your simplicity and neatness of dress speak of your work as missionaries. Educational advantages will be provided, and the Lord will go before those who will take up the work in the spirit of self-sacrifice. [Cf: Loma Linda Messages p. 60 para. 03] p. 671, Para. 2, [1903MS].

Study the life and teachings of Christ. Men may bid for your services, offering large inducements. Remember that Christ paid for you the price of His own life, and that you are (94) not your own. You are to glorify God in your body and in your spirit, which are His. [Cf: Loma Linda Messages p. 60 para. 04] p. 671, Para. 3, [1903MS].

Every One to Work as Christ Worked. C. 117 '03 (Copied June 24 '03):-- Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all; easily approached by the most lowly, He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unflinching tenderness and gentleness He met every form of human woe and affliction. Not for himself, but for others did He labor. He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy laden ones with whom He daily came in contact. [Cf: Loma Linda Messages p. 60 para. 05] p. 671, Para. 4, [1903MS].

Christ stands before us as the pattern Man, the great Medical Missionary,--an example for all who should come after. His love, pure and holy, blessed all who came within the sphere of its influence. His character was absolutely perfect, free from the slightest stain of sin. He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power. He is the Creator, Redeemer, and Sustainer of the human race. He gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your (95) souls. For My yoke is easy and my burden is light." [Cf: Loma Linda Messages p. 61 para. 01] p. 672, Para. 1, [1903MS].

What, then, is the example that we are to set to the world? We are to do the same work that the great Medical Missionary undertook in our behalf. We are to follow the path of self-sacrifice trodden by Christ. [Cf: Loma Linda Messages p. 61 para. 02] p. 672, Para. 2, [1903MS].

As I see so many claiming to be medical missionaries, the representation of what Christ was on this earth flashes before me. As I think of how far short the workers to-day fall when compared with the divine example, my heart is bowed down with a sorrow that words cannot express. Will men and women ever do a work that bears the features and character of the great Medical Missionary? . . . [Cf: Loma Linda Messages p. 61 para. 03] p. 672, Para. 3, [1903MS].

Is there not woe enough in this sin-stricken, sin-cursed earth to lead us to consecrate ourselves to the work of proclaiming the message that "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 earth has been trodden by the Son of God. He came to bring men light and life, to set them free from the bondage of sin. He is coming again in power and great glory, to receive to Himself those who during this life have followed in His footsteps. [Cf: Loma Linda Messages p. 61 para. 04] p. 672, Para. 4, [1903MS].

Oh, how I long to see those who claim to be medical missionaries honoring the great Exemplar, whose life declares what is comprehended in the claim to be a medical missionary! I would that they were learning the Saviour's meekness and lowliness. My heart aches to think that Christ is so greatly disappointed in His followers. They bear a name that their daily life does not give them the right to bear. [Cf: Loma Linda Messages p. 61 para. 05] p. 672, Para. 5, [1903MS].

We must be sanctified, soul and body, through the truth; then we shall honor the name, Medical Missionary. Oh, this name means so much! It calls for a representation altogether (96) different from the representation given by many who bear it. Soon these will understand how far they have departed from the principles of heaven, and how greatly they have grieved the heart of Christ. [Cf: Loma Linda Messages p. 62 para. 01] p. 672, Para. 6, [1903MS].

Every One to Work as Christ Worked. K. 181 '03 (Sept. 2 '03):--The real end of the gospel is to develop in human beings supreme, sanctified love for God and unselfish love for one another. This love

is not a fitful impulse; it is not merely the exercise of benevolence, or philanthropy; it is the fruit of a heart purified from all defilement. [Cf: Loma Linda Messages p. 62 para. 02] p. 673, Para. 1, [1903MS].

The gospel was made known by God to raise human beings from sin to righteousness. He who receives the gospel constantly reaches out for the divine, perseveringly taking hold of the strength of the Saviour. His heart is an abiding place for the Holy Spirit. Day by day He shows forth the praises of Him who has called Him out of darkness into His marvelous light. [Cf: Loma Linda Messages p. 62 para. 03] p. 673, Para. 2, [1903MS].

Does not this help you to see the full significance of being a gospel medical missionary? Every one who bears the name of medical missionary is to work as Christ worked. The love of Christ in his heart is to make him an example to others. He is to serve the Lord with all humility of mind, doing his appointed work, to accomplish, not his own ends, but God's purpose. [Cf: Loma Linda Messages p. 62 para. 04] p. 673, Para. 3, [1903MS].

Medical Missionaries to be Thoroughly Educated in Bible Lines. J. 178'03 (Aug. 2 '03):--The very same reasons that were given for the removal of the old Battle Creek College from Battle Creek, should now lead our brethren to decide to train in other places the youth who now expect to prepare themselves for medical missionary (97) work. Those who expect to become medical missionary workers must be thoroughly educated in Bible lines. They should have the very best spiritual advantages, in order that they may be fitted to teach and to train others. [Cf: Loma Linda Messages p. 62 para. 05] p. 673, Para. 4, [1903MS].

My brother, I am surprised that you are found asleep on this point. I declare unto you, in the name of the Lord, that the arrangements being made for the training of medical missionaries in Battle Creek are not right. A great work is to be done in a short time, and God forbids that we should encourage so many of our youth to bind themselves up for three, or four, or six years of training, before engaging in active work,. . . Men and women should gain an education by working along practical lines in different places, in accordance with the light that God has given, and under the instruction of experienced leaders. [Cf: Loma Linda Messages p. 62 para. 06] p. 673, Para. 5, [1903MS].

Make the Bible Your Man of Counsel. Your Acquaintance with it Will Grow Rapidly If You Keep Your Mind from Rubbish. B 241 '03 (Oct.17 '03):--The one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the greatest of all educators. In it there is no sophistry. Its pages are filled with truth. Would you gain a knowledge of God and Christ, whom He sent into the world to live and die for sinners? An earnest diligent study of the Bible is necessary in order to gain this knowledge. [Cf: Loma Linda Messages p. 64 para. 03] p. 673, Para. 6, [1903MS].

Many of the books piled up in the great libraries of earth confuse the mind more than they aid the understanding. Yet men spend large sums of money in the purchase of such books, and years in their study, when they have within their reach a book containing the words of Him who is

the Alpha and Omega of wisdom. The time spent in a study of these books might better be spent in gaining a knowledge of Him whom to know aright is life eternal. Those only who gain this knowledge will at last hear the words, "Ye are complete in Him." [Cf: Loma Linda Messages p. 64 para. 04] p. 674, Para. 1, [1903MS].

(100) Study the Bible more, and the theories of the medical fraternities less, and you will have greater spiritual health. Your mind will be clearer and more vigorous. Much that is embraced in the medical course is positively unnecessary. Those who take a medical training spend a great deal of time in learning that which is merely rubbish. Many of the theories that they learn may be compared in value to the traditions and maxims taught by the scribes and Pharisees. Many of the intricacies with which they have to become familiar are an injury to their minds. [Cf: Loma Linda Messages p. 64 para. 05] p. 674, Para. 2, [1903MS].

These things God has been opening before me for years. In our medical schools and institutions we need men who have a deeper knowledge of the Scriptures, men who have learned the lessons taught in the Word of God, and who can teach these lessons to others, clearly and simply, just as Christ taught His disciples the knowledge that He deemed most essential. [Cf: Loma Linda Messages p. 65 para. 01] p. 674, Para. 3, [1903MS].

If, during the remainder of this year, our medical missionary workers would follow the great Physician's prescription for obtaining rest, a healing current of peace would flow through their souls. Here is the prescription:-- [Cf: Loma Linda Messages p. 65 para. 02] p. 674, Para. 4, [1903MS].

"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: Loma Linda Messages p. 65 para. 03] p. 674, Para. 5, [1903MS].

When our medical missionary workers follow this prescription, gaining from the Saviour power to reveal His characteristics, their scientific work will have a greater soundness. Because the Word of God has been neglected, strange things have been done in the medical missionary work of late. The Lord cannot accept the present showing. [Cf: Loma Linda Messages p. 65 para. 04] p. 674, Para. 6, [1903MS].

(101) Study the Word, which God in His wisdom and love and goodness has made so plain and simple. The sixth chapter of John tells us that (what) is meant by a study of the Word. The principles revealed in the Scriptures are to be brought home to the soul. We are to eat the Word of God, that is, we are not to depart from its precepts. We are to bring its truths into our daily lives, grasping the mysteries of godliness. [Cf: Loma Linda Messages p. 65 para. 05] p. 675, Para. 1, [1903MS].

Pray to God. Commune with Him. Prove the very mind of God, as those who are striving for eternal life, and who must have a knowledge of His will. You can reveal the truth only as you know it in Christ. You are to receive and assimilate His words; they are to become part of

yourselves. This is what is meant by eating the flesh and drinking the blood of the Son of God. You are to live by every word that proceedeth out of the mouth of God,--that is, what God has revealed. Not all has been revealed, we could not bear such a revelation. But God has revealed all that is necessary for our salvation. We are not to leave His Word for the suppositions of men. [Cf: Loma Linda Messages p. 65 para. 06] p. 675, Para. 2, [1903MS].

Obtain an experimental knowledge of God by wearing the yoke of Christ. He gives wisdom to the meek and lowly, enabling them to judge of what is truth, bringing to light the why and wherefore, pointing out the results of certain actions. The Holy Spirit teaches the student of the Scriptures to judge all things by the standard of righteousness and truth and justice. The divine revelation supplies him with the knowledge that he needs. [Cf: Loma Linda Messages p. 66 para. 01] p. 675, Para. 3, [1903MS].

And the needed knowledge will be given to all who come to Christ, receiving and practising His teachings, making His words a part of their lives. Those who place themselves under the instructions of the great Medical Missionary, to be workers together with Him, will have a knowledge that the world, with all its traditionary lore, cannot supply. [Cf: Loma Linda Messages p. 66 para. 02] p. 675, Para. 4, [1903MS].

(102) Make the Bible the man of your counsel. Your acquaintance with it will grow rapidly if you keep your mind free from the rubbish of the world. The more the Bible is studied, the deeper will be your knowledge of God. The truths of His word will be written in your soul, making an ineffaceable impression. [Cf: Loma Linda Messages p. 66 para. 03] p. 675, Para. 5, [1903MS].

Not only will the student himself be benefited by a study of the Word of God. His study is life and salvation to all with whom he associates. He will feel a sacred responsibility to impart the knowledge that he receives. His life will reveal the help and strength that he receives from communion with the Word. The sanctification of the Spirit will be seen in thought, word and deed. All that he says and does will proclaim that God is light and in Him is no darkness at all. Of such ones the Lord Jesus can indeed say, "Ye are laborers together with God." [Cf: Loma Linda Messages p. 66 para. 04] p. 675, Para. 6, [1903MS].

Nurses as Missionary Evangelists.--Ms. 71 '03 (June 18 '03):--Christ the great Medical Missionary, is our example--Of Him it is written, that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing the sick. In His service, healing and teaching were linked closely together. Today they are not to be separated. [Cf: Loma Linda Messages p. 66 para. 05] p. 676, Para. 1, [1903MS].

The nurses in this institutions (St. Helena San.) are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with their ministry of physical healing. . . [Cf: Loma Linda Messages p. 66 para. 06] p. 676, Para. 2, [1903MS].

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the light of the world, will

realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that He holds you responsible to let it shine forth. Some one may light his taper from yours, and his light (103) may be the means of leading others out from the darkness. [Cf: Loma Linda Messages p. 67 para. 01] p. 676, Para. 3, [1903MS].

All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, He will approve and cooperate with us. . . [Cf: Loma Linda Messages p. 67 para. 02] p. 676, Para. 4, [1903MS].

Often the inhabitants of a city where Christ labored wished Him to stay with them and continue to work among them. But He would tell them that He must go to cities that had not heard the truths that He had to present. After He had given the truth to those in one place, He left them to build upon what He had given them, while He went to another place. His methods of labor are to be followed to-day by those to whom He has left His work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others. [Cf: Loma Linda Messages p. 67 para. 03] p. 676, Para. 5, [1903MS].

Physicians and Nurses to Unite with Ministers in Soul-Saving Work. P. 220 '03 (Oct. 14 '03):--If right principles had been followed the relation existing between the physicians and their brethren would be exactly what the Lord designed it to be; but for years an effort has been put forth to make the medical missionary work the body. God designs that the medical missionary work shall be bound up with the gospel ministry. [Cf: Loma Linda Messages p. 67 para. 04] p. 676, Para. 6, [1903MS].

God has chosen a people out of the world, and has instructed them to remain forever separate from the world. While living in the world they are not to be of the world. Dr. Kellogg has bound himself with worldlings by inviting them into his councils; and he has been dishonoring the sacredness of the truth by bringing worldly lawyers into connection with the work of God's people. The Lord has signified that it is His purpose (104) to keep His people free from the contaminating influence of the world but the leaders of the medical work at Battle Creek have been working in a way altogether different from the way marked out by the Lord. The first and the second chapters of 1 Peter are full of instruction in regard to the manner in which we should labor. [Cf: Loma Linda Messages p. 67 para. 05] p. 676, Para. 7, [1903MS].

I would not now speak so plainly, were it not for the intense desire I feel that our medical workers shall be molded and fashioned after the similitude of Christ, in order that all their work and their relation to God's cause may be in harmony with His purpose. God calls upon every physician and every other medical missionary worker to take his stand on the platform of truth, where he shall not be influenced by any man's false theories and wrong devising. The pure, living principles of the gospel are to be respected. God has a people in His church who are laboring just as disinterestedly to save sinners, as the medical missionary workers have been laboring. He calls upon His medical missionary workers to labor unitedly with His church, and not to allow

any physician to control their efforts by his authority. The Lord now calls upon His people to unify. Let all our medical missionaries unite with our ministers in soul-saving work. [Cf: Loma Linda Messages p. 67 para. 06] p. 677, Para. 1, [1903MS].

Nothing should be allowed to stand in the way of perfect, complete unity between the medical missionary workers and the gospel ministry. God has not empowered Dr. Kellogg with spiritual grace to be a lord over all our physicians and other medical missionaries. It is time that the teachings of the great Medical Missionary should be brought into the life-practices of our Medical Missionary workers. It is time that God's voice should be heard; for His words, spoken in truth, are spirit and life. He never makes a mistake. [Cf: Loma Linda Messages p. 68 para. 01] p. 677, Para. 2, [1903MS].

If Dr. Kellogg would unite with His ministering brethren and give them his confidence, believing that they will (105) work as Christ works through them, then he himself could see that others should be granted the privilege of standing in their God-given lot and place, and that he should respect all whom God has called as gospel missionaries to work in His cause. Working as Christ worked, our brethren would not be divided at all. But so long as our brother determines to carry things in his own way, irrespective of the Lord's workers, as if he were the only man whom heaven could acknowledge as a leader, God is displeased. If he were to occupy his proper place, he would be respected; but never is he to be regarded as he has regarded himself,--as chief of all the medical missionary workers; as one who has the privilege of consulting only those who exalt him, and of ignoring as not worthy of acting a part in the great medical missionary work, [Cf: Loma Linda Messages p. 68 para. 02] p. 677, Para. 3, [1903MS].

Companies Organized and Educated Most Thoroughly to Work as Nurses, as Evangelists, as Ministers, as Canvassers. Ms. 25 '03 (Copied April 9 '03):--No arrangements should be made to gather a large number of students at any one place. For just as surely as this is done, the stamp of the educator's mold will be imparted to the student's mind and character. If the mind of the teacher is radical, or if it is not complete, where it ought to be perfect through Christ Jesus, the students will show the defective stamp. [Cf: Loma Linda Messages p. 68 para. 03] p. 677, Para. 4, [1903MS].

There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose. [Cf: Loma Linda Messages p. 69 para. 01] p. 678, Para. 1, [1903MS].

(106) MS. 125, '03 (Copied Oct. 16, 1903):--In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, the commandments of God and the faith of Jesus. Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot, and who because of their lukewarm condition are an offense to God. . . [Cf: Loma Linda Messages p. 69 para. 02] p. 678, Para. 2, [1903MS].

*Plans for Medical Missionary Work.*-- Young men who have a practical

knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible these young men should visit the hospitals, and in some cases they may connect with them for awhile, laboring disinterestedly. (107) The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message. [Cf: Loma Linda Messages p. 69 para. 03] p. 678, Para. 3, [1903MS].

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past. [Cf: Loma Linda Messages p. 69 para. 04] p. 678, Para. 4, [1903MS].

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the higher school, and will be fitted to take their position in the rank and file of workers as nurses. The great medical missionary sees every effort that is made to find access to souls by presenting the principles of health reform. [Cf: Loma Linda Messages p. 69 para. 05] p. 678, Para. 5, [1903MS].

Decided changes are taking place in our world. The Lord has declared that He will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers. [Cf: Loma Linda Messages p. 70 para. 01] p. 679, Para. 1, [1903MS].

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus with sanctified understanding, in connection with the ministers of the gospel and the great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to His (108) service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering. [Cf: Loma Linda Messages p. 70 para. 02] p. 679, Para. 2, [1903MS].

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to Him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of Him who has said, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Cf: Loma Linda Messages p. 70 para. 03] p. 679, Para. 3, [1903MS].

"Behold," Christ declares, "I come quickly; and My reward is with Me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come Lord Jesus." God will do much more for His people if they will have faith in Him. Infidelity is stalking

abroad through the land. Satan has laid his plans to undermine our faith in the history and the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren? [Cf: Loma Linda Messages p. 70 para. 04] p. 679, Para. 4, [1903MS].

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that He has given me to proclaim. I testify in the Lord that our youth should not be encouraged to go to Battle Creek to be made infidels. God will help us to see what can be done to prevent this. We are now to work earnestly and intelligently to save our youth from being taken captive by the enemy. [Cf: Loma Linda Messages p. 70 para. 05] p. 679, Para. 5, [1903MS].

(109) MS. 139 '03 (Copied Oct. 23 '03):--Then they will be able to see with anointed eyes how closely the medical missionary work is to be bound up with the proclamation of the message for this time. [Cf: Loma Linda Messages p. 70 para. 06] p. 679, Para. 6, [1903MS].

The Lord has presented before me the dangers that are threatening His people who have the sacred work of proclaiming the third angel's message with clearness and distinctness. God's people must beware lest they be ensnared by unsanctified propositions. Our young people must not be placed where they will be misled by wrong sentiments. The truth is not to be blanketed. The message for these last days is to be given in no indistinct utterance. [Cf: Loma Linda Messages p. 70 para. 07] p. 679, Para. 7, [1903MS].

MS. 141 '03 (Copied Aug '03):--Medical Missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why?--Because God's money has been misapplied. Practical evangelistic work is being done (should be: "is not being done") in many places, but the workers who go (should be: "who should go forth") forth as did the disciples are collected in one place, as they have been in the past, notwithstanding God's warning that this should not be. [Cf: Loma Linda Messages p. 71 para. 01] p. 680, Para. 1, [1903MS].

The men and women who should be in the field as medical missionaries, helping those engaged in the gospel ministry, are collected in Battle Creek, acting over the same program that has been acted over in the past, confining the forces, and binding them up in one place. God has spoken against this by (110) sending His judgments on the institutions in Battle Creek. But every movement on the part of those heeding the warnings, to change the order of things, has been made very hard by the misconception of some regarding the way in which the medical missionary work should be carried forward. [Cf: Loma Linda Messages p. 71 para. 02] p. 680, Para. 2, [1903MS].

God has not given us the work of erecting immense sanitariums, to be used as health resorts for all who may come. Neither is it His purpose that medical missionary workers shall spend a long term of years in college before they enter the field. Let the young men and women who know the truth go to work, not in places where the truth has been proclaimed, but in places that have not heard the message, and let them work as canvassers and evangelists. Let the teachers of these youth

take them away from the place where God has indicated by His judgments that they should not be. . . [Cf: Loma Linda Messages p. 71 para. 03] p. 680, Para. 3, [1903MS].

Many men and women will come (to the new Sanitarium in Battle Creek) who are not really sick. Workers will be required to wait on them. But this is not the work that God has given His medical missionaries. Our charge has been given us by the greatest Medical Missionary that this world has ever seen. Standing but a step from His Father's throne, Christ said to His disciples,-- [Cf: Loma Linda Messages p. 71 para. 04] p. 680, Para. 4, [1903MS].

"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." He did not tell them to establish a seminary in Jerusalem, and to gather together students to be instructed in the higher classics. "Go ye into all the world," He said, "and preach the gospel to every creature," "teaching them to observe all (111) things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: Loma Linda Messages p. 71 para. 05] p. 680, Para. 5, [1903MS].

Do not gather together those to whom God has given this commission, and make them believe that they have to spend years in college in order to obtain a training for the Lord's work. Christ's presence is of more value than years of training. Let our young people come under the yoke of Christ, and by faith go forth as gospel medical missionaries, taking with them the promise, "Lo, I am with you always, even unto the end of the world." Let them go forth two and two, depending on God, not on man, for their wisdom and their success. Let them search the Scriptures, and then present the truths of God's word to others. Let them be guided by the principles that God has laid down. [Cf: Loma Linda Messages p. 72 para. 01] p. 681, Para. 1, [1903MS].

Let our ministers who have gained an experience in preaching the word learn how to give simple treatments, and then go forth as medical missionary evangelists. [Cf: Loma Linda Messages p. 72 para. 02] p. 681, Para. 2, [1903MS].

Workers,--gospel medical missionaries--are needed now. We cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, talking of the truth to those they meet, praying for the sick, and if need be, treating them, not with drugs, but with nature's remedies. Let the workers remember always that they are dependent on God. Let them not trust in human beings for wisdom, but in the One who declares, "All power is given unto Me in (112) heaven and in earth." Thus we labored in the early history of the message." [Cf: Loma Linda Messages p. 72 para. 03] p. 681, Para. 3, [1903MS].

K. 180 '03 (Copied March 5, '03):--Those who profess to be medical missionaries are to be consecrated, working for the best interests of the world, yet not ensnared with the wiles of the world. The Lord desires you to be a vessel unto honor. . . [Cf: Loma Linda Messages p.

73 para. 02] p. 681, Para. 4, [1903MS].

The following words outline true gospel missionary work,--the work in which all will engage who are truly converted: (See the MS. for many Scriptures.) [Cf: Loma Linda Messages p. 73 para. 03] p. 681, Para. 5, [1903MS].

(116) W. 202 '03 (Copied Sept. 11, '03):--Medical missionary workers are needed in the Southern field, who can engage in sanitarium work. Sanitariums are needed, in which successful medical and surgical work can be done. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers in these institutions is to be the spiritual health of the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord. [Cf: Loma Linda Messages p. 73 para. 04] p. 681, Para. 6, [1903MS].

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and the lower classes. The way for this work is best prepared by the efforts of the faithful canvasser. [Cf: Loma Linda Messages p. 73 para. 05] p. 682, Para. 1, [1903MS].

Many will be called into the field to labor from house to house, giving Bible readings, and praying with those who are interested. [Cf: Loma Linda Messages p. 73 para. 06] p. 682, Para. 2, [1903MS].

It is of the utmost importance that harmony exist in our institutions. Better for the work to be crippled than for workers who are not fully devoted to be employed. It is unconsecrated, unconverted men who have been spoiling the work of God. The Lord has no use whatever for men who are not wholly (117) consecrated to His service. [Cf: Loma Linda Messages p. 73 para. 07] p. 682, Para. 3, [1903MS].

The hearts and interests of God's workers should be one. The workers should be bound up with Christ, and should esteem one another highly for their work's sake... [Cf: Loma Linda Messages p. 73 para. 08] p. 682, Para. 4, [1903MS].

Oct. 17, 1903, in a letter addressed "To our medical missionaries" (B-241-'03) we find the following: "God would have all who profess to be gospel medical missionaries, learn diligently the lessons of the great Teacher. . . . The one book that is essential for all to study is the Bible. Studied with reverence and Godly fear, it is the greatest of all educators. . . . Study the Bible more and the theories of the medical fraternities, less, and you will have greater spiritual health. Your mind will be clearer and more vigorous. Much that is embraced in the medical course is positively unnecessary. Those who take a medical training, spend a great deal of time in learning that which is merely rubbish. Many of the theories that they learn may be compared in value to the traditions and maxims taught by the scribes and pharisees. Many of the intricacies with which they have to become familiar are an injury to their minds. These things God has been opening before me for

many years. In our medical schools and institutions, we need men who have a deeper knowledge of the scriptures. . . . Because the word of God has been neglected, strange things have (733) been done in our medical missionary work of late. The Lord can not accept [Cf: Loma Linda Messages p. 411 para. 01] p. 682, Para. 5, [1903MS].

During the years from 1901 to 1904, the mind of the servant of the Lord was directed in a special way to Southern California as a field in which the medical missionary work was to be given great prominence by the establishment of at least, four leading sanitariums with branches in various cities. One of these was to be located near the towns of Riverside and Redlands. [Cf: Loma Linda Messages p. 411 para. 02] p. 682, Para. 6, [1903MS].

During the session of the General Conference four years ago, under the direction and imperative demand of the Spirit of Prophecy, Loma Linda was purchased, situated four miles from Redlands and about nine miles from Riverside. Soon sanitarium work was begun at this place. This was followed immediately by testimonies which have continued to come up to the present time, both guiding, and urging forward the work. Extracts from these testimonies are as follows:-- [Cf: Loma Linda Messages p. 411 para. 03] p. 683, Para. 1, [1903MS].

"Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution, educational in character. A school is to be established here for the training of gospel, medical missionary evangelists." "In regard to the school I would say, make it all you possibly can in the education of nurses and physicians." "Make the school especially strong for nurses and physicians." "Thousands of workers are to be qualified with all the ability of physicians, to labor, not as physicians, but as medical missionary evangelists." [Cf: Loma Linda Messages p. 411 para. 04] p. 683, Para. 2, [1903MS].

"I have clear instruction that wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help to the other." [Cf: Loma Linda Messages p. 412 para. 01] p. 683, Para. 3, [1903MS].

(734) Acting under the advice of these communications, steps were taken to establish the Loma Linda College of Evangelists. This was opposed by some and a communication was sent of which the following is an extract,--"Be very careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instruction that a school should be connected with the sanitarium. A special work is to be done there in qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work. The work at Loma Linda demands immediate consideration. Preparations must be made for the school to be opened as soon as possible. Our young men and young women are to find in Loma Linda a school where they can receive a medical missionary training, and where they will not be brought under the influence of some who are seeking to undermine the truth. The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great medical Missionary. The

healing of the sick, and the ministry of the word, are to go hand in hand." In harmony with this instruction, the school was established with a three years' medical evangelistic course, supplemented by a strong three years' nurses course, designed to qualify workers with all the ability of physicians, in harmony with the testimonies given. [Cf: Loma Linda Messages p. 412 para. 02] p. 683, Para. 4, [1903MS].

In connection with the opening of the school the following was sent:- [Cf: Loma Linda Messages p. 412 para. 03] p. 684, Para. 1, [1903MS].

"Much is involved in this work and it is very essential that a right beginning be made. The Lord has a special work to be done in this field. He instructed me to call on Elder and Mrs. Haskell, to help us in getting properly started, a work similar to that they had carried on at Avondale." [Cf: Loma Linda Messages p. 412 para. 04] p. 684, Para. 2, [1903MS].

Instruction in Regard to Sanitariums.--From MC. 115, 1903 (P). *Regarding 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 few or many should take a five years' course. [Cf: Spaulding-Magan Collection p. 256 para. 05] p. 684, Para. 3, [1903MS].

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 can not feel that it is their duty to give years to one line of study. . . . [Cf: Spaulding-Magan Collection p. 256 para. 06] p. 684, Para. 4, [1903MS].

*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 molded by that which it receives and retains. To much incomplete work has been done in the education given. The most useful education is that found in practical work. [Cf: Spaulding-Magan Collection p. 256 para. 07] p. 684, Para. 5, [1903MS].

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 the physical training should not be neglected. [Cf: Spaulding-Magan Collection p. 257 para. 01] p. 684, Para. 6, [1903MS].

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 character for eternity. . . . [Cf: Spaulding-Magan Collection p. 257 para. 02] p. 684, Para. 7, [1903MS].

The youth in their waywardness and inexperience need to associate with teachers who feel an intense interest in the work of educating and training the members of the Lord's family. The teachers are to have no favorites among their students. They are not to give the most attention to the bright, quick students. [Cf: Spaulding-Magan Collection p. 257 para. 03] p. 684, Para. 8, [1903MS].

First impressions are not to be trusted. It is those who apparently are the most unpromising, who need the most tact and kindly words that will bind their hearts to the heart of the teacher. Angels of God come to every schoolroom. If their presence is welcomed, they will keep the minds of the students fresh with the love of God. And they will help the teacher to preserve order and discipline. [Cf: Spaulding-Magan Collection p. 257 para. 04] p. 684, Para. 9, [1903MS].

Students who at first may seem to be dull and slow may in the end make greater progress than those who are naturally quicker. If they are thorough and systematic in their work, they will gain much that others will fail to gain. Those who form habits of patient, persevering industry will accomplish more than those of quick, vivacious, brilliant minds, who, though grasping a point quickly, lose it just as readily. The patient ones, though slower to learn, will stand ahead of those who learn so quickly that they do not need to study. [Cf: Spaulding-Magan Collection p. 257 para. 05] p. 685, Para. 1, [1903MS].

*Sanitariums to be in the Country.* I have received much instruction regarding the location of sanitariums. They should be a few miles distant from the large cities, and land should be secured in connection with them. Fruit and vegetables should be cultivated, and the patients should be encouraged to take up out-door work. Many who are suffering from pulmonary disease might be cured if they would live in a climate where they could be out of doors most of the year. Many who have died of consumption might have lived if they had breathed more pure air. Fresh out-door air is as healing as medicine, and leaves no injurious after-effects. [Cf: Spaulding-Magan Collection p. 257 para. 06] p. 685, Para. 2, [1903MS].

To the young and strong the bustle of the city are sometimes more agreeable than the quiet of the country, but the sick long for the quiet of the country. [Cf: Spaulding-Magan Collection p. 257 para. 07] p. 685, Para. 3, [1903MS].

As these things are presented before me, and as I think of how much is lost by an indoor life, I can scarcely endure the thought of our sanitariums being situated where the patients must endure the rigor of cold winters, where during the winter months they must remain inside most of the time, the rooms heated with steam coils, and the air impure. In every place there are in winter time some things that are disadvantageous to the sick, but some places have fewer disadvantages than others. There are localities where all the year round fruit-bearing trees may be seen, and where but little fire is needed for purposes of warmth. In sanitariums established in such places the patients can have the advantages of the out-door air at all seasons of the year. When fire are required, there should, if possible, be open fireplaces in which wood can be burned. [Cf: Spaulding-Magan Collection p. 258 para. 01] p. 685, Para. 4, [1903MS].

Why do not our physicians see and understand that patients should be treated out of and away from the cities? And not the patients only, but physicians and nurses need a cheerful, sunshiny atmosphere. Is it surprising that under gloomy surroundings, workers should be down-hearted and depressed, leading unbelievers to think that their religion makes them gloomy? Let there be light and love and cheerful song in the place of gloom, and what a change would take place? . . . . . [Cf:

Spaulding-Magan Collection p. 258 para. 02] p. 685, Para. 5, [1903MS].

*Simplicity in Diet and Treatments.* It would have been better if, from the first, all drugs had been kept out of 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: Spaulding-Magan Collection p. 258 para. 03] p. 686, Para. 1, [1903MS].

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: Spaulding-Magan Collection p. 258 para. 04] p. 686, Para. 2, [1903MS].

Vegetables, fruits and grains should compose our diets. 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: Spaulding-Magan Collection p. 258 para. 05] p. 686, Para. 3, [1903MS].

There is blessing in the association of old and young. The young may bring sunshine into the hearts and minds of the aged. Those of hoary heads need the vitality and action of the young. And the young need the wisdom and mature experience of older persons. There is to be a blending of the two. Wisdom and patience will do a great work for the weak and sickly. . . . [Cf: Spaulding-Magan Collection p. 258 para. 06] p. 686, Para. 4, [1903MS].

The Lord has a controversy with the inhabitants of the earth. They are no longer of benefit to the world in advancing truth and righteousness. They are about to be gathered in bundles, ready to be burned. They are as faggots ready to be cast into the fire. Ellen G. White. [Cf: Spaulding-Magan Collection p. 258 para. 07] p. 686, Para. 5, [1903MS].

Strong Minds and Weak Stomachs.--From B. 44, 1903 (P)--It is well for Brother and Sister A and Brother and Sister B to have strong minds. Each is to maintain his individuality. Each is to preserve an individuality that will not be submerged in the individuality of another. No human being is to be the shadow of another human being. But God's servants are to labor together in a unity that blends mind with mind. Do you think that this unity can exist among the workers in the sanitarium unless you all take a judicious, sanctified position? [Cf: Spaulding-Magan Collection p. 259 para. 01] p. 686, Para. 6, [1903MS].

"The glory which Thou gavest Me I have given them; that they may be one, even as we are one." Are you willing to make sacrifices to answer this prayer? Or will you, because there is a difference of opinion regarding certain articles of food that one or the other thinks should not or should not be set on the table, or regarding the hours for meals, will you say that you can not work together? Is this Bible sanctification?. . . [Cf: Spaulding-Magan Collection p. 259 para. 02]

p. 686, Para. 7, [1903MS].

My brother, a firm will is a good thing when it is sanctified. But I know, from the light God has given me, that you and your wife need to yoke up with Christ, and to learn that in some respects your ideas and plans and methods would be improved if modified. [Cf: Spaulding-Magan Collection p. 259 para. 03] p. 687, Para. 1, [1903MS].

The Sanitarium has been established that all classes may be reached with the truth. I ask you and Brother and Sister B to do all in your power to bring into the sanitariums the unity for which Christ prayed. [Cf: Spaulding-Magan Collection p. 259 para. 04] p. 687, Para. 2, [1903MS].

Reveal His love. Let the truth rule in the heart, and you will be one with Christ in God. [Cf: Spaulding-Magan Collection p. 259 para. 05] p. 687, Para. 3, [1903MS].

You may say that you are dyspeptics. Is it not possible that your plan of eating may not be the best? I am instructed to say that you need to change in some things, else you will injure your digestive powers. I do not say what you shall or shall not eat. But if, while eating the things you choose, you have dyspepsia, I think you ought to make a decided change. [Cf: Spaulding-Magan Collection p. 259 para. 06] p. 687, Para. 4, [1903MS].

If I were a dyspeptic, I should make changes in my diet until I knew for a certainty that I was eating the food that my stomach could best care for. A craving for certain things may need to be brought into subjection. Self is rebellious, and must be strictly disciplined. [Cf: Spaulding-Magan Collection p. 259 para. 07] p. 687, Para. 5, [1903MS].

Be regular in your habits of eating, and be sure not to overburden the stomach by eating too many kinds of food at one time. Stop eating before you feel entirely satisfied. The stomach is the most abused organ of the whole body. It is often wearied by the effort to take care of food that should not be eaten at the same time. A disturbance is created by the kinds of food brought together. Soon there is an all-gone feeling, and many think that this is hunger. But it is not. The trouble is that the stomach has too much to do. Let it be given less to do, and it will recover its healthy tone. The simpler the food eaten, and the fewer the kinds, the easier is the stomach's work. [Cf: Spaulding-Magan Collection p. 259 para. 08] p. 687, Para. 6, [1903MS].

The same rule of eating can not be made for all. I make it a rule never to eat custards; for when I eat them, they always make a disturbance in my stomach. But there are those in my family who suffer no inconvenience from eating custards, and because I can not eat them, I do not say that they ought not to eat them. We must each experiment and know for ourselves what is best for us to eat. We may have to abstain from many things that others can eat without inconvenience. [Cf: Spaulding-Magan Collection p. 260 para. 01] p. 687, Para. 7, [1903MS].

Half-hearted Christians are worse than infidels; for their deceptive words and non-committal position may lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is

neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do. [Cf: Spaulding-Magan Collection p. 260 para. 02] p. 687, Para. 8, [1903MS].

Counsels on Health and the Southern Field.--From B. 200, 1903 (P).--If things were as they should be in the households that make up our churches, we might do double service for the Lord. The light given me is that a most decided message must be borne in regard to health reform. Those who use flesh meat strengthen the lower propensities and prepare the way for disease to fasten upon them. There are those among Seventh-day Adventists who will not heed the light given them in regard to this matter. They make flesh meat a part of their diet. Disease comes upon them. Sick and suffering as a result of their own wrong course, they ask for the prayers of the servants of God. But how can the Lord work in their behalf when they are not willing to do His will, when they refuse to heed His instruction in regard to health reform. [Cf: Spaulding-Magan Collection p. 260 para. 03] p. 688, Para. 1, [1903MS].

For thirty years the light on health reform has been coming to the people of God, but many have made it a subject of jest. They have continued to use tea, coffee, spices, and flesh meat. Their bodies are full of disease. How can we, I ask, present such ones to the Lord for healing?. . . . [Cf: Spaulding-Magan Collection p. 260 para. 04] p. 688, Para. 2, [1903MS].

Brother B. keep your heart stayed upon the Lord. He lives and reigns. He is our general. Look not to man. Believe not every report that comes to you. Be as a man who has ears, but hears not, and eyes, but sees not. David says, "I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus was I as a man that heareth not, and in whose mouth are no reproofs. "Let the watchman of God keep their own counsels. They will be troubled as they bear their message, but the Lord will help them. [Cf: Spaulding-Magan Collection p. 260 para. 05] p. 688, Para. 3, [1903MS].

Satan will do that which will close the Southern field against the truth, if the Lord does not interpose. And the trade unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began. . . . [Cf: Spaulding-Magan Collection p. 260 para. 06] p. 688, Para. 4, [1903MS].

I have not much confidence in doing a large amount of work for those who already know the truth. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. But to try to bring those who know the truth, yet do not do their best, up to where they ought to be, is, I must say, almost labor lost, and greatly hinders aggressive work. Let the workers press into the cities still in ignorance. Let men and women be trained to conduct schools and sanitariums for white people. Let colored workers be educated to labor for their own people. And let the workers all remember that no raid is to be made on slavery and cruel task-masters. [Cf: Spaulding-Magan Collection p. 261 para. 01] p. 688, Para. 5, [1903MS].

God does not expect His workers to attend to trifling matters. They are to preach the gospel. They will find that short discourses are the most effective. In every place in which the work is begun, the standard

is to be raised higher and still higher. The truth of Christ's soon coming is to be proclaimed. And all the workers, whether they speak from the pulpit or give Bible readings are to be taught to speak in a clear, expressive manner." [Cf: Spaulding-Magan Collection p. 261 para. 02] p. 688, Para. 6, [1903MS].

Points in Diet.--From B62, 1903 (P).--Be very careful that unhealthful rich preparations of food are not presented as a sample of health reform cooking. [Cf: Spaulding-Magan Collection p. 261 para. 03] p. 689, Para. 1, [1903MS].

You have said that you are a dyspeptic. I see no reason why you should be thus, if your preparations of food are wholesome, and if you eat at the right hours. I ask you to look carefully into these matters. I appreciate you most highly, my dear brother and sister. But I must tell you that you have lessons to learn in regard to your eating that you have not yet learned. I advise you to study closely into these things, and then give the stomach the best of care. [Cf: Spaulding-Magan Collection p. 261 para. 04] p. 689, Para. 2, [1903MS].

For thirty-five years I have made it a practice to eat only two meals a day. Occasionally when traveling, I have eaten irregular meals when I have been thrown out of line by not being able to get my meals at the regular time. I am seventy-five years old; but I do as much writing as I ever did. My digestion is good, and my brain is clear. [Cf: Spaulding-Magan Collection p. 261 para. 05] p. 689, Para. 3, [1903MS].

Our fare is simple and wholesome. We have on our table, no butter, no meat, no cheese, no greasy mixture of food. [Cf: Spaulding-Magan Collection p. 261 para. 06] p. 689, Para. 4, [1903MS].

To the Teachers of the Fernando School.--St. Helena, Cal, May 17, 1903. I have something to say in regard to the school in Fernando. Last night I was in earnest conversation with the school faculty. I was bearing them a decided message. [Cf: Spaulding-Magan Collection p. 293 para. 04] p. 689, Para. 5, [1903MS].

We are very grateful to God that there have been conversions in the school. But the school is not in all things reading the high standard to which it may attain. A mistake was made in choosing the name adopted, and in the announcement of studies that it was said would be taught. It is not wise for a new school to lift its banner and promise a high grade of work, before it has proved that it is fully able to do preparatory work as it should be done. It should be the great aim in every intermediate school to do most thorough work in the common branches. [Cf: Spaulding-Magan Collection p. 293 para. 05] p. 689, Para. 6, [1903MS].

In every school that is established among us, the teachers should begin humbly, not grasping the higher rounds of the ladder before they have climbed the lower ones. They are to climb round after round, beginning at the bottom. They are to be learners, even as they teach the common branches. When they have come down to the simplicity of true education, they will better understand how to prepare students for advanced studies. Teachers are to learn as they teach. Advancement is to be made, and by advancement experience is to be gained. [Cf: Spaulding-Magan Collection p. 293 para. 06] p. 689, Para. 7, [1903MS].

Our teachers are not to think that their work ends with giving instruction from books. They should devote several hours each day to working with the students in some line of manual training. This should in no case be neglected. [Cf: Spaulding-Magan Collection p. 294 para. 01] p. 689, Para. 8, [1903MS].

In every school there should be those who have a store of patience and disciplinary talent. It should be the part of these to see that every line of work is kept up to the highest standard. Lessons in neatness, order, and thoroughness are to be given to the students. They are to be taught to keep everything in the school and about the grounds in perfect order. [Cf: Spaulding-Magan Collection p. 294 para. 02] p. 690, Para. 1, [1903MS].

A teacher should learn to control himself before he attempts to deal with the youth. If he is not a constant learner in the school of Christ, if he has not the discernment and discrimination that enable him to employ wise methods in his work, if he can not control those in his charge with firmness, yet pleasantly and kindly, how can he be successful in his teaching? The teacher who is not under the control of God needs to heed the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: Spaulding-Magan Collection p. 294 para. 03] p. 690, Para. 2, [1903MS].

Every one acting in the capacity of a teacher should learn daily of Jesus, wearing his yoke of restraint, sitting in his school as a student, obeying the rules of Christian principle. The teacher who is not under the guidance of the great Teacher will not be able to meet successfully the different developments that will arise as the result of the perversity of the children and youth with whom he is dealing. [Cf: Spaulding-Magan Collection p. 294 para. 04] p. 690, Para. 3, [1903MS].

Let the teacher bring love and peace and cheerfulness into this work. Let him not allow himself to become angry or provoked. The Lord is looking upon him with intense interest, to see if he is being educated by the great Teacher. The child who loses his self-control is far more excusable than the teacher who allows himself to become angry and impatient. When a teacher has a reproof to give, let him give it in a soft, gentle voice. Let him be careful not to make the child stubborn by speaking to him harshly. Let him follow every correction with drops of the oil of kindness. His heart should be softened by love and kindness. He should never forget that he is dealing with Christ in the person of one of Christ's little children. [Cf: Spaulding-Magan Collection p. 294 para. 05] p. 690, Para. 4, [1903MS].

Let it be a settled maxim that in all school discipline faithfulness and love are to reign. When a student is corrected in such a way that he can not get the idea that the teacher desires to humiliate him, love for the teacher springs up in his heart. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 294 para. 06] p. 690, Para. 5, [1903MS].

To Those in Charge of the Fernando School.--St. Helena, Cal, May 17, 1903. My dear Brethren:--I have received a letter from Brother Santee regarding the work of the Fernando school. He says, "God has blessed

our Fernando school in many ways, and there is prospect of a much larger attendance in the next school year." "We have labored for the students faithfully, and nearly all have given themselves to the Lord." [Cf: Spaulding-Magan Collection p. 295 para. 01] p. 690, Para. 6, [1903MS].

For this encouraging report I am very thankful. It is for this that we have hoped, and for this that we have prayed. Every student attending our schools should put on Christ, that by and by he may sit with the angels in heavenly places with Christ. [Cf: Spaulding-Magan Collection p. 295 para. 02] p. 690, Para. 7, [1903MS].

The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round. [Cf: Spaulding-Magan Collection p. 295 para. 03] p. 691, Para. 1, [1903MS].

Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not now to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets. [Cf: Spaulding-Magan Collection p. 295 para. 04] p. 691, Para. 2, [1903MS].

Recently it has been clearly presented to me that by the continued sale of the book, "Christ's Object Lessons", we may obtain means to help in establishing these schools, and in freeing from indebtedness those already in operation. [Cf: Spaulding-Magan Collection p. 295 para. 05] p. 691, Para. 3, [1903MS].

The word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching. [Cf: Spaulding-Magan Collection p. 295 para. 06] p. 691, Para. 4, [1903MS].

Thorough work must be done in these schools; for many students will go from them directly into the great harvest field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need for further study, and with the experience gained in the field will be prepared to value school privileges and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established. [Cf: Spaulding-Magan Collection p. 295 para. 07] p. 691, Para. 5, [1903MS].

It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter

that should be faithfully considered by our responsible men in each union conference. All the different educational interests should be given careful consideration, and then each school should place its work on a proper basis. [Cf: Spaulding-Magan Collection p. 296 para. 01] p. 691, Para. 6, [1903MS].

I fear that my brethren have misunderstood my words regarding the Fernando school. I did not suppose that they would call it a college, or undertake to do college work. I was pleased with the number of students present at the opening, and with their appearance, and I wished to encourage them to reach the highest standard of excellence and usefulness. But I knew quite well that the school was not prepared to do the work done at Healdsburg College in advanced studies, or to give instruction that would entitle it to the appellation of college. [Cf: Spaulding-Magan Collection p. 296 para. 02] p. 691, Para. 7, [1903MS].

It is a mistake for our schools to get out flowery notices of what they intend to do. It would have been well if at the very start you had counselled more freely with your brethren of the union conference, who have had experience in educational work. [Cf: Spaulding-Magan Collection p. 296 para. 03] p. 692, Para. 1, [1903MS].

Some may think that at Fernando we should undertake to do the same work as at Healdsburg College. But we must remember that Healdsburg College was designed to do advanced work for our students in many conferences, and that it took years for Healdsburg College to reach its present advancement. In order for it to do this, a solid foundation had to be laid. Never did I entertain the thought that the present faculty of the Fernando school could do the work done in Healdsburg. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 296 para. 04] p. 692, Para. 2, [1903MS].

To the Students of the Fernando School.--St. Helena, Cal., May 17, 1903. I am very much pleased to know that during the first term of the school souls have been converted. I hope that you will always remember that it is for your eternal interest to make the most of your capabilities and opportunities. Remember that in your school life here below you can, if you choose, fit yourself for entrance into the school above. [Cf: Spaulding-Magan Collection p. 296 para. 05] p. 692, Para. 3, [1903MS].

Those who are indeed Christians will reveal in their lives a fragrance of character that will win others to Christ. While you are in school, help your teachers all you can. Do not grieve and perplex them. They are human, like yourselves, and they need the grace of Christ as verily as you need it. Make the way as pleasant as possible for them. Be pleasant and agreeable. Be careful in regard to your words and actions. Do not make it necessary for your teachers to correct you again and again in regard to your personal habits. [Cf: Spaulding-Magan Collection p. 296 para. 06] p. 692, Para. 4, [1903MS].

Correct all that is lax or careless in your speech or your habits. Do not pass this over as a matter of little consequence. Wherever you are, keep your room clean and tidy. Let no dirt or rubbish accumulate, "lest the Lord pass by and see your uncleanness." Christ is pure and holy and undefiled. Do not grieve the heavenly angels by cherishing untidy,

shiftless habits. It rests with yourselves to decide whether you will be accepted by the Lord as vessels unto honor, fit for his use. [Cf: Spaulding-Magan Collection p. 297 para. 01] p. 692, Para. 5, [1903MS].

The Lord desires to see in you a daily improvement. Your parents sent you to school with the hope that you would obtain an education that would make you more helpful in the home, more obedient, more kind, more thoughtful, The school term is about to close, and as you return to your homes, let your parents see that the school has accomplished much for you, making you a blessing in the home and in the Lord's work. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 297 para. 02] p. 692, Para. 6, [1903MS].

Right Principles of Management.--St. Helena, Ca., April 15, 1903. *To the Physicians and Managers of our Medical Work:*-- I address you as men upon whom the Lord has bestowed great blessings. I must tell you that some of your business transactions are not pleasing to God. Some of your ways of working He can not endorse. In order to secure advantages for certain lines of work, unsanctified, ambitious projects have been resorted to. But the carrying out of these projects will bring a heavy retribution to those responsible for them. [Cf: Spaulding-Magan Collection p. 297 para. 03] p. 692, Para. 7, [1903MS].

The Lord calls upon you to work in holy, upright lines, in every transaction following the pure, elevated principles given in the Word of God. No business that will misrepresent God and harm his people will bring a particle of honor to you or to the cause which you love. The less you have to do with plans and documents drawn up in accordance with the policy of lawyers, the better it will be for you. [Cf: Spaulding-Magan Collection p. 297 para. 04] p. 693, Para. 1, [1903MS].

In business transactions you have complied with the customs of the lawyers whom you have employed, arranging matters in a way that you think will guard the work in which you are engaged against the possibilities and probabilities that might occur. Ought you to be surprised, then, that the Watchmen that God has placed on the walls of Zion should also endeavor to fulfill their God-given responsibility, seeking to make all pertaining to our institutions perfectly secure? The Word was spoken by my Instructor: "God's watchmen, who should have been wide awake, who should have understood the condition of our institutions, have been blind as to how things were being carried on by our medical missionary workers in responsible places. [Cf: Spaulding-Magan Collection p. 297 para. 05] p. 693, Para. 2, [1903MS].

God calls upon our pastors and teachers to be wide awake and not stand as blind watchmen. Let them obtain from Christ the eyesalve that will enable them to see all things clearly. Then let them examine the foundation timbers of our institutions. Not all pertaining to our work is being carried forward in an elevated, upright way. God wants his people to have a clear understanding of all the important transactions pertaining to his cause, that they may know that they are following a course he can approve. [Cf: Spaulding-Magan Collection p. 298 para. 01] p. 693, Para. 3, [1903MS].

Business transactions should not be veiled with so many technicalities that the real bearing of the agreement is not clearly understood. For years one thing after another has been brought into the Medical

Missionary Association--business propositions that are received as fair and just, but which are not. These propositions may prove to be a pit of disappointment for certain ones who did not know that there was the least danger. [Cf: Spaulding-Magan Collection p. 298 para. 02] p. 693, Para. 4, [1903MS].

There certainly must be a careful investigation of the foundation of our institutions, especially of the Sanitarium, We must not stand by any unfair propositions or allow advantages to be taken of the ones whose money is received in our institutions. Better by far would it be to suffer disappointment in our plans, than to have means to use as we please, and lose the crown of the overcomer. Better far the cross and shattered hopes than to sit with princes and forfeit heaven. "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: Spaulding-Magan Collection p. 298 para. 03] p. 693, Para. 5, [1903MS].

We seemed to be assembled in a meeting. Our Instructor looked upon the doctors present, and said, You are not all faithful stewards, else there would have been brought into the medical missionary work only that which will build up its reputation, only that which is in harmony with its high title. Those who have the living truth in their hearts, will not accept some of the documents which you have approved. Long documents, filled with blind specifications and technical conditions, may serve to place men where, if they wish to take unfair advantage, they can do a work that God can not approve. These papers may be worded so as to be difficult of understanding, and the common people may be deceived. It may appear that provisions have been made to secure from less those of whom means are solicited, while at the same time the means may be bound up in such a way that it can not be obtained without great difficulty. [Cf: Spaulding-Magan Collection p. 298 para. 04] p. 693, Para. 6, [1903MS].

You have been very particular to have things securely bound about, so that no undue advantage should be taken of the institution. Is it not right that those who in good faith place their means in the institution, should have just as good security on their side, that no unfair advantage can be taken of them? [Cf: Spaulding-Magan Collection p. 298 para. 05] p. 694, Para. 1, [1903MS].

The word of the Lord is our guide under all circumstances. It points out of duty to God and to our fellow men. It is the standard for all. [Cf: Spaulding-Magan Collection p. 298 para. 06] p. 694, Para. 2, [1903MS].

It is perfectly adapted to our necessities. It is the light placed in our hands to guide us to the heavenly home. It tells us that in order to be heirs of God and joint heirs with Christ, we must obey the commands that God has given. Any group of men, whatever their standing or position, however high their profession of godliness, who follow practices that God disallows, can not be approved of heaven. The Lord can not accept the service of those who are grasping and selfish in their dealings, like men of the world, who have no acquaintance with the things of God. [Cf: Spaulding-Magan Collection p. 299 para. 01] p. 694, Para. 3, [1903MS].

The Lord's people are not to follow the customs of worldly men, taking

advantage of circumstances to gain advantage for themselves or for the work which they represent. Neither are they to follow an unfair course of action. Christ said: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers...." "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." [Cf: Spaulding-Magan Collection p. 299 para. 02] p. 694, Para. 4, [1903MS].

God says to every minister of the gospel, to every medical missionary worker, to every other worker in his cause, Take your stand on the elevated platform of truth and justice. God will not serve with any man who draws threads of selfishness and unfairness into the web, by his example leading others astray. Our ministers and doctors are to put on the garment of Christ's righteousness. They are to wash their robes of character and make them white in the blood of the lamb. [Cf: Spaulding-Magan Collection p. 299 para. 03] p. 694, Para. 5, [1903MS].

He who has lost his sensitiveness of character is in danger of losing his soul, and with it an eternity of joy. God will not be trifled with. He will not sanction the least approach to underhand dealing to secure advantage for any branch of his work. The actions of our medical missionaries are to be as clear as the day. These workers are to do all in their power to proclaim the gospel message. They are not, by following a misleading, scheming course, to assure the worldly man that under certain circumstances his course of unjust dealing is justifiable and advisable. Compliance with customs founded on a false basis is to be shunned by every medical missionary. [Cf: Spaulding-Magan Collection p. 299 para. 04] p. 694, Para. 6, [1903MS].

We are preparing for a life that measures with the life of God. Never should a Seventh-day Adventist medical missionary do anything that will dishonor the name that he bears. Every medical missionary is to show to the world, to lawyers, to doctors, to the church, and to the gospel ministry, that he is a Christian, bound by a solemn covenant to be upright in word and action, to follow a course free from all deception and subterfuge. His life is to be holy. He is to respect his God-given talents, using them in a way that will honor the One who gave his life to redeem humanity from all iniquity, and to purify unto himself a peculiar people, zealous of good works. There must be in his life no taint of dishonesty, no perversion of the holy principles of truth. [Cf: Spaulding-Magan Collection p. 299 para. 05] p. 694, Para. 7, [1903MS].

In the world men are tried by the standard of wealth and position. Men worship men who meet this standard. But is this the true standard of character? No, no. It is riches, but purity of heart and life, that will gain for human beings entrance into the city of God. [Cf: Spaulding-Magan Collection p. 299 para. 06] p. 695, Para. 1, [1903MS].

To all our medical missionary workers the Lord says, Lift up the standard of truth higher and still higher. Hold fast to your integrity. Let your lives bear a good report regarding your Saviour's keeping power. Keep no position at the expense of conscience. Smile not at falsehood. Consent not to any dishonest practice. Say to the tempter, Get thee behind me, Satan; and say it with so much meaning, so much decision, that he will see that you have emptied your soul of every

falsehood. Do not rest satisfied until you are a partaker of the divine nature, having escaped the corruption that is in the world through lust. Go to the word of God to find out your duty as medical missionaries, else you are not worthy of the name. You are to be "not slothful in business, fervent in spirit, serving the Lord." Those who combine these three essentials are on safe ground. [Cf: Spaulding-Magan Collection p. 300 para. 01] p. 695, Para. 2, [1903MS].

Let every minister, every doctor, every medical missionary worker, remember that he is not to put his conscience to the rack to favor any business transaction that is not straight-forward, on the part of any man. Whatever his calling or profession, a man is not a Christian unless he follow the example of Christ, by His grace holding fast to his integrity, humility, not of boasting and parade. His life is to show that he has accepted the invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Cf: Spaulding-Magan Collection p. 300 para. 02] p. 695, Para. 3, [1903MS].

One is our Master, even Christ. We have pledged ourselves to live to His name's glory. God grant that the veil that separates us from Him may be drawn aside, and that we may accept him as our Companion and Teacher. We are not to look upon ourselves as gods, able to carry out our own will, our own devising. We are to remember that in order to be successful in our work, we must be sustained by God, we must have the power that Christ gives to all who believe in Him--the power to become the sons of God. We are faithfully to discharge the duties enjoined on us in the Word of God, shunning everything that would make us in character like the arch-deceiver. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 300 para. 03] p. 695, Para. 4, [1903MS].

To Those in Council at Battle Creek, Michigan.--"Elmshaven", Sanitarium, Cal. April 16, 1903.--Dear Brethren:--The members of the Medical Missionary and Benevolent Association, and the responsible men of the General Conference, are now to act in concert in regard to the work to be carried on. All must now awake and seek the Lord, lest the powers of the enemy shall obtain the victory. There are much greater depths of spiritual truth to be reached by experience. Christ will lead us to higher and still higher planes, where spiritual perception and spiritual action shall enter into unquestionable discoveries, and where the sacred truths of the gospel shall be understood in all their bearings. [Cf: Spaulding-Magan Collection p. 301 para. 01] p. 695, Para. 5, [1903MS].

As God's Word is received as food for the soul, the character in spiritual lines will correspond to the truths of the gospel that have been eaten and digested. Thus our spiritual strength will be refreshed as we become partakers of the divine nature, having overcome the corruption that is in the world through lust. The nutritious properties of the heavenly food may be compared with the strength-restoring properties of the leaves of the tree of life, which are for the healing of the nations. Seek for unity, and seek it in faith. Faith we must have, in order that we may walk by faith. [Cf: Spaulding-Magan Collection p. 301 para. 02] p. 696, Para. 1, [1903MS].

My mind is deeply impressed by the Spirit of God. Instruction is given to me in clear lines. Our work is not left in the hands of finite men. God rules, and he will turn and overturn. He will not allow his work to be carried forward as it had been. His medical missionary work is not to be ruled, controlled, and molded by one man, as for some years it certainly has been. The exercise of such a power, if continued, will mar the work, and will be the certain ruin of the man exercising control. God will work with the men entrusted with large responsibility, if they will take the Lord's way as humble obedient servants, waiting wholly upon him. But if any man sets himself up as being above God, and takes the work under his finite supervision, the watchmen standing on the walls of Zion must discern the danger and take heroic action to save the man and the cause. [Cf: Spaulding-Magan Collection p. 301 para. 03] p. 696, Para. 2, [1903MS].

Yesterday I read the following incident: "A notable painter was adorning the frescoes in the dome of a cathedral. When a certain portion of his work was done, he stepped backward upon the small scaffold of planks on which he stood, to admire the effect of his skillful craft. Suddenly a comrade who was with him rushed forward to the picture, and with the brush in his hand smeared and spoiled the delicate work so painfully accomplished. Rushing forward, the artist cried angrily, "What is that for?" "Look", said his companion, "one more step backward, and you would have fallen, bruised and mangled on the pavement below." The artist was thankful that his life was saved. Will our brethren in peril consent to be saved from the dangers they are in? [Cf: Spaulding-Magan Collection p. 301 para. 04] p. 696, Para. 3, [1903MS].

In no case does God require His servants to bear burdens that He has not given them. He does not require them to gather to themselves more responsibilities than they can patiently and successfully carry. Those professing Christians who do this, dishonor the name they bear, and lower the standard of Christianity. [Cf: Spaulding-Magan Collection p. 302 para. 01] p. 696, Para. 4, [1903MS].

By the managers of the Sanitarium, and the leaders in the medical missionary work, there has been a binding up with the world, which has led to entanglement, There has been much working upon a wrong policy. One man has embraced so many responsibilities that it is impossible for him to give to each proper thought that a careful performance of the Lord's work requires. Men who will carry forward in right lines the work for this time, should rally around the leaders in the work, sharing the responsibilities that they are now carrying, bringing all their plans before their brethren for consideration. Whenever one man devises plans, and seeks to carry them out in a manner so determined that his work savors of oppression, there is need of bringing into connection with him other minds that will keep uplifted the high standard suggested by the name we bear. [Cf: Spaulding-Magan Collection p. 302 para. 02] p. 696, Para. 5, [1903MS].

Many plans have been devised that God has not ordained. The root from which these plans have sprung, is the mind of finite man. God's watchmen have been blind. They should have been wide awake to see that no man's mind, one man's judgement, was becoming a power that God could not and would not endorse. To invest one man or a few men with so much power and responsibility, is not in accordance with God's way of

working. [Cf: Spaulding-Magan Collection p. 302 para. 03] p. 697, Para. 1, [1903MS].

There must be reorganization. Supreme power must not be vested in a group of men connected with a few large institutions. At the General Conference of 1901 the light was given, Divide the General Conference into union conferences. Let there be fewer responsibilities centered on one place. Let the work of printing our publications be divided. [Cf: Spaulding-Magan Collection p. 302 para. 04] p. 697, Para. 2, [1903MS].

The principles that apply to the publishing work apply also to the sanitarium work. Students should not be crowded in Battle Creek to receive an education in medical missionary lines. It is not best to encourage the gathering together in one institution of so large a company of people as have been gathered in Battle Creek Sanitarium. Let medical missionary plants be made in many places. [Cf: Spaulding-Magan Collection p. 302 para. 05] p. 697, Para. 3, [1903MS].

The youth who desire to become missionaries should not be brought in large numbers to Battle Creek. Provision should be made that they may receive an education out of and away from Battle Creek, in places where there is a different religious atmosphere. By fire the Lord removed the great argument in favor of gathering many students to Battle Creek. He swept away the Sanitarium to prevent the carrying out of the idea that Battle Creek was to be the great center for the training of medical students. To carry out this idea would be out of harmony with the work for these last days, and with the plan of the Lord. [Cf: Spaulding-Magan Collection p. 302 para. 06] p. 697, Para. 4, [1903MS].

God works by means of instruments or second causes. He uses the gospel ministry, medical missionary work, and the publications containing present truth, to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit send it home to those who hear and read with an earnest desire to know what is right. The gospel ministry, medical missionary work, and our publications are God's agencies. One is not to supersede the other. But you have sought to make the medical missionary work the whole body, instead of the arm and hand. [Cf: Spaulding-Magan Collection p. 303 para. 01] p. 697, Para. 5, [1903MS].

Let the living gospel be taught in our schools. Let students be educated in its principles, that they may be prepared to impart the truth to others. Let them learn to minister to the spiritual and physical needs of those whom they will meet in their work. By the ministry of the word, the gospel is preached: by medical missionary work the gospel is practiced. The gospel is bound up with medical missionary work. Neither is to stand alone, bound up in itself. The workers in each are to labor unselfishly and unitedly, striving to save sinners. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 303 para. 02] p. 697, Para. 6, [1903MS].

To Our Brethren in Council at Battle Creek.--St. Helena, Cal., April 17, 1903. Some way must be devised in which our medical institutions shall be helped. According to the light given me, the Lord will institute ways and means by which the Battle Creek Sanitarium can be helped. When our watchmen shall recover from their blindness, and reason from cause to effect, God will help them to devise ways and

means for the relief of our medical institutions. [Cf: Spaulding-Magan Collection p. 303 para. 03] p. 698, Para. 1, [1903MS].

If we put our trust in the Lord, if we walk in his ways, the Battle Creek Sanitarium can be placed on vantage ground. When the Sanitarium is placed on its proper foundation, when our people can see that it stands as when first established, when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have control of everything in it, then God will help them all to take hold with courage to build it up. [Cf: Spaulding-Magan Collection p. 303 para. 04] p. 698, Para. 2, [1903MS].

Our leading brethren, the leading positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained. [Cf: Spaulding-Magan Collection p. 303 para. 05] p. 698, Para. 3, [1903MS].

God wants his people to place their feet on the eternal Rock. The money that we have is the Lord's money: and the buildings that we erect with this money, for his work, are to stand as his property. He calls upon those who have received the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy. [Cf: Spaulding-Magan Collection p. 303 para. 06] p. 698, Para. 4, [1903MS].

The light that God has given me is that there are proper ways that the Conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But he does not wish his people to invest their money in bonds. [Cf: Spaulding-Magan Collection p. 304 para. 01] p. 698, Para. 5, [1903MS].

One night it seemed to me that we were assembled in council with the leaders of the medical work at Battle Creek. One of authority arose, and holding up a long paper read from it many things that perplexed me. Neither I nor many others could discern the meaning of that which he read. Then He who read from this paper said, "These are men who have allowed the paper to pass as a legal piece of business, as a security for the issuing of bonds to secure money. That long list of conditions is not necessary, but they show unsafety for those who invest their means." [Cf: Spaulding-Magan Collection p. 304 para. 02] p. 698, Para. 6, [1903MS].

This is not the kind of work that should be placed before those who have the utmost confidence in the men bearing responsibility, supposing them to be faithful, intelligent guardians of the people. Many things will be managed after this same order unless a reorganization shall take place. [Cf: Spaulding-Magan Collection p. 304 para. 03] p. 698, Para. 7, [1903MS].

There are those who will have nothing to do with the bonds issued, but there are many who will accept them without criticism because they have confidence in the Medical Missionary Association as being loyal to the

high principles that it advocates. They will not question the things that they can not understand because they have faith in the original Seventh-day Adventist Medical Missionary Association. [Cf: Spaulding-Magan Collection p. 304 para. 04] p. 699, Para. 1, [1903MS].

No document should be accepted which is so worded as to make it possible for the medical missionary workers in office so to manage affairs that injustice will be done to those putting confidence in the medical missionary association. These matters must be carefully examined into by the men in position of responsibility in the Medical Missionary Association and the General Conference. There is a snare in these documents, and I am to say, Watch and pray, lest ye enter into temptation. The standing of the Sanitarium and its relation to the cause of God is to be ascertained. Everything regarding its organization is to be closely examined, that Seventh-day Adventists may know the true standing of the institution. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 304 para. 05] p. 699, Para. 2, [1903MS].

Be Strong, and of Good Courage.--"Elmshaven," Sanitarium, Cal.--July 27, 1903. Dear Brother Magan:--I received your letter two or three days ago. I have also received letters from several others, among them one from a Brother Howard of Washington, in regard to the color line. I have been kept very busy answering these letters. [Cf: Spaulding-Magan Collection p. 305 para. 01] p. 699, Para. 3, [1903MS].

When you see W. C. W. and talk with him, you will understand we have not changed the plans that we made with you. We feel that to change these plans would be to make a great mistake. [Cf: Spaulding-Magan Collection p. 305 para. 02] p. 699, Para. 4, [1903MS].

My dear brother, be of good courage in the Lord. Have faith in regard to your wife. We are praying for her. We shall have to wrestle with principalities and powers and spiritual wickedness in high places. And we shall have to contend with enemies in the form of our fellow-beings, men who are spiritually blind, and who know not at what they stumble. I see that you are in the struggle. You and Brother Sutherland know what it means to struggle with the calamities of life. Is not the spiritual conflict far greater, when we meet with the disguised powers of darkness, who seem determined to destroy us? [Cf: Spaulding-Magan Collection p. 305 para. 03] p. 699, Para. 5, [1903MS].

One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's spirit. [Cf: Spaulding-Magan Collection p. 305 para. 04] p. 699, Para. 6, [1903MS].

The call to greater consecration and holier service is being made, and will continue to be made. Some who are now voicing Satan's suggestions will come to their senses. There are those in important positions of trust who do not understand the truth for this time. To them the message must be given. If they receive it, Christ will accept them, and will make them workers together with him. But if they refuse to hear the message, they will take their stand under the black banner of the Prince of Darkness. [Cf: Spaulding-Magan Collection p. 305 para. 05] p. 699, Para. 7, [1903MS].

I am instructed to say that the precious truth for this time is open more and more clearly to human minds. In a special sense men and women are to eat of Christ's flesh and drink of his blood. There will be a development of the understanding, for the truth is capable of constant expansion. The divine originator of truth will come into closer and still closer communion with those who follow on to know him. As God's people receive his word as the bread of heaven, they will know that his goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten. [Cf: Spaulding-Magan Collection p. 305 para. 06] p. 700, Para. 1, [1903MS].

We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan. [Cf: Spaulding-Magan Collection p. 305 para. 07] p. 700, Para. 2, [1903MS].

As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of his great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to his people. [Cf: Spaulding-Magan Collection p. 306 para. 01] p. 700, Para. 3, [1903MS].

We do not comprehend the deep things of God. Oh, if we did, faith would grasp the promises, and your wife would be healed. It is not the Lord, but the power of Darkness, that keeps her where she is. Go to the Saviour, my brother, and in faith ask Him to cast Satan out. Believe, only believe. In your wife's behalf lay hold of the merciful Healer. [Cf: Spaulding-Magan Collection p. 306 para. 02] p. 700, Para. 4, [1903MS].

Be strong, and of good courage. In order to fight successfully, a soldier must have courage, and strength. Of ourselves, we are weak and feeble. But we have the promise, "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: Spaulding-Magan Collection p. 306 para. 03] p. 700, Para. 5, [1903MS].

May the Lord bless you, and give you strength and grace, and may he send his healing powers to your wife, is my prayer. Ellen G. White. [Cf: Spaulding-Magan Collection p. 306 para. 04] p. 700, Para. 6, [1903MS].

The Reopening of Battle Creek College, and the Fault of Large Institutions. St. Helena, Cal., August 3, 1903.--Brethren Daniells, Prescott, and W. C. White:--I am very sorry to hear that there is a plan to reopen Battle Creek College. To establish a college in Battle Creek, after such plain warnings have been given against doing this, would be to make a great mistake. [Cf: Spaulding-Magan Collection p. 306 para. 05] p. 700, Para. 7, [1903MS].

I can assure you that the large number of patients at the Sanitarium

is no evidence that the institution is where it should be, or that it is conducted after God's order. Christ's plan for teaching truth can not be carried out in so large an institution as the Battle Creek Sanitarium, where so large a number of patients of all classes are gathered together. There may be some conversions at the Sanitarium at Battle Creek, among those who go there for treatment, but these will meet with greater difficulty than in almost any other place. Because of the large number of patients, this sanitarium is necessarily conducted as a large hotel. Worldlings of all classes are of course entertained there, and the helpers are constantly brought into connection with an influence that tends to draw them away from Christ. Oh, why can not those who know the truth follow the instruction that God has given? Why do they not make plants in places that have never yet heard the truth? Let us pray to God for help to do His work as in his very presence. [Cf: Spaulding-Magan Collection p. 306 para. 06] p. 701, Para. 1, [1903MS].

The enemy works untiringly to deceive human beings, and lead them away from God. He and his angels will in the future assume the shape of human beings, and work to make the truth of God of no effect. [Cf: Spaulding-Magan Collection p. 307 para. 01] p. 701, Para. 2, [1903MS].

Those who know the truth, but who walk contrary to the truth, may never place their foot in the path that Christ followed. [Cf: Spaulding-Magan Collection p. 307 para. 02] p. 701, Para. 3, [1903MS].

We are to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." No man or woman is to bind himself or herself to serve for a certain number of years under the control of a medical association. This is not God's plan, but a plan of human devising. Human beings belong to the Lord, body, soul, and spirit, and they are to be guided and controlled by him. He has bought us. We are under obligation to be laborers together with him. No one should bind himself to serve for a certain number of years in any institution. [Cf: Spaulding-Magan Collection p. 307 para. 03] p. 701, Para. 4, [1903MS].

I know that some have thought it advisable for the workers in our sanitariums to sign certain contracts. But I know also that it is not in accordance with God's plan for the workers to sign these contracts. They are pledged to God, and if he moves upon them to take the message to a certain place, shall they be bound by a pledge that hinders them from going? Never, never, We are not contracts to do this or that. We are to work under our Master, Christ Jesus, looking to him for directions. We are to pray and work and believe, following always the course that he marks out. [Cf: Spaulding-Magan Collection p. 307 para. 04] p. 701, Para. 5, [1903MS].

There are among professing believers many who know little of what is comprehended in the third angel's message. They have not followed the straight pathway of truth. They have not purified their souls by obeying the word. They are unconverted. They need to "seek the Lord while he may be found, and to call upon Him while he is near." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." [Cf: Spaulding-Magan Collection p. 307 para. 05] p. 701, Para. 6, [1903MS].

Our ministers need this message. There are among them those whose feet are standing in slippery places. They slip first one way and then another, and continue to slip and slide. May God help them to place their feet in the footprints of Jesus. [Cf: Spaulding-Magan Collection p. 307 para. 06] p. 702, Para. 1, [1903MS].

Our churches are in the condition described in the message to the Laodicean church. They are neither cold nor hot. They need a fresh, new experience. God calls upon them to prepare for his coming; for it is near at hand. Ellen G. White. [Cf: Spaulding-Magan Collection p. 307 para. 07] p. 702, Para. 2, [1903MS].

Bound, Not to Men, But to God.--"Elmshaven," Sanitarium, Cal., August 4, 1903. Elder A. G. Daniells:--My dear Brother:--Yesterday I sent you the letter containing the warning that has been given again and again: The workers in our sanitariums are not to sign contracts binding themselves to an association or an institution for a certain number of years. They are to be bound, not to men, but to God. [Cf: Spaulding-Magan Collection p. 308 para. 01] p. 702, Para. 3, [1903MS].

No man is to treat those who learn under him as if he owned them, body, soul, and spirit. The Lord wants no such binding up with human beings, even if these human beings are without blame. There are those who are not holding the beginning of their confidence firm to the end. The gospel ministry and medical missionary work are to be united. [Cf: Spaulding-Magan Collection p. 308 para. 02] p. 702, Para. 4, [1903MS].

I have recently been instructed that no one should be advised to pledge himself to spend two, three, four, five, or six years under any man's tuition. Brethren, we have no time for this. Time is short. We are to hold out urgent inducements to the men who ought now to be engaged in missionary work for the Master. The highways and byways are yet unworked. The Lord calls for young men to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. God speaks to our young men, saying, "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: Spaulding-Magan Collection p. 308 para. 03] p. 702, Para. 5, [1903MS].

The Lord must be given an opportunity to show men their duty and to work upon their minds. No one is to bind himself to serve under the direction of any human being; for the Lord himself will call men, as of old he called the humble fishermen, and will himself give them the education he desires them to have. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in his word. [Cf: Spaulding-Magan Collection p. 308 para. 04] p. 702, Para. 6, [1903MS].

The signs that show Christ's coming is near are fast fulfilling. The Lord calls for canvassers and evangelists. Those who will go forth to this work under his direction will be wonderfully blessed. [Cf: Spaulding-Magan Collection p. 308 para. 05] p. 702, Para. 7, [1903MS].

Let our churches be guarded. Let our people work intelligently, not

under the rule of any man, but under the rule of God. Let them stand where they can follow the will of God. Their service belongs to Him. Their capabilities and talents are to be refined, purified, ennobled. In this lower school--the school of earth,--they are to be prepared for translation into the school of heaven, where their education will be continued under the personal supervision of Christ, the great Teacher, who will lead them beside the living waters, and open to them the mysteries of the kingdom of God. [Cf: Spaulding-Magan Collection p. 308 para. 06] p. 703, Para. 1, [1903MS].

Those who in this life do their best will obtain a fitness for the future immortal life. [Cf: Spaulding-Magan Collection p. 309 para. 01] p. 703, Para. 2, [1903MS].

The Lord calls for volunteers who will take their stand firmly on his side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now. [Cf: Spaulding-Magan Collection p. 309 para. 02] p. 703, Para. 3, [1903MS].

There are many young men and young women among us who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? Has not the Lord some practical work to do in missionary lines? Manly young men will be needed to enter the printing office when it is established in Washington, to learn the printer's trade. Our publications are to be prepared to go forth to the world. Canvassers are to be educated to take up the work of circulating these publications. Our books and papers are to go to places that are still in the darkness of error. [Cf: Spaulding-Magan Collection p. 309 para. 03] p. 703, Para. 4, [1903MS].

The Lord calls upon young men to enter our schools. Schools are to be established in which our youth can receive and education that will prepare them to go forth to do evangelical work and medical missionary work. Let schools be established out of the cities. [Cf: Spaulding-Magan Collection p. 309 para. 04] p. 703, Para. 5, [1903MS].

I call upon all to fasten themselves to Christ. He invites them, "Come unto me." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: Spaulding-Magan Collection p. 309 para. 05] p. 703, Para. 6, [1903MS].

Let us not be in any way deceived. Let us realize the weakness of humanity, and see where man fails in his self-sufficiency. We shall then be filled with a desire to be just what God desires us to be, pure, noble, sanctified. We shall hunger and thirst after the righteousness of Christ. To be like God will be the one desire of the soul. [Cf: Spaulding-Magan Collection p. 309 para. 06] p. 703, Para. 7, [1903MS].

This is the desire that filled Enoch's heart. And we read that he walked with God. He studied the character of God to a purpose. He did not mark out his own course, or set up his own will, as if he thought himself fully qualified to manage matters. He strove to conform himself to the divine likeness. [Cf: Spaulding-Magan Collection p. 309 para. 07] p. 703, Para. 8, [1903MS].

A school such as has been planned for, should be in some place where the students would not be closely associated with the large numbers who are expected to patronize the sanitarium at Battle Creek. It is not wise to plan to maintain such a school in a place where a worldly element prevails to so great an extent as to counterwork that which the Lord has outlined should be done for our youth in our educational institutions. So many youths should not be brought together in Battle Creek. [Cf: Spaulding-Magan Collection p. 309 para. 08] p. 704, Para. 1, [1903MS].

The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who are planning to organize another educational institution there. Let the light already given, shine forth in its purity and beauty, that God's name may be glorified. E. G. White. [Cf: Spaulding-Magan Collection p. 310 para. 01] p. 704, Para. 2, [1903MS].

To the Leaders in Our Medical Work.--St. Helena, Cal., August 4, 1903. Dear Brethren:--I have a message for you. I am instructed to say that all the arrangements connected with the management of the medical missionary work are not to originate in Battle Creek. It is the deceptive power of the enemy of all righteousness that leads to the repeated attempts to bring all our medical institutions under the control of one organization. Certainly such efforts are not inspired by the Lord. The medical missionary work is God's work, and in every conference and church we are to take a decided stand against allowing it to be controlled by men. [Cf: Spaulding-Magan Collection p. 310 para. 02] p. 704, Para. 3, [1903MS].

After I received word in regard to the excellent meeting of confession and unity that had been held in Battle Creek, I was writing in my diary, and was about to record the thankfulness I felt because a change had come, when my hand was arrested, and there came to me the words: "Write it not. No change for the better has taken place. The Doctor is ensnared in a net of specious deception. He is presenting as of great worth things that are turning souls from the truth into byways and forbidden paths,--things that lead human agents to act in harmony with their own inclinations, and to work out their unsanctified purposes; things that result in destroying the dignity and power of God's people, obscuring the light that would otherwise come to them from God through his appointed agencies. [Cf: Spaulding-Magan Collection p. 310 para. 03] p. 704, Para. 4, [1903MS].

The leaders in our medical work at Battle Creek have endeavored to bind our medical institutions fast, in accordance with their plans, notwithstanding the many warnings given that this should not be done. Who has authorized them to lay these plans, and to try in many ways to bring about their purposes? Our sanitariums do not belong to them; and yet they desire to tie up these institutions some way so that all our medical work will be under their control. [Cf: Spaulding-Magan Collection p. 310 para. 04] p. 704, Para. 5, [1903MS].

In the past I have written much upon this subject; and now I must repeat the admonitions given, because it seems difficult for my brethren to understand their perilous position. [Cf: Spaulding-Magan Collection p. 310 para. 05] p. 704, Para. 6, [1903MS].

"The Lord forbids that every sanitarium and bath-house established should be brought under one control, bound up with the medical institution at Battle Creek. The managers of the Battle Creek Sanitarium have their hands full. They should devote their strength to the work of making this sanitarium what it should be. [Cf: Spaulding-Magan Collection p. 310 para. 06] p. 705, Para. 1, [1903MS].

"The light given me of God is that Dr. Kellogg is assuming too much responsibilities in these matters. He is not to think that he can be conscience for every one of our medical workers; for men are to look to the Lord God of heaven alone for wisdom and guidance. [Cf: Spaulding-Magan Collection p. 311 para. 01] p. 705, Para. 2, [1903MS].

"In establishing and developing medical institutions, our brethren must not be asked to work in accordance with the plans of a ruling, kingly power. A change must be brought about. Dr. Kellogg must see and understand this, and bind about his desires to fasten every medical institution to the central organization at Battle Creek. *The Lord forbids*. [Cf: Spaulding-Magan Collection p. 311 para. 02] p. 705, Para. 3, [1903MS].

"For years I have been instructed that there is danger, constant danger, that our brethren will look to their fellow men for permission to do this or that, instead of looking to God. Thus they become weaklings, and permit themselves to be bound about with man-made restrictions disapproved by God. The Lord can impress minds and conscience to do his work under bonds to God, and in a spirit of fraternity that will be in accordance with his law. . . . [Cf: Spaulding-Magan Collection p. 311 para. 03] p. 705, Para. 4, [1903MS].

"God knows the future. He is the One to whom we are to look for guidance. Let us trust him to direct us in the development of the various branches of his work. Let none attempt to labor in accordance with unsanctified impulses. . . . [Cf: Spaulding-Magan Collection p. 311 para. 04] p. 705, Para. 5, [1903MS].

"The division of the General Conference into district union conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together; for we are just as much under the control of God in one part of the vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another. [Cf: Spaulding-Magan Collection p. 311 para. 05] p. 705, Para. 6, [1903MS].

"The kingly power formerly revealed in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work. No one is to think that the branch of work with which he is connected is of vastly more importance than other branches. [Cf: Spaulding-Magan Collection p. 311 para. 06] p. 705, Para. 7, [1903MS].

"There must be educational work in every sanitarium that shall be established. It is not the duty of Dr. Kellogg to carry so many responsibilities. God has control of the work, and no human agency is to feel that everything done in the sanitariums established must first be submitted to Dr. Kellogg. This course God forbids. The same God who instructed Dr. Kellogg will instruct the men and women who are called to do service for the Master in various parts of his vineyard. [Cf: Spaulding-Magan Collection p. 311 para. 07] p. 706, Para. 1, [1903MS].

"Human laws and arrangements are being framed that are not acceptable to God. They will not prove a savor of life unto life. I am under the necessity of lifting the danger-signal. The managers of every one of our institutions need to become more and still more intelligent regarding their individual work, not by depending upon another institution, but, while preserving the identity of their work, by looking to God as their Instructor, and by revealing their faith in him through whole-hearted service. Then they will develop talents and capabilities." [Cf: Spaulding-Magan Collection p. 312 para. 01] p. 706, Para. 2, [1903MS].

Every man needs now to take his position on the old-time foundation of obedience to God. Let no one allow the propositions of any group of men to lead him, through a spirit of compromise, to accept wrong plans and principles. I have been instructed that history will be repeated, and the specious working of Satan will be revealed by human agents. We must work discreetly and determinedly to adjust matters. The recent effort to induce God's people to accept binding propositions, is the last that should be passed by without a decided protest. Let us not take another step toward the acceptance of such propositions, lest we be ensnared. [Cf: Spaulding-Magan Collection p. 312 para. 02] p. 706, Para. 3, [1903MS].

Brethren, let us firmly take our position now. In justice to our churches, we must now decide this matter; for we have a great work to do. We must now determine that every medical institution shall stand in its own individual right. Let every cord now be broken. Let our medical institutions refuse to be tied up with the Medical Association in Michigan. [Cf: Spaulding-Magan Collection p. 312 para. 03] p. 706, Para. 4, [1903MS].

I shall now be prepared to say to our brethren, Cut loose, cut loose! After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plainly spoken. Be as calm as a summer evening, but as fixed as the everlasting hills. By conceding, you would be selling our whole cause away. We must now take hold of these matters decidedly. I have many things to say that I have not wanted to say in the past, but now my mind is clear to speak and act. [Cf: Spaulding-Magan Collection p. 312 para. 04] p. 706, Para. 5, [1903MS].

I am sorry to be compelled to take the position that I am forced to take in behalf of God's people. In taking this position, I am placed under the necessity of bearing the heavy burden of showing the evil of the plans that I know are not born of heaven. This is the burden that many times in the past the Lord has laid upon me, in order that his work might be advanced along right lines. How much care and anxiety,

how much mental anguish and wearing physical labor, might be saved me in my old age! But still I am under the necessity of going into the battle, and of discharging in the presence of important assemblies the duty that the Lord has laid upon me,--the duty of correcting the wrong course of men who claim to be Christians but who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people. [Cf: Spaulding-Magan Collection p. 312 para. 05] p. 706, Para. 6, [1903MS].

If I act conscientiously, I must meet the crisis; for I believe that the precepts which the Lord has given concerning his work in the past and at the present time point out the right way. And his plans, his thought, are as much higher than man's plans, man's thoughts, as the heavens are higher than the earth. God's voice is to be heard; his wisdom is to guide us. We must not be broken up by any human wisdom of devising. God has outlined his plan in his Word and in the Testimonies he has sent to his people. [Cf: Spaulding-Magan Collection p. 312 para. 06] p. 707, Para. 1, [1903MS].

Oh, how sad it is that men allow themselves to be so wrought upon by the enemy that they dare venture to exalt their finite judgment in opposition to God's plans and purposes! Man's authority bears the signature of man. We are not to permit the rank and file of our people to come under the generalship of the weak, confused sentiments of man. God's authority is to stand supreme. And I must call upon his people to recognize his authority, which bears the evidence of its divine origin. [Cf: Spaulding-Magan Collection p. 313 para. 01] p. 707, Para. 2, [1903MS].

The foundation on which the truth has always been based is sure, and upon this foundation all are to stand who are doing the Lord's work. God's word reveals his design; and that work only which is carried on in accordance with the principles of the word will stand fast forever, approved both by the heavenly host and the adopted family living on the earth during the remnant of time remaining before the close of this earth's history. [Cf: Spaulding-Magan Collection p. 313 para. 02] p. 707, Para. 3, [1903MS].

Finite man, yielding to Satan's devising, can easily lose sight of the Lord's purpose concerning him; for by yielding to temptation man loses his power of discernment. Every Christian is to strive to be a laborer together with God. [Cf: Spaulding-Magan Collection p. 313 para. 03] p. 707, Para. 4, [1903MS].

Christ calls for service altogether different from that which is given him. Men in positions of responsibility should, through the power of the Holy Spirit, reveal the Redeemer much more clearly to the world than they have revealed him. The Infinite God so loved the world that he gave his only begotten Son as a sacrifice for us, in order that, receiving him by faith and practicing his virtues, we should not perish, but have everlasting life. My brethren, how do you suppose he regards the great lack of spiritual enthusiasm manifested over the record of the great sacrificial offering made for our individual salvation? [Cf: Spaulding-Magan Collection p. 313 para. 04] p. 707, Para. 5, [1903MS].

All human ambition, all boasting, is to be laid in the dust. *Self,*

sinful self, is to be abased, not exalted. By holiness to God in the daily life here below, we are to manifest the Christ-life. The corrupt nature is to become pure and undefiled; subdued, not exalted. We are to be humble, faithful men and women. Never are we to sit upon the judgment-seat. God demands that his representatives shall be pure vessels, revealing the beauty of sanctified character. The channel is always to remain unobstructed, that the Holy Spirit may have free course; otherwise, spiritual leaders will gloss over the work that must be done in the natural heart in order to perfect Christian character; and they will present their own imperfections in such a way that they make of none effect God's truth, which is as steadfast as the eternal throne. And while God calls upon all his watchmen to lift the danger-signal, at the same time he presents before them the life character of the Saviour as an example of what they must be and do in order to be saved. [Cf: Spaulding-Magan Collection p. 313 para. 05] p. 707, Para. 6, [1903MS].

Concerning his disciples, Christ prayed, "Sanctify them through thy truth; thy word is truth." A pleasant, self-satisfied feeling is not an evidence of sanctification. A faithful record is kept of all the acts of the children of men. Nothing can be concealed from the eye of the high and holy One, who inhabiteth eternity. Some make Christ ashamed by their course of devising, planning, scheming, God does not approve of their conduct; for the Lord Jesus is not honored by their spirit of their works. They forget the words of the apostle, "We are made a spectacle unto the world, and to angels, and to men." [Cf: Spaulding-Magan Collection p. 314 para. 01] p. 708, Para. 1, [1903MS].

In consequence of the unfaithful lives of men who adorn not the doctrine of Christ our Saviour, Bible truth is blasphemed. My soul is grieved night after night, and day after day, as I view the present situation. Ellen G. White. [Cf: Spaulding-Magan Collection p. 314 para. 02] p. 708, Para. 2, [1903MS].

Be Not Weary in Well-Doing.--St. Helena, Cal., Aug. 9, 1903. . . . .  
. . . My brethren and sisters, why is so little being done to sell "Christ's Object Lessons"? Have you become weary in well doing? Let this work advance; for there is great need that it be carried steadily forward. The school at Berrien Springs needs the money that the sale of these books will bring. This school is making advancement as fast as possible, but it is in need of funds with which to erect buildings. The Lord is pleased with the way in which the school has been conducted, and with the education that is being given to the students gathered there. Will you not remember that in doing your best to bring in means for the advancement of this school, you are cooperating with Him? There is much that needs to be done before the winter sets in. Buildings must be erected, and other lines of work carried forward. [Cf: Spaulding-Magan Collection p. 314 para. 03] p. 708, Para. 3, [1903MS].

Brother Magan and Brother Sutherland have worked with heart and soul to bring this school to its present stage of advancement, and the blessing of the Lord has attended their labors in a marked manner. I wish to say that my confidence in these men has not at all lessened. The Lord is not unmindful of the self-sacrifice and their labors of love. I have feared that they were in danger from trying to do more than they could do. I saw that they were in danger of over-taxing their strength in the effort to advance the work and to economize in the use

of means. [Cf: Spaulding-Magan Collection p. 314 para. 04] p. 708, Para. 4, [1903MS].

The lives of these men are precious in the sight of the Lord. He does not want them to overwork, and thus sacrifice their strength; for in the end this would mean great loss. [Cf: Spaulding-Magan Collection p. 314 para. 05] p. 708, Para. 5, [1903MS].

My brethren and sisters, I ask you, in the name of the Lord, to do all that you can to advance the work of the Berrien Springs school. I hope and pray that you will not become weary in well-doing. In carrying forward the work of selling "Christ's Object Lessons", you will receive a most precious blessing. As you show, this book to your friends and neighbors, telling them of the instruction that it contains and why you are trying to sell it, you will gain an experience that will enable you to do more successful work for the Master. As you take up this pleasing work--for such it will prove to all who take it up with faith and prayer--the peace of Christ will come into your hearts. The thought that you are doing a good work will fill you with joy and courage. [Cf: Spaulding-Magan Collection p. 314 para. 06] p. 708, Para. 6, [1903MS].

At one time the suggestion was made to me that it might be best, when the Relief of the Schools Campaign was finished, to make "Christ's Object Lessons" a regular subscription book. It was said that this book would have as ready a sale as any that could produced. [Cf: Spaulding-Magan Collection p. 315 para. 01] p. 709, Para. 1, [1903MS].

As I heard this suggestion, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing for me to do?" I said that it might be right to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came, In an instant the light given at the first regarding "Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for human devising? This book is to be treated as a sacred offering, made to God and His plan regarding it is unselfishly carried out, the result will be wholly satisfactory." [Cf: Spaulding-Magan Collection p. 315 para. 02] p. 709, Para. 2, [1903MS].

I immediately said that I would not make any change in the handling of "Object Lessons", unless God gave me plain instruction that this should be one. As I said this, I felt the blessing of God resting upon me. [Cf: Spaulding-Magan Collection p. 315 para. 03] p. 709, Para. 3, [1903MS].

My brethren and sisters, as you go out to sell this book, the Lord Jesus and His angels will open the way before you. Success has attended the effort to sell the book in the past, because God's people have worked in cooperation with heavenly agencies; and success will attend the effort in the future, if our people will still carry forward the work. All, will receive grace for grace as they give what they can, in time and influence, to the circulation of "Christ's Object Lessons". [Cf: Spaulding-Magan Collection p. 315 para. 04] p. 709, Para. 4, [1903MS].

I leave these words with you, praying that the blessing of God may rest on the self-sacrificing workers at Berrien Springs, and upon all who continue in the work of canvassing for "Object Lessons". Time is short, and there is much to be done. Let all who can, old and young, men, women, and children, take up this work. As they go forth, the Lord will open the way before them. The words that they speak will be as seeds sown in good ground. Many souls will be saved as a result of their willing service. And at last, when we join the royal family in the courts above, the Lord will open before us the good that has been accomplished by "Christ's Object Lessons". [Cf: Spaulding-Magan Collection p. 315 para. 05] p. 709, Para. 5, [1903MS].

The Training of Medical Missionaries.--"Elmshaven", Sanitarium, Cal., August 27, 1903.--Dear Brother Daniells:--During the past few days I have been writing some things that were urged upon my mind. I have not had all the matter copied; but when it is copied, I will read it, and then I hope that other things will come to my mind to add to these manuscripts. [Cf: Spaulding-Magan Collection p. 316 para. 01] p. 709, Para. 6, [1903MS].

I can not keep matters from coming before the people. I have not changed my mind at all. I have had some very plain talks with Elder A. T. Jones. I told him that I could not and would not consent to his coming to the Pacific Coast to present to the brethren and sisters here the situation at Battle Creek, and to call upon them for gifts and pledges to meet the needs of the work there. As we consider the work that must be done in Washington City, and the varied lines of work that should be taken up in the Southern field and in the cities of our land, it is becoming more and more manifest that it is unwise to allow our conferences to be stripped of means that they can not assist in establishing memorials in fields where God has instructed us to do a special work. [Cf: Spaulding-Magan Collection p. 316 para. 02] p. 710, Para. 1, [1903MS].

In the places where labor is to be put forth, advantages should be provided for the training of men and women, as well as the youth, to work in the Master's vineyard. All that can possibly be done with native help in the Southern field, should be done. A large amount of most hopeful evangelistic work can be carried on to good advantage, and thus much of the vineyard be worked, in order that fruit shall be borne. It is fruit that we want. Christ wants fruit to satisfy his hunger. The leaves may appear ever so inviting, but they are not satisfying. His divine soul hungers for fruit. [Cf: Spaulding-Magan Collection p. 316 para. 03] p. 710, Para. 2, [1903MS].

We have a work to do in securing the best talent, and in placing these workers in positions where they can educate other workers. Then when our sanitariums call for physicians, we shall have young men who, through their experience gained by practical work, have become fitted to bear responsibilities. We have failed, decidedly failed, in allowing so much to be done in one place. Everything is not to be brought under the control of one institution. Such an effort, carried out, results in placing an open door of temptation before the man at the head of the principal institutions. [Cf: Spaulding-Magan Collection p. 316 para. 04] p. 710, Para. 3, [1903MS].

Much more educational work needs to be done than has been done. The

Berrien Springs School can do more, and should have the best talent obtainable to carry on the work of training young men for the gospel ministry. Encourage those who are well balanced in mind and attend this school, and to make an earnest effort to understand the truth, in order that they may impart it to others. [Cf: Spaulding-Magan Collection p. 316 para. 05] p. 710, Para. 4, [1903MS].

All who desire to enter the medical missionary work, and who are worthy, should be given an opportunity to learn. We could with profit drop much of the dispensary work that is done. Giving the common treatments to the sick will accomplish much more, and will give opportunity to those who administer these hygienic treatments to labor with earnestness for the spiritual recovery of their patients. Let the hearts of all who are working along these lines, be softened and subdued. Let the workers learn to consult the Great Physician in prayer much more than they have done. Pray, watch, wait, and believe. [Cf: Spaulding-Magan Collection p. 317 para. 01] p. 710, Para. 5, [1903MS].

In training workers to care for the sick, let the minds of the students be impressed with the thought that their highest aim should always be to look after the spiritual welfare of their patients. To this end they should learn to repeat the promises of God's Word, and to offer fervent prayers, daily, while preparing for service. Let them realize that they are always to keep the sweetening, sanctifying influence of the great Medical Missionary before their patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing, compassionate Saviour, they will have rest of mind which is so essential to recovery of health. [Cf: Spaulding-Magan Collection p. 317 para. 02] p. 711, Para. 1, [1903MS].

In new places where schools are being set in operation, arrange to have a treatment-room or rooms connected with the school. Let this place be outside the main school building, so that the sick will be where it is quiet. Let those who are qualified to teach, give lessons on treating the sick. Soon much permanent fruit will be gathered, in physical improvement and in spiritual advancement, which, combined, will be of great advantage. [Cf: Spaulding-Magan Collection p. 317 para. 03] p. 711, Para. 2, [1903MS].

Over the medical missionary department, as well as over every other department of the school, there should be a head instructor to teach those under him. The beginning may be small. There may be only a few patients; but as the head instructor gives treatments, to these, quite a number of students can look on to see how he does this work, and they can help him in many ways. Thus they will learn to do this kind of work themselves. [Cf: Spaulding-Magan Collection p. 317 para. 04] p. 711, Para. 3, [1903MS].

We must certainly arouse from our passive position along these lines. Much may be learned by visiting the hospitals. In these hospitals not a few of our young people should be learning to be successful medical missionaries in caring for the sick intelligently. Observation, and the practice of that which has been learned, will result in consecrated youth becoming active, efficient medical missionary workers. Many who could not otherwise secure a training in these lines of work, can thus prepare themselves for usefulness. But the surgical work must be done by faithful, skilful physicians. [Cf: Spaulding-Magan Collection p. 317

para. 05] p. 711, Para. 4, [1903MS].

May God help us to develop plans so that our youth can become genuine medical missionaries. We can not afford to allow our very best and most promising young men and young women to drift to Battle Creek, when we have before us the work of establishing a smaller medical institution near Washington at once. No time is to be lost. Call for the best talent, and make arrangements for conducting a nurses' training school. All that can be done should be done to make a deep impression in favor of the truth for this time. Place at the head of this institution one who can be trusted. Obtain facilities for giving treatments, and secure God-fearing youth as your helpers. [Cf: Spaulding-Magan Collection p. 317 para. 06] p. 711, Para. 5, [1903MS].

We have lost time; but the gospel medical missionary work will yet open the way for the conversion of souls. We need to encourage our young men and young women not merely to carry the "Life Boat" but publications on present truth, as they go out to distribute literature. We must take up the matters that will bring us to the attention of the public. We must help our young people to understand the important truths which make us a peculiar people, denominated (dominated) by God. Those who work faithfully will gather most precious, enduring fruit. [Cf: Spaulding-Magan Collection p. 318 para. 01] p. 712, Para. 1, [1903MS].

We should reveal to the world that we are not beggars; that we are glad to do medical missionary work without price for those who can not pay. Here in California we shall need all the means that we can raise, to open up various lines of work in this state. We must be ready to help the sick whenever and wherever they need help. Medical missionary work is to be bound up with the gospel ministry. Thus it was in Christ's day. It is His helping hand, in healing, that will make the deepest impression on the minds of the people to whom we desire to proclaim the third angel's message. Ellen G. White [Cf: Spaulding-Magan Collection p. 318 para. 02] p. 712, Para. 2, [1903MS].

The Development of the Medical Missionary Work, St. Helena, Cal. Sept. 21, 1903.--To the Teachers in Emmanuel Missionary College:-- Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why? Because the Saviour's plan of work has not been followed. God's money has been misapplied. In many places practical evangelistic medical missionary work is being done; but many of the workers who should go forth as did the disciples are being collected together and held in a few places, as they have been in the past, notwithstanding the Lord's warning that this should not be. [Cf: Spaulding-Magan Collection p. 318 para. 03] p. 712, Para. 3, [1903MS].

Many of the men and women who should be out in the field, working as medical missionary evangelists, helping those engaged in the gospel ministry, are collected in Battle Creek, acting over the same program that has been acted over in the past, confining the forces, binding them up in one place. God has spoken against this by sending His judgments upon the institutions in Battle Creek; but notwithstanding this, every movement on the part of those striving to heed the warnings by laboring to change the order of things, has been made very hard because of the misconception of some regarding the way in which the

medical missionary work should be carried forward. [Cf: Spaulding-Magan Collection p. 318 para. 04] p. 712, Para. 4, [1903MS].

God has not given us the work of erecting immense sanitariums, to be used as health resorts for all who may come. Neither is it his purpose that medical missionary workers shall spend a long term of years in college before they enter the field. To build up a school in Battle Creek, as some of our people there desire, would tend to counterwork the influence that God has declared should be exerted on his people in these last days of this earth's history. [Cf: Spaulding-Magan Collection p. 319 para. 01] p. 712, Para. 5, [1903MS].

The interests that the Lord has declared should not remain in Battle Creek are not now to be brought back and reestablished there. Much of the force that would be needed to carry forward there, amidst many disadvantages, the work of these interests, should be used in doing gospel medical missionary work in the large cities still unworked. [Cf: Spaulding-Magan Collection p. 319 para. 02] p. 713, Para. 1, [1903MS].

"Break up the large centers," has been the word of the Lord, "Carry the light to many places." Those who are desirous of receiving a training for effective medical missionary work, should understand that large sanitariums will be conducted so much like institutions of the world, that students laboring in such sanitariums can not obtain a symmetrical training for Christian medical missionary work. [Cf: Spaulding-Magan Collection p. 319 para. 03] p. 713, Para. 2, [1903MS].

The proclamation of the truth in all parts of the world calls for small sanitariums in many places, not in the heart of cities, but in places where city influences will be as little felt as possible. [Cf: Spaulding-Magan Collection p. 319 para. 04] p. 713, Para. 3, [1903MS].

I am obliged to say that the making of so large a plant in Battle Creek, and the calling together of those who should be engaged in medical missionary work in many places, is doing just what God has specified should not be done. [Cf: Spaulding-Magan Collection p. 319 para. 05] p. 713, Para. 4, [1903MS].

The fact that many patients are coming to the new sanitarium at Battle Creek is not to be read as a sign that the planning for so large a work there was for the best. To this large institution will come many men and women who are not really sick. Workers will be required to wait on them; our nurses will become the servants of worldly men and women who are not inclined to piety or religion. But this is not the work that God has given to his medical missionaries. Our charge has been given us by the greatest Medical Missionary that this world has ever seen. Standing but a step from His Father's throne, Christ said to his disciples: [Cf: Spaulding-Magan Collection p. 319 para. 06] p. 713, Para. 5, [1903MS].

"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.*" "Go ye into all the world," He said, "and preach the gospel to every creature," "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: Spaulding-Magan Collection p. 319 para. 07] p. 713, Para. 6, [1903MS].

Let our ministers who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. [Cf: Spaulding-Magan Collection p. 319 para. 08] p. 713, Para. 7, [1903MS].

Workers - gospel medical missionaries - are needed now. We can not afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of fields now open before you. Let little companies go forth to do the work to which Christ appointed his disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease. [Cf: Spaulding-Magan Collection p. 320 para. 01] p. 713, Para. 8, [1903MS].

Let the workers remember always that they are dependent on God. Let them not trust in human wisdom, but in the wisdom of the One who declares. "All power is given unto me in heaven and in earth. . . Lo, I am with you always, even unto the end of the world." Let them go forth two and two, depending on God, not on man, for wisdom and success. Let them search the Scriptures, and then present the truths of God's word to others. Let them be guided by the principles that Christ has laid down. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 320 para. 02] p. 714, Para. 1, [1903MS].

Teach the Word.--St. Helena, Cal., Sept. 22, 1903. To the Teachers in Emmanuel Missionary College:-- I have some things to say to our teachers in reference to the new book, "The Living Temple". Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which when taken from their connection, and interpreted according to the mind of the writer of "Living Temple" would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail. [Cf: Spaulding-Magan Collection p. 320 para. 03] p. 714, Para. 2, [1903MS].

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The tract of truth lies close beside the track of error, and both minds may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. [Cf: Spaulding-Magan

Collection p. 320 para. 04] p. 714, Para. 3, [1903MS].

In regard to the faith to be cherished and preserved in these last day, very little light is given in "Living Temple," and this light is so uncertain that it would not help God's people at this stage of their work. [Cf: Spaulding-Magan Collection p. 321 para. 01] p. 714, Para. 4, [1903MS].

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and He said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that He saw would be needed by his people in the last days. The instruction that He gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal." [Cf: Spaulding-Magan Collection p. 321 para. 02] p. 714, Para. 5, [1903MS].

The first chapter of the book of Revelation was then read, with great solemnity. [Cf: Spaulding-Magan Collection p. 321 para. 03] p. 715, Para. 1, [1903MS].

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein; for the time is at hand." [Cf: Spaulding-Magan Collection p. 321 para. 04] p. 715, Para. 2, [1903MS].

Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God's people. [Cf: Spaulding-Magan Collection p. 321 para. 05] p. 715, Para. 3, [1903MS].

All through the book, "The Living Temple," passages of scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given them. The message for this time is not, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor? Those who cooperate with Christ, those who believe the truth, who live the truth, who proclaim the truth in all its bearings. [Cf: Spaulding-Magan Collection p. 321 para. 06] p. 715, Para. 4, [1903MS].

There are those whose minds will be taken up with smooth words and fair speeches, put into language that they can not understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities. [Cf: Spaulding-Magan Collection p. 321 para. 07] p. 715, Para. 5, [1903MS].

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guess-work, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat? [Cf: Spaulding-Magan Collection p. 321 para. 08] p. 715, Para. 6, [1903MS].

Our Instructor passed on to the third chapter of Revelation, and read the following:-- [Cf: Spaulding-Magan Collection p. 322 para. 01] p. 715, Para. 7, [1903MS].

"Unto the angel of the church in Sardis write, There 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: Spaulding-Magan Collection p. 322 para. 02] p. 715, Para. 8, [1903MS].

These words were spoken with such strength and force that those present seemed to be afraid, and hid their faces in their hands, as if they were arraigned before the Judge of all the earth. Some seemed about to faint. [Cf: Spaulding-Magan Collection p. 322 para. 03] p. 716, Para. 1, [1903MS].

Then the subject changed. The Speaker read:-- [Cf: Spaulding-Magan Collection p. 322 para. 04] p. 716, Para. 2, [1903MS].

"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 with 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: Spaulding-Magan Collection p. 322 para. 05] p. 716, Para. 3, [1903MS].

"And unto the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word; and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down

out of heaven from my God; and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: Spaulding-Magan Collection p. 322 para. 06] p. 716, Para. 4, [1903MS].

In these words there is no sooth saying. [Cf: Spaulding-Magan Collection p. 322 para. 07] p. 716, Para. 5, [1903MS].

The Speaker held up "Living Temple", saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, "What is the truth that will enable us to win the [Cf: Spaulding-Magan Collection p. 322 para. 08] p. 716, Para. 6, [1903MS].

The sophistries regarding God and nature that are flooding the world with skepticism, are the inspiration of the fallen foe, who is himself a Bible student, who know the truth that it is essential for the people to receive, and whose study it is to divert minds from these great truths relating to the things that are soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man. [Cf: Spaulding-Magan Collection p. 323 para. 01] p. 716, Para. 7, [1903MS].

Pointing to some present, our Instructor said, "You are making a mistake. The word, the word revealed by God, this is to be the foundation of your faith. Study the commandments of God and the testimony that Jesus has borne to the truth. He is the faithful and true Witness." [Cf: Spaulding-Magan Collection p. 323 para. 02] p. 717, Para. 1, [1903MS].

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read. [Cf: Spaulding-Magan Collection p. 323 para. 03] p. 717, Para. 2, [1903MS].

"Unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold or hot; I would thou wert cold or hot. So then because thou are 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: Spaulding-Magan Collection p. 323 para. 04] p. 717, Para. 3, [1903MS].

"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 into 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 sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: Spaulding-Magan Collection p. 323 para. 05]

p. 717, Para. 4, [1903MS].

The Lord is soon coming. The watchman on the walls of Zion are called upon to awake to their God-given responsibility. Many of them are in the stupor of insensibility. God calls for watchmen who in the power of the Spirit will give to the world a warning message; who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 323 para. 06] p. 717, Para. 5, [1903MS].

A Warning of Danger.--St. Helena, Cal., Sept. 23, 1903.--To the Teachers in Emmanuel Missionary College:-- . . . . .  
Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. Wake up, brethren, wake up. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given in the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through his Word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse shall we offer? [Cf: Spaulding-Magan Collection p. 324 para. 01] p. 717, Para. 6, [1903MS].

The new theories in regard to God and Christ, as brought out in "The Living Temple", are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. He did not represent God as an essence pervading nature, but as a personal being. Christians should bear in mind that God has a personality as verily as has Christ. [Cf: Spaulding-Magan Collection p. 324 para. 02] p. 718, Para. 1, [1903MS].

Christ came to our world to restore in man the moral image of God. He came to bring fallen human beings power to obey God's commandments, that in them might be restored the divine character, that in their lives might be adorned with the holiness of God. Of those who are thus transformed in character it is said, "Now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a city." [Cf: Spaulding-Magan Collection p. 324 para. 03] p. 718, Para. 2, [1903MS].

Christians are to represent Christ. They are to reveal his spirit and character. Those who are imbued with His Spirit will have an intense love for every one for whom he died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, they will be animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God. [Cf: Spaulding-Magan Collection p. 324 para. 04] p. 718, Para. 3, [1903MS].

The enemy of Christ is intensely active. He seeks to take possession of human minds, that he may bring in division, discord, and a party spirit. He seeks to create division among the people of God, that they may be weakened, and that their influence for good on the world may be lessened. He presents scientific propositions that are contrary to

Christ's teaching, and contrary to the faith and the doctrines that have been outlined before us ever since the first proclamation of this message,--doctrines that are sustained by the Scriptures. Our message is to be definitely proclaimed. We are to exalt the truths that were given to John on the Isle of Patmos, showing that the end is near. [Cf: Spaulding-Magan Collection p. 324 para. 05] p. 718, Para. 4, [1903MS].

The pope claims authority over the practice of many who do not recognize Christ as our only Authority. He places himself in a position of God, and the weak and uninformed are kept from the knowledge that would reveal to them their privilege as children of God. We are to have no kings, no rulers, no popes among us. It is time for us diligently to heed the messages that have brought us out from the world. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 325 para. 01] p. 718, Para. 5, [1903MS].

The Battle Creek College Debt.--October 8, 1903.--Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy has been the financial burdens and how great have been the perplexities brought to these brethren by the removal of the school from Battle Creek and Berrien Springs. Much was involved in the transfer, and in the constant effort made to build up an educational institution the work of which would be in accordance with the exalted principles underlying Christian education. [Cf: Spaulding-Magan Collection p. 325 para. 02] p. 718, Para. 6, [1903MS].

In harmony with the instructions given by the Lord, our brethren have devoted themselves to the task of beginning anew, and of introducing into their model school only those books and methods of teaching that they thought would help the students to form symmetrical characters and to become useful workers in the cause. They desired that their school should be approved by God for the excellence of its work and for the exalted standard that it maintained. Their effort was at first largely experimental--an attempt to answer the question, "How shall our training schools for Christian workers be established and carried on?" [Cf: Spaulding-Magan Collection p. 325 para. 03] p. 719, Para. 1, [1903MS].

In this pioneer effort our brethren advanced not inch by inch, but in sweeping strides, in the right direction. Some tried to discourage them; others criticized and condemned; but God blessed their efforts. [Cf: Spaulding-Magan Collection p. 325 para. 04] p. 719, Para. 2, [1903MS].

Not the least discouraging feature of this pioneer work was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs, were not responsible for incurring this debt. The buildings and grounds were worth considerable more than the debts, and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs. [Cf: Spaulding-Magan Collection p. 325 para. 05] p. 719, Para. 3, [1903MS].

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time come forward, and nobly say: "We are responsible for these debts; and we will take upon ourselves a large part of the burden resting altogether upon those who are establishing the school in a place where the surroundings are more favorable for training our young people." By an effort to share the burden of these heavy obligations, those who had been largely responsible in creating them would have been acting in harmony with the first four as well as the last six commandments. [Cf: Spaulding-Magan Collection p. 326 para. 01] p. 719, Para. 4, [1903MS].

When the book, "Christ's Object Lessons", was given for the relief of the school, all who were connected with Battle Creek College worked very hard to carry out the Lord's plan for reducing the indebtedness of our educational institutions. They hoped that they might be able to lessen the debt on their own school, that they could feel free to leave Battle Creek, and to reopen the College in some place where they could follow out the Lord's instruction in regard to Christian education. [Cf: Spaulding-Magan Collection p. 326 para. 02] p. 719, Para. 5, [1903MS].

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College. Our brethren left Battle Creek, and established Emmanuel Missionary College at Berrien Springs. They secured a beautiful tract of land in the country, and began small. There they have labored untiringly for the upbuilding of an educational institution that would be an honor to God and his cause. They have striven to get things in order, so that they could receive and properly care for the students who came. Faithfully have they endeavored to train the youth to be laborers together with God, and to depend upon Him for wisdom and guidance. Through their efforts, many young men and young women have been imbued with a love for souls, and have been prepared to give to the world the message of warning that is to be proclaimed before Christ's second advent. [Cf: Spaulding-Magan Collection p. 326 para. 03] p. 719, Para. 6, [1903MS].

From the light given me by the Lord, I know that the teachers connected with the Berrien Springs school walked out by faith, depending wholly on God's promises. They have made mistakes, it is true, but they have not allowed these mistakes to stop their work; instead, they have turned their mistakes into victories, by learning wisdom from their errors, and by avoiding them there after. The Lord helped them, gave them courage, and increased their faith. [Cf: Spaulding-Magan Collection p. 326 para. 04] p. 720, Para. 1, [1903MS].

All this was not done without severe trials. The heavy debt on the Battle Creek College property has been a burden to Brethren Magan and Sutherland, and they have labored very hard to reduce this. The strength of both men has been severely taxed. At one time Brother Magan, worn by the burden he was carrying, suffered a severe attack of typhoid fever, and for a time his life was despaired of. He had given himself no periods of rest. This was not after the Lord's order; the life and health of his servants is precious in his sight. [Cf: Spaulding-Magan Collection p. 326 para. 05] p. 720, Para. 2, [1903MS].

While attending the General Conference at Oakland, the Lord instructed me that Brethren Sutherland and Magan should be relieved from some of the financial burdens they were carrying. They have used much of their time and strength in the effort to decrease and, if possible, wipe out the heavy indebtedness on the Battle Creek College,--a debt for the creating of which others were responsible. Those who were more directly responsible should labor to relieve their brethren at Berrien Springs of this burden. They should place themselves in the position of these pioneers who were under constant pressure to pay obligations they had not incurred,--pioneers who had by faith left Battle Creek, and who now are building up a school that God can approve. Too long the burden has rested on our brethren at Berrien Springs. They have kept their gracious intentions in view, devoting themselves to the task of clearing the old College property from debt. How pleasing to God it would be for all our people to share in lifting the obligations of the old Battle Creek College. [Cf: Spaulding-Magan Collection p. 327 para. 01] p. 720, Para. 3, [1903MS].

In the councils of our brethren, it was arranged that the Battle Creek College debt be paid from the proceeds of the Missionary Acre Fund. It was thought that our people throughout America who had land, could set apart a small portion of it for the Lord, and send the proceeds to the general treasure, to be applied in the payment of the College debts, and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use might give of their earnings. Those who kept chickens could contribute from the profits received from this source. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could be raised, and the debt be cancelled. [Cf: Spaulding-Magan Collection p. 327 para. 02] p. 720, Para. 4, [1903MS].

Recently some have questioned the propriety of sending means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of God, and that the Missionary Acre Fund plan of raising means for this purchase is a good enterprise. Those who will help in this way will be blessed. [Cf: Spaulding-Magan Collection p. 327 para. 03] p. 720, Para. 5, [1903MS].

Some have thought that the sale of "Object Lessons" should meet the demands; but it will not, in the purchase of this property for the medical college. Brethren and Sutherland have worked with earnestness to carry out the Lord's plan to cancel the debts of our schools. At the Oakland Conference I tried to point out the fact that these brethren worked untiringly, and that the past must not be repeated. Brother Magan nearly lost his life in the struggle to free the schools from debt. Their talents are needed in the Lord's work. They should be provided with proper facilities at Berrien Springs. On account of the scarcity of funds, they have been obliged to move very slowly. Ellen G. White. [Cf: Spaulding-Magan Collection p. 327 para. 04] p. 721, Para. 1, [1903MS].

Giving Heed to Seducing Spirits.--"Elmshaven", Sanitarium, Cal., October 9, 1903.--Dear Brethren Magan and Sutherland:--I am sure that

the Lord will work to bring you upon higher ground, where you will not be so severely harassed or perplexed. [Cf: Spaulding-Magan Collection p. 328 para. 01] p. 721, Para. 2, [1903MS].

I wish to write you a few words in regard to the employment of Dr. E. J. Waggoner as a teacher in the Berrien Springs school. I have had much confidence in Brother Waggoner, but I know that just now he is in special danger. He is in danger, as many others are, of accepting incorrect views of God, as set forth in the new book, "Living Temple". Take him into the school at Berrien Springs. My counsel regarding his work is that you help him to place his feet on solid ground, even the Rock of Ages. I believe that he will recover his former clearness and power. [Cf: Spaulding-Magan Collection p. 328 para. 02] p. 721, Para. 3, [1903MS].

However favorably our physicians and others may view the theories regarding God that are presented in "The Living Temple", I must tell you that these theories are faulty, incorrect, false. All through the book passages of scripture are used, but many of these scriptures are used in such a way that they are misinterpreted. These scriptures, read in their connections and understood in their simplicity, do not sustain the theories that the writer is endeavoring to maintain. [Cf: Spaulding-Magan Collection p. 328 para. 03] p. 721, Para. 4, [1903MS].

Those who present such theories are lost in the woods. They know not the nature of the theories that they are handling. I know how dangerous these theories are. Before I was seventeen years old, I had to bear my testimony against them before large companies, and all through my experience for the last fifty years I have had to meet and oppose these delusive theories. [Cf: Spaulding-Magan Collection p. 328 para. 04] p. 721, Para. 5, [1903MS].

Soon after Dr. Kellogg first connected with the Sanitarium, I was shown that he was in danger of entertaining false views of God. I labored with him, telling him that his case had been presented to me, and that I had been shown just what the holding of such ideas would lead to. [Cf: Spaulding-Magan Collection p. 328 para. 05] p. 721, Para. 6, [1903MS].

Dr. Kellogg has not always been led by the Lord. Good seed has been sown in his heart, but he has not always responded to the Lord's call. While we were in Australia, I saw that the doctor would link up with ministers not in the truth. I heard conversations between him and these ministers, in which he told of the large things that he was planning to do in the cities. [Cf: Spaulding-Magan Collection p. 328 para. 06] p. 722, Para. 1, [1903MS].

I was instructed that there was danger of Dr. Kellogg becoming unsettled in regard to the truth, that he was not standing firm upon the true foundation. He has labored so hard to make the medical missionary work the whole body that he has lost sight of the spirit of the message. I was instructed that he was allowing his mind to depart from the faith, and was giving heed to seducing spirits, and that, unless he righted himself, all associated with him would be in danger of being led away by theories that greatly dishonored God. I was instructed that unless a change came, Dr. Kellogg would discard the testimonies of God's Spirit in order to establish theories of his own,

and would bring upon himself the condemnation of the Lord. [Cf: Spaulding-Magan Collection p. 328 para. 07] p. 722, Para. 2, [1903MS].

I have ever done all that I could to save Dr. Kellogg's soul, but of late I have not written to him as frequently as in former years. I am greatly disappointed that so many of our medical missionary workers seem to be spiritually blind. I can not regard them as safe teachers. They are sowing tares among the wheat. Those who venture to speak of God as He is spoken of in "The Living Temple", are on very dangerous ground. [Cf: Spaulding-Magan Collection p. 329 para. 01] p. 722, Para. 3, [1903MS].

I say, and have ever said, that I will not engage in controversy with any one in regard to the nature and personality of God. Let those who try to describe God know that on such a subject silence is eloquence. Let the Scriptures be read in simple faith, and let each one form his conceptions of God from his inspired word. [Cf: Spaulding-Magan Collection p. 329 para. 02] p. 722, Para. 4, [1903MS].

No human mind can comprehend God. No man hath seen him at any time. We are as ignorant of God as little children. But as little children we may love and obey Him. Had this been understood, such sentiments as are in this book would never have been expressed. [Cf: Spaulding-Magan Collection p. 329 para. 03] p. 722, Para. 5, [1903MS].

There are men bearing large responsibilities who do not know God. They do not understand the reasons of our faith. They have lost their way. Should I keep these things to myself any longer, I should be afraid that I should be brought under condemnation for suffering our people to be deceived. The enemy has sown his seed in the mind of our leading physician, and he is sowing the same seed in other minds. I should not be clear before God did I keep silent any longer regarding these things. The leaders in the medical missionary work ought to understand in regard to them. [Cf: Spaulding-Magan Collection p. 329 para. 04] p. 722, Para. 6, [1903MS].

At this time, just before the close of this earth's history, we need in the cause of God spiritual-minded men, men who are earnest in principle, and who have a clear understanding of what is truth. Immortality is obtained only by eating the flesh and drinking the blood of the Son of God. "Verily", verily I say unto you," Christ declared, "He that believeth on me hath everlasting life....I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. . . 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. 329 para. 05] p. 722, Para. 7, [1903MS].

We all need to cling to the Lord Jesus Christ. In regard to the Father, we shall soon understand in regard to his personality. I am bidden to speak these words to our medical workers and to our church members. Be not deceived; God is not mocked. Let those who have need of being converted seek diligently for the truth, else the words spoken by

Christ will be applicable to them: "Ye shall seek me, and shall not find me; and where I am, thither ye can not come. [Cf: Spaulding-Magan Collection p. 330 para. 01] p. 723, Para. 1, [1903MS].

Proposed Plan for Book, "Education".--St. Helena, Cal., October 14, 1903. Elder Prescott and Daniells:--My dear Brethren:--I wish to say a few words to you in regard to the proposed special effort to sell a large number of copies of my new book, "Education". I do not know much about the arrangements that are proposed. One thing I do know: I desire to get out of debt, if it be possible for me to do so, without diverting means that would otherwise be used in some branch of the cause. If the circulation of this book could be wisely managed in such a way that the income from it would relieve me of the burden of debt, I should regard the effort made by our people to accomplish this, as a great favor. [Cf: Spaulding-Magan Collection p. 330 para. 02] p. 723, Para. 2, [1903MS].

With reference to "Christ's Object Lessons", I wish to tell you that I have not appropriated to myself one penny of the income derived from the sale of this book. The office in Oakland has furnished me with a few copies without cost; and these I have given away to the poor and to others who were glad to receive and read them. But I have not used many "Object Lessons" even in this way. [Cf: Spaulding-Magan Collection p. 330 para. 03] p. 723, Para. 3, [1903MS].

I desire to place my book affairs in the hands of W. C. White, J. E. White, and one other person to represent the General Conference, who shall work together, and share the responsibility of making appropriations from the means that the sale of my books shall bring in. I hope, also, to be able to do something soon to help the sanitarium. [Cf: Spaulding-Magan Collection p. 330 para. 04] p. 723, Para. 4, [1903MS].

Taking into consideration my age and labors, I am enjoying excellent health. For this I praise the Lord; because I wish to complete several more books. [Cf: Spaulding-Magan Collection p. 330 para. 05] p. 723, Para. 5, [1903MS].

The proposed plan to sell the book "Education", so as to lift my debts, did not originate with me. But I thank the Lord for the consideration manifested in this proposal. When these plans were devised, I was very busily engaged in writing out important instructions; and I am still busy. [Cf: Spaulding-Magan Collection p. 330 para. 06] p. 723, Para. 6, [1903MS].

When I have time, I must write to you about the publishing work at College View. I approve of an effort to have our German and Scandinavian publishing work located there. I hope you will devise plans for the encouragement of this work. [Cf: Spaulding-Magan Collection p. 330 para. 07] p. 723, Para. 7, [1903MS].

The whole burden of this work must not be left with our foreign brethren. Nor should our brethren throughout the field leave too heavy a load on the Conferences near College View. The members of these conferences should lead out and do their best, and all should come to their assistance. [Cf: Spaulding-Magan Collection p. 331 para. 01] p. 724, Para. 1, [1903MS].

Again: I hope that Brethren Magan and Sutherland can be relieved of the strain under which they have been laboring. I trust that you will study what I have written concerning their work. I very much desire that Emmanuel Missionary College shall become what it should be. I hope that the teachers and students there will be provided with comfortable quarters in which to pass the winter. I wish I had more means; for I should be so glad to help our brethren at Berrien Springs in this their time of need. But I have barely enough with which to live and to pay my workers. The Lord knows all about this matter, and he will help us. I am not distrustful, but am full of faith and hope and courage. I present these matters before you, and leave them with you. I pray that you may be guided by the Lord. Ellen G. White. [Cf: Spaulding-Magan Collection p. 331 para. 02] p. 724, Para. 2, [1903MS].

Stepping Off the Platform.--St. Helena, Cal., Oct. 14, 1903.--Dr. David Paulson, My dear Brother:--It would be very gratifying to me to see you and have an opportunity of conversing with you. Before I went to the Oakland Conference, I realized that you were in peril. I was troubled over your great confidence in Dr. Kellogg; for I knew that if you continued to put such confidence in him or in any other man that lives, you would be in danger of deception. But, upon reflection, I said to myself, "Dr. Paulson is an earnest Christian. He will not permit himself to be deceived." [Cf: Spaulding-Magan Collection p. 331 para. 03] p. 724, Para. 3, [1903MS].

Since that time, however, I have not been at ease regarding your safety. With sorrow I have witnessed Dr. Kellogg's influence over you. [Cf: Spaulding-Magan Collection p. 331 para. 04] p. 724, Para. 4, [1903MS].

In a vision last night I saw you writing. One looked over your shoulder, and said: "You, my friend, are in danger. As God's messenger, I come to say, The less you have to do with the matter concerning which you are writing, the clearer will be your judgment. The scriptures teach you all you can learn regarding God, except that which you may learn through an experimental knowledge of Christ, your Teacher. [Cf: Spaulding-Magan Collection p. 331 para. 05] p. 724, Para. 5, [1903MS].

"The Lord saith, While your leaders promise you liberty, they themselves are the servants of sin, and have been for a long time. Place no man's yoke on your neck. You are this day working counter to God. From the teachings of God or of Jesus his son you have not received the sentiments that you now entertain. The garden of your heart is being sown with tares; your faith is being weakened. You have turned from the path of truth; but the steps that you have already taken can now be retraced, if you will realize that you have been turning aside into a false path." [Cf: Spaulding-Magan Collection p. 331 para. 06] p. 724, Para. 6, [1903MS].

You were much surprised at these words, and inquired concerning the One who was speaking to you. The angel replied:-- [Cf: Spaulding-Magan Collection p. 332 para. 01] p. 725, Para. 1, [1903MS].

"You are conversing with a messenger from heaven. I am instructed to warn you that you are stepping off the platform of eternal truth. The ideas that some are presenting in regard to God are seductive and

untrue. Those who teach these sentiments will be held accountable for greatly dishonoring God. You should understand clearly that Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents by speaking through the serpent. You are instilling into human minds that which to you seems to be a very beautiful truth, but which in reality is error. The hypnotic influence of Satan is upon you, and upon all others who turn from the plain word of God to pleasing fables. [Cf: Spaulding-Magan Collection p. 332 para. 02] p. 725, Para. 2, [1903MS].

"Dr. Kellogg, sustained as he is by his associates, walks proudly and boastingly, and feels confirmed in his own will and way, which for years the Lord has been warning him to avoid. His associate physicians may strengthen the faith of men and women in his supposed wonderful enlightenment; but the light emanating from him is not the light shining from the Holy of holies; it is a false light that allures to spiritual death." [Cf: Spaulding-Magan Collection p. 332 para. 03] p. 725, Para. 3, [1903MS].

The heavenly messenger continued: "I have come to warn you. You seem to be dazed. Before you can do a work acceptable to the Lord, you must first break this spell that is upon you. God would have you link up with your brethren. He would not have you defend Dr. Kellogg in the falsehoods that he is now presenting, and thus help to fasten him securely in Satan's snare; for God will send his judgments upon all who walk in the light of Satanic theories, the evil results of which are far-reaching. You now see only the beginning, but the influences exerted will continue to widen and deepen until the Lord shall by His judgments arrest the men who are deceived and deluded, and who, by false representations and deceptive statements are rapidly bringing in misunderstandings, strife, and dissension. [Cf: Spaulding-Magan Collection p. 332 para. 04] p. 725, Para. 4, [1903MS].

"Study your Bible, heed the testimonies that God has sent to you and be wise. Help your brethren to free themselves from the snare into which they have fallen. Instead of sustaining Dr. Kellogg in the deceptive errors he is advocating, and thus helping to destroy the man, try to save his soul. [Cf: Spaulding-Magan Collection p. 332 para. 05] p. 725, Para. 5, [1903MS].

"Break the spell that is upon you. Come into the light. If you continue to walk in the path in which you are now walking, you will spoil your Christian experience, sever your connection with God, and lose eternal life. Can you afford to do this? [Cf: Spaulding-Magan Collection p. 332 para. 06] p. 725, Para. 6, [1903MS].

Brother Paulson, I awoke at one o'clock, and have arisen to write out these words of instruction from the heavenly messenger. I plead with you for Christ's sake, to break the spell. Many of our people are now terribly deluded. And many of our medical workers are helping Satan in his work. God calls upon his people to be in unity with Him. He loves those who strive to do his will, and he acknowledges them as his co-laborers. [Cf: Spaulding-Magan Collection p. 332 para. 07] p. 726, Para. 1, [1903MS].

My dear brother, you are making a great mistake. Redeem yourself as

soon as possible. You are not now glorifying God. Specious theories have been introduced in a very subtle manner. Shall the cause of God be imperilled? Will you unite with Dr. Kellogg to make it appear that the Testimonies which God has given through his Holy Spirit, sustain these theories, which are being advanced only as a "feeler?" Unless a change of heart takes place, the errors already published will be followed by other misleading theories. [Cf: Spaulding-Magan Collection p. 333 para. 01] p. 726, Para. 2, [1903MS].

I am so sorry, my brother, that you have not heeded the caution that I gave you in Oakland. I was instructed to talk with you, and tell you some things that you should know. But while you admitted certain things, you did not see where you yourself were in danger. I have had great confidence in you; but I hear that you are trying to make it appear that the sentiments expressed in "Living Temple" in regard to God can be sustained by my writings; therefore I am obliged to make a statement of denial of this, that our people shall not be deceived. [Cf: Spaulding-Magan Collection p. 333 para. 02] p. 726, Para. 3, [1903MS].

The Lord has been very merciful to you, my brother, but you are in great danger. Your eyes are blinded; you are accepting as truth the specious sophistry of the enemy. [Cf: Spaulding-Magan Collection p. 333 para. 03] p. 726, Para. 4, [1903MS].

Let me tell you of a scene that I witnessed while in Oakland. Angels clothed with beautiful garments, like angels of light, were escorting Dr. Kellogg from place to place, and inspiring him to speak words of pompous boasting that were offensive to God. [Cf: Spaulding-Magan Collection p. 333 para. 04] p. 726, Para. 5, [1903MS].

All who sustain a brother in his boastful positions are held accountable by God for confirming him in a perilous delusion. You should have discernment to see the delusion which, before the General Conference of 1901, began to take possession of the Doctor's mind, and which ever since has been gradually gaining ground. At that time I hoped that he was coming out clear and straight on the side of obedience to the commandments of the Lord. He was given great encouragement. I labored earnestly to remove from the minds of our people the wrong impressions that they had received. [Cf: Spaulding-Magan Collection p. 333 para. 05] p. 726, Para. 6, [1903MS].

Before I went to the Conference, the Lord declared to me: "In going to Battle Creek, and bearing your testimony in clear, decided lines, all who hear the instruction given by you, the Lord's messenger, will be left without excuse. I will put my words in your lips." I went, and the Lord gave me a message to bear before the thousands assembled. [Cf: Spaulding-Magan Collection p. 333 para. 06] p. 726, Para. 7, [1903MS].

Afterward, I received letters from the Doctor, in which he stated that there was nothing now between him and our ministers and churches, and that he himself was a changed man. But notwithstanding all the light that the Lord gave him through the Spirit of Prophecy, he still continued in a wrong course. The evil of urging upon our people agreements that bound all our medical institutions to one central organization, had often been presented to him, and yet he still urged the adoption of these agreements. When his propositions were not

accepted, he would work in one way, and then in another way, and then in still another way, to accomplish his purpose. Feelings were aroused because his brethren in the ministry could not sanction all his plans. He cherished and expressed the thought that the ministers were wronging him, when in fact he was wronging himself and his brethren by failing to act as a Christian and a gentleman should act. [Cf: Spaulding-Magan Collection p. 333 para. 07] p. 727, Para. 1, [1903MS].

At the time of the last General Conference, the Lord instructed me to have no interviews with Dr. Kellogg. I was warned that he would say things that were not true, in order to uphold his positions; and that he would misreport to his associates the words I might speak. I felt it my duty to declare to him, in the presence of the leading brethren, including his medical associates, many things that the Lord has presented to me. I felt a deep interest in him, and I believed that he would take a right position and save himself by breaking his heart before God. [Cf: Spaulding-Magan Collection p. 334 para. 01] p. 727, Para. 2, [1903MS].

Three times I went down to the meeting place to open before the brethren some things regarding him and the deceptions under which he was laboring; but oh, how my heart ached for him! I did not desire to disparage him in any way before the people if it could be avoided, while there was still opportunity for him to repent. And so I forbore. [Cf: Spaulding-Magan Collection p. 334 para. 02] p. 727, Para. 3, [1903MS].

I have feared to say to Dr. Kellogg the plain things given me for him, lest he should be led to take a course that would forever decide his case. Had I when in Oakland borne the message that I thought I should have to bear, it might have resulted in Dr. Kellogg's taking his position fully with the powers of darkness. This he has been about to do again and again, but has not fully done it. [Cf: Spaulding-Magan Collection p. 334 para. 03] p. 727, Para. 4, [1903MS].

The Lord still has thoughts of mercy toward John Kellogg, but the fallen angels are close by his side, communicating with him. [Cf: Spaulding-Magan Collection p. 334 para. 04] p. 727, Para. 5, [1903MS].

For many years I have tried to hold fast to Dr. Kellogg. But for some time he has been revealing what spirit has been controlling him. The Lord will take this matter in his own hands. I must bear the testimonies of warning that he gives me to bear, and then leave with Him the results. I must now present the matter in all its bearings; for the people of God must not be despoiled. [Cf: Spaulding-Magan Collection p. 334 para. 05] p. 727, Para. 6, [1903MS].

Soon after the Oakland conference, in the night season the Lord portrayed before me a scene, in which Satan, clothed in a most attractive disguise, was earnestly pressing close to the side of Dr. Kellogg. I saw and heard much. Night after night I was bowed down in agony of soul, as I saw this personage talking with our brother. I was instructed that notwithstanding the warnings, counsels, and reproofs given, he has followed his own way, when as a people we have been receiving instruction to advance in an opposite direction. In the place of cooperating with the angels of heaven, he has cooperated with evil angels. [Cf: Spaulding-Magan Collection p. 334 para. 06] p. 727, Para.

7, [1903MS].

The theories that Dr. Kellogg is now advocating are similar to the theories that Satan presented to the holy pair in Eden. I told Elder A. T. Jones that which the Lord has presented to me in regard to the source from which the Doctor was receiving his education in these seductive theories. I told him that our brother was under the influence of Satanic agencies, and that for so long a time had he been working away from the principles of truth and righteousness, that he had been entangled, and had in himself no power to escape from the snare of the enemy. [Cf: Spaulding-Magan Collection p. 335 para. 01] p. 728, Para. 1, [1903MS].

I wrote out many plain messages, but decided to withhold some of them for a time. Not all these have been delivered yet. After bearing Testimonies of warning to Dr. Kellogg, I would weep as if my heart would break. Night after night, upon awaking, I would pray for him, I hoped and prayed that he would come out into the clear light. Thus the burden of his soul rested upon me after I returned from the Oakland General Conference. [Cf: Spaulding-Magan Collection p. 335 para. 02] p. 728, Para. 2, [1903MS].

If a change does not take place during the council meeting now being held in Washington, it may be that I shall have to go to Battle Creek, and bear a decided testimony for God and for the truth in behalf of God's people. Things have been allowed to drift so far and so fast that I dare not hesitate now. If the Lord bids me to go, be assured that I shall be in Battle Creek this winter; and the things that I could have said at the conference in Oakland, but that I hoped I would never need to say, God will strengthen me to say. I will speak whatever may be the consequences. I can not stand by silent, and see God dishonored and his people divided and spoiled by Satan's workings. Were I to do so, I should be unfaithful to my trust. I will continue to stand for truth, for exalted principles. [Cf: Spaulding-Magan Collection p. 335 para. 03] p. 728, Para. 3, [1903MS].

If right principles had been followed, the relation existing between the physicians and their brethren would be exactly what the Lord designed it to be; but for years an effort has been put forth to make the medical missionary work the body. God designs that the medical missionary work shall be bound up with the gospel ministry. [Cf: Spaulding-Magan Collection p. 335 para. 04] p. 728, Para. 4, [1903MS].

God has chosen a people out of the world, and has instructed them to remain forever separate from the world. While living in the world, they are not to be of the world. Dr. Kellogg has bound up himself with worldlings by inviting them into his councils; and he has been dishonoring the sacredness of the truth by bringing worldly lawyers into connection with the work of God's people. The Lord has signified that it is His purpose to keep his people free from the contaminating influences of the world; but the leaders of the medical work at Battle Creek have been working in a way altogether different from the way marked out by the Lord. The first and the second chapters of First Peter are full of instruction in regard to the manner in which we should labor. [Cf: Spaulding-Magan Collection p. 335 para. 05] p. 728, Para. 5, [1903MS].

I would not now speak so plainly, were it not for the intense desire I feel that our medical workers shall be molded and fashioned after the similitude of Christ, in order that all their work and their relation to God's cause may be in harmony with his purpose. God calls upon every physician and every medical missionary worker to take his stand on the platform of truth, where he shall not be influenced by any man's false theories and wrong devising. The pure, living principles of the gospel are to be respected. God has a people in his church who are laboring just as disinterestedly to save sinners, as the medical missionary workers. (God calls upon the medical missionary workers) to labor unitedly with his church, and not to allow any physician to control their efforts by his authority, *(The words in parentheses in the preceding sentence I have supplied. Copy reads without these, combining this and previous sentence, evidently an error. A. W. S.)* The Lord now calls upon his people to unify. Let all our medical missionaries unite with our ministers in soul-saving work. [Cf: Spaulding-Magan Collection p. 335 para. 06] p. 729, Para. 1, [1903MS].

Nothing should be allowed to stand in the way of perfect, complete unity between the medical missionary workers, and the gospel ministry. God has not empowered Dr. Kellogg with spiritual grace to be lord over all our physicians and other medical missionaries. It is time that the teachings of the great Medical Missionary should be brought into the life-practice of our medical missionary workers. It is time that God's voice should be heard; for his words, spoken in truth, are spirit and life. He never makes a mistake. [Cf: Spaulding-Magan Collection p. 336 para. 01] p. 729, Para. 2, [1903MS].

If Dr. Kellogg would unite with his ministering brethren, and give them his confidence, believing that they will work as Christ works through them, then he himself could see that others should be granted the privilege of standing in their God-given lot and place, and that he should respect all whom God has called as gospel missionaries to work in his cause. Working as Christ worked, our brethren would not be divided at all. But so long as our brother determines to carry things in his own way, irrespective of the Lord's workers, as if he were the only man whom heaven could acknowledge as a leader, God is displeased. If he were to occupy his proper place, he would be respected; but never is he to be regarded as he has regarded himself,-- as chief of all the medical missionary workers, as one who has the privilege of consulting only those who exalt him, and of ignoring as not worthy of acting a part in the great medical missionary work, all the gospel ministers who disapprove of some of his ideas. [Cf: Spaulding-Magan Collection p. 336 para. 02] p. 729, Para. 3, [1903MS].

God has appointed His workers to stand true to him at their respective posts of duty. They are not to work in accordance with the plans of worldly-wise men, nor are they to take such men into their councils. Those who are true to their trust will not make lawyers the main support of the securities of our institutions. [Cf: Spaulding-Magan Collection p. 336 para. 03] p. 729, Para. 4, [1903MS].

I intended to say these things while I was at the Oakland General Conference. I felt an intense desire that Dr. Kellogg should be led to take a sound position in favor of the truth and of the last warning message of mercy that is to be given to the world. [Cf: Spaulding-Magan Collection p. 336 para. 04] p. 729, Para. 5, [1903MS].

The gospel is to be proclaimed as Christ has specified. Just before his ascension, Jesus spake unto his disciples, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo (while you are doing this), I am with you always, even unto the end of the world." [Cf: Spaulding-Magan Collection p. 337 para. 01] p. 730, Para. 1, [1903MS].

Let Christ's words be repeated. He is to be regarded as the greatest medical missionary worker that ever trod this earth. Bring into the medical missionary work none of the sentiments and devisings of men. [Cf: Spaulding-Magan Collection p. 337 para. 02] p. 730, Para. 2, [1903MS].

Let not any man try to carry his ambitious projects without presenting them before his brethren and asking for counsel in regard to how the work shall be carried forward. [Cf: Spaulding-Magan Collection p. 337 para. 03] p. 730, Para. 3, [1903MS].

In Oakland, there was spread before me a long, lawyer-framed document, filled with technicalities, which document was a copy of the conditions under which the Sanitarium issued bonds. The provisions of this bond issue were such that money gathered in from all parts of the country is tied up in the medical institution at Battle Creek for a long period of time. Our people should never have been expected to tie up so great an amount of money as was needed to rebuild the large Sanitarium there. It was not right to endeavor to gather in means to make sure of a great work in one place, irrespective of other parts of the field. The Lord presented before me many places where small sanitariums were to be established. One is greatly needed near Nashville, at some point convenient to the large educational institutions in the suburbs of this Southern city. In many other places where medical missionary work has not yet been established, there is urgent need of small medical institutions. [Cf: Spaulding-Magan Collection p. 337 para. 04] p. 730, Para. 4, [1903MS].

After the last General Conference, there was presented before me the necessity of our establishing a sanitarium at Washington city. The interest of the mammoth institution at Battle Creek will require Dr. Kellogg's attention and labors there, and our brethren at Washington have been instructed to establish in their city a sanitarium, which shall not stand as a rival of any similar institution, but which shall be another agency for holding aloft the standard of health reform. Our people are not to be dependent upon the counsels of their fellow workers in Battle Creek regarding the management of the institution in Washington. And the Lord desires, too, that our sanitariums already in running order shall not depend so much upon the medical association at Battle Creek. [Cf: Spaulding-Magan Collection p. 337 para. 05] p. 730, Para. 5, [1903MS].

God has counseled us that if the sanitarium work shall be carried forward in the right way, it will be the means of doing great good. In no case are our medical institutions to be so conducted that they will be a means of leading our workers into worldly paths. [Cf: Spaulding-Magan Collection p. 337 para. 06] p. 730, Para. 6, [1903MS].

We have also been instructed that some would grasp selfishly for means with which to do a work that was not endorsed by the Lord; and that when in times of special need, God's servants would call for means with which to carry forward aggressive work in new fields, they would be met with the response, "Our money is tied up for several years in bonds we purchased from the Battle Creek Sanitarium, and we can not help in this crisis." [Cf: Spaulding-Magan Collection p. 337 para. 07] p. 731, Para. 1, [1903MS].

With respect to many matters, Dr. Kellogg's management is not after God's order. He will set in operation every device possible to gather in means for his line of work, without reference to the great necessities in every other part of the Lord's vineyard. I have been instructed that I should have to bear my testimony on this point, and not permit our people to be drawn into the matters that they can not correctly understand. [Cf: Spaulding-Magan Collection p. 338 para. 01] p. 731, Para. 2, [1903MS].

God was dishonored by the plans devised for issuing bonds as a means of obtaining money with which to complete the Battle Creek Sanitarium building; for the talent of means in the hands of our people is thus tied up where it can not be used for the proclamation of the third angel's message in fields still unentered. There is a world to be warned; and God's people must be cautioned against becoming so impoverished financially by tying up their means in great institutions that they will have little or nothing left with which to provide facilities in needy fields and with which to carry forward the Lord's work in all parts of the earth. [Cf: Spaulding-Magan Collection p. 338 para. 02] p. 731, Para. 3, [1903MS].

The work of the Creator as seen in nature reveals his power. But nature is not above God, nor is God in nature as some represent him to be. God made the world, but the world is not God; it is but the work of his hands. Nature reveals the work of a positive, personal God, showing that God is, and that he is a rewarder of those who diligently seek him. [Cf: Spaulding-Magan Collection p. 338 para. 03] p. 731, Para. 4, [1903MS].

Let us take the word of God as the man of our counsel. As we diligently study the Scriptures, we shall be able to serve the Lord more intelligently and more earnestly than ever before, and we shall be truer representatives of him; for we shall be imbued with his Spirit. [Cf: Spaulding-Magan Collection p. 338 para. 04] p. 731, Para. 5, [1903MS].

The warning messages given to the church in Sardis comes to us today:- [Cf: Spaulding-Magan Collection p. 338 para. 05] p. 731, Para. 6, [1903MS].

"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 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: Spaulding-Magan Collection p. 338 para. 06] p. 731, Para. 7, [1903MS].

My brother, read the third chapter of Second Peter. Truth, Bible truth, is alone worth living for. God and his glory are not to be diminished by any pleasing sophistry of human wisdom. The state of the world, with its abominations and crimes, in fulfillment of the prophecies concerning the wickedness that would prevail during the last days, is enough to lead true Christians to live lives of humility and prayer. Ellen G. White. [Cf: Spaulding-Magan Collection p. 338 para. 07] p. 732, Para. 1, [1903MS].

The Specious Working of Satan.--"Elmshaven", Sanitarium, Cal., November 11, 1903.--Dear Brother Magan and Sutherland,--Brother Magan left with Willie's copy written for a circular, regarding the Berrien Springs School. In it there are some things that I think would be better left out. Let us not dwell on the dark chapters in the experiences of Seventh-day Adventists. They bring up a discouraging, depressing picture, and it would seem as if Christ, the Light of the world, had not been near to help. There was no need of the dearth of knowledge, as he ever will be, the way, the truth, and the life. He was ready to help, and no one need have made grave mistakes or errors. [Cf: Spaulding-Magan Collection p. 339 para. 01] p. 732, Para. 2, [1903MS].

The time to which you referred, a time dark, perplexing, and discouraging,--let it stay in the past. Do not talk of it unless forced to. To make reference to the worst features in the experience of those now in positions of trust in the work of God, does not benefit anyone. Let us not call up the dark shadows of the past. Let the past lie where it is, with all its objectionable features. Into the present we are to bring pleasantness, hope, and courage. [Cf: Spaulding-Magan Collection p. 339 para. 02] p. 732, Para. 3, [1903MS].

If there are those who are allowing the enemy to obtain an advantage over them, tempting him to tempt them, and carrying out his plans, let not this appear. And do not bring up the dark, unchristlike deeds of the past. The dear Saviour was all the time inviting those who did these deeds to cease to dishonor God, and to turn to him for help to do right. [Cf: Spaulding-Magan Collection p. 339 para. 03] p. 732, Para. 4, [1903MS].

At the present time we have plain evidence of the specious, artful working of Satan on human minds. We have to meet the working with determined effort. But let the dark pictures of the past be buried, and let them stay buried. Let us not cloud the mind of any one by bringing up these representations. Let us at this time bring in all the light possible. [Cf: Spaulding-Magan Collection p. 339 para. 04] p. 732, Para. 5, [1903MS].

Few realize the dangerous character of the sentiments that we are having to meet. I have been over the ground. I have been given plain words to speak concerning these specious, bewitching sentiments. If they are not most decidedly met and reproved, souls will be lost. We can not afford to be deceived. We must point our people to the old landmarks. We are to obtain strength and courage from on high, that we may obey the command given me, "Meet it." [Cf: Spaulding-Magan Collection p. 339 para. 05] p. 732, Para. 6, [1903MS].

"Ye are the children of the light and of the day. We are not of the

night nor of darkness." Christ is the way, the truth, and the life. The trouble with us is that we do not press on in the way illuminated by the Sun of Righteousness. In order to walk in this way, we must receive strength from the Life-giver. As we move forward in obedience to Christ's commands, His light shines on our way, and his strength sustains us. Thus we go forward from strength to strength, from grace to grace, by obedience becoming more and more Christlike. [Cf: Spaulding-Magan Collection p. 339 para. 06] p. 733, Para. 1, [1903MS].

We are not to follow human leading. Christ is our leader. At all times and in all places, in every time of need, we shall find him a present help. Because there are those professing to be Christians who dishonor Christ in thought, word, and deed, we are to give plainer evidence than ever before of our completeness in him. We are to walk in the light of his countenance. We can each show that Christ is the light, and that in him is no darkness at all. If we will submit to his guidance, he will lead us from the low level on which sin has left us to the loftiest heights of grace. [Cf: Spaulding-Magan Collection p. 340 para. 01] p. 733, Para. 2, [1903MS].

We are not to darken our lives by talking of our own imperfections or of the imperfections of others. We are to be all light in the Lord. [Cf: Spaulding-Magan Collection p. 340 para. 02] p. 733, Para. 3, [1903MS].

From Christ all truth radiates. Apart from Christ, science is misleading, and philosophy is foolishness. Those who are separated from the Saviour will advance theories which originate with the wily foe. Christ's life stands out as the contrast of all false science, all erroneous theories, all misleading methods. [Cf: Spaulding-Magan Collection p. 340 para. 03] p. 733, Para. 4, [1903MS].

Pretenders will arise with theories that have not foundation in the word of God. We are to hold aloft the banner bearing the inscription, the Commandments of God and the faith of Jesus. We are to hold the beginning of our confidence firm unto the end. Let no one attempt to dilute truth with a mixture of sophistry. Let no one attempt to tear down the foundation of our faith, or to spoil the pattern by bringing into the web threads of human devising. Not one thread of pantheism is to be drawn into the web. Sensuality, ruinous to soul and body, is always the result of drawing these threads into the web. [Cf: Spaulding-Magan Collection p. 340 para. 04] p. 733, Para. 5, [1903MS].

"Let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do. [Cf: Spaulding-Magan Collection p. 340 para. 05] p. 733, Para. 6, [1903MS].

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. [Cf: Spaulding-Magan Collection p. 340 para. 06] p. 733, Para. 7, [1903MS].

"We exhort you, brethren, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And 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. Faithful is he that calleth you, who also will do it. Ellen G. White. [Cf: Spaulding-Magan Collection p. 340 para. 07] p. 734, Para. 1, [1903MS].

A New Conversion Needed.--Sanitarium, Cal., December, 1903.--Dr. J. H. Kellogg, Sanitarium, Battle Creek, Michigan.--My dear Brother:--I praise the Lord for the letters that I have recently received from you. I greatly desire that you may now make a thorough work of repentance for time and for eternity. So long have you been retrograding toward union with the world, that it is difficult for you to see where you might now be standing, had you constantly advanced heavenward. You have lost many blessings because you have not felt your need of light. [Cf: Spaulding-Magan Collection p. 341 para. 01] p. 734, Para. 2, [1903MS].

If your faith in the word of God is strengthened, if you will fully accept the truths that have called us out of the world, and made us a people denominated by the Lord as his peculiar treasure, if you will unite with your brethren in standing by the old landmarks,--then there will be unity. But if you remain in unbelief, unsettled as to the true foundation of faith, there can be no more hope of unity in the future than there has been in the past. [Cf: Spaulding-Magan Collection p. 341 para. 02] p. 734, Para. 3, [1903MS].

I am instructed to say that you need to be taught the first principles of present truth. You have not believed the messages that God has given for this time. Think you that while you remain in doubt and unbelief, you can be fully united with those who have stood for the truth as it is in Jesus, and who have accepted the light that God has given to us as a people? [Cf: Spaulding-Magan Collection p. 341 para. 03] p. 734, Para. 4, [1903MS].

Ask yourself candidly whether you are bound in the faith. Do all in your power to come into unity with God and with your brethren. As a people, we can not receive the full measure of the blessing of God, while some who occupy leading positions are working against the truth that for years we have held sacred, and obedience to which has brought us what success we have had. [Cf: Spaulding-Magan Collection p. 341 para. 04] p. 734, Para. 5, [1903MS].

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." [Cf: Spaulding-Magan Collection p. 341 para. 05] p. 734, Para. 6, [1903MS].

If you had kept the faith, you would not have left your first love, and you would not have brought yourself into the unsettled condition in which you have been for years. [Cf: Spaulding-Magan Collection p. 342 para. 01] p. 735, Para. 1, [1903MS].

"And 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. [Cf: Spaulding-Magan Collection p. 342 para. 02] p. 735, Para. 2, [1903MS].

These words point out your true spiritual condition. The warning comes: "Dr. Kellogg is not a converted man. Some of his associate physicians are so deceived by Satan that they are unable to distinguish between the true and the genuine, the false and the deceptive. They stand directly in his way, hindering him from making a thorough work of repentance." [Cf: Spaulding-Magan Collection p. 342 para. 03] p. 735, Para. 3, [1903MS].

You need an entire change of heart, before you can discern the error into which you have fallen. You have listened to the arch deceiver. You do not discern where the sophistries you have received will lead. Read carefully the fifth chapter of Hebrews. You have no time to lose. The angel of God calls, "Close up the ranks. John H. Kellogg, come into line." [Cf: Spaulding-Magan Collection p. 342 para. 04] p. 735, Para. 4, [1903MS].

A Bible institute should be held in some place where medical missionary workers and ministers may meet together to study the scriptures. Let the Bible explain its own statements. Accept it just as it reads, without twisting the words to suit human ideas, "What is the chaff to the wheat?" [Cf: Spaulding-Magan Collection p. 342 para. 05] p. 735, Para. 5, [1903MS].

Teach All Nations.--The gospel commission as recorded in Matthew was given not only to the disciples of Christ who were then living, but to all who should afterward receive him. Upon every one who accepts him as personal Saviour is placed the burden of proclaiming the gospel message. Will the church today refuse to recognize its obligation to do the work so plainly outlined in the words; "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." Were it not for the promise of Christ's presence, we might well draw back. But he says, "Lo, I am with you always, even unto the end of the world." [Cf: Spaulding-Magan Collection p. 342 para. 06] p. 735, Para. 6, [1903MS].

This work is not to be confined to a few. The proclamation of the gospel is not to be limited to one city or one state. "Go ye therefore, and teach *all nations*." [Cf: Spaulding-Magan Collection p. 342 para. 07] p. 735, Para. 7, [1903MS].

God is in earnest with his people. He calls upon them to overcome the spirit of covetousness. We must be careful not to tie up the Lord's means by establishing institutions larger than is consistent with the

plan of God. It is his purpose that facilities should be provided for the advancement of his work in all parts of the world. Large sums of money are not to be invested in one or two places. The erection of many buildings in one place reveals a selfish outlay of means. Thus the money brought into the treasury by the liberality of God's people is absorbed in one place by those having charge of the work in that place. When men are freed from selfishness, they will not make such earnest efforts to grasp all that they possibly can for the place in which they are most interested. They will be willing to sacrifice their ambitions in order that other places may receive a share of the means available for the advancement of God's work. [Cf: Spaulding-Magan Collection p. 342 para. 08] p. 735, Para. 8, [1903MS].

Christ Our Only Hope.--As we see the condition of mankind today, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined? [Cf: Spaulding-Magan Collection p. 343 para. 01] p. 736, Para. 1, [1903MS].

Men have sold themselves to the enemy of all righteousness. They can not redeem themselves. Of themselves they can do no good thing. But there is always an escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from his allegiance, he met the temptations wherewith man is beset. [Cf: Spaulding-Magan Collection p. 343 para. 02] p. 736, Para. 2, [1903MS].

Only by accepting Christ as a personal Saviour, can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men sunken in sin and degradation be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save. [Cf: Spaulding-Magan Collection p. 343 para. 03] p. 736, Para. 3, [1903MS].

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall be as gods; ye shall not surely die," he said. And by belief of his words, they place themselves on his side. [Cf: Spaulding-Magan Collection p. 343 para. 04] p. 736, Para. 4, [1903MS].

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved." "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." Ellen. G. White. [Cf: Spaulding-Magan Collection p. 343 para. 05] p. 736, Para. 5, [1903MS].

The Gergesenes desired Christ to depart. They of Capernaum received Him, and among them He wrought wonderful miracles. [Cf: Notebook Leaflets, Volume 1 p. 11 para. 01] p. 736, Para. 6, [1903MS].

Christ has all power in heaven and in earth. He is the great Physician, upon whom we are to call when suffering from physical or spiritual disease. Over the winds and the waves and over men possessed with demons, He showed that He possessed absolute control. To Him have been given the keys of death and of hell. Principalities and powers were made subject to Him, even while in His humiliation. . . . [Cf: Notebook Leaflets, Volume 1 p. 11 para. 02] p. 736, Para. 7, [1903MS].

We Need More Faith--Why do we not exercise greater faith in the divine Physician? As He worked for the man with the palsy, so He will work today for those who come to Him for healing. We have great need of more faith. I am alarmed as I see the lack of faith among our people. We need to come right into the presence of Christ, believing that He will heal our physical and spiritual infirmities. [Cf: Notebook Leaflets, Volume 1 p. 11 para. 03] p. 736, Para. 8, [1903MS].

We are too faithless. Oh, how I wish that I could lead our people to have faith in God! They need not feel that in order to exercise faith, they must be wrought up into a high state of excitement. All they have to do is to believe God's Word, just as they believe one another's word. "He hath said it, and He will perform His Word." Calmly rely on His promise, because He means all that He says. Say, He has spoken to me in His Word, and He will fulfill every promise that He has made. Do not become restless. Be trustful. God's Word is true. Act as if your heavenly Father could be trusted. . . . [Cf: Notebook Leaflets, Volume 1 p. 11 para. 04] p. 737, Para. 1, [1903MS].

Funds Needed--Men are appointed to proclaim the truth in new places. These men must have funds for their support. And they must have a fund to draw upon for the help of the poor and needy whom they meet in their work. The benevolence that they show toward the poor gives influences to their efforts to proclaim the truth. Their willingness to help those in need gains for them the gratitude of those they help, and the approval of Heaven. [Cf: Notebook Leaflets, Volume 1 p. 11 para. 05] p. 737, Para. 2, [1903MS].

These faithful workers should have the sympathies of the church. The Lord will hear prayer in their behalf. And the church should not fail to show a practical interest in their work. [Cf: Notebook Leaflets, Volume 1 p. 11 para. 06] p. 737, Para. 3, [1903MS].

No one lives to himself. In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and love and unity of the church grow stronger, their circle of influence enlarges, and ever they are to reach to the farthest limit of this influence, constantly extending the triumphs of the cross. [Cf: Notebook Leaflets, Volume 1 p. 11 para. 07] p. 737, Para. 4, [1903MS].

Arise, Shine--God calls upon us to burst the bands of our precise, indoor service. The message of the gospel is to be borne in the cities and outside of the cities. We are to call upon all to rally around the banner of the cross. When this work is done as it should be, when we labor with divine zeal to add converts to the truth, the world will see that a power attends the message of truth. The unity of the believers bears testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their interests one. [Cf:

Notebook Leaflets, Volume 1 p. 11 para. 08] p. 737, Para. 5, [1903MS].

The prayers and offerings of the believers are combined with earnest, self-sacrificing efforts, and they are indeed a spectacle to the world, to angels and to men. Men are converted anew. The hand that once grasped for recompense in higher wages has become the helping hand of God. The believers are united by one interest--the desire to make centers of truth where God shall be exalted. Christ joins them together in holy bonds of union and love, bonds which have irresistible power. [Cf: Notebook Leaflets, Volume 1 p. 12 para. 01] p. 737, Para. 6, [1903MS].

It was for this unity that Jesus prayed just before His trial, standing but a step from the cross. "That they all may be one," He said, "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: Notebook Leaflets, Volume 1 p. 12 para. 02] p. 737, Para. 7, [1903MS].

Awake! Awake!--God calls upon those who are half awake to arouse, and engage in earnest labor, praying to Him for strength for service. Workers are needed. It is not necessary to follow rules of exact precision. Receive the Holy Spirit, and your efforts will be successful. Christ's presence is that which gives power. Let all dissension and strife cease. Let love and unity prevail. Let all move under the guidance of the Holy Spirit. If God's people will give themselves wholly to Him, He will restore to them the power they have lost by division. May God help us all to realize that disunion is weakness and that union is strength.-- *Letter 32, 1903.* [Cf: Notebook Leaflets, Volume 1 p. 12 para. 03] p. 738, Para. 1, [1903MS].

Humility and Faith--In the work for this time, it is not money or talent or learning or eloquence that are needed so much as faith graced with humility. No opposition can prevail against truth presented in faith and humility, by workers who willingly bear toil and sacrifice and reproach for the Master's sake. We must be co-workers with Christ if we would see our efforts crowned with success. We must weep as He wept for those who will not weep for themselves, and plead as He pleaded for those who will not plead for themselves.-- *MS. 24, 1903.* [Cf: Notebook Leaflets, Volume 1 p. 12 para. 06] p. 738, Para. 2, [1903MS].

Present Duty--We must seek to become a united people. Every phase of our work is to bear the signature of God. Those who have not placed themselves on the Lord's side are becoming more bold and more defiant. He calls upon His people to take their stand firmly on the platform of eternal truth. To His true and loyal subjects He has given the words of eternal life. It is for them to obey His Word and do His work, in accordance with His instructions. [Cf: Notebook Leaflets, Volume 1 p. 40 para. 05] p. 738, Para. 3, [1903MS].

God sends His Holy Spirit to kindle in the hearts of His followers a desire to open the Word to those who sit in darkness, that they may come to the light of the knowledge of God. [Cf: Notebook Leaflets, Volume 1 p. 40 para. 06] p. 738, Para. 4, [1903MS].

We are to carry forward in our world gospel medical missionary work. This work means far more than many comprehend. The one great work of

medical missionaries is to be to fulfill the commission to carry the gospel of salvation to all parts of the world. [Cf: Notebook Leaflets, Volume 1 p. 41 para. 01] p. 738, Para. 5, [1903MS].

Medical missionary workers must be set apart by God Himself for His work. If they consecrate themselves to God, and are by Him sanctified, body, soul, and spirit; if they walk and work as men called to exalt Christ, they will be recognized as God's appointed agencies. But they need to study carefully the life and character of their divine Example, that all their work may be done after the divine similitude. They need to be humble. Then the language of their hearts will be, "Who is sufficient for these things?" Their success depends upon co-operation with Christ. [Cf: Notebook Leaflets, Volume 1 p. 41 para. 02] p. 738, Para. 6, [1903MS].

Who can say where Seventh-day Adventists might be standing today, had they fully carried out the instruction given in the sixth chapter of John, had they received the words which, Christ declares, are spirit and life to the receiver? I hope and pray that we may now seek to understand these words; for they mean much to every soul. [Cf: Notebook Leaflets, Volume 1 p. 41 para. 03] p. 738, Para. 7, [1903MS].

Many do not earnestly seek to understand the lessons found in God's Word. They lay aside the Bible, and allow their minds to become engrossed with the cheap reading found in books of fiction, newspapers, and magazines. [Cf: Notebook Leaflets, Volume 1 p. 41 para. 04] p. 739, Para. 1, [1903MS].

"Search the Scriptures," said Christ, "for in them ye think ye have eternal life: and they are they which testify of Me." The Lord calls for workers whose motives are pure and sincere. He calls upon His people to arouse, and consecrate their capabilities to Him. He will lead all who are willing to be led by Him. [Cf: Notebook Leaflets, Volume 1 p. 41 para. 05] p. 739, Para. 2, [1903MS].

Will not all now make a resolute determination to exclude from the life all unprofitable reading, and to feed upon the Word, which, if received, is eternal life? At this time there needs to be a close searching of the heart. To become members of the royal family, children of the heavenly King, is of far greater value than treasures of gold and silver and precious stones.-- *MS. 146, 1903.* [Cf: Notebook Leaflets, Volume 1 p. 41 para. 06] p. 739, Para. 3, [1903MS].

Signs of Christ's Coming--Satan now knows that his time has come. He has deceived the world until his image and superscription is stamped upon all their ambitious projects. Whatever their object for wishing to gain the supremacy, men are willing to sell their souls to Satan in order to obtain the highest place. [Cf: Notebook Leaflets, Volume 1 p. 47 para. 07] p. 739, Para. 4, [1903MS].

Christ sees the termination of the conflict. The battle is waging more and more fiercely. Soon He will come whose right it is, and will take possession of all earthly things. All the confusion in our world, all the violence and crime, are a fulfillment of the words of Christ. They are signs of the nearness of His coming.-- *Letter 264, 1903.* [Cf: Notebook Leaflets, Volume 1 p. 47 para. 08] p. 739, Para. 5, [1903MS].

Christ's Abiding Presence--Christ's last words to His disciples were: "Lo, I am with you alway, even unto the end of the world." "Go ye therefore, and teach all nations." "Go to the farthest bounds of the habitable globe, and know that wherever you go, My presence will attend you." No more valuable legacy could He have left them than the promise of His abiding presence. [Cf: Notebook Leaflets, Volume 1 p. 62 para. 04] p. 739, Para. 6, [1903MS].

To us also the commission is given. We are bidden to go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life. And to us also the assurance of Christ's abiding presence is given.-- *MS. 24, 1903*. [Cf: Notebook Leaflets, Volume 1 p. 62 para. 05] p. 739, Para. 7, [1903MS].

So great is the value of the human soul that Christ paid an infinite price for the redemption of the race. God gave His Son up to shame and reproach and to an ignominious death that man might have eternal life. In view of this, why are we not working more earnestly to save sinners? Why are we so indifferent, so careless? Where is our faith, where our works?-- *MS. 24, 1903*. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 05] p. 739, Para. 8, [1903MS].

Husband the Time--The closing scenes of this earth's history are near at hand. The unfulfilled predictions of the book of Revelation are soon to be fulfilled. This prophecy is now to be studied with diligence by the people of God, and should be clearly understood. It does not conceal the truth; it clearly forewarns, telling us what will be in the future. [Cf: Notebook Leaflets, Volume 1 p. 96 para. 01] p. 740, Para. 1, [1903MS].

Our work now is to husband the time, the influence, and the means that God has given us, and to cooperate with the Lord at every step. We are to be true, courageous, and faithful. Unless we stand firmly and intelligently for the truth, there will be serious misconceptions, and the work that the Lord would have done will be left undone. [Cf: Notebook Leaflets, Volume 1 p. 96 para. 02] p. 740, Para. 2, [1903MS].

Let us not be in any way deceived. Let us realize the weakness of humanity, and see where man fails in his self-sufficiency. We shall then be filled with a desire to be just what God desires us to be-- pure, noble, sanctified. We shall hunger and thirst after the righteousness of Christ. To be like God will be the one desire of the soul. [Cf: Notebook Leaflets, Volume 1 p. 96 para. 03] p. 740, Para. 3, [1903MS].

This is the desire that filled Enoch's heart. And we read that he walked with God. He studied the character of God to a purpose. He did not mark out his own course, or set up his own will, as if he thought himself fully qualified to manage matters. He strove to conform himself to the divine likeness. [Cf: Notebook Leaflets, Volume 1 p. 96 para. 04] p. 740, Para. 4, [1903MS].

The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of the cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work.-- *Letter 210, 1903*. [Cf: Notebook Leaflets, Volume 1

p. 96 para. 05] p. 740, Para. 5, [1903MS].

I long to be able to rest, but the burden continues to weigh heavily upon my soul, as night after night I am calling upon our medical missionary workers to seek the Lord while He may be found, and call upon Him while He is near. I am instructed to say that the teachers of our people need to have a work done for themselves. Their spirit needs to be brought under the control of God. Those who have a knowledge of the truth should live the truth. Our ministers and physicians need real conversion of soul, that they may be imbued with power from on high. They need to rend their hearts before God. A thorough work needs to be done in the hearts of the workers in every line of the cause of God. I call upon them to awake, while they still have opportunity to repent, and prepare to meet their God. [Cf: Notebook Leaflets, Volume 1 p. 107 para. 01] p. 740, Para. 6, [1903MS].

A Real Conversion Needed--Over and over again I am instructed that our ministers and physicians need to have a decided work done for them. I beg of them not to flatter themselves that they know how to carry forward the work of the Lord. They need a reformation, a real conversion. When they get a glimpse of their need of God, there will come to them a humiliation of heart that will be a savor of life unto life. [Cf: Notebook Leaflets, Volume 1 p. 107 para. 02] p. 740, Para. 7, [1903MS].

God calls upon the men in charge of His work to arouse themselves. They are not now awake. Their hearts need to be changed. Their human desires and inclinations need to be brought under the control of the Holy Spirit. [Cf: Notebook Leaflets, Volume 1 p. 107 para. 03] p. 741, Para. 1, [1903MS].

I heard the voice of a mighty general crying in trumpet tones, "Prepare to meet thy God. Prepare for the great conflict before you. Quit yourselves as brave soldiers of the Lord's army. Put on the whole armor of God, that ye may be able to stand against the wiles of the enemy. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." [Cf: Notebook Leaflets, Volume 1 p. 107 para. 04] p. 741, Para. 2, [1903MS].

An Inspiring Message--I seemed to see a company bowed in prayer. Confessions of sin were made that till then had been withheld. Then One of authority arose, and with deep feeling read the following scripture: [Cf: Notebook Leaflets, Volume 1 p. 107 para. 05] p. 741, Para. 3, [1903MS].

"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 others 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." [Cf: Notebook Leaflets, Volume 1 p. 107 para. 06] p. 741, Para. 4, [1903MS].

"The Father loveth the Son, and hath given all things into His hands." "It pleased the Father that in Him should all fullness dwell." "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." [Cf: Notebook Leaflets, Volume 1 p. 108 para. 01] p. 741, Para. 5, [1903MS].

Christ both died, and rose, and revived, that He might be Lord both of the dead and living." "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him." [Cf: Notebook Leaflets, Volume 1 p. 108 para. 02] p. 741, Para. 6, [1903MS].

A Timely Warning--I am instructed to warn our physicians and ministers not to become exalted, but to walk as children, wholly consecrated to God's service, wholly dependent on Him. My brethren, my prayer for you is "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, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." [Cf: Notebook Leaflets, Volume 1 p. 108 para. 03] p. 742, Para. 1, [1903MS].

Working Together--You are God's husbandry, God's building. You are to be laborers together with Him. Will you not remember that word "together"? Keeping it ever in mind sanctifies the soul. You come far short of appreciating the advantages that are for those who are called and chosen. Will you not walk worthy of the high honor that God will place upon you if you are faithful? You must walk humbly before Him. Put away all abruptness of speech and action. . . . [Cf: Notebook Leaflets, Volume 1 p. 108 para. 04] p. 742, Para. 2, [1903MS].

Work in unity. Press together. Let each one stand in his place. Speak the truth plainly, but in love. Keep the standard of truth uplifted. [Cf: Notebook Leaflets, Volume 1 p. 108 para. 05] p. 742, Para. 3,

[1903MS].

May God help you to heed these words.-- *Letter 266, 1903.* [Cf: Notebook Leaflets, Volume 1 p. 108 para. 06] p. 742, Para. 4, [1903MS].

The Right Hand of the Gospel--Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth. Health literature must be circulated in many lands. Our physicians in Europe and other countries should awake to the necessity of having health works prepared by men who are on the ground and who can meet the people where they are with the most essential instruction.-- *7T 59.* [Cf: Notebook Leaflets, Volume 1 p. 140 para. 05] p. 742, Para. 5, [1903MS].

Preparing for Service--So great are the world's needs, that not all who are called to be medical missionary evangelists can afford to spend years in preparation before beginning to do actual field work. Soon doors now open to the gospel messenger will be forever closed. God calls upon many who are prepared to do acceptable service, to carry the message now, not waiting for further preparation; for while some delay, the enemy may take possession of fields now open. [Cf: Notebook Leaflets, Volume 1 p. 140 para. 06] p. 742, Para. 6, [1903MS].

I have been instructed that little companies who have received a suitable training in evangelical and medical missionary lines, should go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, talking of the truth to those they meet, praying for the sick, and, if need be, treating them, not with drugs, but with nature's remedies, ever realizing their dependence on God. As they unite in the work of teaching and healing, they will reap a rich harvest of souls. [Cf: Notebook Leaflets, Volume 1 p. 140 para. 07] p. 742, Para. 7, [1903MS].

And while God is calling upon young men and women who have already gained a practical knowledge of how to treat the sick, to labor as gospel medical missionaries in connection with experienced evangelical workers, He is also calling for many recruits to enter our medical missionary training schools to gain a speedy and thorough preparation for service. Some need not spend so long a time in these schools as do others. It is not in harmony with God's purpose that all should plan to spend exactly the same length of time, whether three, four, or five years in preparation, before beginning to engage in active field work. Some, after studying for a time, can develop more rapidly by working along practical lines in different places, under the supervision of experienced leaders, than they could by remaining in an institution. As they advance in knowledge and ability, some of these will find it much to their advantage to return to one of our sanitarium training schools for more instruction. Thus they will become efficient medical missionaries, prepared for trying emergencies.-- *CT 469,470.* [Cf: Notebook Leaflets, Volume 1 p. 141 para. 01] p. 743, Para. 1,

[1903MS].

The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power.-- *LS 415*. [Cf: Notebook Leaflets, Volume 1 p. 141 para. 02] p. 743, Para. 2, [1903MS].

The Divine Plan--Our Saviour never used His power to make His own life less taxing. He went about doing good, healing the sick and preaching the gospel. In our work today the ministry of the Word and medical missionary work are to be combined. [Cf: Notebook Leaflets, Volume 1 p. 141 para. 03] p. 743, Para. 3, [1903MS].

Luke is called "the beloved physician." Paul heard of his skill as a physician, and he sought him out as one to whom the Lord had entrusted a special work. He secured his cooperation in his work. After a time he left him at Philippi. Here Luke continued to labor for several years, doing double service as a physician and a gospel minister. He was indeed a medical missionary. He did his part, and then besought the Lord to let His healing power rest upon the afflicted ones. His medical skill opened the way for the gospel message to find access to hearts. It opened many doors for him, giving him opportunity to preach the gospel among the heathen. [Cf: Notebook Leaflets, Volume 1 p. 141 para. 04] p. 743, Para. 4, [1903MS].

Christ's Instruction--Christ understood the work that needed to be done for suffering humanity. As He was sending out the twelve disciples on their first missionary tour, He said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The fulfillment of this commission by the disciples made their message the power of God unto salvation. [Cf: Notebook Leaflets, Volume 1 p. 141 para. 05] p. 743, Para. 5, [1903MS].

It is the divine plan that we shall work as the disciples worked. Connected with the divine Healer, we may do great good in the world. The gospel is the only antidote for sin. As Christ's witnesses we are to bear testimony to its power. We are to bring the afflicted ones to the Saviour. His transforming grace and miracle-working power will win many souls to the truth. His healing power, united with the gospel message, will bring us success in emergencies. The Holy Spirit will work upon hearts, and we shall see the salvation of God. [Cf: Notebook Leaflets, Volume 1 p. 141 para. 06] p. 743, Para. 6, [1903MS].

In a special sense the healing of the sick is our work. But in order to do this work, we must have faith--that faith which works by love and purifies the soul. [Cf: Notebook Leaflets, Volume 1 p. 142 para. 01] p. 744, Para. 1, [1903MS].

The Great Teacher delegated power to His servants. "All power is given unto Me in heaven and in earth," 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." [Cf: Notebook Leaflets, Volume 1 p. 142 para. 02] p. 744, Para. 2, [1903MS].

The lapse of time has wrought no change in Christ's parting promise. He is with us today as He was with the disciples, and He will be with us "unto the end." Christ ordained that a succession of men should proclaim the gospel, deriving their authority from Him, the Great Teacher. [Cf: Notebook Leaflets, Volume 1 p. 142 para. 03] p. 744, Para. 3, [1903MS].

In our work we meet with many discouragements. But we shall not gain a particle of strength by dwelling on the discouragements. By beholding we become changed. As we look in faith to Jesus, His image is engraven on the heart. We are transformed in character.-- *Letter 134, 1903*. [Cf: Notebook Leaflets, Volume 1 p. 142 para. 04] p. 744, Para. 4, [1903MS].

Questions of Eternal Import.--Dwell upon the lessons that Christ dwelt upon. Present them to the people as He presented them. Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. But those things that we cannot clearly comprehend are not a tenth as important to us as are the truths of God's word, that we can clearly comprehend and bring into our daily life. We are to teach the people the lessons that Christ brought into His teachings from the Old Testament Scriptures. The language of divine truth is exceedingly plain.-- *Letter 16-1903*. [Cf: Notebook Leaflets, Volume 2 p. 158 para. 04] p. 744, Para. 5, [1903MS].

*Better Left Alone Until Truth Presented*. I am sending you today another manuscript on the color question. I wish to say, however, that I have not finished writing on this subject. I think that the less this subject is agitated, the better it will be. If it is much agitated, difficulties will be aroused that will take much precious time to adjust. We can not lay down a definite line to be followed in dealing with this subject. In different places and under different circumstances, the subject will need to be handled differently. In the South, where the race prejudice is so strong, we could do nothing in presenting the truth were we to deal with the color line question as we can deal with it in the North. [Cf: Unpublished Manuscripts, Volume 1 p. 35 para. 2] p. 744, Para. 6, [1903MS].

This subject should be as little agitated as possible. We are to do as the Spirit of the Lord shall dictate. As we are led and controlled by the Spirit of God, we shall find that this matter will adjust itself. The white workers in the South will have to move in a way that will enable them to gain access to the white people. I wish that it were possible to leave the color line alone until the truth can be presented in the South. [Cf: Unpublished Manuscripts, Volume 1 p. 36 para. 1] p. 744, Para. 7, [1903MS].

When God's workers allow His Spirit to work upon their minds, much more will be accomplished in the work of soul-saving. The Lord is our Helper. He will guide us in all matters, if we will trust in Him. One thing is certain: We must have faith in God,--faith that He will arrange matters in a way that will enable us to work successfully. I

know that no one ever trusted God in vain. He will never disappoint those who put their trust in Him.--*E. G. White Letter 165, August 3, 1903*. [Cf: Unpublished Manuscripts, Volume 1 p. 36 para. 2] p. 745, Para. 1, [1903MS].

*Christians Occupied in Little Skirmishes Among Themselves*. There is danger that if the color line question is agitated before the people shall hear from the Bible the reasons of our faith, the minds of many will be closed against the truth. We must do all we possibly can to get the truth before the people. We do not want to close the avenues whereby we may gain access to people of every class. [Cf: Unpublished Manuscripts, Volume 1 p. 37 para. 1] p. 745, Para. 2, [1903MS].

We have no time to get into contention over the color line. What kind of a line could human beings make? They might lay many plans, which would be laid aside as impracticable to be worked out by the church. I have but one testimony to bear; Receive the Holy Spirit before you submit your plans for dealing with the color line. I can not see how, until then, any plans that you devise can be a success. When you receive the truth as it is in Jesus, you will find that the color line has adjusted itself. There will be a wonderful revival of gospel medical missionary work. The workers will all the time be receiving fresh, new ideas. [Cf: Unpublished Manuscripts, Volume 1 p. 37 para. 2] p. 745, Para. 3, [1903MS].

The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and possess the kingdom forever and ever. [Cf: Unpublished Manuscripts, Volume 1 p. 37 para. 3] p. 745, Para. 4, [1903MS].

It is Satan's object to keep Christians occupied in little skirmishes among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night.--*E. G. White MS 77, August 2, 1903*. [Cf: Unpublished Manuscripts, Volume 1 p. 37 para. 4] p. 745, Para. 5, [1903MS].

It was an offense against God for Elder Haskell's wages to be cut down. To do this showed a great lack of discernment.--*Letter 161, 1903*. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 8] p. 745, Para. 6, [1903MS].

I have much matter written that I wish to put in book form. I sometimes fear that a fire will come, and I shall lose much of the precious matter that I desire to print.--*Letter 70, 1903*. [Cf: Unpublished Manuscripts, Volume 1 p. 97 para. 2] p. 745, Para. 7, [1903MS].

The debt that I have incurred in trying to advance the cause of God sometimes worries me. I became involved in debt in trying to push forward the work in Australia. The publication of "Desire of Ages" was a heavy expense, and I still owe the publishing houses something. There are so many ways in which to use the little money that comes in that I find it hard to reduce my debt of twenty thousand dollars. At present,

I am paying about a thousand dollars a year interest. [Cf: Unpublished Manuscripts, Volume 1 p. 113 para. 1] p. 746, Para. 1, [1903MS].

The house I now live in was paid for with borrowed money. I am just as willing to dispose of my place as I was to buy it. I have no abiding place in this world. When the Lord says, "Go, and build up the work in new places," I shall gladly go. My future is in the hands of God. *Letter 127, 1903.* [Cf: Unpublished Manuscripts, Volume 1 p. 113 para. 2] p. 746, Para. 2, [1903MS].

Elder A. G. Daniells, Washington, D. C. My dear Brother: I have just read your letter to Willie in which you speak of the proposition to sell "Education" in a way similar to that in which "Object Lessons" was sold, in order to raise money for the settlement of my debts. When this plan was first presented to me, I was so completely worn out that I could not grasp the details or make suggestions as to the way in which the book should be handled. I did not realize that the proposition included all that was mentioned in your letter. [Cf: Unpublished Manuscripts, Volume 1 p. 113 para. 3] p. 746, Para. 3, [1903MS].

I do not wish anything done that will call attention to myself. All I desire is that a disinterested effort be made to sell my books. They are needed by the people, and their sale should bring me financial relief. [Cf: Unpublished Manuscripts, Volume 1 p. 113 para. 4] p. 746, Para. 4, [1903MS].

I do not wish any plan adopted that will bring in confusion.... I do not want any effort made to raise money for me. I do not want one penny as a gift. I am opposed to receiving money as a gift for the settlement of my debt. I can carry this debt. [Cf: Unpublished Manuscripts, Volume 1 p. 113 para. 5] p. 746, Para. 5, [1903MS].

Ten thousand dollars of this debt was incurred before I went to Australia. I went to large expense in bringing out the illustrated editions of "Great Controversy" and "Patriarchs and Prophets," and in making four sets of plates of each. This was done with the expectation of large sales. But these books were allowed to fall almost dead from the press, and for nearly three years little was done with them. [Cf: Unpublished Manuscripts, Volume 1 p. 113 para. 6] p. 746, Para. 6, [1903MS].

I pledged a thousand dollars to the Chicago mission, with no thought but that I could pay this from the royalties on my books. But in order to pay this pledge, I had to hire money from a brother in the west, and on this I paid seven percent interest. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 114 para. 1] p. 746, Para. 7, [1903MS].

At one time when I sent to the (Review) Office for money, they returned word that I had overdrawn. Henry Kellogg was in the Office at the time, and he was so indignant that he came directly to my house, and with tears running down his face handed me a roll of bills. But I refused to take them. Afterward the money that I asked for was sent me from the Office. [Cf: Unpublished Manuscripts, Volume 1 p. 114 para. 2] p. 747, Para. 1, [1903MS].

To release Edson from financial embarrassment, so that he could engage in evangelistic work, I incurred large debts at the Review and Herald

Office. I think the amount was about six thousand dollars. While I was in Australia, I went to large expense in bringing out "Desire of Ages." And I used my money freely for the advancement of the work. As a result of these things, my debt has grown. [Cf: Unpublished Manuscripts, Volume 1 p. 114 para. 3] p. 747, Para. 2, [1903MS].

For the past few years my books have not been selling very rapidly in this country. And the cost of publishing my recent books has been large. But I am not at all worried. I hope to settle all my debts. [Cf: Unpublished Manuscripts, Volume 1 p. 114 para. 4] p. 747, Para. 3, [1903MS].

I have told you why I am so deeply in debt because I thought it right that you should know. Now I wish to say that I do not want you to make one move to raise money for me. I am in debt, it is true, but I will not consent to be helped by any fund. When my books are handled disinterestedly, I think that I shall be able to settle my debts. *Letter 237, 1903.* [Cf: Unpublished Manuscripts, Volume 1 p. 114 para. 5] p. 747, Para. 4, [1903MS].

Dear Sister Hall: I meant to have written to you long before this. The one hundred dollars that you sent was gratefully received, but I cannot consent to accept it as a gift. You made me a present of a nice velvet sacque. I did not feel as if I ought to take this, but I knew that it was freely given, and I appreciated the gift. But the money has been entered on my books as a loan from you at five percent interest. I am hoping that I shall soon have more means. I have recently completed the settlement of an old debt of six thousand dollars at the Review and Herald Office. [Cf: Unpublished Manuscripts, Volume 1 p. 115 para. 1] p. 747, Para. 5, [1903MS].

The publication of "Desire of Ages" was a heavy expense, and enough copies of the book have not yet been sold to settle the debt thus incurred. But this debt is gradually being lessened. I paid for plates of this book to send to Australia, that the Echo Office might publish an edition. The money that I paid out for these plates will slowly come back to me as the Office there disposes of the books. [Cf: Unpublished Manuscripts, Volume 1 p. 115 para. 2] p. 747, Para. 6, [1903MS].

Every year thousands of dollars from the royalty on my books goes into new books for this country, and to Europe, to help in the translation of books into different languages, and to advance other lines of work. I feel a great satisfaction in this investment. [Cf: Unpublished Manuscripts, Volume 1 p. 115 para. 3] p. 747, Para. 7, [1903MS].

I gave Stephen Belden several hundred dollars. I could not let him and his wife suffer for food and clothing. I paid their expenses to and from Norfolk Island. [Cf: Unpublished Manuscripts, Volume 1 p. 115 para. 4] p. 748, Para. 1, [1903MS].

I gave one thousand dollars to the Avondale school, to help in the purchase of the estate, and at another time I gave fourteen hundred dollars to the work in Australia. The money was used in the erection of the Cooranbong Retreat, in building meeting houses, and in helping to purchase a large tent in which to hold meetings. While I was in Australia, I was a bank for the workers there. [Cf: Unpublished Manuscripts, Volume 1 p. 115 para. 5] p. 748, Para. 2, [1903MS].

I tell you this that you may know that I have not incurred debt needlessly. My debt is a large one, but I am not worried in regard to it. I have no fears but that it will soon be settled. Not long ago Brethren Magan, Hall, and C. H. Jones laid plans to settle this debt by our people selling "Education in something the same way that "Object Lessons" was sold. I wrote to Elder Daniells that I could not accept one dollar raised in this way; that other enterprises needed the liberalities of our people. [Cf: Unpublished Manuscripts, Volume 1 p. 115 para. 6] p. 748, Para. 3, [1903MS].

As for taking money from you, I can assure you, my dear sister, that I will not accept a penny. I have been, and am in a strait place financially, but I am hoping and praying that the Lord will send me means. I have recently borrowed five hundred dollars from the St. Helena Bank, at eight percent interest. [Cf: Unpublished Manuscripts, Volume 1 p. 116 para. 1] p. 748, Para. 4, [1903MS].

But this does not worry me. The only thing that disturbs my mind is the present disjointed condition of the cause of God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 116 para. 2] p. 748, Para. 5, [1903MS].

We have several books in process of preparation. Marian is at work on the Temperance book. (*Ministry of Healing*). The manuscript for this book will soon be ready for the printer, I hope. I have decided to give the proceeds from the sale of this book to our sanitarium work. But we have not yet decided definitely what plans to follow in handling the book. *Letter 258, 1903*. [Cf: Unpublished Manuscripts, Volume 1 p. 116 para. 3] p. 748, Para. 6, [1903MS].

*Regular and Abstemious*.--Be regular in your habits of eating, and be sure not to overburden the stomach by eating too many kinds of food at one time. Stop eating before you feel entirely satisfied. The stomach is the most abused organ of the whole body. It is often wearied by the effort to take care of food that should not be eaten at the same time. A disturbance is created by the kinds of food brought together. Soon there is an all-gone feeling, and many think that this is hunger. But it is not. The trouble is that the stomach has too much to do. Let it be given less to do, and it will recover its healthy tone. The simpler the food eaten, and the fewer the kinds, the easier is the stomach's work.--*Letter 44, 1903*. (March 9, 1903, to J. A. Burden and wife.) [Cf: Unpublished Manuscripts, Volume 1 p. 134 para. 4] p. 748, Para. 7, [1903MS].

*In Time of Persecution*--As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth.-- *CH 506*. [Cf: Notebook Leaflets, Volume 1 p. 142 para. 05] p. 749, Para. 1, [1903MS].

Zeal and Perseverance In Medical Missionary Work--Could I arouse our people to Christian effort, could I lead them to engage in medical missionary work with holy zeal and divine perseverance, not in a few places, but in every place, putting forth personal effort for those out of the fold, how grateful I should be! This is true missionary work. In some places it is attended with little success, apparently; but again the Lord opens the way, and signal success attends the effort. Words are spoken which are as nails fastened in a sure place. Angels from heaven co-operate with human instrumentalities, and sinners are won to the Saviour. . . . [Cf: Notebook Leaflets, Volume 1 p. 142 para. 06] p. 749, Para. 2, [1903MS].

Christ has placed upon His church a sacred charge, the fulfilling of which calls for self-denial at every step. When those who believe in Him are seen lifting the cross and bearing it after Him in the path of self-denial, willingly doing all in their power to bring blessing to those for whom Christ died, witness will be borne to the power of Christianity, and in the hearts of many now unbelievers will spring up faith in Him who gave His life to save a guilty world from eternal ruin. -- Letter 43, March 6, 1903, to Lucinda Hall, one of Ellen White's closet friends. [Cf: Notebook Leaflets, Volume 1 p. 142 para. 07] p. 749, Para. 3, [1903MS].

*SDA HISTORY TO BE TREATED SPECIAL.*--[Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac.] The record is to be kept in mind; for history will repeat itself. The darkness of the mysteries of the night is to be illuminated with the light of heaven.--*Letter 238, 1903, pp. 3-4.* (To A. G. Daniells, Nov. 1, 1903.) [Cf: Unpublished Manuscripts, Volume 2 p. 88 para. 1] p. 749, Para. 4, [1903MS].

*THE RELATION OF MAN TO HIS FELLOW-MAN*--In the Lord's plan human beings have been made necessary to one another. If all would do their utmost to help those who need their help, their unselfish sympathy and love, what a blessed work might be done. To every one God has entrusted talents. These talents we are to use to help one another to walk in the narrow path. In this work each one is connected with the other, and all are united with Christ. It is by unselfish service that we improve and increase our talents. [Cf: Unpublished Manuscripts, Volume 2 p. 153 para. 2] p. 749, Para. 5, [1903MS].

The members of the church of God on this earth are as the different parts of a machine, all closely related to one another, and all closely related to and dependent on one great center. There is to be unity in diversity. No member of the Lord's firm can work successfully in independence, detached from the others. [Cf: Unpublished Manuscripts, Volume 2 p. 153 para. 3] p. 749, Para. 6, [1903MS].

There are many who have not a clear, distinct understanding of the relation of man to his fellow-man in the work of God. The members of God's church stand in close relation to one another. All are to use their entrusted capabilities in His service, that each may minister to the perfection of the whole. Each is to work under the supervision of God. By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature, having escaped the corruption that is in the world through

lust. [Cf: Unpublished Manuscripts, Volume 2 p. 153 para. 41] p. 750, Para. 1, [1903MS].

It is God's plan that each believer shall be a help to those who have not yet become partakers of the divine nature. Christ has pledged Himself to co-operate with those to whom He has entrusted talents. He has pledged Himself to train us to be His co-laborers. He will help us, to follow His example, doing good and refusing to do evil. [Cf: Unpublished Manuscripts, Volume 2 p. 154 para. 1] p. 750, Para. 2, [1903MS].

We are to be consecrated channels through whom the love of Christ flows to those in need of help. Every true worker is connected with heavenly instrumentalities. Of the angels it is said, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" Christ sends His light to those who keep the windows of the soul open heavenward. Under the Holy Spirit's influence, they work the works of God. He who approaches nearest to obedience to the divine law will be of the most service to God. He who follows Christ, reaching out after His goodness, His compassion, His love for the human family, will be accepted by God as a worker together with Him. Such a one will not be content to remain on a low level of spirituality. He will constantly reach higher and higher.--Letter 115, 1903. [Cf: Unpublished Manuscripts, Volume 2 p. 154 para. 2] p. 750, Para. 3, [1903MS].

APPEAL TO FOLLOW CHRIST--Christ is the touchstone of all hearts. He is the revealer of the Father and of the Father's love. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "No man knoweth the Father save the Son, and He to whomsoever the Son will reveal Him." [Cf: Unpublished Manuscripts, Volume 2 p. 155 para. 1] p. 750, Para. 4, [1903MS].

Christ is also the revealer of the hearts of men. He is the exposor of sin. By Him the characters of all are to be tested. To Him all judgment has been committed, "because He is the Son of man." [Cf: Unpublished Manuscripts, Volume 2 p. 155 para. 2] p. 750, Para. 5, [1903MS].

Then what is the work that you are to do? You are to receive the precious Saviour as your very best friend, and honor Him by doing His will. "As many as received Him,"--choosing Him above all other friends,--"to them gave He power to become the sons of God, even to them that believed on His name." Receive Him as your light and life. He so loved you that He died that you might live forever. Believe in Him. Regard him as your best and truest friend. Come to Him, saying, "Lord, I give myself to Thee just as I am. I have wasted many years of the life that Thou didst redeem by the sacrifice of Thine own life. Wilt Thou forgive me?" [Cf: Unpublished Manuscripts, Volume 2 p. 156 para. 1] p. 750, Para. 6, [1903MS].

Christ has made it possible for you to be received as a member of the royal family, a child of the heavenly King. The Saviour will receive you as you come to Him, and will give you power to overcome. He declares, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Will you not appreciate this great gift of life, eternal life in the kingdom of God? Read in the Scriptures of the advantages offered to those who live for

Christ, and you will see that those who live for self will at last lose all. Do not allow the world to engross your thoughts. Take your position on the side of Christ. Be willing to share the trials and disappointments and self-denials that came to Him in the life that He lived for us on this earth.--Letter 226, 1903. [Cf: Unpublished Manuscripts, Volume 2 p. 156 para. 2] p. 751, Para. 1, [1903MS].

TO A YOUNGER CHRISTIAN--Place yourself where you can use your powers of mind to the best advantage for Him. But that is not all. Your physical powers must be employed in His service. In order to gain strength, you must give your physical powers exercise. No youth can engage in constant study or sedentary employment, and have harmonious action of the physical, mental, and moral powers. Every part of the living machinery must be used. Both mind and body must be given exercise. [Cf: Unpublished Manuscripts, Volume 2 p. 156 para. 3] p. 751, Para. 2, [1903MS].

Abstain strictly from all stimulating food or drink. You are God's property. You are not to abuse any organ of the body. You are to care wisely for your body, that there may be a perfect development of the whole man. Is it not an act of ingratitude on your part to do anything so to weaken your vital forces that you are unable properly to represent Him or to do the work He has for you to do? [Cf: Unpublished Manuscripts, Volume 2 p. 157 para. 1] p. 751, Para. 3, [1903MS].

Your time belongs to Him who has purchased you with an infinite price. He wants you so to use your powers as to glorify His name. If in the past you have failed to realize that you are not your own, to do with as you please, but that you belong to God, both by creation and by redemption, will you not now redeem the time? Seek to live a useful life,--a life elevated and ennobled by the thought that you are God's property. Seek to improve, that you may be of the greatest possible use to your Owner.--Letter 236, 1903. [Cf: Unpublished Manuscripts, Volume 2 p. 157 para. 2] p. 751, Para. 4, [1903MS].

Lawyers and Laodiceans.--To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans,--halfhearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.--Manuscript 128, 1903. (October 4, 1903. "Wrongdoing To Be Condemned; Righteousness to be Exalted.") [Cf: Unpublished Manuscripts, Volume 3 p. 16 para. 1] p. 751, Para. 5, [1903MS].

*TALENT NEEDED IN ALL BRANCHES OF THE CAUSE.*--I feel an intense desire that more shall be done to warn the world of the coming of the Son of man in the clouds of heaven with power and great glory. I want to do all in my power to arouse our brethren to resist the temptation to erect many food factories and food stores for the manufacture and sale of health foods. There is danger that the minds of those engaged in the health food work will become absorbed in commercial interests. The attention of young and old will be given to these interests, and the proclamation of the gospel message will be neglected. [Cf: Unpublished Manuscripts, Volume 3 p. 41 para. 1] p. 752, Para. 1, [1903MS].

At this time we need men who are filled with zeal for the circulation of our larger books. Our young men should enter the field as canvassers, evangelists, and physicians. As they go forth, they will gain a knowledge of how to do medical missionary work and of how to present the message of truth. If the talents of men and women and youth are to be bound up in food factories, food stores, and hygienic restaurants, where are the workers for other branches of the cause to come from?--Letter 243, 1903. [Cf: Unpublished Manuscripts, Volume 3 p. 41 para. 2] p. 752, Para. 2, [1903MS].

THE STUDENT'S PRIVILEGE.--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 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 more 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. 28:28.) [Cf: Unpublished Manuscripts, Volume 3 p. 138 para. 1] p. 752, Para. 3, [1903MS].

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. 138 para. 2] p. 752, Para. 4, [1903MS].

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: Unpublished Manuscripts, Volume 3 p. 139 para. 1] p. 752, Para. 5, [1903MS].

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. 139 para. 2] p. 753, Para. 1, [1903MS].

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. 139 para. 3] p. 753, Para. 2, [1903MS].

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. 139 para. 4] p. 753, Para. 3, [1903MS].

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: Unpublished Manuscripts, Volume 3 p. 139 para. 5] p. 753, Para. 4, [1903MS].

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. 140 para. 1] p. 753, Para. 5, [1903MS].

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: Unpublished Manuscripts, Volume 3 p. 140 para. 2] p. 753, Para. 6, [1903MS].

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. 140 para. 3] p. 753, Para. 7, [1903MS].

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 heart 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 infilling all heaven with songs of praise to God and to His Son. [Cf: Unpublished Manuscripts, Volume 3 p. 140 para. 4] p. 754, Para. 1, [1903MS].

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 47, 1903. ("The Student's Privilege." Portion of an address given at the opening of the Fernando, California, School, Oct. 1902.) (MR 900.6) [Cf: Unpublished Manuscripts, Volume 3 p. 141 para. 1] p. 754, Para. 2, [1903MS].

*Important Testimony. Dear Brethren and Sisters in the Churches which are always to be united as one Church in Christ Jesus:--*You have not received that education which it is the will of God that you should have received, because you have not been eating of 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 is always to be preserved if you would advance in the grace and the knowledge of the truth. If your understanding had been enlightened, and your eye single to the glory of God, your own selfish ideas would have been dispelled; the eyes of your understanding 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 now to reach a higher standard than that which has hitherto been reached. The differences which have existed have left an unfavorable impression upon the minds of those who attend your meetings. [Cf: Pamphlet 038 p. 1 para. 01] p. 754, Para. 3, [1903MS].

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 Word; Thy Word is truth." How long would it be before 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. The gospel of Christ would be exerting its decided influence in vigorous action, demonstrating the power of God unto salvation. There would be deep earnestness in the work, more combined and vigorous efforts, a using of all your energies, sustaining one another in the work of enlarging the territory of the kingdom of God in our cities. Earnest results would be seen, and prayers and hands would be uplifted to heaven, saying, "Who is sufficient for these things?" [Cf: Pamphlet 038 p. 2 para. 01] p. 755, Para. 1, [1903MS].

Agents must be selected, chosen of God, for spheres of labor appointed them and their work must be sustained by the prayers and the

contribution of the disciples who may remain in their business stations, thus earning 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 co-operate with him. 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 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. 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: Pamphlet 038 p. 2 para. 02] p. 755, Para. 2, [1903MS].

"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 home church may need the influence of a God-fearing father who disciplines and trains his children aright. God would not have men ruthlessly sent to fields far away from their families. Some without families can go more conveniently to distant fields, letting the fathers remain with 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 a father's judicious influence. [Cf: Pamphlet 038 p. 3 para. 01] p. 756, Para. 1, [1903MS].

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. If the workers fail to produce fruit, 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 to see what is the result of their labor. If the tree bears no fruit, it may be because it needs to be 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 laborers which can work successfully--persons with tact and wisdom, who, in the fear of God, will win souls to Christ. [Cf: Pamphlet 038 p. 4 para. 01] p. 756, Para. 2, [1903MS].

Churches are to be planted. No great centers are to be made, as at Battle Creek; and yet there will be some important churches established, and meeting houses provided in large cities favorable to accommodating the believers in each locality. There should not be a call to have settled pastors over our churches, but let the life-giving power of the truth impress its individual members to act, carrying on an efficient missionary work in that locality. As the hand of God, the

church is to be educated and trained to do effective work. Its members are to be the Lord's devoted, Christian workers. The church is too one-sided. [Cf: Pamphlet 038 p. 5 para. 01] p. 756, Para. 3, [1903MS].

There are large interests in New York City, and New York embraces a large field. It would be wise to have New York 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 proper should come under the general workings of a set-off field, a field to be worked separately from the other territory and interests, we can make a specialty of this field, and more will be accomplished. Much confusion will also be avoided. [Cf: Pamphlet 038 p. 5 para. 02] p. 757, Para. 1, [1903MS].

There is such a thing as workers getting in one another's way, and losing time in making preparations 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, and at the same time let all be interested in every interest created in adjoining localities. [Cf: Pamphlet 038 p. 6 para. 01] p. 757, Para. 2, [1903MS].

Those working Greater New York must have special plans by which to work that field, and the general working forces should unite in the matter of building up the general interest. [Cf: Pamphlet 038 p. 6 para. 02] p. 757, Para. 3, [1903MS].

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 and 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. [Cf: Pamphlet 038 p. 6 para. 03] p. 757, Para. 4, [1903MS].

Greater New York must stand in a different relation to the General Conference than the surrounding territory and interests which are different, and will have to be considered in a different light as far as missionary work is concerned. Greater New York is a world of itself, and should have in some respects different management from that of the surrounding localities. [Cf: Pamphlet 038 p. 6 para. 04] p. 757, Para. 5, [1903MS].

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. Those should set no boundaries to limit the sphere of their labors. The Christian church will ever meditate advance moves; 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: Pamphlet 038 p. 6 para. 05] p. 757, Para. 6, [1903MS].

How did Paul and Barnabas labor? They visited every place where they could get an entrance, and they had success in the saving of souls to Jesus Christ, After a large territory was worked, they visited the churches which they had planted, and then returned to Antioch, the place from which they had been recommended by prayer and council for the work. [Cf: Pamphlet 038 p. 7 para. 01] p. 758, Para. 1, [1903MS].

In the same way the work is to be carried now. Let those preparing to be laborers study Acts 14. Let them become familiar with this whole chapter, for those who will become laborers together with God in these last days will realize similar experiences as those recorded in verse nineteen. "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, (who had so recently refused to be worshiped as a god), drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when he had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch." Thus they fulfilled the commission given in Matt. 28:19. 20: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Their special work was, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God." Acts 14:22-28. These experiences were of great value to the churches. [Cf: Pamphlet 038 p. 7 para. 02] p. 758, Para. 2, [1903MS].

The Lord would have had New York with all its surrounding localities and cities worked many years ago, and now, that the opportunity is more plainly revealed, in all localities, in every church, hearts should be drawn out and 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. 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 to cease. The 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 here are ready for harvest. In whatever direction we look our brethren must do their appointed work, which stretches to a large, unmeasured circumference. Those who would cherish and foster prejudice 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: Pamphlet 038 p. 8 para. 01] p. 758, Para. 3, [1903MS].

Every church shall move in God's order, following his plan of communion and Christian oneness. The whole body of believers are 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 all, and say how things shall go, may now be excused from this responsibility. [Cf: Pamphlet 038 p. 9 para. 01] p. 759, Para. 1, [1903MS].

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 larger and larger, will have Christ, the power of salvation. Zeal for the power and glory of God is to be revealed. [Cf: Pamphlet 038 p. 9 para. 02] p. 759, Para. 2, [1903MS].

Let all understand that we are now to get rid of everything of bitterness, and have a sanctified zeal for the saving of souls who are ready to perish. We need more of the Holy Spirit's guidance. Mrs. E. G. White. [Cf: Pamphlet 038 p. 10 para. 01] p. 759, Para. 3, [1903MS].

*The Work in Greater New York.* St. Helena, Cal., September 1, 1902. The time has come to make decided efforts to proclaim the truth in our large cities. The message is to be given with such power that the hearers shall be convinced. God will raise up laborers to do this work. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. They will occupy peculiar spheres of influence, and will carry the truth to the most unpromising places. Some who were once enemies will become valuable helpers, advancing the work with their means and their influence. [Cf: Pamphlet 038 p. 11 para. 01] p. 759, Para. 4, [1903MS].

In these large cities missions should be established where workers can be trained to present to the people the special message for this time. There is need of all the instruction that these missions can give. [Cf: Pamphlet 038 p. 11 para. 02] p. 759, Para. 5, [1903MS].

Under the direction of God, the mission in New York City has been started. This work should be continued in the power of the same Spirit that led to its establishment. Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world. [Cf: Pamphlet 038 p. 11 para. 03] p. 759, Para. 6, [1903MS].

If in this great center medical missionary work could be established by men and women of experience, those who would give a correct representation of true medical missionary principles, it would have great power in making a right impression on the people. [Cf: Pamphlet 038 p. 12 para. 01] p. 760, Para. 1, [1903MS].

In every city that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. By doing house-to-house work, by giving Bible-readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by prayer, by exercising faith, he is to teach the people the way of the Lord. [Cf: Pamphlet 038 p. 12 para. 02] p. 760, Para. 2, [1903MS].

In Greater New York, the Lord has many precious souls who have not bowed the knee to Baal; and there are those who through ignorance have walked in the ways of error. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the Life. [Cf: Pamphlet 038 p. 12 para. 03] p. 760, Para. 3, [1903MS].

We are to present the truth in the love of Christ. No extravagance or display should attend the work. It is to be done after Christ's order. It is to be carried forward in humility, in the simplicity of the

gospel. Let not the workers be intimidated by outward-appearances, however forbidding. Teach the word, and the Lord by His Holy Spirit will send conviction to the hearers. 7T, Vol. 7, Pages 37, 38. [Cf: Pamphlet 038 p. 12 para. 04] p. 760, Para. 4, [1903MS].

*The Removal to Washington.* "In 1855 the brethren in Michigan opened the way for the office of publication to be removed to Battle Creek. . . . The cause had apparently come to a halt, orders for publications were very few and small. . . . Those were days of sadness. . . . From the time we moved to Battle Creek, the Lord began to turn our captivity. . . . New life was given to the cause, and success attended the labors of our preachers. The publications were called for, and proved to be just what the cause demanded. [Cf: Pamphlet 067 p. 1 para. 01] p. 760, Para. 5, [1903MS].

"I saw that special efforts should be made in the West with tents; for the angels of God are preparing minds there to receive the truth. This is why God has moved on some in the East to move to the West. Their gifts can accomplish more in the West than in the East. The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in his opening providence. [Cf: Pamphlet 067 p. 2 para. 01] p. 760, Para. 6, [1903MS].

"I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of his servants in power to visit places where little or nothing can now be done; and some who are now indifferent, will be aroused, and will take hold of the truth." [Cf: Pamphlet 067 p. 2 para. 02] p. 761, Para. 1, [1903MS].

"The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influence on the side of wrong. I can never feel exactly safe in regard to Battle Creek." [Cf: Pamphlet 067 p. 3 para. 01] p. 761, Para. 2, [1903MS].

"Years ago the large responsibility that is centered in Battle Creek should have been distributed. The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes; but not in one place. Go out and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed light into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. 'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed.' This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal, but it is like a meteor that flashes across the heavens, and goes out." [Cf: Pamphlet 067 p. 4 para. 01] p. 761, Para. 3, [1903MS].

"Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek put into practice the truth which they

have heard? . . . The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them. . . . Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in super-abundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God." [Cf: Pamphlet 067 p. 4 para. 02] p. 761, Para. 4, [1903MS].

"God expects practical work in getting out of Battle Creek. Too many are there now, and too many interests are being piled up in Battle Creek. Were those interests divided and located in other cities, where the light and knowledge might bless other localities, it would be in God's order. The Lord does not want a second Jerusalem in Battle Creek. There will have to be strong reformations and transformations and transferring of facilities and institutions if the will of God is done. Short-sighted mortals can not discern that crowding so much into Battle Creek is taking away from other localities opportunities and privileges which they so much need, and which God designs they should have." [Cf: Pamphlet 067 p. 5 para. 01] p. 762, Para. 1, [1903MS].

"In one year, two of our largest institutions have been destroyed by fire. . . . When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, 'If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread.'" [Cf: Pamphlet 067 p. 6 para. 01] p. 762, Para. 2, [1903MS].

"For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move." [Cf: Pamphlet 067 p. 6 para. 02] p. 762, Para. 3, [1903MS].

"Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining?" [Cf: Pamphlet 067 p. 7 para. 01] p. 762, Para. 4, [1903MS].

"In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and connected with altogether different associations from what you have had of late in Battle Creek."

[Cf: Pamphlet 067 p. 7 para. 02] p. 763, Para. 1, [1903MS].

"I have no special light, except what you have already received, in reference to New York and the other large cities that have not been worked. Decided efforts should be made in Washington, D. C. It is a sad thing that the record stands as it does, showing so little accomplished there. It will be best to consider what can be done for this city, and see what ways of working will be the best. [Cf: Pamphlet 067 p. 8 para. 01] p. 763, Para. 2, [1903MS].

"In the past, decided testimony has been borne in regard to the need of making decided efforts to bring the truth before the people of Washington. I shall find what I have written on this point, if I can, and send it to you. [Cf: Pamphlet 067 p. 8 para. 02] p. 763, Para. 3, [1903MS].

"May the Lord help us to move understandingly and prayerfully. I am sure that he is willing that we should know, and that right early, where we should locate our publishing house. I am satisfied that our only safe course is to be ready to move just when the cloud moves. Let us pray that he will direct us. He has signified, by his providence, that he would have us leave Battle Creek. In the large Tabernacle there, many meetings, many ministerial institutes have been held. Light and power have been centered there when they should have been scattered far and near, in the many cities yet unworked. Small centers should have been made in many places, to represent the truth. Thus much good would have been accomplished. New members would have been added to the ranks of believers. With an increase of numbers would have come an increase of tithe, providing means to carry the message to other places. [Cf: Pamphlet 067 p. 9 para. 01] p. 763, Para. 4, [1903MS].

"New York needs to be worked, but whether our publishing house should be established there, I can not say. I should not regard the light I have received as definite enough to favor the movement. [Cf: Pamphlet 067 p. 9 para. 02] p. 764, Para. 1, [1903MS].

"Let us all lift our hearts to God in prayer, having faith that he will guide us. What more can we do? Let him indicate the place where the publishing house should be established. We are to have no will of our own, but are to seek the Lord, and follow where he leads the way." [Cf: Pamphlet 067 p. 9 para. 03] p. 764, Para. 2, [1903MS].

"During the past night many things have been presented to me regarding our present dangers, and some things about our publishing work have been brought most distinctly to my mind. [Cf: Pamphlet 067 p. 10 para. 01] p. 764, Para. 3, [1903MS].

"As our brethren search for a location for the Review and Herald Publishing House, they are earnestly to seek the Lord. They are to move with great caution, watchfulness, and prayer, and with a constant sense of their own weakness. We must not depend upon human judgment. We must seek for the wisdom that God gives. [Cf: Pamphlet 067 p. 10 para. 02] p. 764, Para. 4, [1903MS].

"God understands our situation. He alone knows where the Review and Herald Publishing House should be established. 'The meek will he guide in judgment: and the meek will he teach his way.' [Cf: Pamphlet 067 p.

11 para. 01] p. 764, Para. 5, [1903MS].

"In regard to establishing the institution in New York, I must say, Be guarded. I am not in favor of it being near New York. I can not give all my reasons, but I am sure that any place within thirty miles of that city would be too near. Study the surroundings of other places. I am sure that the advantages of Washington, D. C., should be closely investigated. [Cf: Pamphlet 067 p. 11 para. 02] p. 764, Para. 6, [1903MS].

"The workers connected with the publishing house must be closely guarded. Our young men and young women must not be placed where they will be in danger of being ensnared by Satan. [Cf: Pamphlet 067 p. 11 para. 03] p. 765, Para. 1, [1903MS].

"We should not establish this institution in a city, nor in the suburbs of a city. It should be established in a rural district, where it can be surrounded by land. In the arrangements made for its establishment, the climate must be considered. The institution should be placed where the atmosphere is most conducive to health. This point should be given an important place in our considerations; for wherever the office of publication is established, preparation must also be made to fit up a small sanitarium and to establish a small agricultural school. We must, therefore, find a place that has sufficient land for these purposes. We must not settle in a congested center. [Cf: Pamphlet 067 p. 11 para. 04] p. 765, Para. 2, [1903MS].

"My brethren, open up the work intelligently. Let every point be carefully and prayerfully considered. After much prayer and frequent consultation together, act in accordance with the best judgment of all. Let each worker sustain the other. Do not fail or become discouraged. Keep your perceptive faculties keen and clear by learning constantly of Christ, the Teacher who can not err. Avoid all that would endanger your eternal interests. The foe, keen and wary, stands ready to take the helm if he is given opportunity. He watches his chance to seduce souls to their ruin. [Cf: Pamphlet 067 p. 12 para. 01] p. 765, Para. 3, [1903MS].

"I have seen heavenly angels watching with intense interest the movements of the people of God. I have seen Satan presenting false securities, while a hand was stretched out, pointing the other way. One reckless movement, one imprudent step, and the surging waves of some strong temptation would have to be met." [Cf: Pamphlet 067 p. 12 para. 02] p. 765, Para. 4, [1903MS].

"We have been praying for light regarding the location of our work in the East, and light has come to us in a very decided way. Positive light has been given me that there will be offered to us for sale places upon which much money has been expended by men who had money to use freely. The owners of these places die, or their attention is called to some other object, and their property is offered for sale at a very low price. [Cf: Pamphlet 067 p. 15 para. 01] p. 766, Para. 1, [1903MS].

"In regard to Washington, I will say that twenty years ago memorials for God should have been established in that city, or rather, in its suburbs. It was in the providence of God that our people were offered

the church that they recently purchased there. I am glad that this church is so nearly paid for. [Cf: Pamphlet 067 p. 15 para. 02] p. 766, Para. 2, [1903MS].

"We are many years behind in giving the message of warning in the city that is the capital of our nation. Time and time again the Lord has presented Washington to me as a place that has been strangely neglected. There should be a sanitarium in Washington. The people in the nation's capital should know what we are doing. Let the work stand high upon its eternal foundation as gospel medical missionary work. Why should not this work be carried forward in Washington? Why should not the leaders of the American people have the privilege of learning the Lord's will? [Cf: Pamphlet 067 p. 15 para. 03] p. 766, Para. 3, [1903MS].

"If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is Washington. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. Above all places, this place should now be worked. Satan is working there against Jehovah with all his might. [Cf: Pamphlet 067 p. 16 para. 01] p. 766, Para. 4, [1903MS].

"I present this to you as a matter that is stirring me mightily. One thing is certain: we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth as a lamp that burneth. [Cf: Pamphlet 067 p. 16 para. 02] p. 766, Para. 5, [1903MS].

"I dare not now write all the words that have been given me on this subject. In the future I may feel free to write them. [Cf: Pamphlet 067 p. 16 para. 03] p. 767, Para. 1, [1903MS].

"From the light given me, I know that, for the present, the headquarters of the Review and Herald should be near Washington. If there is on our books and papers the imprint of Washington, D. C., it will be seen that we are not afraid to let our light shine. Let the publishing house be established near Washington. Thus we shall show that we are trying to do what God has bidden us to do proclaim the last message of mercy to a perishing world. We should begin our work there in a limited way at first, and increase as the Lord may favor us. [Cf: Pamphlet 067 p. 16 para. 04] p. 767, Para. 2, [1903MS].

"The Lord is good. He is going before us. The Lord has been striving with me, and I say to you, We must make decided moves, and quickly bring things into order that God may see a different representation, lest his wrath come upon us, and we be not able to escape. The Lord calls for sanctified minutemen. He has no use for men who try to serve God and Baal. Let us pray much, and let us refuse to say one word that will irritate a fellow worker. We are to provoke one another to love and to good works, not to anger. [Cf: Pamphlet 067 p. 16 para. 05] p. 767, Para. 3, [1903MS].

"Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front guard and our

rearward." [Cf: Pamphlet 067 p. 17 para. 01] p. 767, Para. 4, [1903MS].

"Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D.C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected. [Cf: Pamphlet 067 p. 17 para. 02] p. 767, Para. 5, [1903MS].

"The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be." [Cf: Pamphlet 067 p. 17 para. 03] p. 768, Para. 1, [1903MS].

*Our Work at the Nation's Capital* . "Elmshaven," Sanitarium, Cal., July 5, 1903. My Dear Brethren and Sisters in America: For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel's message in the city of Washington, the capital of the American nation. It is a sad thing that our record stands as it does, showing so little accomplished in this city. If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. [Cf: Pamphlet 067 p. 25 para. 01] p. 768, Para. 2, [1903MS].

O, how much we lose by failing to do as Christ has instructed us to do! In the first chapter of Acts are recorded special directions that Christ gave to his disciples in regard to proclaiming the gospel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But 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: Pamphlet 067 p. 25 para. 02] p. 768, Para. 3, [1903MS].

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Cf: Pamphlet 067 p. 26 para. 01] p. 768, Para. 4, [1903MS].

After this the disciples were filled with holy boldness; for had they not the assurance that Jesus would be with them always? They knew they had a Friend at court. [Cf: Pamphlet 067 p. 26 para. 02] p. 769, Para. 1, [1903MS].

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." [Cf: Pamphlet 067 p. 26 para. 03] p. 769, Para. 2, [1903MS].

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. [Cf: Pamphlet 067 p. 27 para. 01] p. 769, Para. 3, [1903MS].

"And there were dwelling at Jerusalem. Jews, devout men, out of every nation under heaven . . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." [Cf: Pamphlet 067 p. 27 para. 02] p. 769, Para. 4, [1903MS].

In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message. [Cf: Pamphlet 067 p. 27 para. 03] p. 769, Para. 5, [1903MS].

Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard. [Cf: Pamphlet 067 p. 27 para. 04] p. 770, Para. 1, [1903MS].

Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for. [Cf: Pamphlet 067 p. 28 para. 01] p. 770, Para. 2, [1903MS].

Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries. I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God. The following was written March 12, 1891: -- [Cf: Pamphlet 067 p. 28 para. 02] p. 770, Para. 3, [1903MS].

"Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D. C., combining a church, a mission home, and a reading-room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise. [Cf: Pamphlet 067 p. 28 para. 03] p. 770, Para. 4, [1903MS].

"When we were in Washington during the week of prayer, I had made a similar suggestion to Elder Washburn, saying that as the situation appeared to me, important interests should be established in this city. I could see no better way of letting the light shine forth from the very seat of government, the capital of the nation. It seems strange that some memorial of present truth has not been established there before. I advised that a meeting-house be built. [Cf: Pamphlet 067 p. 29 para. 01] p. 771, Para. 1, [1903MS].

"The brethren of the Washington City church are poor, and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain but large, well-ventilated, and skillfully constructed building--something that will stand as an object lesson of neatness and thoroughness--will require a considerable sum. [Cf: Pamphlet 067 p. 29 para. 02] p. 771, Para. 2, [1903MS].

"Other visitors came in, and I closed this interview in regard to the work in Washington." [Cf: Pamphlet 067 p. 30 para. 01] p. 771, Para. 3, [1903MS].

In my diary of 1889--fourteen years ago-I find precious matter in regard to entering new fields. I will quote a few paragraphs:-- [Cf: Pamphlet 067 p. 30 para. 02] p. 771, Para. 4, [1903MS].

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. . . . [Cf: Pamphlet 067 p. 30 para. 03] p. 771, Para. 5, [1903MS].

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. [Cf: Pamphlet 067 p. 30 para. 04] p. 771, Para. 6, [1903MS].

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their

Leader to leave Battle Creek, and build up interests in other places? .  
. . [Cf: Pamphlet 067 p. 31 para. 01] p. 772, Para. 1, [1903MS].

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work to-day in my vineyard. Get away from the places where you are not, needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.' [Cf: Pamphlet 067 p. 31 para. 02] p. 772, Para. 2, [1903MS].

"God will make the wilderness a sacred place, as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines. . . . [Cf: Pamphlet 067 p. 31 para. 03] p. 772, Para. 3, [1903MS].

"There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,--the power that they received on the day of Pentecost, when, like a rushing, mighty wind, the Holy Ghost came down and filled the room in which they were sitting. Under the influence of this power they went everywhere, preaching the word, and thousands were converted." [Cf: Pamphlet 067 p. 31 para. 04] p. 772, Para. 4, [1903MS].

What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people. [Cf: Pamphlet 067 p. 32 para. 01] p. 772, Para. 5, [1903MS].

Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward. Ellen G. White. [Cf: Pamphlet 067 p. 32 para. 02] p. 773, Para. 1, [1903MS].

St. Helena, Cal., Dec. 7, 1902. To My Brethren in Europe -- I have words to speak to you. The time has come 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, 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 the European countries lights will be kindled in many places. [Cf: Pamphlet 151 p. 3 para. 1] p. 773, Para. 2, [1903MS].

There are many places where the Lord's work has not a proper showing. Help is needed in Italy, in France, in Scotland, 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 Great Britain and the continent centers from which the light of His truth may

shine forth. [Cf: Pamphlet 151 p. 3 para. 2] p. 773, Para. 3, [1903MS].

There is a work to be done in Scandinavia. God is just as willing to work through Scandinavian believers as through American believers. [Cf: Pamphlet 151 p. 3 para. 3] p. 773, Para. 4, [1903MS].

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 supremacy, God will work mightily for us. [Cf: Pamphlet 151 p. 3 para. 4] p. 773, Para. 5, [1903MS].

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 the measure of efficiency that their need 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. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations. [Cf: Pamphlet 151 p. 3 para. 5] p. 773, Para. 6, [1903MS].

Study the forty-first chapter of Isaiah, and strive to understand it in all its significance. God declares: "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isa. 41:18-20. [Cf: Pamphlet 151 p. 4 para. 1] p. 773, Para. 7, [1903MS].

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." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee." Isa. 41:10, 13. [Cf: Pamphlet 151 p. 4 para. 2] p. 774, Para. 1, [1903MS].

"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 end of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they

shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:25-31. [Cf: Pamphlet 151 p. 4 para. 3] p. 774, Para. 2, [1903MS].

True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines. [Cf: Pamphlet 151 p. 6 para. 1] p. 774, Para. 3, [1903MS].

The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. [Cf: Pamphlet 151 p. 6 para. 2] p. 774, Para. 4, [1903MS].

What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success? [Cf: Pamphlet 151 p. 6 para. 3] p. 774, Para. 5, [1903MS].

It is not God's plan for our people to crowd into Battle Creek. God says: "Go work to-day in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call." [Cf: Pamphlet 151 p. 6 para. 4] p. 775, Para. 1, [1903MS].

God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines. [Cf: Pamphlet 151 p. 7 para. 1] p. 775, Para. 2, [1903MS].

If our people had the spirit of the message, they would reveal it by being laborers together with God. How many understand what it means to work together with God? We cannot see God as Christ desires us to see Him until we labor with much greater self-sacrifice. [Cf: Pamphlet 151 p. 7 para. 2] p. 775, Para. 3, [1903MS].

Let us take up the work lying nearest us, and day by day labor earnestly, zealously, perseveringly, with full faith in God. [Cf: Pamphlet 151 p. 7 para. 3] p. 775, Para. 4, [1903MS].

Oh, that our people in Michigan would see the work to be done, and take hold of it with earnestness and determination! Unreserved

consecration always leads to humility, to kindness, to forbearance and patience, to prayer for wisdom from above. The divine resources are at the command of those who believe. Angels are sent to minister to us, that our minds and hearts may be uplifted to heaven. God gives to us that we may give to others. "Freely ye have received, freely give." Matt. 10:8. [Cf: Pamphlet 151 p. 7 para. 4] p. 775, Para. 5, [1903MS].

There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,--the power that they received on the day of Pentecost, when like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere preaching the word, and thousands were converted. [Cf: Pamphlet 151 p. 7 para. 5] p. 775, Para. 6, [1903MS].

Battle Creek, Michigan, 1889 . Let all engage in missionary effort from pure, unselfish motives, co-operating with one another and with God, 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: Pamphlet 151 p. 8 para. 1] p. 775, Para. 7, [1903MS].

To the Battle Creek Church -- One day at noon I was writing of the work that might have been done at the last General Conference, if the men in positions of trust had followed the will and way of God. Those who have had great light have not walked in the light. The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted. [Cf: Pamphlet 151 p. 9 para. 1] p. 775, Para. 8, [1903MS].

I had written thus far when I lost consciousness, and I seemed to be witnessing a scene in Battle Creek. [Cf: Pamphlet 151 p. 9 para. 2] p. 776, Para. 1, [1903MS].

We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud. [Cf: Pamphlet 151 p. 9 para. 3] p. 776, Para. 2, [1903MS].

One arose from his bowed position, and said that in the past he had not been in union with certain ones, and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church, "Because thou sayest, I am rich, and increased with goods, and have need of nothing." "In my self-sufficiency this is just the way I felt," he said. "'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, by my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. Oh, how gracious and compassionate and loving are the words: '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.'" Rev. 3:17, 18. [Cf: Pamphlet 151 p. 9 para. 4] p. 776, Para. 3, [1903MS].

The speaker turned to those who had been praying, and said: "We have something to do. We must confess our sins, and humble our hearts before God." He made heart-broken confessions, and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God's praises were sung, and far into the night, until nearly morning, the work was carried on. [Cf: Pamphlet 151 p. 10 para. 1] p. 776, Para. 4, [1903MS].

The following words were often repeated, with clear distinctness: "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." Rev. 3:19, 20. [Cf: Pamphlet 151 p. 10 para. 2] p. 776, Para. 5, [1903MS].

No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins. [Cf: Pamphlet 151 p. 10 para. 3] p. 776, Para. 6, [1903MS].

There was rejoicing such as never before had been heard in the Tabernacle. [Cf: Pamphlet 151 p. 10 para. 4] p. 776, Para. 7, [1903MS].

Then I awoke from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: "This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious." I thought of where we might have been had thorough work been done at the last General Conference; and an agony of disappointment came over me as I realized that what I had witnessed was not a reality. [Cf: Pamphlet 151 p. 10 para. 5] p. 777, Para. 1, [1903MS].

God's way is always the right and the prudent way. It always brings honor to His name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers doing God's service trust wholly in the Lord. Then the leaders will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said: "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." James 1:5, 6. [Cf: Pamphlet 151 p. 11 para. 1] p. 777, Para. 2, [1903MS].

St. Helena, Cal., Jan. 5, 1903. To the Brethren in Battle Creek -- Today I received a letter from Elder Daniells regarding the destruction of the Review Office by fire. I feel very sad as I consider the great loss to the cause. I know that this must be a very trying time for the brethren in charge of the work and for the employees of the office. I

am afflicted with all who are afflicted. But I was not surprised by the sad news; for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek. Once, on the daytime, while my pen was in my hand, I lost consciousness, and it seemed as if this sword of flame were turning first in one direction and then in another. Disaster seemed to follow disaster, because God was dishonored by the devising of men to exalt and glorify themselves. [Cf: Pamphlet 151 p. 12 para. 1] p. 777, Para. 3, [1903MS].

This morning I was drawn out in earnest prayer that the Lord would lead all who are connected with the Review and Herald Office to make diligent search, that they may see wherein they have disregarded the many messages God has given. [Cf: Pamphlet 151 p. 12 para. 2] p. 777, Para. 4, [1903MS].

Sometime ago the brethren at the Review Office asked my counsel about the erection of another building. I then said that if those who were in favor of adding another building to the Review and Herald Office had the future mapped out before them, if they could see what would be in Battle Creek, they would have no question about putting up another building there. God said, "My word has been despised; and I will turn and overturn." [Cf: Pamphlet 151 p. 12 para. 3] p. 777, Para. 5, [1903MS].

At the last General Conference, held in Battle Creek, the Lord gave His people evidence that He was calling for reformation. Minds were convicted, and hearts were touched; but thorough work was not done. If stubborn hearts had then broken in penitence before God, there would have been seen one of the greatest manifestations of the power of God that has ever been seen. But God was not honored. The testimonies of His Spirit were not heeded. Men did not separate from the practises that were in decided opposition to the principles of truth and righteousness, which should ever be maintained in the Lord's work. [Cf: Pamphlet 151 p. 13 para. 1] p. 777, Para. 6, [1903MS].

The messages to the church of Ephesus and to the church in Sardis have been often repeated to me by the One who gives me instruction for His people. "Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." Rev. 2:1-5. [Cf: Pamphlet 151 p. 13 para. 2] p. 778, Para. 1, [1903MS].

"And unto the angel of the church of 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." Rev. 3:1-3. [Cf: Pamphlet 151 p. 13 para. 3] p. 778, Para. 2, [1903MS].

We are seeing the fulfillment of these warnings. Never have scriptures been more strictly fulfilled than these have been. [Cf: Pamphlet 151 p. 14 para. 1] p. 778, Para. 3, [1903MS].

Men may erect the most carefully-constructed, fire-proof buildings, but one touch of God's hand, one spark from heaven, will sweep away every refuge. [Cf: Pamphlet 151 p. 14 para. 2] p. 778, Para. 4, [1903MS].

It has been asked if I have any advice to give. I have already given the advice that God has given me, hoping to prevent the falling of the fiery sword that was hanging over Battle Creek. Now that which I dreaded has come,--the news of the burning of the Review and Herald building. When this news came, I felt no surprise, and I had no words to speak. What I have had to say from time to time in warnings has had no effect, except to harden those who heard; and now I can only say, I am so sorry, so very sorry, that it was necessary for this stroke to come. Light enough has been given. If it were acted upon, farther light would not be needed. [Cf: Pamphlet 151 p. 14 para. 3] p. 778, Para. 5, [1903MS].

To our people, ministers and lay-members, I am instructed to say, "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,"--for many ministers and people are walking in strange paths,--"and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7. [Cf: Pamphlet 151 p. 14 para. 4] p. 778, Para. 6, [1903MS].

Let every soul be on the alert. The adversary is on your track. Be vigilant, watching diligently lest some carefully-concealed and masterly snare shall take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God. [Cf: Pamphlet 151 p. 14 para. 5] p. 779, Para. 1, [1903MS].

A man cannot be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions. [Cf: Pamphlet 151 p. 15 para. 1] p. 779, Para. 2, [1903MS].

The experience of the disciples in the garden of Gethsemane contains a lesson for the Lord's people to-day. Taking with Him Peter and James and John, Christ went to Gethsemane to pray. He said to them: "My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He

went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation." Mark 14:34-38. [Cf: Pamphlet 151 p. 15 para. 2] p. 779, Para. 3, [1903MS].

Read these words carefully. Many to-day are asleep, as were the disciples. They are not watching and praying, lest they enter into temptation. Let us read and study those portions of God's word that have special reference to these last days, pointing out the dangers that will threaten God's people. [Cf: Pamphlet 151 p. 15 para. 3] p. 779, Para. 4, [1903MS].

We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith. Many who were once firm believers in the truth have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots. It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy. [Cf: Pamphlet 151 p. 16 para. 1] p. 779, Para. 5, [1903MS].

Jan. 7, 1903. We have all been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has caused us to mourn deeply, but it was permitted by the Lord to come upon us, and we should make no complaint, but learn from it the lesson that the Lord would teach us. [Cf: Pamphlet 151 p. 16 para. 2] p. 779, Para. 6, [1903MS].

The destruction of the Review and Herald building should not be passed over as something in which there is no meaning. Every one connected with the office should ask himself: "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that He should send this lesson to me? Have I heeded the warnings and reproofs that He has sent? or have I followed my own way?" [Cf: Pamphlet 151 p. 16 para. 3] p. 780, Para. 1, [1903MS].

Let the heart-searching God reprove the erring, and let each one bow before Him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon. God declares, "Him that cometh to Me I will in nowise cast out" (John 6:37); and those who in sincerity present themselves before Him will be pardoned and justified, and will receive power to become the sons of God. [Cf: Pamphlet 151 p. 17 para. 1] p. 780, Para. 2, [1903MS].

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them to turn to God with full purpose of heart. Will they not realize that God is in earnest with them? He is

not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have an opportunity to see that God was correcting them by a message coming not from a human source, but from above. God's people have departed from Him; they have not followed His instruction, and He has come near them in correction, but He has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay. [Cf: Pamphlet 151 p. 17 para. 2] p. 780, Para. 3, [1903MS].

Let us praise the Lord that the lives of His children have been so precious in His sight. He might have cut off the workers in their heedlessness and self-sufficiency. But no! He says: "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of My providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them." [Cf: Pamphlet 151 p. 17 para. 3] p. 780, Para. 4, [1903MS].

When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women. In this destruction God was appealing to His people to return to Him. And in the destruction of the Review and Herald Office, and the saving of life, He makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says: "If they turn to Me, I will restore to them the joy of My salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practise the truth, who do not make the Lord God of Israel their fear and their dread." [Cf: Pamphlet 151 p. 17 para. 4] p. 780, Para. 5, [1903MS].

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to His counsels. [Cf: Pamphlet 151 p. 18 para. 1] p. 781, Para. 1, [1903MS].

To the Managers of the Review and Herald-- -- Dear Brethren: God's design in the establishment of the publishing house at Battle Creek was that from it light should shine forth as a lamp that burneth. This has been kept before the managers. Again and again they have been told of the sacredness of God's office of publication and of the importance of maintaining its purity. But they have lost true understanding, and have united with the force of the enemy by consenting to print papers and books containing the most dangerous errors that can be brought into existence. They have failed to see the evil influences of such erroneous sentiments on typesetters, proof-readers, and all others engaged in the printing of such matter. They have been spiritually asleep. [Cf: Pamphlet 151 p. 19 para. 1] p. 781, Para. 2, [1903MS].

By some of the outside work brought into this institution the science of Satan is being presented to the minds of the workers. The printing of this matter is a dishonor to God. It has done its part in deteriorating the minds of the workers. The managers have agreed to

print it at a low figure. The gain would have been loss if the very highest figure had been asked for the work. [Cf: Pamphlet 151 p. 19 para. 2] p. 781, Para. 3, [1903MS].

I have received a letter from Elder Daniells regarding the addition of another building to the Review and Herald Office. The answer I make to this is, No, no, no. Instead of making any additions to the buildings already erected, cleanse the office of the trash of Satanic origin, and you will gain room in every way. [Cf: Pamphlet 151 p. 19 para. 3] p. 781, Para. 4, [1903MS].

God is not pleased with the congested state of things in Battle Creek. If the workers were divided, and plants made in other places, God would be better pleased, and the standard of truth would be planted in regions which have never heard the message. Before you add another building to the office in Battle Creek, make thorough restitution to the Southern field. This has not yet been done as it should be done. Every step has been forced. [Cf: Pamphlet 151 p. 20 para. 1] p. 781, Para. 5, [1903MS].

The five thousand dollars which would be used in erecting the addition to the Review and Herald building should be invested in the work in other places, where the gospel of truth has not yet been preached. [Cf: Pamphlet 151 p. 20 para. 2] p. 781, Para. 6, [1903MS].

I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. This is taking all sacredness from the office. The managers are loading the guns of the enemy and placing them in their hands, to be used against the truth. How does God regard such work?--In the books of heaven are written the words, Unfaithful stewardship. Thus God regards the publication of matter which comes from Satan's manufactory,--his hellish, scientific delusions. [Cf: Pamphlet 151 p. 20 para. 3] p. 781, Para. 7, [1903MS].

The office must be purged of this objectionable matter. I have a testimony from the Lord for those who have placed such matter in the hands of the workers. God holds you accountable for presenting to young men and young women the fruit of the forbidden tree of knowledge. Can it be possible that you have not a knowledge of the warnings given to the Pacific Press on this subject? Can it be possible that with a knowledge of these warnings you are going over the same ground, only doing much worse? It has often been repeated to you that angels of God are passing through every room in the office. What impression has this made on your minds? [Cf: Pamphlet 151 p. 20 para. 4] p. 782, Para. 1, [1903MS].

You have given matter containing Satan's sentiments into the hands of the workers, bringing his deceptive, polluting principles before their minds. The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls. God will not hold guiltless those who have done this thing. He has a controversy with the managers of the publishing house. I have been almost afraid to open the Review, fearing to see that God has cleansed the publishing house by fire. [Cf: Pamphlet 151 p. 21 para. 1] p. 782, Para. 2, [1903MS].

The Lord has instructed me that those who cannot see the wickedness of co-operating with Satan by publishing his falsehoods might better seek some work in which they will not ruin our youth, body and soul. There is danger that the standard of truth and righteousness will be so lowered that God will bring His judgments upon the wrong-doers. [Cf: Pamphlet 151 p. 21 para. 2] p. 782, Para. 3, [1903MS].

It is high time that we understood what spirit has for years been controlling matters at the Review and Herald Office. I am horrified to think that the most subtle phase of Spiritualism should be placed before the workers, and that in a way calculated to confuse and perplex the mind. Be assured that Satan will follow up the advantage thus given him. [Cf: Pamphlet 151 p. 21 para. 3] p. 782, Para. 4, [1903MS].

The Review and Herald Office has been defiled as the temple was defiled, only the result has been tenfold more disastrous. Overturning the tables of the money-changers, Christ drove the sheep and cattle from the precincts of the temple, saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:13. Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God's institution. [Cf: Pamphlet 151 p. 21 para. 4] p. 782, Para. 5, [1903MS].

God's law has been transgressed, His cause betrayed, and His institution made a den of thieves. The work of printing and circulating stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention. The commercial work, some of it of a most objectionable character, has gradually assumed the supremacy. This work has absorbed the energies which should have been devoted to the publication of literature of the purest quality and the most elevating character. Time has been wasted, talent misapplied, and money misappropriated. The work which ought to have been done has been left undone. Satan's sentiments have been exalted. His theories have been printed by presses which should have been used to prepare the truth of God for circulation. Men have coveted promotion when their principles were under the ban of God's displeasure. Loss is infinitely better than dishonorable gain. [Cf: Pamphlet 151 p. 22 para. 1] p. 782, Para. 6, [1903MS].

Oh, what will God do with the time-servers? Think you that Jesus will stand in the printing establishment, to work through human minds by His ministering angels, to make the truth coming from the press a power to warn the world that the end of all things is at hand, while Satan is allowed to pervert the minds of the workers right in the institution? The light I have is, Refuse to print another line of this pernicious matter. Those who have had to do with its introduction into the publishing house need to repent before God in contrition of soul; for His wrath is kindled against them. Let this class of work be forever excluded from our publishing houses. Give more time to the publication and circulation of the books containing present truth. See that your work in this line reaches perfection. Do all in your power to diffuse throughout the world the light of heaven. [Cf: Pamphlet 151 p. 22 para. 2] p. 783, Para. 1, [1903MS].

The apprentices and the other workers must not be so rushed and hurried that they have no time to pray. The youth in our publishing houses should be educated as were the youth in the schools of the prophets. They should be prepared to take hold of the work in new places. [Cf: Pamphlet 151 p. 23 para. 1] p. 783, Para. 2, [1903MS].

If the men who heard the message given at the time of the Conference,--the most solemn message that could be given,--had not been so unimpressionable, if in sincerity they had asked, "Lord, what wilt Thou have me to do?" the experience of the past year would have been very different from what it is. But they have not made the track clean behind them. They have not confessed their mistakes, and now they are going over the same ground in many things, following the same wrong course of action, because they have destroyed their spiritual eyesight. [Cf: Pamphlet 151 p. 23 para. 2] p. 783, Para. 3, [1903MS].

The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice, and is to accomplish a work which few realize. [Cf: Pamphlet 151 p. 23 para. 3] p. 783, Para. 4, [1903MS].

John writes: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:6-8. How is this done?--By forcing men to accept a spurious Sabbath. In the thirty-first chapter of Exodus we are plainly told which day is the Sabbath of the Lord. The keeping of the Sabbath is declared to be a sign of the loyalty of God's people. [Cf: Pamphlet 151 p. 23 para. 4] p. 783, Para. 5, [1903MS].

God means just what He says. Man has interposed between God and the people, and the Lord has sent forth the third angel with the message: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10. [Cf: Pamphlet 151 p. 24 para. 1] p. 783, Para. 6, [1903MS].

God's people are to keep His commandments, discarding all worldly policy. Having adopted right principles of action, they are to reverence these principles; for they are heaven-born. Obedience to God is of more value to you than gold or silver. Yoking up with Christ, learning His meekness and lowliness, cuts short many a conflict; for when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. [Cf: Pamphlet 151 p. 24 para. 2] p. 784, Para. 1, [1903MS].

I address those who in accepting positions of trust in the publishing house have taken upon themselves the responsibility of seeing that the workers receive the right education. Seek to realize the importance of your work. Those who show by their actions that they make no effort to

distinguish between the sacred and the common, may know that, unless they repent, God's judgments will fall upon them. These judgments may be delayed, but they will come. If, because your own minds are not clear and elevated, you give the wrong bias to other minds, God will call you to account. He will ask, "Why did you do the devil's work when you were supposed to be doing a good work for the Master?" [Cf: Pamphlet 151 p. 24 para. 3] p. 784, Para. 2, [1903MS].

In the great day of final accounts, the unfaithful servant will meet the result of his unfaithfulness. [Cf: Pamphlet 151 p. 25 para. 1] p. 784, Para. 3, [1903MS].

I send you this because I am afraid for you. Your continually increasing force of workers might better be sent into the work in other places. In the night season I have been talking earnestly to you in your meetings, presenting the truth as it is in Jesus. But by some it was rejected. They had passed beyond conviction. They had sinned against great light and knowledge, stifling conscience until it could no longer penetrate the callous heart. [Cf: Pamphlet 151 p. 25 para. 2] p. 784, Para. 4, [1903MS].

Some have so long sacrificed principle that they cannot see the difference between the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble. [Cf: Pamphlet 151 p. 25 para. 3] p. 784, Para. 5, [1903MS].

If the work begun at the General Conference had been carried forward to perfection, I should not be called upon to write these words. There was opportunity to confess or deny wrong, and in many cases the denial came, to avoid the consequences of confession. [Cf: Pamphlet 151 p. 25 para. 4] p. 784, Para. 6, [1903MS].

How much longer will God bear with your perversity? Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason. I have been shown that there has not been a turning to God with full purpose of heart. The Lord is dishonored in the institutions erected for His honor. The marked disregard of God's commandments in the publishing house has placed its impress on the workers. God asks, "Shall I not judge for these things?" I saw heavenly angels turning away with grieved countenances. God has been mocked by your hardness of heart, which is continually increasing. According to their responsibility will be the punishment of those who know the truth and yet disregard God's commands. [Cf: Pamphlet 151 p. 25 para. 5] p. 784, Para. 7, [1903MS].

Dear Brother Daniells: Yesterday morning I read your letter, in which you express your ardent desire to see a strong corps of workers sent to India and China and other oriental countries. Last night instruction was given me that at present our principal efforts are not to be made especially for China or other fields similar to China. We first have a work to do at home. All our institutions--our sanitariums, publishing houses, and schools--are to reach a higher standard. Then the workers sent to foreign fields will reach a higher standard. They will be more

earnest, more spiritual, and their labors will be more effective. [Cf: Pamphlet 151 p. 27 para. 1] p. 785, Para. 1, [1903MS].

Years ago the Lord gave me special directions that buildings should be erected in various places in America, Europe, and other lands, for the publication of literature containing the light of present truth. He gave instruction that every effort should be made to send forth to the world from the press the messages of invitation and warning. Some will be reached by our literature who would not be reached in any other way. From our books and papers bright beams of light are to shine forth to enlighten the world in regard to present truth. [Cf: Pamphlet 151 p. 27 para. 2] p. 785, Para. 2, [1903MS].

Workers who are not benefited by the advantages they receive in connection with the cause of God should not be brought into our offices of publication. Neither should matter of an objectionable character be introduced into these institutions, for by so doing the sacred truth of God is placed on a level with common matters. And when outside work is brought in, a correspondingly large number of workers must be employed. This brings care and perplexity. [Cf: Pamphlet 151 p. 27 para. 3] p. 785, Para. 3, [1903MS].

I have been shown that mistakes are being made in our publishing houses. There is a constant increase of expensive machinery for the doing of commercial work. A large amount of work has been brought in that has no relation to the work which in faith and love is to be accomplished for the salvation of human beings. Time and talent have been used in doing a class of work that has brought no glory to God. Much effort has been put forth in lines that do nothing to spread a knowledge of the truth. [Cf: Pamphlet 151 p. 28 para. 1] p. 785, Para. 4, [1903MS].

It is high time that consideration be given to this matter. This mistake must be corrected. It is not wisdom to use money to establish enterprises that consume without producing. It is said that more room is needed in the publishing houses. But there is ample room in them, and when the right thing is done, it will be seen that there is sufficient room. [Cf: Pamphlet 151 p. 28 para. 2] p. 785, Para. 5, [1903MS].

Far less commercial work should be received into our offices of publication, and not a line of matter containing Satan's sentiments should be received. The introduction of such matter destroys all sense of the sacredness of the institution. The whole institution is cheapened. There is always danger, when the common is mingled with the sacred, that the common will be allowed to take the place of the sacred. [Cf: Pamphlet 151 p. 28 para. 3] p. 785, Para. 6, [1903MS].

How does the Lord regard the using of the presses in His institutions to print the errors of the enemy? When objectionable matter is mingled with sacred matter coming from the presses, His blessing cannot rest upon the work done. Said the divine Teacher: "What have you gained by bringing in this outside work? It has brought you much vexation of spirit; and the workers have had to hurry and rush to get the matter finished in the specified time. This has occasioned confusion and strife. Harsh words have been spoken, and an unpleasant spirit has been brought into the office. The financial gain in no way compares with the

loss which has come through rushing and driving and scolding and fretting." [Cf: Pamphlet 151 p. 28 para. 4] p. 786, Para. 1, [1903MS].

May the Lord help His people to see that this is not wisdom, and that far more is lost than is gained. If less machinery and fewer workers had been brought together in one place, while other portions of the vineyard were destitute of facilities; if more money had been spent in making plants in various places, God would have been better pleased. It is not sanctified ambition that has led to the investment of so much money in one place. It is a mistake for our brethren to run so many presses for the printing of merely secular matter. We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work. [Cf: Pamphlet 151 p. 29 para. 1] p. 786, Para. 2, [1903MS].

There is a marked neglect of the cautions and warnings that have been given from time to time. When there is a seeking of the Lord and a confession of sin, when the needed reformation takes place, united zeal and earnestness will be shown in restoring what has been withheld. The Lord will manifest His pardoning love, and means will come to cancel the debts on our institutions. St. Helena, Cal., Sept. 26, 1901 . [Cf: Pamphlet 151 p. 29 para. 2] p. 786, Para. 3, [1903MS].

Granville, N. S. W., July 2, 1894. Many go to Battle Creek expecting to find an influence similar to that of heaven, but they soon find practises not at all in accordance with their ideas of truth and the separate, peculiar people who are to represent the most pure, holy principles of religion that were ever given to the world. Many have been led to walk in false paths through being brought into connection with those who were not consecrated, self-denying followers of Jesus Christ. . . . [Cf: Pamphlet 151 p. 30 para. 1] p. 786, Para. 4, [1903MS].

Where are the faithful sentinels in Battle Creek to keep the fort? Where are the minute men to guard, and not to relax their vigilance for one moment,--men who watch, men who pray, men who walk humbly in meekness and lowliness, after the example of the greatest Missionary that ever visited our world, who is our Pattern? . . . [Cf: Pamphlet 151 p. 30 para. 2] p. 786, Para. 5, [1903MS].

It is time that there was a different order of things in Battle Creek, else the judgments of God will surely fall upon the people. His blessing has rested upon you in large measure; has it made you laborers together with Him? Are not our people in Battle Creek demonstrating to unbelievers that they do not believe the truth which they claim to advocate? God has been calling them away from every species of self-indulgence and all manner of extravagance. When the church has had great light, then is her time of peril, if she does not walk in the light, and put on her beautiful garments, and arise and shine; darkness will becloud the vision, so that light will be regarded as darkness, and darkness as light. When the believers in Battle Creek shall not only be penitent occasionally, but shall walk in humility, doers of the word, the world will take knowledge of them, that they have been with Jesus. Oh, how can the Spirit speak to impress hearts so that they will obey His voice? [Cf: Pamphlet 151 p. 30 para. 3] p. 786, Para. 6, [1903MS].

Granville, N. S. W., July 20, 1894. I wish to remind my brethren of the cautions and warnings that have been given me in reference to constantly investing means in Battle Creek in order to make a little more room, or to make things more convenient. New fields are to be entered; the truth is to be proclaimed as a witness to all nations. The work is hindered, so that the banner of truth cannot be uplifted, as it should be, in these new fields. While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed that the Lord called for, to be used in "regions beyond." I have presented the warnings and the caution, as the word of the Lord; but my heart has been made sad to see that, notwithstanding all these, means has been swallowed up to satisfy these supposed wants; building has been added to building, so the money could not be used in places where they have no conveniences, no building for the public worship of God or to give character to the work, no place where the banner of truth could be uplifted. These things I have set before you; and yet you have gone on just the same, absorbing means, God's means, in one locality, when the Lord has spoken that too much was already invested in one place, which meant that there was nothing in other places, where there should be buildings and facilities, to make even a beginning. [Cf: Pamphlet 151 p. 31 para. 1] p. 787, Para. 1, [1903MS].

Instead of our enlarging and erecting additional buildings in Battle Creek or other places where our institutions are already established, there should be a limiting of the wants. Let the means and the workers be scattered, to represent the truth and give the warning message in "regions beyond." [Cf: Pamphlet 151 p. 32 para. 1] p. 787, Para. 2, [1903MS].

Granville, N. S. W., 1894. If the members of the Battle Creek church do not arouse now and go to work in missionary fields, they will fall back into deathlike slumber. How did the Holy Spirit work upon your hearts? . . . It was stimulating you to exercise the talents God has given you, that every man and woman and youth should employ them to set forth the truth for this time, making personal efforts, going into the cities where the truth has never been proclaimed, and lifting up the standard. . . . [Cf: Pamphlet 151 p. 32 para. 2] p. 787, Para. 3, [1903MS].

Shall the selfishness and the ease of those who have earthly comforts and attractive homes allure us? Shall we cease as moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? Then God will put His curse upon us who have had so great light, and inscribe upon the walls of our homes, "Lovers of pleasures more than lovers of God." 2 Tim. 3:4. He will put a tongue in the stones, and they will speak; but God commands of you in Battle Creek to go forth. [Cf: Pamphlet 151 p. 32 para. 3] p. 787, Para. 4, [1903MS].

Granville, N. S. W., July 24, 1895. God's field is the world. Jesus said to His disciples: "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." "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Acts 1:8; Luke 24:47. Peter said to the believers, "The promise is unto you, and to your children, and to all that are afar off, even as many

as the Lord our God shall call." Acts 2:39. [Cf: Pamphlet 151 p. 33 para. 1] p. 787, Para. 5, [1903MS].

God has poured out richly of His Holy Spirit upon the believers in Battle Creek. What use have you made of these blessings? Have you done as did the men upon whom the Holy Spirit came on the day of Pentecost? Then "they that were scattered abroad went everywhere preaching the word." Acts 8:4. Has this fruit been seen in Battle Creek? Have the church been taught of God to know their duty, and to reflect the light which they have received? . . . [Cf: Pamphlet 151 p. 33 para. 2] p. 788, Para. 1, [1903MS].

The Lord's heritage has been strangely neglected, and God will judge His people for this thing. Pride and the love of display are gratified by the accumulated advantages, while new fields are left untouched. The rebuke of God is upon the managers for their partiality and selfish appropriation of His goods. [Cf: Pamphlet 151 p. 33 para. 3] p. 788, Para. 2, [1903MS].

Something has been done in foreign missions, and something in home missions; but altogether too much territory has been left unworked. The work is too much centralized. The interests in Battle Creek are overgrown, and this means that other portions of the field are robbed of facilities which they should have had. The larger and still larger preparations, in the erection and enlargement of buildings, which have called together and held so large a number in Battle Creek, are not in accordance with God's plan, but in direct contravention of His plan. [Cf: Pamphlet 151 p. 33 para. 4] p. 788, Para. 3, [1903MS].

It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended. [Cf: Pamphlet 151 p. 34 para. 1] p. 788, Para. 4, [1903MS].

These interests should be broken up into many parts, in order that the work may start in cities which it will be necessary to make centers of interest. Buildings should be erected and responsibilities centered in many localities that are now robbed of vital, spiritual interest in order to swell the overplus already in Battle Creek. The Lord is not glorified by this management on the part of those who are in responsible positions. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Hab. 2:14; John 17:3. [Cf: Pamphlet 151 p. 34 para. 2] p. 788, Para. 5, [1903MS].

"Sunnyside," Cooranbong, N. S. W., May 30, 1896. Dear Brother-----: I have returned from our season of prayer. The spirit of intercession came upon me, and I was drawn out in most earnest prayer for souls at Battle Creek. I know their peril. The Holy Spirit has in a special manner moved me to send up my petitions in their behalf. . . . [Cf: Pamphlet 151 p. 34 para. 3] p. 788, Para. 6, [1903MS].

It was not alone the sin of putting to death the Son of God that cut the Jews off from salvation, but their persistence in rejecting light and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared, and was intensified in every successive act of resistance against God's servants and the message He had given them to declare. . . . [Cf: Pamphlet 151 p. 35 para. 1] p. 789, Para. 1, [1903MS].

Under the demonstration of the Holy Spirit's power, the Jews saw their guilt in refusing the evidence that God has sent; but they would not yield their wicked resistance. Their obstinacy became more and more determined, and worked the ruin of their souls. It was not that they could not yield, for they could, yet would not. It was not alone that they had been guilty, and deserving of wrath, but that they armed themselves with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown. [Cf: Pamphlet 151 p. 35 para. 2] p. 789, Para. 2, [1903MS].

The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will. [Cf: Pamphlet 151 p. 35 para. 3] p. 789, Para. 3, [1903MS].

How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practises. Those who refuse to reform by accepting Christ, find nothing reformative in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt. [Cf: Pamphlet 151 p. 35 para. 4] p. 789, Para. 4, [1903MS].

How God bore with the Jewish nation while they were murmuring and rebellious, breaking the Sabbath and every other precept of the law! He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity; but after their deliverance, His requirements were forgotten. Everything that He committed to that people to be kept sacred was perverted or displaced by the inventions of rebellious men. . . . [Cf: Pamphlet 151 p. 36 para. 1] p. 789, Para. 5, [1903MS].

Finite men should beware of seeking to control their fellow-men, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their

ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretations of the Scripture always right. Most decided changes will have to be made in regard to ideas which some have accepted as without a flaw. These men give evidence of fallibility in very many ways; they work upon principles which the word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow-men. The Lord has given them no more right to rule others than He has given others to rule them. Those who assume the control of their fellow-men take into their finite hands a work that devolves upon God alone. [Cf: Pamphlet 151 p. 36 para. 2] p. 790, Para. 1, [1903MS].

That men should keep alive the spirit that ran riot at our General Conference in Minneapolis, is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practised that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and, in the name of the Lord, pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts, to put from them every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted. [Cf: Pamphlet 151 p. 37 para. 1] p. 790, Para. 2, [1903MS].

"Sunnyside," Cooranbong, N. S. W., Jan. 12, 1898. I am pleased that the Lord is in mercy again visiting the church. My heart trembles as I think of the many times He has come in, and His Holy Spirit has worked in the church; but after the immediate effect was over, the merciful dealings of God were forgotten. Pride, spiritual indifference, was the record made in heaven. Those who were visited by the rich mercy and grace of God dishonored their Redeemer by their unbelief. . . . [Cf: Pamphlet 151 p. 37 para. 2] p. 790, Para. 3, [1903MS].

The Saviour has oft visited you in Battle Creek. Just as verily as He walked in the streets of Jerusalem, longing to breathe the breath of spiritual life into the hearts of those discouraged and ready to die, has He come to you. The cities that were so greatly blessed by His presence, His pardon, His gifts of healing, rejected Him; and just as great, yea, greater evidence of unrequited love, has been given in Battle Creek. Has Christ not loaded down His church with benefits and blessings? Has He not sent His servants with messages of pardon and righteousness, to be freely given to all who will receive them? [Cf: Pamphlet 151 p. 38 para. 1] p. 790, Para. 4, [1903MS].

Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy, and strife, were cherished. Every one sought for gain from his quarter. Christ turned from them, saying, "O Jerusalem, Jerusalem," how can I give thee up? "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not!" Matt. 23:37. [Cf: Pamphlet 151 p. 38 para. 2] p. 790, Para. 5, [1903MS].

So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into desecrated shrines, into places of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have been led into this working upon wrong principles are seemingly unconscious of their wrong course of action. When warnings and entreaties come to them, they say, Doth she not speak in parables? Words of warning and reproof have been treated as idle tales. [Cf: Pamphlet 151 p. 38 para. 3] p. 791, Para. 1, [1903MS].

When Christ looked down from the crest of Olivet, He saw this state of things existing in every church. The warnings come down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God's warnings in this our day, men are repeating the sin of Jerusalem. The Lord sees what the human agent does not see and will not see,--the outcome of all the human devising in Battle Creek. He has done all that a God could do. He has flashed light before the eyes of the people, that their sins might not reach the boundary where repentance cannot be felt. But by a long process of departure from just and righteous principles, men have placed themselves where light and truth, justice and mercy, are not discerned. This course has become part of their very nature. [Cf: Pamphlet 151 p. 39 para. 1] p. 791, Para. 2, [1903MS].

I call upon all who have united in a course of action that is wrong in principle, to make a decided reformation, and forever after walk humbly with God. . . . [Cf: Pamphlet 151 p. 39 para. 2] p. 791, Para. 3, [1903MS].

These are no idle tales, but truth. Again I ask. On which side are you standing? "If the Lord be God, follow Him; but if Baal, then follow him." 1 Kings 18:21. [Cf: Pamphlet 151 p. 39 para. 3] p. 791, Para. 4, [1903MS].

"Sunnyside," Cooranbong, N. S. W., June 8, 1898. If the light which God has given you over and over again, that missionary centers should be established in many cities, and that the labor and the means centered in Battle Creek should be divided, and planted in many places, had been followed, the present state of confusion and dearth of means would never have been. [Cf: Pamphlet 151 p. 40 para. 1] p. 791, Para. 5, [1903MS].

Men located in Battle Creek have disregarded the counsels of the Lord, because it was more convenient for them to have the work centered there. God has left these to the results of their human wisdom, and its fruit is seen in the present perplexities. . . . [Cf: Pamphlet 151 p. 40 para. 2] p. 791, Para. 6, [1903MS].

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement than they have yet

reached. They are to awake out of sleep, and go without the camp, working for souls that are ready to perish. . . . [Cf: Pamphlet 151 p. 40 para. 3] p. 791, Para. 7, [1903MS].

The many interests centering in Battle Creek should be divided and subdivided, and placed in other cities. You who think you are wise men may say: "It will cost too much. We can do the work here in Battle Creek at less expense." Well, does not the Lord know all this? Is not He a God who understands all the unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places. [Cf: Pamphlet 151 p. 40 para. 4] p. 792, Para. 1, [1903MS].

"Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey." Deut. 11:26-28. [Cf: Pamphlet 151 p. 41 para. 1] p. 792, Para. 2, [1903MS].

"And it shall come to pass, if ye shall harken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." Deut. 11:13-17. [Cf: Pamphlet 151 p. 41 para. 2] p. 792, Para. 3, [1903MS].

"Therefore shall ye lay up these My words in your heart in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21. [Cf: Pamphlet 151 p. 41 para. 3] p. 792, Para. 4, [1903MS].

If Seventh-day Adventists had walked in the way of the Lord, refusing to allow selfish interests to control them, the Lord would greatly have blessed them. Those who have remained in Battle Creek contrary to the will of the Lord have lost the valuable experience and the spiritual knowledge they might have gained through obedience. Many of them have forfeited the favor of God. The heart of the work has become congested. For a long time the warning has been given, but it has not been heeded. The reason for this disobedience is that the hearts and minds of many in Battle Creek are not under the influence of the Holy Spirit. They do not realize how much work there is to do. They are asleep. [Cf: Pamphlet 151 p. 42 para. 1] p. 792, Para. 5, [1903MS].

When Seventh-day Adventists move into cities where there is already a

large church of believers, they are out of place, and their spirituality becomes weaker and weaker. Their children are exposed to many temptations. My brother, my sister, unless you are absolutely needed in carrying forward the work in such a place, it would be wise for you to go to some place where the truth has not yet been proclaimed, and there strive to give proof of your ability to work for the Master. Make earnest efforts to arouse an interest in present truth. House-to-house work is effectual when conducted in a Christlike manner. Hold meetings, and be sure to make them interesting. Remember that this requires something more than preaching. [Cf: Pamphlet 151 p. 42 para. 2] p. 792, Para. 6, [1903MS].

Many who have lived so long in one place are spending their time criticizing those who are working in Christ's lines to convict and convert sinners. They criticize the motives and intentions of others, as if it were not possible for any one else to do the unselfish work they themselves refuse to do. They are stumbling-blocks. If they would go to places where there are no believers, and work to win souls to Christ, they would soon be so busy proclaiming the truth, and helping the suffering, that they would have no time to dissect character, no time to surmise evil, and then report the results of their supposed keenness in seeing beneath the surface. [Cf: Pamphlet 151 p. 42 para. 3] p. 793, Para. 1, [1903MS].

Let those who have lived so long in places where there are large churches of believers, go out into the harvest-field to sow and reap for the Master. They will forget self in the desire to save souls. They will see so much work to do, so many fellow-beings to help, that they will have no time to look for faults in others. They will have no time to work on the negative side. [Cf: Pamphlet 151 p. 43 para. 1] p. 793, Para. 2, [1903MS].

Bringing so many believers together in one place tends to encourage evil-surmising and evil-speaking. Many become absorbed in looking and listening for evil. They forget what a great sin they are committing. They forget that the words they speak can never be unsaid, and that by their suspicions they are sowing seeds that will spring up to bear a harvest of evil. How great this harvest is no one will know until the last great day, when every thought, word, and action will be brought into judgment. [Cf: Pamphlet 151 p. 43 para. 2] p. 793, Para. 3, [1903MS].

The thoughtless, unkind words that are spoken grow with every repetition. One and another adds a word, until the false report assumes large proportions. Great injustice is done. By their unrighteous suspicions and unrighteous judgments, the tale-bearers hurt their own experience and sow the seeds of discord in the church. If they could see things as God sees them, they would change their attitude. They would realize how they have neglected the work He has given them to do as they have found fault with their brethren and sisters. [Cf: Pamphlet 151 p. 43 para. 3] p. 793, Para. 4, [1903MS].

The time spent in criticizing the motives and works of Christ's servants might better be spent in prayer. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. How much better it would be if, instead of criticizing and condemning others, every one would

say: "I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. I must become a new creature in Christ. I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words." [Cf: Pamphlet 151 p. 43 para. 4] p. 793, Para. 5, [1903MS].

Let those who have used the talent of speech to discourage and dishearten God's servants, who are striving to advance God's cause, planning and working to master hindrance, ask God to forgive them for the injury they have done to His work by their wicked prejudices and unkind words. Let them think of the harm they have done by spreading false reports, by judging those they have no right to judge. [Cf: Pamphlet 151 p. 44 para. 1] p. 793, Para. 6, [1903MS].

In the word of God we are given plain directions as to the course we are to follow when we think a brother is in the wrong. Christ says: "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 a publican." And again the Saviour 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." Matt. 18:15-17; 5:23, 24. [Cf: Pamphlet 151 p. 44 para. 2] p. 794, Para. 1, [1903MS].

"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 honored 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." Psalms 15. [Cf: Pamphlet 151 p. 45 para. 1] p. 794, Para. 2, [1903MS].

"Judge not, that ye be not judged. For with that judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shall thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:1-5. [Cf: Pamphlet 151 p. 45 para. 2] p. 794, Para. 3, [1903MS].

Much is involved in the matter of judging. Remember that soon your life record will pass in review before God. Remember, too, that He has said: "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And

thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. 2:1-3. [Cf: Pamphlet 151 p. 45 para. 3] p. 794, Para. 4, [1903MS].

Those who came to Battle Creek when they had a work to do in the church that they left, lost their missionary spirit and their spiritual discernment in coming to Battle Creek. There they came in contact with a Pharisaism, a self-righteousness, that is always a snare. It is a form of godliness without the power thereof. [Cf: Pamphlet 151 p. 46 para. 1] p. 794, Para. 5, [1903MS].

When the power of the truth is felt in the heart, when the principles of truth are brought into the daily life, there will be a great movement of reform in the Battle Creek church. Soon will be fulfilled the words, "I will turn and overturn." We know not now just when this will be accomplished; but the time will come when there will be a scattering from Battle Creek. Those who moved to Battle Creek without any call from the Lord, will move away. St. Helena, Cal., November, 1901 . [Cf: Pamphlet 151 p. 46 para. 2] p. 794, Para. 6, [1903MS].

Earnest workers have no time to dwell upon the defects of others. They behold the Saviour, and by beholding become changed into His likeness. He is the One whose example we are to follow in our character-building. In His life upon the earth He plainly revealed the divine nature. We should strive to be perfect in our sphere, as He was perfect in His sphere. No longer are the members of the church to remain unconcerned in regard to the formation of right characters. Placing themselves under the molding influence of the Holy Spirit, they are to form characters that are a reflection of the divine character. [Cf: Pamphlet 151 p. 46 para. 3] p. 795, Para. 1, [1903MS].

St. Helena, Cal., Nov. 21, 1902. Lately my mind has been drawn to the work that needs to be done for our people. Things have been revealed to me that make me afraid. The One of authority declared: "Seventh-day Adventists are on losing ground in every place where they have established institutions; and the reason for this is that they have lost their first love. Let them remember from whence they have fallen, and repent, and do the first works; or else God will come to them quickly, and will remove their candlestick out of his place, except they repent." [Cf: Pamphlet 151 p. 47 para. 1] p. 795, Para. 2, [1903MS].

There has been such strife of tongues, such neglect of work that ought to be done, that much, very much, has been lost. In the place of making centers of influence for the Lord's work, men spend their time criticizing and condemning what others are doing. Thus they have done for years, and the saddest part of it all is that they do not realize that they are among those who have lost their first love. They think that they must make others walk in straight paths, when they themselves are constantly making crooked paths for their feet, by their unchristian course strengthening the spirit of strife and dissension. [Cf: Pamphlet 151 p. 47 para. 2] p. 795, Para. 3, [1903MS].

The Lord looks upon such ones with great displeasure. His counsel to us is: "It is the duty of each one to do all in his power to put down strife for the supremacy. It grieves the Lord to see the unwise, injudicious encouragement given to those who are so ready to make

unfavorable reports concerning the work of others. Many stand by as criticizers, ready to make a man an offender for a word. Unless they put on the robe of Christ's righteousness, they will be rejected by God. Let them study carefully the parable of the man who came to the wedding supper not having on the garment provided for the guests. Let them remember that, while they are watching and criticizing others, they are neglecting to put on the robe of Christ's righteousness." [Cf: Pamphlet 151 p. 47 para. 3] p. 795, Para. 4, [1903MS].

Some have supposed that it was their right to occupy the highest place, because they could skilfully detect the mistakes of others. Thinking of the faults of their brethren, they have forgotten their own. They have neglected to look at themselves in the divine mirror. Their building is going up without symmetry or artistic skill. They are too busily engaged in watching the work of others to build symmetrical characters for themselves. [Cf: Pamphlet 151 p. 48 para. 1] p. 795, Para. 5, [1903MS].

Those who give themselves to the work of spreading evil reports have no desire to put on the garment of Christ's righteousness. They may claim to have a knowledge of the truth, but the truth does not work in their lives with sanctifying power. They may seat themselves at the Lord's table, but they have not clothed themselves with the garment of righteousness provided for them, and they are dismissed from the heavenly banquet. [Cf: Pamphlet 151 p. 48 para. 2] p. 796, Para. 1, [1903MS].

I have been instructed to warn our people no longer to accuse others, but to rid their hearts of all selfishness, that in their lives Christ may be revealed. They are to show an appreciation for one another, esteeming others better than themselves. Then they will be prepared to help and strengthen one another, speaking words of hope and cheer, making hearts glad instead of sorrowful. [Cf: Pamphlet 151 p. 48 para. 3] p. 796, Para. 2, [1903MS].

This is the message that I am bidden to give to ministers and people. They need to feel the transforming influence of the grace of Christ. They need to receive the Holy Spirit, that they may work in Christ's lines. [Cf: Pamphlet 151 p. 48 para. 4] p. 796, Para. 3, [1903MS].

Let no one become so self-centered that he will fail to see that the Lord has appointed to every one a work. Let each do his best. This is all that the Lord requires of any one. Let our people read to a purpose the instruction given in the seventh chapter of John. The lessons of this chapter are not carried out in their daily practise. The Lord is not glorified in their lives, because they do not cherish love for one another. When their hearts are filled with the love of Christ, backbiting and criticizing will cease. No longer will Seventh-day Adventists weaken one another's hands; for they will love one another as Christ has loved them. [Cf: Pamphlet 151 p. 49 para. 1] p. 796, Para. 4, [1903MS].

The proof that we are not of the world will be the manifestation of Christ's glory,--His character,--in our life-practise. When He dwells in the heart, His joy will be ours. [Cf: Pamphlet 151 p. 49 para. 2] p. 796, Para. 5, [1903MS].

In their habits the people of God should be simple, honest, pure, free from all iniquity. God requires perfect obedience, perfection of character. Great injury is brought upon His cause by those who, while claiming to be His followers, deny Him in character. The religion of Jesus Christ never degrades the receiver, but makes him pure, that he may see God. It gives him an intensity of desire to be like Jesus Christ, the One altogether lovely, the Chiefest among ten thousand. [Cf: Pamphlet 151 p. 49 para. 3] p. 796, Para. 6, [1903MS].

The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and I shall not be consistent if I do not seek to repress the spirit in Battle Creek, which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have. [Cf: Pamphlet 151 p. 50 para. 1] p. 796, Para. 7, [1903MS].

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, confidence in them may be restored. [Cf: Pamphlet 151 p. 50 para. 2] p. 797, Para. 1, [1903MS].

Twenty years ago I was surprised at the cautions and warnings given me in reference to the publishing house of the Pacific Coast; that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under His guidance and protection. The Lord says, "All ye are brethren;" and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it. [Cf: Pamphlet 151 p. 50 para. 3] p. 797, Para. 2, [1903MS].

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say, in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning understands these matters better than erring man. [Cf: Pamphlet 151 p. 51 para. 1] p. 797, Para. 3, [1903MS].

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God, if the workers would keep His honor ever in view, but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand in its own independence, working out God's plan, under the control of none other

but God. [Cf: Pamphlet 151 p. 51 para. 2] p. 797, Para. 4, [1903MS].

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that, if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, but the Lord forbids such a consolidation. Every branch should be allowed to live, and to do its own work. [Cf: Pamphlet 151 p. 51 para. 3] p. 797, Para. 5, [1903MS].

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn,--to move guardedly,--these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the word of God his rule of action. Then the blessing of God will rest on him. He cannot with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy word as his guide-book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. [Cf: Pamphlet 151 p. 51 para. 4] p. 797, Para. 6, [1903MS].

It is well pleasing to God that we have praise and prayer and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed; for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by unbelievers, because so many who profess to hold the truth do not practise its principles in dealing with their fellow-men. [Cf: Pamphlet 151 p. 52 para. 1] p. 798, Para. 1, [1903MS].

To my brethren at Battle Creek I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work in Battle Creek whose hearts are not sanctified and controlled by God. [Cf: Pamphlet 151 p. 52 para. 2] p. 798, Para. 2, [1903MS].

If those connected with the work of God will not hear His voice and do His will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly; for it is time that things were called by their right name. Those who love and fear God with all the heart are the only men that God can trust. But those who have separated their souls from God should themselves be separated from the work of God, which is so solemn and so important. May, 1896 . [Cf: Pamphlet 151 p. 52 para. 3] p. 798, Para. 3, [1903MS].

While at Fresno I passed through a peculiar experience. In the night season I was in an assembly where a number of the brethren were in council. There seemed to be a cloud over the company. I could not

distinguish faces, but I could hear voices. At first I could not understand what was said. Afterward I heard plans outlined in regard to the way in which the publishing work should be carried on. The assertion was made that this work should be placed on a surer basis; that changes should be made; that the plans which in past years were formulated for the advancement of the publishing work would have to be remodeled; that it was a wrong policy which had led to the development of the printing and publishing of books in so many places; that the Echo Office and the Nashville Office were too large; and that the work, if wisely adjusted, would be so arranged that the greater part of the printing and publishing of our larger books would be done at Battle Creek. [Cf: Pamphlet 151 p. 54 para. 1] p. 798, Para. 4, [1903MS].

When I heard these propositions, I thought, What do these things mean? I have been instructed that the arbitrary rule at one time exercised in Battle Creek to control all our publishing houses, is never again to bear sway. To make such propositions as these is more like going back to Egypt than on to Canaan. [Cf: Pamphlet 151 p. 54 para. 2] p. 798, Para. 5, [1903MS].

While the men proposing to bring more of our publishing work to Battle Creek cannot see what this would lead to, I know from the light given me that such changes as were proposed would bring into the publishing work a ruling power claiming jurisdiction over the entire field. This is not God's plan. No man's judgment 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. This God forbids. [Cf: Pamphlet 151 p. 54 para. 3] p. 799, Para. 1, [1903MS].

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 should 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 their sure results. [Cf: Pamphlet 151 p. 55 para. 1] p. 799, Para. 2, [1903MS].

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 in the publishing work matters are not to be so arranged that one human being shall be voice for the whole, or that any one group of men shall become a ruling power, having kingly authority. The propositions made in this meeting regarding the publishing work 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: Pamphlet 151 p. 55 para. 2] p. 799, Para. 3, [1903MS].

"Too heavy responsibilities are not to be placed on any one man. In the direction of the canvassing work, the Lord will reveal His power and grace through different 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: Pamphlet 151 p. 55 para. 3] p. 799, Para. 4, [1903MS].

"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 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. [Cf: Pamphlet 151 p. 56 para. 1] p. 799, Para. 5, [1903MS].

"The advice that was given to Moses when he was overburdened with care and perplexity is of highest value to those who at this time 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 control the policy of the workers in the entire field, even with respect to the canvassing work; for every section of the country, and 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." [Cf: Pamphlet 151 p. 56 para. 2] p. 799, Para. 6, [1903MS].

The Christian Armor. The apostle says: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. "Stand therefore, Having your loins girt about with truth, And having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, Wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, And the sword of the Spirit, which is the word of God; Praying always with all prayer and supplication in the Spirit, And watching thereunto with all perseverance and supplication for all saints." Eph. 6:11-18. [Cf: Pamphlet 151 p. 56 para. 3] p. 800, Para. 1, [1903MS].

My brethren, these are the directions given you by God. Let no man complicate or mystify the plain directions given by the highest Authority. Preach the word: speak according to a "Thus saith 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: Pamphlet 151 p. 57 para. 1] p. 800, Para. 2, [1903MS].

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: Pamphlet 151 p. 57 para. 2] p. 800, Para. 3, [1903MS].

No man is so advanced in experience that Satan will not assail him with temptation. 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. Let them not put human wisdom in the place of the wisdom of Him who is the Light of the world, the Sun of Righteousness, our peace and assurance forever. The efficiency and the inexhaustible fulness of Christ are at our command if we will walk before God in humility and contrition. [Cf: Pamphlet 151 p. 57 para. 3] p. 800, Para. 4, [1903MS].

The Lord has laid upon me a heavy burden in behalf of the work in the Southern states of America. In the past I have received much instruction regarding this work, and for years I have followed the movements of the workers with intense interest. As it now is, this field stands as a reproach against those who claim to be fulfilling the commission that Christ gave His disciples just before His ascension. [Cf: Pamphlet 151 p. 59 para. 1] p. 800, Para. 5, [1903MS].

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: Pamphlet 151 p. 59 para. 2] p. 801, Para. 1, [1903MS].

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 you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect." [Cf: Pamphlet 151 p. 59 para. 3] p. 801, Para. 2, [1903MS].

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. [Cf: Pamphlet 151 p. 59 para. 4] p. 801, Para. 3, [1903MS].

There are many who have engaged in the work of gathering up and spreading evil reports, many who have made mountains out of mole-hills. Christ has told them plainly how He regards work of this kind. But they do not heed His 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 specially interested, and they think that the means

in hand should be used in these lines of work. [Cf: Pamphlet 151 p. 60 para. 1] p. 801, Para. 4, [1903MS].

Of these the question was asked: "What influence are you bringing into the Lord's work by following such a course? You have used time and money to impede the work already started. Might not this time and money be better employed? Had you striven to fulfil the commission given by Christ, had you acted as Christ would have acted in your place, lines of work that would have glorified God would have been started and carried forward in many places. But you have turned from the instruction given by Christ." [Cf: Pamphlet 151 p. 60 para. 2] p. 801, Para. 5, [1903MS].

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. This field, in its unsightly barrenness, stands 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 cannot express. I can only pray that the Lord will raise up workers to enter this field. [Cf: Pamphlet 151 p. 60 para. 3] p. 801, Para. 6, [1903MS].

It is time that every city in the South that can be entered should be worked. The people, both white and black, are to hear the testing message for this time. Our people were directed to Nashville because in many respects it was a favorable place for the publishing work and other important lines. Our workers find it easier to labor there for the uplifting of the colored race than in many other cities of the South. Prejudice against the introduction of plans for the education of the colored people is not so pronounced in Nashville as it is in other places. [Cf: Pamphlet 151 p. 61 para. 1] p. 802, Para. 1, [1903MS].

In Graysville, in Huntsville, and in many other places, God has been opening the way for the establishment of interests that will be as lights in a dark place, and will prepare the way for the acceptance of saving truth. [Cf: Pamphlet 151 p. 61 para. 2] p. 802, Para. 2, [1903MS].

Our churches in the South are to have a spiritual resurrection, and the Lord, through His Holy Spirit, will graciously bless the means employed by His servants to bring this about, if the brethren will not hinder the work as they have done in the past. The psalmist prayed, "That Thy way may be known upon the earth, Thy saving health among all nations." Ps. 67:2. Let this prayer be ours. Let us pray that the healing influence of divine revelation, as a heavenly current of vital air, may come upon God's people, imparting physical and spiritual health and vigor. Let us pray that the leaven of His grace shall work in church after church, till God's name is a praise among them, because of His wonderful works. We shall extend His kingdom by doing the work close by us that is waiting to be done. [Cf: Pamphlet 151 p. 61 para. 3] p. 802, Para. 3, [1903MS].

Christ says to us, "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. [Cf: Pamphlet 151 p. 61 para. 4] p. 802, Para. 4, [1903MS].

A great work is to be done, and there should be no delay in its

prosecution. The work demands the union of gifts possessed by workers in different localities. The Northern element must be brought into connection with the Southern element. Had there been among Seventh-day Adventists the unity that God desires, the Southern field would have been more fully worked. [Cf: Pamphlet 151 p. 62 para. 1] p. 802, Para. 5, [1903MS].

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to confine the work to these lines and gain success. Workers daily filled with zeal and wisdom from on high must work as they are guided by the Lord, waiting not to receive their commission from men. [Cf: Pamphlet 151 p. 62 para. 2] p. 802, Para. 6, [1903MS].

Camp-meetings are to be held in the Southern states. One should be held in Nashville, or a few miles from the city. The people of the South must be warned. The judgments of God are about to fall upon the world. We have no time to lose. [Cf: Pamphlet 151 p. 62 para. 3] p. 802, Para. 7, [1903MS].

God sees the end from the beginning. He has given us an expression of His love for the world,--an amazing manifestation, that can never be computed. He is constrained, by His love and His goodness, to delight in the well-doing and the happiness of the beings formed in His image. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He gave His Son as the propitiation for the sins of a guilty world. This is the message that is to be borne throughout the Southern states. What a work there is before us! The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God. [Cf: Pamphlet 151 p. 62 para. 4] p. 803, Para. 1, [1903MS].

Last night, October 19, 1902, I seemed to be in the operating-room of a large hospital, to which people were being brought. Surgical instruments were being prepared with which to amputate the limbs of these people immediately. One entered 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 thing to be done 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 rooms 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: Pamphlet 151 p. 63 para. 1] p. 803, Para. 2, [1903MS].

The sufferers were removed to a pleasant room. Faithful helpers cared for them under the Speaker's direction; and every limb was saved. [Cf: Pamphlet 151 p. 63 para. 2] p. 803, Para. 3, [1903MS].

During the night of October 19, 1902, many scenes passed before me. I was in a room where a number were assembled in council. One of our brethren was presenting the idea that small, local presses were not

needful, and were run at great expense. He said that he thought that our book-making in America should be done by one publishing house, at one place, thus saving expense. [Cf: Pamphlet 151 p. 64 para. 1] p. 803, Para. 4, [1903MS].

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 shown in the management of our book work, and the experience that resulted from this will be repeated unless men's hearts are thoroughly converted, thoroughly changed. Some have been converted, but the work that God desires to see done on hearts is not yet accomplished. 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: Pamphlet 151 p. 64 para. 2] p. 803, Para. 5, [1903MS].

Let the Southern field have its own home-published books. Selected books from the Old and the New Testament can be published in separate volumes, with simple explanations and inexpensive illustrations. In addition to these, there can also be published some illustrated books suitable for 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 office is not to be limited to the publication of the Gospel Herald and a few children's books. Ere long some of our larger books will be published there. But let not the workers try to embrace too much. [Cf: Pamphlet 151 p. 64 para. 3] p. 804, Para. 1, [1903MS].

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: Pamphlet 151 p. 65 para. 1] p. 804, Para. 2, [1903MS].

There is need of a better understanding of the work to be done for the workers in our institutions in the North and in the South. Let those in the Northern institutions lay aside their prejudices, and let those in the South humble their hearts before God, and then there will be a sitting together in heavenly places in Christ Jesus. [Cf: Pamphlet 151 p. 65 para. 2] p. 804, Para. 3, [1903MS].

There is need in the Southern field of an office for the publication of the truth for this time. But the work of such an institution cannot be done with divided minds and divided interests. In order for the publishing house in Nashville to be a success, the workers must have a constant sense of the supervision of God, and they must consult together. If they are true Christians, they will be subject one to another. Let them wear the yoke of Christ, laboring together in love and unity. As they do this, the Lord will bless and strengthen them. Each worker is to be drawn to the other by the cords of Christ's love. There is no need of there being estrangement among them. All are embraced in Christ's prayer that the disciples might be one with Him as He is one with the Father. [Cf: Pamphlet 151 p. 65 para. 3] p. 804, Para. 4, [1903MS].

St. Helena, Cal., Nov. 13, 1902. In the night season I was in a council with a few who were in perplexity. Many companies were

presented to me as confused, in darkness, sad and discouraged, because so many were stirred by feelings of opposition to the work in the Southern field. While there were some who felt the burden of the work in this field, there were others who tried to counterwork any efforts made in behalf of the work. [Cf: Pamphlet 151 p. 66 para. 1] p. 804, Para. 5, [1903MS].

The people of God need now to pray and humble their hearts before the Lord. Then they will see all things clearly. It is heart-humiliation that is needed by those who have in trust so great and so important a truth,--a truth which, if received and believed, will purify the life from all selfishness, all emulation. Let the Lord's people draw near to Him, and let them love one another as brethren. A guilty world is going to destruction; and if Satan can keep at variance those whose hearts should be full of tenderness and love, on whose lips there should ever be the law of kindness, how pleased he is! [Cf: Pamphlet 151 p. 66 para. 2] p. 804, Para. 6, [1903MS].

Oh, that God's people had a sense of the impending destruction of thousands of cities, now almost wholly given to idolatry! But many of those who are acquainted with the truth are busy about things here and there. Their first work is to pray for the outpouring of the Holy Spirit, as the disciples prayed for it after the ascension of Christ. [Cf: Pamphlet 151 p. 66 para. 3] p. 805, Para. 1, [1903MS].

When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to counterwork what others are doing. They will not stand in a position that hinders God's voice from coming to the people. They will no longer brace themselves against the doing of that which should be done. All criticism, all accusing, will cease. [Cf: Pamphlet 151 p. 66 para. 4] p. 805, Para. 2, [1903MS].

Oh, that men would die to self and reveal the compassion and love of Christ! So long as they hold themselves in their own keeping, refusing to humble themselves before God, they cannot be sanctified. [Cf: Pamphlet 151 p. 67 para. 1] p. 805, Para. 3, [1903MS].

In much of the service professedly done for God, there is emulation and self-exaltation. God hates pretense. When men and women receive the baptism of the Holy Spirit, they will confess their sins, and pardon, which means justification, will be given them; but the wisdom of the human agents who are not penitent, not humbled, is not to be depended on; for they are blinded in regard to the meaning of righteousness and sanctification through the truth. When men are stripped of self-righteousness, they will see their spiritual poverty. Then they will approach that state of brotherly kindness which will show that they are in sympathy with Christ. They will be able to appreciate the importance of Christian missions. [Cf: Pamphlet 151 p. 67 para. 2] p. 805, Para. 4, [1903MS].

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought with a price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death,

deciding whether they will have eternal life or eternal destruction. And yet men and women professing to serve the Lord are content to give their time and strength to matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of God would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the sympathies and prayers of an awakened church. Messages would come from lips touched with a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heart-broken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to Christ. [Cf: Pamphlet 151 p. 67 para. 3] p. 805, Para. 5, [1903MS].

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the guilt and obduracy of Jerusalem. Who to-day among those who have received such great light and such rich gifts mingle their tears with the tears of their Saviour? [Cf: Pamphlet 151 p. 68 para. 1] p. 806, Para. 1, [1903MS].

I am instructed to tell the people of God that, while there is so much dissension among them, they cannot be in harmony with Christ. "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." Rev. 3:2, 3. [Cf: Pamphlet 151 p. 68 para. 2] p. 806, Para. 2, [1903MS].

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until church-members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support. [Cf: Pamphlet 151 p. 68 para. 3] p. 806, Para. 3, [1903MS].

God calls for workers. Personal activity is needed. But conversion comes first--seeking for the salvation of others will follow. [Cf: Pamphlet 151 p. 69 para. 1] p. 806, Para. 4, [1903MS].

Oh, that our brethren might realize the value of the gift of Christ's love! Let the love that dwells in renewed, sanctified hearts be seen among the workers. A self-renouncing heart grows more mellow as life advances. Christ in the heart, Christ in the life,--this is our safety. In no mere human being can we place our dependence. But those who, by receiving into the heart the lessons of the divine Teacher, have been made partakers of the divine nature, are not changeable. Their work is done in harmony with Bible principles. God calls for true, staunch men, men who are working together with Him. Such men share His wisdom, and in their renewed lives His power is revealed. [Cf: Pamphlet 151 p. 69 para. 2] p. 806, Para. 5, [1903MS].

Not the laws of the impulsive tongue or hand, but the loving pulsations of the converted heart, are from God. "God is love; and he that dwelleth in love dwelleth in God, and God in him." He sets forth love as a rule of life in still another way: "Be ye therefore merciful, as your Father also is merciful." Luke 6:36. [Cf: Pamphlet 151 p. 70 para. 1] p. 806, Para. 6, [1903MS].

God displayed His power and wisdom in the work of creation. He revealed His majesty in the giving of His law. And, finally, in the person of His Son, He came to the world to show His love and sympathy. This was the hiding of His power, the unveiling of His grace. The only-begotten Son of God was nailed to the cross of Calvary, that He might bequeath to the fallen race a legacy of pardon. [Cf: Pamphlet 151 p. 70 para. 2] p. 806, Para. 7, [1903MS].

Satan's work is directly opposed to the work of God. The enemy of all good, he stands as the general of the forces drawn up to hurt the souls of men. He looks on with fiendish triumph as he sees the professed followers of Christ biting and devouring one another. He stands ever ready to mar the lives of those who are trying to serve God. Heavenly angels marvel that men should aid Satanic agencies in their work, discouraging hearts, making God's people weak, strengthless, faithless. [Cf: Pamphlet 151 p. 70 para. 3] p. 807, Para. 1, [1903MS].

A clear revelation has been given me in regard to the need of our people assembling together, confessing their sins, repenting before God, and continuing in prayer until the Lord manifests Himself to them with power. If ever a people needed to offer a prayer such as Daniel offered, it is our people. There is among them such self-confidence, such presumption! The Lord has been sending light to them, but the testimonies of His Spirit have not been heeded. There has been a departure from His expressed commands, a working contrary to the messages that for many years He has been giving relative to the different features of our work. There has been a selfish gathering of facilities to a few favored places, and a neglect of other parts of the field. Great neglect has been shown to the needs of the people in our large cities and in the Southern field. This need not be, and it will not be when those who claim to believe the truth practise the truth. [Cf: Pamphlet 151 p. 70 para. 4] p. 807, Para. 2, [1903MS].

I have been enjoined by the Lord to gather together the testimonies given for the Southern field, and put them before the people. While attending the camp-meeting at Fresno, Cal., I was, in the visions of the night, in a certain meeting. I could not call those present by name; for I could not see them. There seemed to be a cloud of darkness over the assembly. I sat in a place that seemed to be separated from the room where the people had assembled. [Cf: Pamphlet 151 p. 71 para. 1] p. 807, Para. 3, [1903MS].

The brethren in this meeting were counseling in regard to the work at Nashville. One present was speaking in a very decided manner, expressing his views in regard to the publishing house in Nashville and the general management of the work there. Much was said, and it was all very discouraging. Matters were presented in a strong light. Some 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, apparently upholding that which the Lord condemns. [Cf: Pamphlet 151 p. 71 para. 2] p. 807, Para. 4, [1903MS].

If the course outlined by the brethren present, who were connected with the work at Battle Creek, had been followed, it would have worked an injustice, and would have resulted in a wrong showing for the work in Nashville. Acting upon false impressions, the brethren would have brought about something that the Lord could not endorse. [Cf: Pamphlet 151 p. 72 para. 1] p. 807, Para. 5, [1903MS].

One of authority arose, and said: "These matters are not being presented in righteousness and truth. The very ones who should have taken a Christlike interest in the Southern work have passed it by. Wrong impressions have been made on minds in regard to the work at Nashville, and these impressions will work as leaven among meal, preventing the suffering Southern field from receiving the help that it needs. Your representations have been false, your criticisms cruel. Your words have been as sharp arrows. How much glory will they bring to God? You are endeavoring to bring in plans and theories that will greatly retard the work. Let no more such hindrances be brought in. All difficulties are easily settled, all wrongs easily righted, when human beings are under the control of the Spirit of God. [Cf: Pamphlet 151 p. 72 para. 2] p. 808, Para. 1, [1903MS].

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye My joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.' Phil. 2:1-4. [Cf: Pamphlet 151 p. 72 para. 3] p. 808, Para. 2, [1903MS].

"The Lord is grieved. The work cannot possibly be adjusted and conducted to His glory unless the workers allow Him to be their Helper. Show a loving, generous regard for those who, to advance the work, have taxed their powers of endurance to the utmost limit, laboring almost at the sacrifice of their lives. They have been sustained by the power of God. The Saviour of humanity recognizes the almost superhuman efforts made to press the work forward, while not a few were placing blocks before the wheels. [Cf: Pamphlet 151 p. 72 para. 4] p. 808, Para. 3, [1903MS].

"If those who now view matters with perverted vision had talked constantly with God, pleading with Him for grace and guidance, they would have followed a different course. They would have called to mind their own experience in a new field, and would have striven to establish more firmly that which had been established. As they learned Christ's lessons, they would have become meek and lowly and humble, and they would have been partakers of His loving-kindness and His unselfish regard for others. But without a kind, loving regard for those who have as deep an interest as themselves in the cause of God, who have at heart the needs of suffering humanity, how can men serve God acceptably? How can they adjust matters in a way that will glorify Him?

Those who are striving to obey the word, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' will not hurt the souls of Christ's purchased possession." [Cf: Pamphlet 151 p. 73 para. 1] p. 808, Para. 4, [1903MS].

Humanity alone is a very poor combination of opposites. Naturally, human beings are self-centered and opinionated. But when they learn the lessons that Christ desires to teach them, they become partakers of the divine nature, and henceforth they live Christ's life. They regard all men as brethren, with similar aspirations, capacities, temptations, and trials, needing tests and difficulties, craving sympathy and help. [Cf: Pamphlet 151 p. 73 para. 2] p. 808, Para. 5, [1903MS].

Never feel that it is your prerogative to humiliate a fellow-worker. If mistakes have been made, learn about them, not from a desire to crush the one who has made them, but from a desire to help, that no one be separated from God's work. Help those who have erred, by telling them of your experiences, showing how, when you made grave mistakes, patience and fellowship, kindness and helpfulness, on the part of your fellow-workers, gave you courage and hope. Harsh judgment is not becoming. Be afraid to condemn where God has not condemned. Remember that your brethren love God, and that they are striving to keep His commandments as verily as you are. You have been in the battle, and you carry the scars of conflict. Will you not deal mercifully with those who are fiercely assailed? [Cf: Pamphlet 151 p. 73 para. 3] p. 809, Para. 1, [1903MS].

Mistakes have been made in the work in the South, but these are not such as to require the doing of the work that some have supposed to be necessary. There are those who, instead of strengthening and sustaining the work in Nashville, have tried to destroy it. They have given place to evil surmisings and unjust criticisms. They have placed a mote close to the eye, and it has obscured their vision. Nothing but it can they see. If they would remove this mote, as they could if they so desired, they would see the glory beyond. [Cf: Pamphlet 151 p. 74 para. 1] p. 809, Para. 2, [1903MS].

A deep interest should be taken in the building up of our work in and around Nashville. The planting of the Southern Publishing Association's office there was providential. Nashville is an educational center. In and near it there are many large colleges. Into these colleges the truth for this time is to be carried. Efforts are to be made for all classes, the educated and the uneducated, the white people and the colored people. [Cf: Pamphlet 151 p. 75 para. 1] p. 809, Para. 3, [1903MS].

I have been instructed that we are to establish memorials for God in Nashville, not right in the city, but at a little distance from it. Lines of work are to be started that will advance the truth. These lines of work are not to be carried forward by individuals or companies, as private business, but are to be Union Conference enterprises. [Cf: Pamphlet 151 p. 75 para. 2] p. 809, Para. 4, [1903MS].

For lack of means, the work may at first move slowly, but by God's blessing it will advance. The medical missionary work must be firmly established in Nashville; for this work is the right hand of the

gospel. The Nashville Sanitarium need not be a large building, but it should be larger than those established in smaller cities. A building already erected should be secured, if a suitable one can be found in a favorable locality. A well-equipped sanitarium, situated a few miles out of the city of Nashville, will exert great influence for good 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. In His providence He 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: Pamphlet 151 p. 75 para. 3] p. 809, Para. 5, [1903MS].

As Nashville is to be a center for our work in the South, a school as well as a sanitarium should be established a few miles from the city. Land should be secured, and believers should be encouraged to settle on it. [Cf: Pamphlet 151 p. 76 para. 1] p. 810, Para. 1, [1903MS].

Means must come in for the advancement of this work. The work is to be carried forward with as little outlay of means as possible. But while economy is essential, no cheapness should be allowed in the work. The perfection of God's character is to be represented by all that His people do. [Cf: Pamphlet 151 p. 76 para. 2] p. 810, Para. 2, [1903MS].

In establishing schools, one important point is to secure land sufficient for the carrying forward of industries that will enable the students to be self-supporting. There should be land sufficient for the raising of the fruit and vegetables required by the school, and also some for sale. Agriculture should be made a financial benefit to the school. [Cf: Pamphlet 151 p. 76 para. 3] p. 810, Para. 3, [1903MS].

Nashville, Graysville, Huntsville, and Hildebran have been presented to me as places favorable for the raising of crops for the use of the school, and for marketing. [Cf: Pamphlet 151 p. 76 para. 4] p. 810, Para. 4, [1903MS].

The students in our schools are to be taught that which will prepare them to act their part in teaching others. Some are to learn one trade, some another. Some are specially adapted for the printing work. Such can be prepared to connect with the publishing work. [Cf: Pamphlet 151 p. 76 para. 5] p. 810, Para. 5, [1903MS].

The young men should learn to cultivate the soil, and to raise whatever the land will produce. No one can tell what can be done with the soil until he has studied, planned, and experimented. [Cf: Pamphlet 151 p. 76 para. 6] p. 810, Para. 6, [1903MS].

The young men should be taught also how to build houses plainly and inexpensively, yet substantially. They are to be taught that God will not accept careless, indolent, haphazard work. And from whatever they do,--building, sowing, planting, or reaping,--they are to learn the lesson, "Ye are God's husbandry, ye are God's building." 1 Cor. 3:9. [Cf: Pamphlet 151 p. 76 para. 7] p. 810, Para. 7, [1903MS].

The difficulties and hindrances met with in the work in the South are a repetition of the difficulties and hindrances that we met with in the work in Australia, and especially in the work in Cooranbong. And in every other place where the Lord has shown me that a special work was to be done, great difficulties have been encountered. There have always

been men and women who were ready to use tact and influence to fashion things after their human judgment, repressing and hindering the work. [Cf: Pamphlet 151 p. 77 para. 1] p. 810, Para. 8, [1903MS].

I shall call most earnestly for means from my brethren and sisters, to be used in the unworked cities of America, and especially in the cities of the South. This field, barren and unsightly, has been shamefully neglected. Wealthy men not of our faith have given liberally for the establishment of schools for the colored people, and some effort has been made to educate the poorer class of white people living in the South; but our own people have put forth only a jot of the earnest effort that they should have put forth. [Cf: Pamphlet 151 p. 77 para. 2] p. 810, Para. 9, [1903MS].

I have read the little book "The Story of Joseph;" and I am certain that it is books of this kind that are needed in the Southern field. [Cf: Pamphlet 151 p. 77 para. 3] p. 811, Para. 1, [1903MS].

It is several years since light was given me in regard to the need of publishing small books containing Bible stories, and others containing some part of the Bible printed as a whole. It pains me to see so many magazines in the homes of the people. Those who cultivate an appetite for such reading do themselves great harm. Shall we not provide them with something better? [Cf: Pamphlet 151 p. 77 para. 4] p. 811, Para. 2, [1903MS].

I have an earnest desire, my dear Brother Butler, that you shall just now stand in your lot and place in Nashville. The Lord is setting things in order there, and you are needed. May God help you and strengthen you, is my prayer. I pray constantly for you. Be of good courage in the Lord. Let nothing separate you from the work at Nashville. Be as true as steel to principle. The enemy will try to discourage and annoy you, but remember that the Lord is upholding you. He will be the light of your countenance, and your God. [Cf: Pamphlet 151 p. 78 para. 1] p. 811, Para. 3, [1903MS].

St. Helena, Cal., Sept. 9, 1902. Dear Son Edson: In answer to your question as to whether it would be well to fit up your steamer Morning Star, to be used for the conveyance of missionary workers to places that otherwise they could not reach, I will say that 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 those interested in the truth. The novelty of the idea excited curiosity, and many came to see and hear. I know that, through the agency of this boat, places have been reached where till then the light of truth had never shone,-- places represented to me as "the hedges." Morning Star has been instrumental in sowing the seeds of truth in many hearts, and there are those who have first seen the light of truth while on this boat. On it angel feet have trodden. [Cf: Pamphlet 151 p. 79 para. 1] p. 811, Para. 4, [1903MS].

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 must not trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. Unless men of extreme caution are chosen as leaders and burden-bearers, men who trust in the Lord,

knowing that they will be kept by His power, the efforts of the workers will be in vain. The brethren are to consider these things, and then move forward in faith. [Cf: Pamphlet 151 p. 79 para. 2] p. 811, Para. 5, [1903MS].

One thing I urge upon you: the necessity of counselling with your brethren. There are those who will feel that anything you may have to do with boats is a snare; but, my son, if there is a class of people in out-of-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point out the way. I see no reason why a boat should not be utilized as a means of bringing to those in darkness the light of Him who is "the bright and morning Star." [Cf: Pamphlet 151 p. 79 para. 3] p. 811, Para. 6, [1903MS].

As a people, we have so often been reproved for doing so little, that we should not hinder with discouragement any reasonable effort to extend the influence of the truth. Be careful that the enterprise you speak of does not cripple other lines of work. Follow the convictions of the Spirit of God, in harmony with your brethren. Watch unto prayer, and then commit the keeping of your soul to God, as unto a faithful Creator. He will keep that which is committed to His trust. Look to Jesus. The enemy will seek to spoil your life, but trust in the Lord. Draw nigh to Him, and He will draw nigh to you. [Cf: Pamphlet 151 p. 80 para. 1] p. 812, Para. 1, [1903MS].

The Lord God of heaven is constantly at work for us. His angels minister to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us, when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9. We must never allow human ideas and natural inclinations to gain the supremacy. [Cf: Pamphlet 151 p. 80 para. 2] p. 812, Para. 2, [1903MS].

Toowoomba, Queensland, Oct. 22, 1899. "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:3, 4. [Cf: Pamphlet 151 p. 81 para. 1] p. 812, Para. 3, [1903MS].

The work of God has no need of overbearing men, or of harsh, unkind spirits. True zeal is always tempered with the meekness and lowliness of Christ. My brethren, in your work things will arise that would naturally provoke you, but you must be patient under provocation. The spirit of Christ will be revealed in all who truly do Christ's service. They wear the yoke of Christ, and they see the need of perfect self-control. As laborers together with God, they seek to co-operate with their fellow-workers, that they may act their part in fulfilling the grand purpose for which Christ came into the world,--the saving of all who receive Him as a personal Saviour. [Cf: Pamphlet 151 p. 81 para. 2] p. 812, Para. 4, [1903MS].

The Spirit of the Lord is needed, oh, so much, in our printing offices! A decided testimony will often be required; wrong should in no case be vindicated. Christ would not have us pass over wrong-doing; but

He calls upon His followers to represent His character in the way in which they reprove wrong. They are to work in the light of His example. At whatever sacrifice of ease or reputation, and whatever may be the outcome, we must maintain the reformatory principles of practical godliness; for this is the gospel of Christ. Every one is to help the next one to extend the triumphs of the cross of Christ, adding new territory to His kingdom. God's servants are to refuse to keep silence when ungodliness is striving for the mastery. They should be keen and vigilant, ever on the alert to destroy evil. But the way in which this battle is carried on will make every difference with the result. Our own spirit is to be subdued, self is to be hid in Christ. In all reforms Christ alone is to appear. [Cf: Pamphlet 151 p. 81 para. 3] p. 812, Para. 5, [1903MS].

God calls upon His servants to reveal a spirit of unvarying kindness and love. Nothing is gained by harsh denunciations and bitterness of spirit. To be harsh in trying to correct wrong is to commit sin in reproving sin. True reformers are not destroyers. They never seek to ruin those who do not harmonize with their plans. Reformers must advance, not retreat. They must be firm, decided, resolute, unflinching. But firmness must not be allowed to degenerate into an overbearing spirit. God would have those who serve Him as firm as a rock to principle, and yet meek and lowly, like Christ. Abiding in Christ, they can do the work that He would do were He in their places. [Cf: Pamphlet 151 p. 82 para. 1] p. 813, Para. 1, [1903MS].

A rude, condemnatory spirit is not essential to heroism in the reformers of this time. Those in positions of authority in our institutions are to be true and upright. And they are to be pleasant and courteous, not only to those who are accounted ladies and gentlemen, but to the patient, toiling workers. Those who are to represent Christ must be like Him in character. [Cf: Pamphlet 151 p. 82 para. 2] p. 813, Para. 2, [1903MS].

Every watchman on the walls of Zion is under sacred obligation to watch for souls as he that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. Let him remember that he is to publish peace, "endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4:3. [Cf: Pamphlet 151 p. 83 para. 1] p. 813, Para. 3, [1903MS].

The church should respect the gospel ministry; for it is God's appointed means of communicating His messages to His people. The work of His ministers is to open to men and women the living oracles of truth. Let Church-members sustain the ministers by their prayers and their co-operation. Let no one venture to make a tirade on a minister; for in so doing he would be making a tirade against Christ in the person of one of His saints. [Cf: Pamphlet 151 p. 83 para. 2] p. 813, Para. 4, [1903MS].

Christ is represented by those whom He sends forth to work for Him; therefore those who oppose His ministers are opposing Him. This is just as verily the case when those who claim to have an experience in the things of God pursue a course that hinders and afflicts one of God's servants, by misstatements and false charges, setting themselves up as judges of his course of action, which they claim to understand, but which has been misrepresented to them, and which, therefore, they do

not understand. [Cf: Pamphlet 151 p. 83 para. 3] p. 813, Para. 5, [1903MS].

Let our people remember that the way in which they treat the Lord's workers means much to them. Let every one attend to his own work, and not regard himself as appointed by the Lord to watch for something to criticize in the work that his brother does. If a worker sees that a fellow-laborer is in danger of doing wrong, let him go to him, and point out his danger, listening kindly and patiently to any explanation that may be offered. He dishonors the Saviour when, instead of doing this, he tells others of the mistakes that he thinks his fellow-worker is making. [Cf: Pamphlet 151 p. 83 para. 4] p. 813, Para. 6, [1903MS].

My brother, my sister, you are forbidden to make the mistakes of a fellow-worker a subject of conversation. By speaking evil of another, you sow the seeds of criticism and denunciation. You cannot afford to do this. Go to the one who you think is in the wrong, and tell him his fault "between thee and him alone." If he will hear you, and can explain the matter to you, how glad you will be that you did not take up a reproach against him, but instead followed the Saviour's directions! [Cf: Pamphlet 151 p. 84 para. 1] p. 814, Para. 1, [1903MS].

Let us refuse to bear evil reports concerning our fellow-laborers. The reputation of men and women is held in high value by Him who gave His life to save souls. He has told us how those in fault should be dealt with. No one is sufficiently wise to improve on God's plan. [Cf: Pamphlet 151 p. 84 para. 2] p. 814, Para. 2, [1903MS].

Parents should teach their children to speak ill of no man. Insinuations, words that hurt the reputation of one who is doing the Lord's work, grieve and dishonor the Saviour. And God's word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. To those who have educated themselves to speak unadvisedly, I am instructed to say: "Unless you cease encouraging evil-speaking, unless you guard as Christians should the reputation of your fellow-workers, you will endanger your own soul and the souls of many others. No longer talk about the wrong that some one is doing. Never, never, repeat a scandal. Go to the one assailed, and ask him in regard to the matter. God has not appointed any man to be the judge of another man's motives and work. He who feels at liberty to dissect the character of another, he who intentionally detracts from the influence of a fellow-worker, is as verily breaking God's law as if he openly disregarded the Sabbath of the fourth commandment." [Cf: Pamphlet 151 p. 84 para. 3] p. 814, Para. 3, [1903MS].

Unity of Action Essential. The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another. [Cf: Pamphlet 151 p. 85 para. 1] p. 814, Para. 4, [1903MS].

The last prayer that Christ offered for His disciples before His trial was that they might be one in Him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne

that God gave His Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before He can bestow on the church the enlargement and power that He longs to bestow on it. [Cf: Pamphlet 151 p. 85 para. 2] p. 814, Para. 5, [1903MS].

Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey His word, and to unite in an effort to strengthen the faith of one another. They are to be one in Him, even though they are scattered the world over. This is God's purpose concerning them, and the heart of the Saviour is set upon His followers' fulfilling this purpose. But God cannot make them one with Christ unless they are willing to give up their way for His way. [Cf: Pamphlet 151 p. 85 para. 3] p. 814, Para. 6, [1903MS].

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:7, 8. Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church. A Lesson From Christ's Attitude Toward Judas. [Cf: Pamphlet 151 p. 85 para. 4] p. 815, Para. 1, [1903MS].

Among the chosen disciples of Christ there was a representative of Satan. At heart Judas was not a disciple. Often he led the other disciples to form opinions contrary to the teachings of the Master. He criticized Christ's words, and asked questions that led the minds of the disciples away from the subjects that the Saviour brought before them. It was because of the influence that Judas exerted to deceive the disciples that Christ had to repeat so many of His lessons. Judas did not come out boldly in opposition to Christ; and therefore he was the better able to deceive the eleven. [Cf: Pamphlet 151 p. 86 para. 1] p. 815, Para. 2, [1903MS].

Christ knew, when he permitted Judas to connect with Him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray Him, and yet He did not separate him from the other disciples, and send him away. He was preparing the minds of these men for His death and ascension, and He foresaw that, should He dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify His statements that the Jews would accept a false version of His words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude they did toward Jesus and His followers. [Cf: Pamphlet 151 p. 86 para. 2] p. 815, Para. 3, [1903MS].

Christ did not, therefore, send Judas from His presence, but kept him by His side, where He could counteract the influence that he might exert against His work. [Cf: Pamphlet 151 p. 87 para. 1] p. 815, Para. 4, [1903MS].

All the way along in the history of the third angel's message there have been found amongst the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded "according to his works." God "hath appointed a day, in the which He will judge the world." Acts 17:31. Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil. [Cf: Pamphlet 151 p. 87 para. 2] p. 815, Para. 5, [1903MS].

Had not Christ borne with Judas as He did, His followers would have been in great peril after His resurrection and ascension. But when men thought of the fate of the betrayer of innocent blood, they were afraid to lay hands on the disciples. They could not but remember the final confession of the traitor, and his terrible death. "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4), he exclaimed, when he had cast at the feet of the high priest the pieces of silver that had been the price of his Lord's betrayal. Then in despair he went and hanged himself. That same day, as the wicked throng who were leading Jesus to the place of crucifixion passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. His weight had broken the cord by which he had hanged himself, and, in falling, his body had been horribly mangled. His remains were immediately buried out of sight; but there was less mockery among the throng; and many a pale of face revealed the thoughts within. [Cf: Pamphlet 151 p. 87 para. 3] p. 816, Para. 1, [1903MS].

The death of Judas and the resurrection and ascension of Christ placed the disciples on vantage ground, and gave them courage. But if Christ had not borne with Judas until the end, the results of the betrayer's course would not have been sufficiently impressive to stay the hands of the persecutors, and after Christ's ascension the most terrible scenes would have been witnessed. But God worked by His Spirit, and five thousand were converted in a day. Let God be true, and every man a liar. Christ Jesus is at the helm. "Lo," He declares, "I am with you always, even unto the end of the world." Matt. 28:20. [Cf: Pamphlet 151 p. 88 para. 1] p. 816, Para. 2, [1903MS].

St. Helena, Cal., Oct. 11, 1902 . [Cf: Pamphlet 151 p. 88 para. 2] p. 816, Para. 3, [1903MS].

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 practise dishonesty in order to make a wonderful display, that others may see "what I can do." By I ," selfishness is wrought. 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 will have to destroy in order to bring them to their senses. [Cf: Pamphlet 151 p. 88 para. 3] p. 816, Para. 4, [1903MS].

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. [Cf: Pamphlet 151 p. 89 para. 1] p. 816, Para. 5, [1903MS].

St. Helena, Cal., Aug. 7, 1902. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth." John 4:35-37. [Cf: Pamphlet 151 p. 90 para. 1] p. 816, Para. 6, [1903MS].

After sowing the seed, the husbandman is compelled to wait for months for it to germinate and develop into grain ready to be harvested. But in sowing it he is encouraged by the expectation of fruit in the future. His labor is lightened with the hope of good returns in the time of reaping. [Cf: Pamphlet 151 p. 90 para. 2] p. 817, Para. 1, [1903MS].

Not so with the seeds of truth sown by Christ in the mind of the Samaritan woman during His conversation with her at the well. The harvest of His seed-sowing was not remote, but immediate. Scarcely were His words spoken, before the seed thus sown sprang up and produced fruit, awakening her understanding, and enabling her to know that she had been conversing with the Lord Jesus Christ. She let the rays of divine light shine into her heart. Forgetting her water pitcher, she hastened away to communicate the good news to her Samaritan brethren. "Come," she said, "see a Man, which told me all things that ever I did." John 4:29. And they came out at once to see Him. It was then that He likened the souls of these Samaritans to a field of grain. "Lift up your eyes," He said to His disciples, "and look on the fields; for they are white already to harvest." [Cf: Pamphlet 151 p. 90 para. 3] p. 817, Para. 2, [1903MS].

"So when the Samaritans were come unto Him, they besought Him that He would tarry with them; and He abode there two days." And what busy days these were! What is the record of the result?--"And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4:40-42. [Cf: Pamphlet 151 p. 91 para. 1] p. 817, Para. 3, [1903MS].

Christ, in opening to the minds of the Samaritans the word of life, sowed many seeds of truth, and showed the people how they too could sow seeds of truth in the minds of others. How much good might be accomplished, if all who know the truth would labor for sinners,--for those who need so much to know and understand Bible truth, and who would respond to it as readily as the Samaritans responded to the words of Christ! 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! If men shared the sympathies of Christ, they would have constant sorrow of heart over the condition of many needy fields, so destitute of workers. [Cf: Pamphlet 151 p. 91 para. 2] p. 817, Para. 4, [1903MS].

The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in nowise to be neglected. Let not the fields lying in the shadow of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field. [Cf: Pamphlet 151 p. 91 para. 3] p. 817, Para. 5, [1903MS].

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 ambitions 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." Isa. 58:1. [Cf: Pamphlet 151 p. 91 para. 4] p. 817, Para. 6, [1903MS].

Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by His people in our own land. The work in the home field is a vital problem just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will be much more difficult. [Cf: Pamphlet 151 p. 92 para. 1] p. 818, Para. 1, [1903MS].

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 should 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. In the great day of final reckoning what answer can be given for neglecting to enter these cities now? [Cf: Pamphlet 151 p. 92 para. 2] p. 818, Para. 2, [1903MS].

While carrying forward the work in America, may the Lord help us to give to other countries the attention that they ought to have, so that the workers in these fields will not be bound about, unable to leave memorials for God in many places. Let us not allow too many advantages to be absorbed in this country. Let us not continue to neglect our duty toward the millions living in other lands. Let us gain a better understanding of the situation, and redeem the past. [Cf: Pamphlet 151 p. 92 para. 3] p. 818, Para. 3, [1903MS].

My brethren and sisters in America, it may be that in lifting up your eyes to see afar off the fields white unto the harvest, you will receive into your own hearts the abundant grace of God. You who through unbelief have been spiritually poor will, through personal labor, become rich in good works. You will no longer starve your souls in the midst of plenty, but will appropriate the good things God has in store for you. When you begin to realize how destitute of means the laborers are to carry forward the work in foreign fields, you will do what you can to help, and your souls will begin to revive, your spiritual appetite will become healthful, and your mind will be refreshed with

the word of God, which is a leaf from the tree of life for the healing of the nations. [Cf: Pamphlet 151 p. 93 para. 1] p. 818, Para. 4, [1903MS].

In answer to the Lord's inquiry, "Whom shall I send?" Isaiah responded, "Here am I; send me." Isa. 6:8. You, my brother, my sister, may not be able to go into the Lord's vineyard yourself, but you may furnish the means to send others. Thus you will be putting your money out to the exchangers; and when the Master comes, you will be able to return to Him His own with usury. Your means can be used to send forth and sustain the messengers of God, who by voice and by influence will give the message, "Prepare ye the way of the Lord, make His paths straight." Matt. 3:3. Plans are being made for the advancement of the cause, and now is your time to work. [Cf: Pamphlet 151 p. 93 para. 2] p. 818, Para. 5, [1903MS].

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-inwrought 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. [Cf: Pamphlet 151 p. 94 para. 1] p. 819, Para. 1, [1903MS].

Jan. 23, 1903. I must write something in regard to the way in which our cities in America have been passed by and neglected,--cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field. [Cf: Pamphlet 151 p. 94 para. 2] p. 819, Para. 2, [1903MS].

I cannot understand why our people have so little burden to take up the work that the Lord has for years been keeping before me,--the work of giving the message of present truth in the Southern states. Few have felt that upon them rested the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results. I have sometimes felt as if I could no longer bear the burden of this work. I thought that, if men would continue to neglect this work, I would let matters drift, and pray that the Lord would have mercy upon the ignorant and those who are out of the way. [Cf: Pamphlet 151 p. 94 para. 3] p. 819, Para. 3, [1903MS].

But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work, and of the cities of our land. Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many

nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,--in the cities of California, New York, and many other states. [Cf: Pamphlet 151 p. 95 para. 1] p. 819, Para. 4, [1903MS].

"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: Pamphlet 151 p. 95 para. 2] p. 819, Para. 5, [1903MS].

He who gave being to the world has not lost His power of 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. [Cf: Bible Training School 02-01-03 para. 01] p. 819, Para. 6, [1903MS].

Daniel writes: "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tired; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." [Cf: Bible Training School 02-01-03 para. 02] p. 820, Para. 1, [1903MS].

This world is a theatre. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. [Cf: Bible Training School 02-01-03 para. 03] p. 820, Para. 2, [1903MS].

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. And the end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. [Cf: Bible Training School 02-01-03 para. 04] p. 820, Para. 3, [1903MS].

God permits men to work out the purposes he would have saved them from had they kept his commandments. When in the face of light and evidence, they refuse to obey, they must reap the harvest of the seed they have

sown. "Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand." The wicked have chosen Satan as their leader. Under his control the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work against the enemy of all righteousness, power to show what victories may be gained in the conflict against evil. To those who fulfill God's purpose, for them will be spoken the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The human machinery has been used to do a work that is a blessing to humanity; and God is glorified. [Cf: Bible Training School 02-01-03 para. 05] p. 820, Para. 4, [1903MS].

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy. When men do not make God first and last and best in everything, when they do not give themselves to him for the carrying out of his purposes, Satan comes in, and uses in his service the minds that, if given to God, could achieve great good. Under his direction, they do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into his mind, and thus to acquire an education that would enable them to work the works of righteousness. But they know nothing of this education. They are helpless. Their powers do not guide them aright; for they are under the enemy's control. [Cf: Bible Training School 02-01-03 para. 06] p. 820, Para. 5, [1903MS].

The way to holiness and heaven is found in the path of obedience. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Mrs. E. G. White. [Cf: Bible Training School 02-01-03 para. 07] p. 821, Para. 1, [1903MS].

Let every man stand in his lot and in his place, working with earnestness, decision, and power to advance God's cause, bearing aloft the standard on which are inscribed the words, "The commandments of God and the faith of Jesus." God will be with his workers in the Publishing House if they will be with Him. If they will expel all selfishness and follow Bible principles, keeping separate from worldly policy, the glory of the Lord will be revealed. We may teach the Bible ever so zealously, but if we do not honor the truth by efforts proportionate to its greatness, we shall form ideas of Christ which do not honor the self-denying and self-sacrificing Redeemer. We need Christ every moment. We need to look upon and study His character. What would Christ do were He in my place? is to be our measurement of our duty. It is possible to preach the Word and walk directly contrary to its teaching, showing in the home life and in business life a form of godliness without the power. [Cf: Bible Training School 03-01-03 para. 01] p. 821, Para. 2, [1903MS].

Vague suppositions regarding Christ are not enough. We need an abiding Christ. We need to eat His word. He is the Bread of Life. The revealed word is our photograph of Christ. The world can only be expelled from the soul by filling the soul with Christ. Just as the life of the body is produced by the temporal food eaten, so the life of the soul is

produced by the spiritual food eaten. He who would have spiritual life and vigor must eat the flesh and drink the blood of the Son of God. 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. He that eateth my flesh and drinketh my blood, dwelleth in Me and I in Him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." [Cf: Bible Training School 03-01-03 para. 02] p. 821, Para. 3, [1903MS].

O that the workers in every line of the service of God would eat of the leaves of the tree of life, which are for the healing of the nations! Mrs. E. G. White. [Cf: Bible Training School 03-01-03 para. 03] p. 821, Para. 4, [1903MS].

God's warnings and counsels are plain and decided. As we read the Scriptures, and see the power for good that there is in unity, and the power for evil that there is in disunion, how can we fail to receive the word of God into our hearts? Suspicion and distrust are as evil leaven. Unity bears witness to the power of the truth. [Cf: Bible Training School 04-01-03 para. 01] p. 821, Para. 5, [1903MS].

Christ says plainly that it is by the unity and co-operation of His followers that the world is to know that God has sent His Son into the world. In the prayer that He offered for His disciples just before His crucifixion, He said: "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: Bible Training School 04-01-03 para. 02] p. 821, Para. 6, [1903MS].

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. "There are diversities of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all," to bring these different operations into perfect harmony. "God hath set the members every one of them in the body as it hath pleased Him." He has placed every man at his post of duty, assigning to him a given work. If you have any question as to your post of duty, pray to God for guidance, and your work will be assigned. God has told us expressly that He has placed every man at his post. [Cf: Bible Training School 04-01-03 para. 03] p. 822, Para. 1, [1903MS].

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit." [Cf: Bible Training School 04-01-03 para. 04] p. 822, Para. 2, [1903MS].

"Unto every one of us is given grace according to the measure of the gift of Christ." "When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here the members of the church of God are shown acting their different parts, all under the supervision of the great Master-worker, who knows just what each one in His service should do to meet the necessities that arise. [Cf: Bible Training School 04-01-03 para. 05] p. 822, Para. 3, [1903MS].

When the hearts of God's people are melted and subdued by the Holy Spirit, ministers and lay-members will bear a testimony that is in perfect accord. And the Lord will look down on them with pleasure, rejoicing in their oneness. Mrs. E. G. White. [Cf: Bible Training School 04-01-03 para. 06] p. 822, Para. 4, [1903MS].

God has given me a word to speak to you. Strive earnestly for unity. Pray for it, work it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. You will overcome selfishness and evil surmising, and will be more than conquerors through Him that loved you and gave Himself for you. Crucify self. Esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe and before the church and the world you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set. [Cf: Bible Training School 05-01-03 para. 01] p. 822, Para. 5, [1903MS].

Christ is our hope. In Him our lives are to center. Here lies the source of power, the secret of success, in our service for God. From first to last, from the foundation to the topstone, the church of God is to be built upon by Christ and in Christ. He is the ladder by which we climb to heaven. He strengthens us to press upward, till at last we step off the highest round into the everlasting kingdom of our Lord and Saviour Jesus Christ. [Cf: Bible Training School 05-01-03 para. 02] p. 822, Para. 6, [1903MS].

"Therefore, the rather, brethren, give diligence to make your calling and election sure." Live upon the plan of addition outlined in the first chapter of 2 Peter. Add to your character the graces of the Spirit. "If these things be in you and abound, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ." And "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These words show us how we may obtain an eternal life insurance policy. Do you not want this? [Cf: Bible Training School 05-01-03 para. 03] p. 823, Para. 1, [1903MS].

The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will become partakers of the divine

nature. [Cf: Bible Training School 05-01-03 para. 04] p. 823, Para. 2, [1903MS].

"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." All of God's servants have a work to do in His vineyard. In the church of God no one is to set himself up in kingly power and authority. "All ye are brethren." Be very courteous in speech, very kindly in action. Respond to 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." Mrs. E. G. White. [Cf: Bible Training School 05-01-03 para. 05] p. 823, Para. 3, [1903MS].

My mind has been burdened over the matter of writing on Old Testament history. I am troubled to see my brethren and sisters bringing into the daily life so little Bible truth. In order for us to be overcomers we must realize that there is a battle to be fought. We rejoice to know that through the strengthening power of God's grace we are sure to win. God is stronger than all the powers of the fallen foe. [Cf: Bible Training School 06-01-03 para. 01] p. 823, Para. 4, [1903MS].

The apostle Paul says: And now abideth faith, hope, and charity [love]. In all our words and acts these three Christian graces are to be interwoven. "The greatest of these is love." If we will cultivate Christlike love, we can have this grace in large measure. [Cf: Bible Training School 06-01-03 para. 02] p. 823, Para. 5, [1903MS].

The early Christian church left their first love. To John on the Isle of Patmos was given the message: "Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou has 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: Bible Training School 06-01-03 para. 03] p. 823, Para. 6, [1903MS].

As members of God's remnant church, we must pray with firm faith for the gift of the grace of love. Love is the fulfilling of the law, and is manifested altogether too little among those upon whom has been shining great light. Genuine religion is life and light to every believer. [Cf: Bible Training School 06-01-03 para. 04] p. 824, Para. 1, [1903MS].

The Christian graces are given not as ornaments to win admiration, but as talents to be used in accomplishing a work for God. We are to heed the words of Paul, "Quit you like men, be strong." "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand 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: Bible Training School 06-01-03 para. 05] p. 824, Para. 2, [1903MS].

If it was impossible for us to meet these requirements, they would never have been given. In divine grace there is a wonderful power. It can subdue the outbursts of passion in professing believers. [Cf: Bible Training School 06-01-03 para. 06] p. 824, Para. 3, [1903MS].

No one should ever permit his mind to get into such a state that he will speak the words prompted by Satan. To accuse the brethren, to discourage them in their work, is to personify Satan and to be his helping hand by putting into the minds of others the evil leaven of criticism, as leaven is put into meal. This evil leaven, so thoughtlessly introduced, leavens the whole lump. The apostle Paul says: "Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Cf: Bible Training School 06-01-03 para. 07] p. 824, Para. 4, [1903MS].

How long will those who claim to be Christians tolerate the evil of listening to the criticisms of their brethren, and, in turn, communicate these criticisms to others, thus strengthening one another in an evil work? How long will they question the good work that is being done by a few, and stand in the way as hindrances? To clear the pathway of the accumulated rubbish placed there by accusers of the brethren takes precious time, and robs faithful workers of their strength and hope and faith. God's work can be carried on among unbelievers with far greater success than among those who, like the Pharisees, desire to have all things shaped and carried on in accordance with their ideas and preferences. Mrs. E. G. White. [Cf: Bible Training School 06-01-03 para. 08] p. 824, Para. 5, [1903MS].

Plain, definite instruction has been given us. When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 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: Bible Training School 07-01-03 para. 01] p. 824, Para. 6, [1903MS].

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 a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loose in heaven." [Cf: Bible Training School 07-01-03 para. 02] p. 825, Para. 1, [1903MS].

If this instruction is not heeded because we choose to disobey, doing the very opposite of that which Christ has told us to do, how will it be with us in our religious life?--We shall be found communicating to one another the faults of our brethren in the church, and those evil reports will spread. Thus evil surmisings and suspicions of dishonesty will spread from lip to lip, notwithstanding the plain directions given by Christ not to sow the seeds of evil by speaking evil of our brethren. Those who pursue a course contrary to this instruction are creating in their own hearts the evils that they condemn in others, and thus are themselves brought under condemnation. The Bible plan of avoiding and remedying difficulties among brethren is the only safe plan. Christ is grieved to see some disregarding this instruction, following their own plans--plans opposed to His. When those who claim to be Christians work in harmony with divine instruction, there will be far less evil-surmising and evil-speaking in the church. [Cf: Bible Training School 07-01-03 para. 03] p. 825, Para. 2, [1903MS].

Dwell upon the lessons that Christ dwelt upon. Present them to the people as He presented them. Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. But those things that we can not clearly comprehend are not a tenth as important to us as are the truths of God's Word that we can clearly comprehend and bring into our daily life. We are to teach the people the lessons that Christ brought into His teachings from the Old Testament Scriptures. The language of divine truth is exceedingly plain. [Cf: Bible Training School 07-01-03 para. 04] p. 825, Para. 3, [1903MS].

Christ sent His angel from heaven to teach John the Revelator in regard to the message that must be understood by us,--a message of warning that concerns all who live in the last days of this earth's history. We are to study the testing message given for this time. John declares: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." This ark contains God's law, the ten commandments. A knowledge of this law is of great consequence to all who have light and to all who minister in word and doctrine. [Cf: Bible Training School 07-01-03 para. 05] p. 825, Para. 4, [1903MS].

Christ desires every minister, every one who lives by faith in Him, to realize that upon him there rests a sacred responsibility. To all who have enlisted in God's service is given the gospel commission to carry to nations a knowledge of the truth for this time. To inspire us with confidence, God has preserved for us a record of the giving of this

commission. After His resurrection, Jesus spake unto His disciples, saying, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: Bible Training School 07-01-03 para. 06] p. 825, Para. 5, [1903MS].

We must not permit ourselves to be taken unawares. Satan has come down with great power and with all deceivableness of unrighteousness to work against the advancement of truth. Every soul who believes the truth and who has had great light, should be on guard, lest he be enlisted in Satan's army of workers. The enemy will strive to cause believers to search out matters of minor importance, and to dwell at length upon these matters in committee-meetings and council-meetings. But by turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it. We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by matters that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves. [Cf: Bible Training School 07-01-03 para. 07] p. 826, Para. 1, [1903MS].

The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon these things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God's throne, He will explain to us many of the mysteries of the Bible that we can not now comprehend. He is the Great Teacher of His Word, which can not be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding. Mrs. E. G. White. [Cf: Bible Training School 07-01-03 para. 08] p. 826, Para. 2, [1903MS].

Work out your own salvation with fear and trembling." How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for your character building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will shall be done in him. God welcomes all who come to Him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment which Christ has prepared, and drop the old citizen's dress: then you can sit down in heavenly places with Christ Jesus. [Cf: Bible Training School 08-01-03 para. 01] p. 826, Para. 3, [1903MS].

While you have been walking in meekness and lowliness of heart, a work has been going on for you, a work which only God could do; for it is God that worketh in you, both to will and to do of His good pleasure. And that good pleasure is to have you abide in Christ, rest in His love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every

promise; all are yours on condition of your complying with the Lord's prescribed terms. Entire surrender of your ways, which seem so very wise, and taking Christ's ways, is the secret of perfect rest in His love. Giving up one's life to Him means much more than we suppose. We must learn His meekness and lowliness before we realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed,--by taking Christ's yoke upon you and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ lives in him. [Cf: Bible Training School 08-01-03 para. 02] p. 826, Para. 4, [1903MS].

Christ desires all to become His students. He says, Yield yourselves to my training; submit your souls unto me. I will not extinguish you, but will work out for you such a character that you shall be transferred from the lower school 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 the promise not only "I will give," but "Ye shall find rest to your souls." [Cf: Bible Training School 08-01-03 para. 03] p. 827, Para. 1, [1903MS].

God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of Him. The abiding rest--who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in Him, and to have Him abide in you. Entire surrender of self is required. Mrs. E. G. White. [Cf: Bible Training School 08-01-03 para. 04] p. 827, Para. 2, [1903MS].

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 of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Simple enough, is it not? Thus it appears. The promise is large and far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant perplexing uncertainty. The word rest is repeated twice. "I will give you rest;" in wearing Christ's yoke and learning of Him, His meekness and lowliness, "ye shall find rest to your souls." Here is a giving by Christ, and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. [Cf: Bible Training School 09-01-03 para. 01] p. 827, Para. 3, [1903MS].

The reason why there are so many in perplexity is, they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my

burden is light." I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light. [Cf: Bible Training School 09-01-03 para. 02] p. 827, Para. 4, [1903MS].

A Paul may plant, an Apollos water, but God giveth the increase. Christ gives rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. The invitation is, "Come unto me, and I will give you rest." Have you come to Him renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that He never disappoints a soul who comes unto Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love. [Cf: Bible Training School 09-01-03 para. 03] p. 827, Para. 5, [1903MS].

But be sure that you do your part; cooperate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy; for if this were possible, the Prince of Heaven would never have come to our world. He in this action shows before all the universe of heaven that He has united humanity to Himself, in order that humanity may stand on vantage ground through cooperating with Christ, that man may have his rest. Through the merits of the Son of God, he becomes a partaker of the divine nature. "Work out your own salvation with fear and trembling." Mrs. E. G. White. [Cf: Bible Training School 09-01-03 para. 04] p. 828, Para. 1, [1903MS].

The apostle Paul, who had received many revelations from the Lord, met difficulties from various sources, and amidst all his conflicts and discouragements, he did not lose his confidence and trust in God. Under the special tuition of the Holy Spirit, his judgment was purified, refined, elevated, sanctified. The devising of human beings and of the enemy against him, were to him a means of discipline and education, and he declares that thus he gained most excellent knowledge, because he made the Lord Jesus his dependence. "Yea," doubtless he declares, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." How greatly this gospel enriches the garden of the soul, enabling it to produce most precious fruit! [Cf: Bible Training School 11-01-03 para. 01] p. 828, Para. 2, [1903MS].

The Lord Jesus has an interest in every phase of His work. The Lord will make all things work together for good, even though for the present, His servants are inconvenienced, and greatly disappointed, by being hemmed in on every side. The Lord has a work to be done in this

world, and it will be done, even though all the hosts of the powers of darkness shall be summoned to obstruct the way. In His own good time God will cause his truth to triumph. [Cf: Bible Training School 11-01-03 para. 02] p. 828, Para. 3, [1903MS].

We must be wide awake, quick to recognize the movings of the providence of God. We must keep our own counsel that we have entrusted to us by the Lord, not giving the enemy any advantage. The Lord is looking on; the Lord is opening ways, whereby the truth shall gain the ascendancy; for the truth is the habitation of His throne. [Cf: Bible Training School 11-01-03 para. 03] p. 828, Para. 4, [1903MS].

Jesus feels every pang of sorrow felt by those who are consecrated to His service, and who, under great difficulties are doing His work. Let us dwell upon the love of Jesus, that we may have courage and faith. The Lord lives and reigns. There will be unwise advisers who will try to confuse us, but let us look to Jesus, and trust in Him at all times. He has been our helper and will continue to be our helper. Be of good courage in the Lord. [Cf: Bible Training School 11-01-03 para. 04] p. 828, Para. 5, [1903MS].

I say again, be of good courage, and watch unto prayer. Let us do our part to answer our prayers by living in harmony with them. We know something of what is before us. We know that trials await us. But those who are true and steadfast will have a strong and powerful defense in God. My trust is unwavering. I am not discouraged, because I can hold to the hand of Christ. Let us be always cheerful, that others may not catch from us the spirit of discouragement. Sing praises to the Lord; sing praises to His holy name. Mrs. E. G. White. [Cf: Bible Training School 11-01-03 para. 05] p. 828, Para. 6, [1903MS].

It is not additional evidence that we need, but the impression of the truth that we already understand made deep and thorough by a faithful impartation of it to others. Every one is first to attend to his own individual case. Then he is to act in perfect unity with his brethren. The hearts of the believers are to be as the heart of Christ. Every pulse is to beat in harmony with the heart of Christ. We are to be one with Christ, and one with each other, that the world may believe that God has sent His Son into the world. [Cf: Bible Training School 12-01-03 para. 01] p. 829, Para. 1, [1903MS].

We are living in a time when men are dead in trespasses and sins. Dead men cannot realize anything. Let us bear a testimony that is in accordance with the truth we believe. Let us be united in cooperation as a living whole. The dry bones need to be breathed upon by the Holy Spirit of God, that they may come into action, as by a resurrection from the dead. [Cf: Bible Training School 12-01-03 para. 02] p. 829, Para. 2, [1903MS].

It is not because of niggardliness on the part of God that there is a dearth of the Holy Spirit in our churches. This dearth, the churches alone can change. God says to His people, "Arouse and create an interest in holy things." Where is our faith? Wherein do we sustain a proper relation to Jesus Christ? Do we follow Him in self-denial and stability? Do we talk the truth with the understanding? When God pours out His Spirit upon the churches, they will bear fruit to His glory. The sword of the Spirit, newly edged with power, will cut both ways.

[Cf: Bible Training School 12-01-03 para. 03] p. 829, Para. 3, [1903MS].

In God's vineyard there is earnest work to be done. The third angel's message is to be proclaimed with a loud voice all over the land. Every vestige of business that breeds dishonesty, every thread of selfishness, is to be swept away by the latter rain. All idolatry is to be consumed. Let every altar be thrown down, save the one that sanctifies the gift and the giver,--the cross of Calvary. [Cf: Bible Training School 12-01-03 para. 04] p. 829, Para. 4, [1903MS].

New territory is to be added to God's kingdom. New tracts of moral vineyard are to be cultivated as the garden of the Lord. The honor of the law of God is to be vindicated before the unfallen worlds, before the heavenly universe, and before the fallen world. The bitterest persecution will come, but when Zion arises, and puts on her beautiful garments, she will shine forth in the beauty of holiness. God designs us to have more life and more power, because the glory of God has risen upon the church. If the truth is received, unsightly barrenness will not continue to exist. Christ's word is eternal life to the receiver. [Cf: Bible Training School 12-01-03 para. 05] p. 829, Para. 5, [1903MS].

The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of [Cf: Bible Training School 12-01-03 para. 06] p. 829, Para. 6, [1903MS].